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Concerning  
**The Three Principles**  
of  
**The Divine Essence**  
Of the Eternal, Dark, Light, and Temporary World



Concerning  
The Three Principles  
of  
The Divine Essence

By  
Jacob Boehme

Translated by John Sparrow

Reissued by C. J. B.

With an Introduction by

Dr Paul Deussen

Professor of Philosophy in the University of Kiel

LONDON  
JOHN M. WATKINS  
21 CECIL COURT, CHARING CROSS ROAD  
1910



## PREFATORY NOTE

THE kind reception accorded by the public to my recent issue of the *Threefold Life of Man* has enabled me to proceed further with the proposed reprint of the complete works of Jacob Boehme, and I trust the present volume will be received with equal favour. If such be the case, I propose to issue next the *Forty Questions of the Soul*, together with the *Clavis*. For the prospectus giving a list of these questions, and stating the subscription price of the volume, etc., applications should be sent to the undersigned, or to the publisher.

A complete list of Boehme's writings will be found in the *Threefold Life*, Appendix A. I regret to say that, in correcting the proofs of that Appendix, I inadvertently allowed it to appear that the *Three Principles* was written in the same year as the *Aurora*. The former belongs to 1618-19, the latter to 1612.

The Introduction to this volume is a translation, by my friend Mrs D. S. Hehner, of the paper

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on *Jacob Boehme: His Life and Philosophy*, by Professor Deussen, who has kindly allowed me to use it in the present work. To both author and translator I desire to offer my most cordial thanks.

C. J. BARKER.

HILL CROFT, RUSSELL HILL,  
PURLEY, SURREY,  
*January 1910.*

*The Second Book.*

CONCERNING

The Three Principles  
OF  
The Divine Effence

Of the Eternal, Dark, Light,  
and Temporary World.

SHEWING

What the Soul, the Image and the  
Spirit of the Soul are ; as also what Angels,  
Heaven, and Paradise are.

How *Adam* was before the Fall, in the Fall,  
and after the Fall.

AND

What the Wrath of God, Sin, Death, the Devils  
and Hell are ; How all things have been, now are,  
and how they shall be at the Last.

---

Written in the German Language

by

*Jacob Behmen;*  
*Alias Teutonicus Philosophus*

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LONDON;

Printed by M.S. for H. Blunden at the Castle  
in Cornbill. 1648.



## TO THE READER

SINCE the publishing of this author's *Forty Questions* in English, the minds of several persons have had divers thoughts concerning his writings, and yet have been of searching apprehensions. I would they were well acquainted with his writings, and then they would not only be able to find out the truth in their own thoughts, but also in the written words of him and others, as in the Articles and Confessions of Faith, or any other writings. And it may be, these thoughts they have, though they be true, if rightly understood, yet if they may perhaps be misapprehended, they may hinder themselves of inestimable eternal benefit.

Some have complained of the hardness to understand his writings, and therefore I have endeavoured the Englishing of this book of the *Three Principles*, which, the author saith, is the *A, B, C* to all his writings; and if they read it carefully, they will find it, though hard at first, easy at last, and then all his other books easy, and full of deep understanding. A man cannot conceive the wonderful knowledge before he hath read this book throughly

and diligently, which he will find to be contained in it, when he is weighing and deliberating upon the matter as he readeth, and that without hard study, for it will rise in the mind of itself, with a ravishing sweetness and content. And he will find that the *Threefold Life* is tenfold deeper than this, and the *Forty Questions* to be tenfold deeper than that, and that to be as deep as a spirit is in itself, as the author saith; than which there can be no greater depth, for God himself is a spirit.

And accordingly there appear some glimpses of the most deep, mystical, oriental learning here and there, which is not discovered in any books, and therefore some of the learned men of *Europe* think it may be past their reach, but they may find that ground in him which will make such things easy to be understood; for the time of disclosing those grounds so plainly was not till now, that the Mysteries which have been hid since the world began should be revealed. Those that had the spiritual understanding of the natural Mysteries, were called Wisemen; and they that understood the divine Mysteries, were called <sup>1</sup> holy men, and they were Prophets, Preachers, Apostles, Evangelists, and Believers. The wise men of all nations did write darkly of their Mysteries, not to be understood but by such as were lovers of those things: And so the very Scriptures themselves, which contain all things in them, cannot be understood but by such as love to follow, practise, and endeavour

<sup>1</sup> saints.

to do those things which in them they find ought to be done. And those that led their lives in such a way, came to understand those Mysteries from which they were written. And in several nations their wisdom hath had several names, which hath caused our age to take all the names of the several parts of wisdom, and sort them into arts: Among which the *Magia* and *Cabala* are accounted the most mystical; the *Magia* consisting in the knowing how things have come to be; and the *Cabala*, in knowing how the words and forms of things express the reality of the inward Mystery: But he that knoweth the Mystery, knoweth both these, and all the branches of the tree of wisdom, in all real arts and sciences, and the true signification of every *Idea* in every thought, and thing, and sound, and letter, in every language. And therefore this author, having the true knowledge, could well expound the letters of the names of God, and other words and syllables, the signification of which he saith is well understood in the language of nature. And as one jot or tittle of the word of God shall not pass away till all be fulfilled, so there is no tittle of any <sup>1</sup>letter, that is proceeded from that eternal essential Word, as all things are, but hath its weighty signification, in the deep understanding, in that word from whence it came, even in the voices of all men, and sounds of all other creatures: also the letters and syllables of a word, of some language, do express something of the Mystery

<sup>1</sup> As in the  
*Revelations*;  
*I am A and Ω,*  
*the Beginning*  
*and the End.*

more exquisitely than of another, and therefore I conceive the author useth sometimes to expound words borrowed from the Hebrew and Greek, and some Latin words, and other words of art, as well as German words, and not always words of his own native language only, according to their signification in the language of nature: For that language doth shew, in every one's mother tongue, the greatest mysteries that have ever been in the nature of any thing, in the letters of that word by which it is expressed; therefore let every one esteem those expositions of his according to their high worth: for the knowledge of that language is only taught by the spirit of the letter.

Some think it is unnecessary to know such Mysteries; indeed every one's nature is not fitted with a capacity for the highest depths, therefore they need not search so far, nor trouble themselves to look for the understanding of that they desire not to know; but that they may see how necessary his writings are, let them read the author's own Preface to this book, and there they may find the necessity of <sup>1</sup> knowing themselves, for else they can never know God, and then they cannot know the way to God, though they read it never so plainly set down in the Scriptures. And besides, the way to God is, in his writings, more easy to be understood by those of our age, than in the Scripture, because that hath been so veiled by doubtful interpretations, expositions, inferences

<sup>1</sup> Γνωθ  
Σεαυίδν.

and conclusions; and therefore it must needs be highly necessary that such a foundation be laid as may assure us of the true meaning of the Scriptures, which teach that which is so absolutely necessary to salvation. Moreover, his grounds will teach us the way to get such understanding, that we shall know and feel, as well as they to whom the Apostle *John* wrote, that we shall not need any man to teach us anything, for we shall know and get that unction, which teacheth all things, and leadeth into all truth; though it is thought people cannot have that now, by such as know not what is in man, for want of examining what is in themselves. Yet they may well perceive, that the ground of what hath ever been lieth in man; for whatsoever any man hath been, or can be, must needs be in that man that attaineth to it, as the ground of the most excellent flower is in the root from whence it groweth. And then sure the ground of all that was in *Adam*, or any that have been since, or shall be, is in any one of us; for whatsoever ground lay in God, the same lieth in Christ, and in him it lieth in us, because he is in us all. There is nothing but may be understood, if we do but consider how everything that ever was, or shall be known truly, is feelingly understood, by and in him that knoweth it as he ought. And he that thus knoweth God within him, cannot but know the Father, Son, and Holy Ghost, angels, men, and all other creatures, even the devils, and may well be able to speak the

word of God infallibly, as the holy men that penned the Scriptures, and others also. And he that can understand these things in himself, may well know who speaketh by the spirit of God, and who speaketh his own fancies and delusions; as our Saviour said, *He that doth the will of my Father which is in heaven, shall know of my words whether they be of God.* But if that will of his Father in heaven had not been in them from the beginning of their life, in their conception in their mother's womb, how could they, to whom he said this, have done that will, whereby they might know whence his words proceeded? And according to this rule may any discern the words and writings of all. Therefore such things as these are necessary to be known.

There are some who have desired his writings might be epitomized, for ease of those that have not leisure to read so large treatises. Truly the spare time they spend in any other outward thing, may be spent with more benefit a thousandfold in this; and where he hath written at large it would not be understood if it were contracted more in brief; and all his books, as large as they are, are but a small spark of the Great Mystery; and where he hath written more in brief it is so obscure to some that they think it impossible to be understood. He wrote both so briefly and obscurely, as I conceive, that none but such as would be diligent in the practice of that which he hath written plainly and at large should be able to understand it.

It is intended that the book of the *Threefold Life* (which with the *Three Principles* and *Forty Questions* are a complete contence<sup>1</sup> of all the Mysteries) should be published in English with the soonest conveniency; and in the meantime, for a taste of the spirit of prophecy which the author had, there is a little treatise of some prophecies concerning these latter times collected out of his writings by a lover of the Teutonic philosophy, and entitled *Mercurius Teutonicus*.

In turning the German into English I retain in some places the propriety of the German language, because the author should be rendered as near as might be in his own expression, that those excellent notions which he layeth down might not be slipped over as men do common current English, but that the strangeness of the words may make them a little stay, and consider what the meaning may be, having some difference from the vulgar English phrase. Also, where it is somewhat hard at first sight to know what some of the words mean, I have set the synonyms in the margin, and sometimes the English rendering between two semiquadrates [ ].<sup>2</sup>

In the Preface to the lovers of wisdom set before the *Forty Questions* in English, there are some of

<sup>1</sup> *Obs.* = Table of contents.

<sup>2</sup> *Note.*—The side-notes and all words within square brackets in the text are *additions* by the translator. Marks of parenthesis are usually equivalent to commas, the enclosed words being translations from the German.—C. J. B.

the many benefits mentioned that would arise from the studying this author's writings, which may there be read. Among the rest there is a hint about reforming the laws, by degrees, in every nation; and there is no doubt, but if those in whose hands it is to make laws did but consider what the spirit of God is, and may be stirred up in them, they would stir him up and make a reformation according to that spirit of love, the Holy Ghost. And then they would be God's true vicegerents; they would be the fathers of their country, and deal with every obstinate rebellious member in the kingdom as a father would do with a disobedient child. ¶ First tell him lovingly and shew him his faults; if that will not do, he will inquire the reason, and study some course to remedy the cause that hindereth his amendment. But if he should go beyond the bounds of reason and be beside himself, he would take care of his safety, livelihood and cure. ^ God taketh such care for us all, though we be most obstinate enemies against him; and we should do so for all our brethren, the sons of Adam; though they be our enemies, we should examine their wants in all things, and supply them, that necessity may not compel them to be our enemies still, and offend God, that they may but live. If they will not be quiet when they have their wants supplied, and their wrongs redressed, but will turn murderers, and so deserve to live no longer, in mercy let them

be provided for as other more friendly children of the Commonwealth, and removed to live by themselves, in some remote uninhabited country, where they may have no occasion to do hurt among those whom they would not suffer to live quietly. But let them not there want that which may give them honest subsistence, as others who are willing to transplant themselves. And for those that desire to live quietly and peaceably at home, let all their earthly things be so ordered that they may easily understand what right and wrong are, by having most brief, plain and easy laws to be governed by, and have their wants considered and supplied. Then all hearts will bless the hands of such reformers, and love will cover all the ends of the earth, and the God of love will give us his blessing of peace all the world over, and then the King of Glory will dwell with men, and all the kingdoms of the earth will be his. Who would not desire such a thing, with me, *The unworthiest of the children of men?*

J. S.



## THE AUTHOR'S PREFACE TO THIS BOOK

1. **M**AN can undertake nothing from the beginning of his youth, nor in the whole course of his time in this world, that is more profitable and necessary for him, than to learn to know himself ; what he is, out of what, from whence, and for what he is created, and what his <sup>1</sup> office is. In <sup>1</sup> duty, employment, or business is. such a serious consideration he will presently find, that he, and all the creatures that are, come all from God ; he will also find, among all the creatures, that he is the most noble creature of them all ; from whence he will very well perceive how God's intent is towards him, in that he hath made him lord over all the creatures of this world, and hath endued him with <sup>2</sup> mind, reason, and understanding, above <sup>2</sup> Or sense. all the rest of the creatures, especially with speech or language, so that he can distinguish everything that soundeth, stirreth, moveth, or groweth, and judge of everything's virtue, effect, and original ; and that all is put under his hand, so that he can bend them, use, and manage them, according to his will, as pleaseth him.

2. Moreover, God hath given him higher and greater knowledge than this, in that he can penetrate into the heart of everything, and discern what essence, virtue, and property it hath, both in the creatures, in earth, stones, trees, herbs, in all moveable and immoveable things ; also in the stars and elements, so that he knoweth what substance and virtue they have, and that in their virtue, all natural sensibility, <sup>1</sup>vegetation, <sup>2</sup>multiplication, and life, doth consist.

<sup>1</sup> growing.

<sup>2</sup> propagation  
or increase.

3. Above all this, God hath given him the understanding and perception to know God his Creator ; what and whence man is, how he is, and where he is, and out of what he proceeded, or was created ; and how he is the image, <sup>3</sup>substance, <sup>4</sup>propriety, and child of the eternal, uncreated, and infinite God, and how he is created out of the substance of God, in which God hath his own substance and propriety, in whom he liveth and governeth with his spirit, by which God manageth his own work, and loveth him dearly as his own heart and substance ; for whose sake he created this world, with all the creatures that are therein, which for the most part, without the reason and government of man, could not live in such a <sup>5</sup>condition [as they do].

<sup>3</sup> Or being.  
<sup>4</sup> inheritance  
or possession.  
<sup>5</sup> Or qualifica-  
tion, or man-  
ner of life.

4. The divine wisdom itself standeth in such a high consideration, and hath neither number nor end ; and therein is the love of God towards man known, in that man knoweth what his Creator is,

and what he would have him do, and leave undone. And it is the most profitable thing for man in this world that he can search for, and seek after; for herein he learneth to know himself, what matter and substance he is of; also from whence his understanding [cogitation, perceptibility] and sensibility are stirred, and how he is created out of the <sup>1</sup>substance of God. And as a mother bringeth <sup>1</sup>essence or being. forth a child out of her own substance, and nourisheth it therewith, and leaveth all her goods to it for its own, and maketh it the possessor of them, so doth God also with man, his child; he hath created him, and preserved him, and made him heir to all his eternal goods. In and by this consideration the divine knowledge buddeth and groweth in man, and the love towards God, as of a child to its parents, so that man loveth God his Father, for that he knoweth that he is his Father, in whom he liveth, is, and hath his being, who nourisheth him, preserveth him, and provideth for him; for thus saith Christ our Brother, (who is begotten of the Father, to be a Saviour, and sent into this world), *This is the eternal life, that they know thee to be the only true God, and whom thou hast sent, Jesus Christ.*

5. Now seeing we ourselves know that we are created out of God's own substance, and made his image, substance, and peculiar inheritance, it is therefore right that we should live in obedience to him, and follow him, seeing he leadeth us as a

father doth his children. And we have also his promise, that if we follow him, we shall obtain the light of the eternal life. Without such a consideration as this, we are altogether blind, and have no knowledge of God ; but we run on as dumb beasts, and we look upon ourselves and upon God's creation as heifers look upon a <sup>1</sup> new door made to their stalls, and set ourselves against God and his will, and so live in opposition and enmity, to the perdition of body and soul, and of God's noble creatures. We fall into this terrible and abominable darkness, because we will not learn to know ourselves, what we are, of what <sup>2</sup> substance, what we shall be, whether we are eternal, or whether we are wholly transitory, as the body is ; or whether also we must give an account of our <sup>3</sup> matters and doings, seeing we are made lords of all creatures, and of the whole creation, and have all this in our power to manage.

6. Even as we see, know, and find undeniably, that God will require an account of all our doings, how we have kept house with his <sup>4</sup> works, and that when we fall from him and his commandments, he will punish us terribly, of which we have fearful examples, from the beginning of the world, and among the Jews, Heathen, and Christians, especially the example of the Flood, and in Sodom and Gomorrah ; also in *Pharaoh*, and the Children of *Israel* in the Wilderness, and ever since till this very time. Therefore it is indeed most necessary

<sup>1</sup> Which, being strange, they start back at it, and are afraid to go into their own lodging.

<sup>2</sup> Or matter.

<sup>3</sup> substance.

<sup>4</sup> Or creation.

that we learn wisdom, and learn to know ourselves, how great vice and wickedness we carry about us, how horrible wolves are amongst us, which strive against God and his will.

7. For there is none that can excuse himself, and plead ignorance, because the will of God is put into, and written in our minds, so that we very well know what we should do ; and all the creatures bear witness against us. Moreover, we have God's Law and Commandments, so that there is no excuse, but only our drowsy, lazy negligence and carelessness, and so we are found to be slothful, unprofitable servants in the Lord's vineyard.

8. Lastly, it is in the highest measure most needful for us to learn to know ourselves, because the devil dwelleth with us in this world, who is both God's enemy and ours, and daily misleadeth us, and entrappeth us, as he hath done from the beginning, that we might fall away from our God and Father, that so he might enlarge his kingdom, and bereave us of our eternal salvation ; as it is written, *He goeth about as a roaring lion, and seeketh whom he may devour.*

9. Seeing therefore we are in such horrible danger in this world, that we are environed with enemies on every side, and have a very unsafe pilgrimage or journey to walk ; and above all, we carry our worst enemy within us, which we ourselves hide, and desire not to learn to know it,

<sup>1</sup> Viz. our evil nature and corrupt will, which is inclined to all evil.

though <sup>1</sup> it be the most horrible guest of all, which casteth us headlong into the anger of God; yea itself is the very anger of God, which throweth us into the eternal fire of wrath, into the eternal, unquenchable torment; therefore it is most needful for us to learn to know this enemy, what he is, who he is, and whence he is; how he cometh into us, and what in us is his proper own; also what right the devil hath to us, and what access of entrance into us; how he is allied with our own enemy that dwelleth in us, how they favour and help one another, how both of them are God's enemies, and continually lay wait for us to murder us, and bring us to perdition.

10. Further, we must consider the great reasons why it is very necessary to learn to know ourselves, because we see and know that we must die and perish for our enemy's sake, which is God's enemy and ours, which dwelleth in us, and is the very half of man. And if he groweth so strong in us, that he get the upper hand, and be <sup>2</sup> predominant, then he throweth us into the abyss to all devils, to dwell there with them eternally, in an eternal, unquenchable pain and torment, into an eternal darkness, into a loathsome house, and into an eternal forgetting of all good, yea into God's contending will, where our God and all the creatures are our enemies for ever.

<sup>2</sup> the chief ruling part.

11. We have yet greater reasons to learn to know ourselves, because we are in good and evil and have the promise of eternal life, that (if we overcome our own enemy and the devil) we shall

be the children of God, and live in his kingdom, with and in him, among his holy angels, in eternal joy, <sup>1</sup> brightness, glory, and welfare, in meekness <sup>1</sup> clarity. and favour with him, without any touch of evil, and without any knowledge of it, in God eternally. Besides, we have the promise, that if we overcome and bury our enemy in the earth, we shall rise again at the Last Day in a new body, which shall be without evil and pain, and live with God in perfect joy, loveliness, and bliss.

12. Also we know and apprehend, that we have in us a reasonable soul, <sup>2</sup> which is in God's love, <sup>2</sup> Or which God hath a love to. and is immortal; and that if it be not vanquished by its adversary, but fighteth as a spiritual champion against its enemy, God will assist it with his Holy Spirit, and will enlighten and make it powerful, and able to overcome all its enemies; he will fight for it, and at the overcoming of the evil, will glorify it as a faithful champion, and crown it with the <sup>3</sup> brightest crown of heaven. <sup>3</sup> Or fairest.

13. Now seeing man knoweth that he is such a twofold man, in the <sup>4</sup> capacity of good and evil, <sup>4</sup> Or potentiality of being good or evil. and that they are both his own, and that he himself is that only man which is both good and evil, and that he shall have the reward of either of them, and to which of them he inclineth in this life, to that his soul goeth when he dieth; and that he shall arise at the Last Day in power, in his labour [and works] which he exercised here, and live therein eternally, and also be glorified therein;

<sup>1</sup> source or sustenance.

and that shall be his eternal food and <sup>1</sup> subsistence ; therefore it is very necessary for him to learn to know himself, how it is with him, and whence the impulsion to good and evil cometh, and what indeed the good and evil merely are in himself, and whence they are stirred, what properly is the original of all the good, and of all the evil, from whence, and by what [means] evil is come to be in the devils, and in men, and in all creatures ; seeing the devil was a holy angel, and man also created good, and that also such <sup>2</sup> untowardness is found to be in all creatures, biting, tearing, worrying, and hurting one another, and such enmity, strife, and hatred in all creatures ; and that every <sup>3</sup> thing is so at odds with itself, as we see it to be, not only in the living creatures, but also in the stars, elements, earth, stones, metals, in wood, leaves, and grass ; there is a poison and malignity in all things ; and it is found that it must be so, or else there would be no life, nor mobility, nor would there be any colour or virtue, neither thickness nor thinness, nor any perceptibility or sensibility, but all would be as nothing.

<sup>2</sup> Or evil disposition.

<sup>3</sup> *Corpus*, or body, or natural substance.

14. In this high consideration it is found that all is through and from <sup>4</sup> God himself, and that it is his own substance, which is himself, and he hath created it out of himself ; and that the evil belongeth to the <sup>5</sup> forming and mobility ; and the good to the love ; and the austere, severe, or contrary will belongeth to the joy ; so far as the

<sup>4</sup> Viz. through and from God's wrath and love.

<sup>5</sup> imaging, fashioning, framing.

creature is in the light of God, so far the wrathful and contrary will maketh the rising, eternal joy; but if the light of God be extinguished, it maketh the rising, painful torment, and the hellish fire.

15. That it may be understood how all this is, I will describe the *Three Divine Principles*, that therein all may be declared, what God is, what nature is, what the creatures are; what the love and meekness of God is, what God's desiring or will is, what the wrath of God and the devil is, and in <sup>1</sup> conclusion, what joy and sorrow are; and how all took a beginning, and endureth eternally, with the true difference between the eternal and transitory creatures, especially of man, and of his soul, what it is, and how it is an eternal creature: And what heaven is, wherein God and the holy angels and holy men dwell; and what hell is, wherein the devils dwell; and how all things originally were created, and had their being. In sum, what the <sup>2</sup> Essence of all essences is.

16. Seeing the love of God hath favoured me with this knowledge, I will set it down in writing for a Memorial or remembrance to myself, because we live in this world in so great danger between heaven and hell, and must continually wrestle with the <sup>3</sup> devil, if perhaps through weakness I might fall into the anger of God, and thereby the light of my knowledge might be withdrawn from me, that it may serve me to recall it to memory, and raise it up again; for God willeth that all men

<sup>1</sup> in brief, or  
in sum.

<sup>2</sup> Being of all  
beings, or  
Substance of  
all sub-  
stances; not  
the pure  
Deity, as  
Aristotle hath  
supposed, but  
the eternal  
nature, God's  
love and  
wrath.

<sup>3</sup> all evil  
affections or  
practices of  
the devil in  
the anger of  
God.

should be helped, and willeth not the death of a sinner, but that he return, come to him, and live in him eternally ; for whose sake he hath suffered his own Heart, that is, his Son, to become man, that we might cleave to him, and rise again in him, and [departing] from our sins and enmity, or contrary will, be new-born in him.

17. Therefore there is nothing more profitable to man in this world, while he dwelleth in this miserable, corrupted house of flesh, than to learn to know himself : Now when he knoweth himself aright, he knoweth also his Creator, and all the creatures too : Also he knoweth how God intendeth towards him, and this knowledge is the most acceptable and pleasant to me that ever I found.

18. But if it should happen, that these writings should come to be read ; and perhaps the Sodomitish world, and the fatted swine thereof, may light upon them, and root in my garden of pleasure, who cannot know or understand anything, but to scorn, scandalize, reproach, and <sup>1</sup>cavil in a proud haughty way, and so know neither themselves, nor God, much less his children ; I intend not my writing for them, but I shut and lock up my book with a strong bolt or bar, from such idiots and wild heifers of the devil, who lie over head and ears in the devil's murdering den, and know not themselves. They do the same which their <sup>2</sup>teacher the devil doth, and remain children of the severe

<sup>1</sup> Or dispute ; always arguing, without looking after the salvation of their souls.

<sup>2</sup> Or school-master.

anger of God. But I will here write plainly and clearly enough for the children of God. The world and the devil may roar and rage till they come into the abyss; for their hour-glass is set up, when every one shall reap what he hath sown: and the hellish fire will sting many a one sufficiently for his proud, spiteful, and despising haughtiness, which he had no belief of while he was here in this life.

19. Besides, I cannot well neglect to set this down in writing, because God will require an account of every one's gifts, how they have employed them; for he will demand the talent which he hath bestowed, with the increase or use, and give it to him that hath gained much: But seeing I can do no more in it, I commit it to his will, and so go on to write according to my knowledge.

20. As to the children of God, they shall perceive and comprehend this my writing, what it is, for it hath a very convincing testimony, it may be proved by all the creatures, yea in all things, especially in man, who is an image and similitude of God: But it continueth hidden and obscure to the children of malignity or iniquity, and there is a fast <sup>1</sup> seal before it; and though the devil disrelish the smell and savour, and raise a storm from the east to the north, yet there will then, in the wrathful or crabbed sour tree, grow a lily with a root as broad as the tree spreadeth with

<sup>1</sup> A seal that can be opened by no academic, university, or scholastic learning; but by earnest repentance, fasting, watching, praying, knocking, and seeking in the sufferings of Jesus Christ by the Holy Ghost.

its branches, and bring its scent and smell even into paradise.

21. There is a wonderful time coming. But because it beginneth in the <sup>1</sup> night, there are many that shall not see it, by reason of their sleep and great drunkenness; yet the sun will shine to the <sup>2</sup> children at midnight. Thus I commit the reader to the <sup>3</sup> meek love of God. *Amen.*

<sup>1</sup> Or great darkness, or blindness.

<sup>2</sup> children of *Sophia*, or divine wisdom.

<sup>3</sup> Or sweet.

## CONTENTS

CHAP.	PAGE
INTRODUCTION . . . . .	XXXV
1. Of the first Principle of the divine essence . . . . .	1
2. Of the first and second Principles. What God and the divine nature are : wherein is set down a further description of the Sulphur and Mercurius . . . . .	10
3. Of the endless and numberless manifold engendering, [generating] or birth of the eternal nature . . . . .	19
4. Of the true eternal nature, that is, of the numberless and endless generating of the birth of the eternal essence, which is the essence of all essences ; out of which was generated, born, and at length created, this world, with the stars and elements, and all whatsoever moveth, stirreth, or liveth therein . . . . .	29
5. Of the third Principle, or creation of the material world, with the stars and elements ; wherein the first and second Principles are more clearly understood . . . . .	64
6. Of the separation in the creation, in the third Principle . . . . .	79
7. Of the heaven, and its eternal birth and essence, and how the four elements are generated ; wherein the eternal band may be the more and the better	

CHAP.	PAGE
understood, by meditating and considering the material world . . . . .	87
8. Of the creation of the creatures, and of the springing up of every growing thing, as also of the stars and elements, and of the original of the substance of this world . . . . .	105
9. Of the paradise, and then of the transitoriness of all creatures; how all take their beginning and end; and to what end they here appeared . . . . .	128
10. Of the creation of man, and of his soul, also of God's breathing in . . . . .	151
11. Of all circumstances of the temptation . . . . .	177
12. Of the opening of the Holy Scripture, that the circumstances may be highly considered . . . . .	197
13. Of the creating of the woman out of Adam . . . . .	224
14. Of the birth and propagation of man . . . . .	257
15. Of the knowledge of the eternity in the corruptibility of the essence of all essences . . . . .	303
16. Of the noble mind of the understanding, senses and thoughts. Of the threefold spirit and will, and of the tincture of the inclination, and what is inbred in a child in the mother's body [or womb]. Of the image of God, and of the bestial image, and of the image of the abyss of hell, and similitude of the devil; to be searched for and found out in [any] one man . . . . .	339
17. Of the horrible, lamentable and miserable fall of Adam and Eve in paradise . . . . .	369
18. Of the promised Seed of the woman, and Treader upon the Serpent. And of Adam and Eve's going out of paradise, or the Garden in Eden. Also of	

CHAP.	PAGE
the curse of God, how he cursed the earth for the sin of man . . . . .	422
19. Of the entering of the souls to God, and of the wicked souls entering into perdition . . . . .	471
20. Of Adam and Eve's going forth out of paradise, and of their entering into this world. And then of the true Christian Church upon earth and also of the antichristian Cainish church . . . . .	502
21. Of the Cainish, and of the Abellish kingdom: how they are both in one another. Also of their beginning, rise, essence and drift: and then of their last exit. Also of the Cainish antichristian church, and then of the Abellish true Christian Church: how they are both in one another, and are very hard to be known [asunder]. Also of the arts, states, and orders of this world. Also of the office of rulers [or magistrates], and their subjects: how there is a good and divine ordinance in them all: as also a false, evil, and devilish one. Where the providence of God is seen in all things, and the devil's deceit, subtlety and malice [is seen also] in all things . . . . .	556
22. Of the new regeneration in Christ [from] out of the old Adamical man . . . . .	586
23. Of the highly precious Testaments of Christ, viz. Baptism and his Last Supper . . . . .	632
24. Of true repentance: How the poor sinner may come to God again in his Covenant, and how he may be released of his sins . . . . .	658
25. Of the suffering, dying, death and resurrection of Jesus Christ the Son of God: Also of his ascension into heaven, and sitting at the right hand of God his Father . . . . .	679

CHAP.	PAGE
26. Of the Feast of Pentecost. Of the sending of the Holy Ghost to his Apostles, and the believers . . . . .	727
27. Of the Last Judgment. Of the resurrection of the dead, and of the eternal life . . . . .	745
An Appendix, or fundamental and true description of the threefold life of man . . . . .	761
An Alphabetical Table of the principal contents . . . . .	773

## INTRODUCTION<sup>1</sup>

“ My knowledge is not, as yours, the outcome of fancy or opinion ; but I have living knowledge through vision and experience.”—JACOB BOEHME (*contra Tylcken*, ii. 53).

IT has been affirmed by Goethe, in a well-known passage of his writings, that the main theme of the world's and of mankind's history is the struggle between faith and infidelity. But what is faith, and what is infidelity? Has not the infidelity of one age, after meeting with revilings and provoking persecutions, yet often become later the faith of another age? Therefore, we would reinterpret or rectify Goethe's statement by suggesting that the main and essential theme of history consists in the struggle of the living with the dead. Again and again we observe the same world's drama unfolding itself. When a great truth arises that opposes time-consecrated traditions, how few, beside the very noblest minds of the day, are able to seize upon it, and to become its martyrs, until it wins at last, after long strife, and becomes the common possession of mankind! Then again we see how, in the grasp of the multitude, that which was living becomes dead; how that which was deeply thought and felt, turns into empty forms and meaningless words; how that which was originally treasured for its own sake is degraded

<sup>1</sup> *Jacob Boehme: His Life and Philosophy.* An Address delivered at Kiel, 8th May 1897, by Dr Paul Deussen, Professor of Philosophy in the University of Kiel. Enlarged and published in aid of a fund for the raising of a Memorial-monument to Jacob Boehme. Kiel, 1897. Translated by Mrs D. S. Hehner, and here printed by the author's special permission. [The references are to the English editions of J. B.'s works.]

into a mere tool for personal purposes; thus the once persecuted becomes persecutor; the old and moribund opposes the new and living, until, defeated and ousted, it lingers behind as a powerless shadow and survives but as a ghost in the world's history.

Numerous are the illustrations that might be given in support of these facts; and the same observations apply also, if, taking our standpoint in the Indian mind-world, we confine our outlook and considerations to Western development.

There was a time when the Mosaic law was the highest word of the day. Sacrifices were offered, and they were offered from the living impulse of the heart; for, in the sacrifice, man offered himself and his own will to the Divine; until later, in the custody of a priesthood that made out of sacrificial rites a lucrative business, the idea perished, and the dead form survived, against which the new and living arose in the preaching of the prophets: "I desired mercy and not sacrifice." But the word of the prophets also perished, and soon law and prophets were but a dead letter. Then came among the dead a mighty living One, the same who commanded the would-be disciple to follow and let the dead bury their dead; the same who, when asked what punishment should be meted unto the adulterous woman, stooped down and wrote on the ground—wrote nothing else, we believe, but the word of the law which condemned the woman to die. There it stood, the holy word of the law, written in the dust, a dead letter! But He had come to bring new life unto men; He hung upon the Cross for it; yet the mustard-seed of His teaching, full of life-power, grew into a tree, in the shade of which the nations were to dwell. Not with fire and sword, but with the sap of its inner life, Christianity conquered the world. And then, scarce had its victory been won, when again life gave way to death. The living word of Jesus hardened into fixed and authoritative dogma. Even as Jesus had deplored the fact that "the Scribes and the

Pharisees sit in Moses' seat," so also history repeated itself under another form, and in the seat of Jesus sat the Popes of the Middle Ages.

Neoplatonism and mediæval Mysticism vainly sought with a fresh impetus to break through the crust of orthodoxy; but the storm of the Reformation burst at last, swept away the crystallized traditions and breathed a new life into moribund Christianity. But a short time later, this also fell under the common law of all religious development. The reformers had gone back to the Bible as the source of mediæval traditions; the way was clear before them; the indications pointed to a further going back, without halt or hesitation, beyond and behind the letter of the Bible, right into the very fountain-head whence all revelations, including the Bible, have ever flowed forth, right into the divine powers that slumber in the abysmal depths of every human mind. These living powers were, as before in Jesus and in Paul, awake in Luther, and had given him inspiration: but the well he had begun to sink was soon choked through endless religious strife; and a hundred years after Luther, there arose, almost as domineering and intolerant as Popery itself, the letter-bound Lutheran orthodoxy.

In such times lived Jacob Boehme, who, as a religious and philosophical genius, has not often had his equal in the world's history, and might have been the very man fitted to finish Luther's half-done work of Church-reformation, and bring about a reconciliation between science and faith, such as we are still lacking in our days. But unfavourable circumstances hindered his endeavours, both outwardly and inwardly; and while his life was consumed in a continual struggle with the fanatical, letter-ridden orthodoxy, he succeeded but imperfectly, limited as he was by the literal sense of the Bible, in bringing into expression the truly free and truly devout spirit that inwardly animated him.

Both the life and the teaching of the man are well worthy of deep consideration; and both offer over again

the same peculiar drama of life wrestling with death, yet unable to overcome altogether.

In Oberlausitz, Silesia, two hours south from Görlitz, and quite near the Bohemian frontier, lies the little town of Seidenberg, and close by, the village Alt-Seidenberg. Here our philosopher was born in the year 1575 (the day is not known), the son of simple but respectable peasants. As, though healthy, he was not of robust constitution, his parents decided to let him learn a trade, and he became a shoemaker; which sedentary occupation afforded his mind opportunity for absorption in deep interior thought; while his physical development remained somewhat backward. "His external appearance," writes his friend and biographer, Abraham von Frankenberg, "was worn and very plain; he was of short stature; he had a low forehead, but broad temples, a somewhat aquiline nose, a thin and short beard; greyish eyes, lighting up into heavenly blue, and sparkling even as the windows of Solomon's Temple (1 Kings vi. 4); his voice was feeble, but his conversation full of kindness and sweetness; he was gentle in manner, modest in his words, humble in conduct, patient in suffering, and meek of heart."

In his fourteenth year Jacob Boehme was apprenticed to a master in Seidenberg; three years later he started on his travels [Wanderjahre]. How far he wandered and where, nobody knows; but he at last reached Görlitz, where in 1599 he won his "Mastership," and married the same year.

His wife, the daughter of a butcher, bore him four sons and probably also two daughters, and stood faithfully by him during five-and-twenty years, in fact, till his death. In 1610 he became proprietor of a house situate near the Neisse (now Breslauerstrasse 45). In 1613 he sold his workshop, and took to trading in woollen gloves and similar articles, visiting Prague very often to sell his goods; for his own shoemaking had suffered greatly during the latter part of his life, owing

to his activities and continual industry as an author. And so he lived, meek and humble, a good citizen, a good husband and father, minding his work, bringing up his children in the fear of God, in modest but well-regulated circumstances; a peaceful, unassuming, and truly devout life.

But this quiet life was shaken interiorly by mighty storms, fearful wrestlings and glorious victories, in comparison with which the deeds of a world's conqueror, viewed from the standpoint of eternal things, seem mean and insignificant.

Already, as a boy, he had had wonderful visions, that to his excited fancy took the form of external occurrences. Of this kind is the incident that took place in his childhood. He was minding cattle on the "Land's Crown," when he discovered, in a strange open vault, a vessel full of money, upon which he looked with a feeling of horror, and ran away in great alarm. Again, during his apprenticeship, he once sold a pair of shoes to a stranger, who called him by his name, and prophesied his future greatness, as well as future troubles and persecutions. These experiences may have been of a subjective character—a turning of the mind from all desire for earthly goods, a premonition of his great calling and a forewarning of the enmity and opposition he would have to bear; but, coupled with, and supported by, chance external circumstances, they built themselves into external images, and were unconsciously accepted as objective, though they were really not so. Apart from such visions, Jacob Boehme sometimes fell into ecstasies. Thus, for instance, as he told a friend in confidence, during his years of travel, and whilst engaged in his daily work, he was once for seven days surrounded by glorious heavenly light, and lifted interiorly into a state of open vision and divine peace and joy.

Such spiritual experiences were repeated again and again in his life; and only those can fail to gauge their meaning and importance, who, devoid of understanding,

overlook similar occurrences in the lives of St Paul, of Plotinus, and of many an Indian philosopher.

The inward strife and yearning of soul that filled the years of his youth are well illustrated by a highly instructive part of his book *Aurora*, viz., Chapter 19, from which we will quote the following words: "When I plainly found out that good and evil are in all things, as well in the elements as in creatures; and that in this world the God-fearing fare no better than the Godless, I fell into depression and sadness, and not even the Scriptures, which were well known to me, could give me any comfort. The devil must surely have rejoiced at this, and often impressed my mind with heathenish thoughts, whereof I will make no mention here." (Namely, the pantheistic thought that since the world is God's, all things therein must also be good.) . . . "But as, in my awakened zeal and eagerness, I stormed violently against God and all the Gates of Hell, . . . my spirit at last broke through into the innermost Birth of the Divinity and was caught up in Love, as a Bridegroom embraces his dear Bride. The triumph in my soul cannot be told or described; I can liken it only to the birth of life through death, and compare it to a resurrection from the dead" [pars. 8-12].

This "breaking through into the innermost birth of the Divinity" took place, according to another statement, twelve years before he began to write the *Aurora* (1600), and the same year it happened that, as his glance met the bright reflection of the sun's rays upon a pewter vessel, he suddenly was ". . . introduced into the innermost essence or centre of occult nature." The sun—so he may have mused—is the only source of light here, and yet this light could not be manifest, were it not for the dark pewter which throws it back and makes it visible. Indeed in this one thought lies the very kernel of his whole later system, and in his 2nd *Epistle* [Ellistone, 1649] the philosopher himself sets forth the development of this idea.

“In this my most earnest seeking and desire, . . . .  
“a gate was opened unto me, so that in a quarter of an  
“hour, I saw and learnt more than if I had studied  
“many years in some university; . . . . for I perceived  
“and recognized the Being of all beings, the Byss and  
“the Abyss; also the birth of the Holy Trinity, the  
“descent and origin of this world and of all creatures,  
“through the Divine Wisdom. I discovered also within  
“myself the three worlds, namely: (1) the divine,  
“angelical or paradisaical; then (2) the dark world, as  
“the original of nature to the fire; and of (3) this  
“external visible world, as a procreation or external  
“birth, or as a substance manifested forth out of both  
“inner and spiritual worlds. I saw and understood the  
“whole nature of good and of evil, their origin and  
“mutual relation, and what constitutes the womb of the  
“genetrix; so that I not only wondered greatly, but  
“also rejoiced.

“And it was powerfully borne upon my mind to write  
“down these things as a Memorial, however difficult they  
“might be of apprehension to my outer self, and of ex-  
“pression through my pen. I felt compelled to begin at  
“once like a child going to school, to work upon this very  
“great Mystery. Interiorly I saw it all well enough, as  
“in a great depth; for I looked through as into a chaos  
“wherein all things lie [latent, undifferentiated]; but  
“the unravelling thereof proved impossible.

“From time to time, however, an opening took place  
“within me, as of a growth. I kept this to myself for  
“twelve years (1600–1612), being full of it, and experi-  
“enced a vehement impulse, before I could bring it out  
“into expression; but at last it overwhelmed me like a  
“cloud-burst; what it smites, it smites indeed. And so  
“it went with me: whatsoever I could grasp sufficiently  
“to bring it out, that I wrote down.”

This book, which saw the light in 1612, and which the  
author meant to write only for himself, was entitled  
*Morning Redness*; later, a friend gave it the title *Aurora*.

The MS. of the unfinished (and never-to-be finished) work having been entrusted as a loan to a follower of Schwenkfeld, a nobleman named Karl von Ender, he caused a number of copies to be taken and further circulated. In this wise the book came under the notice of the Pastor Primarius, or chief pastor of Görlitz, Gregorius Richter, an orthodox and fanatical Lutheran, who took great offence thereat, and resolved to make of Jacob Boehme an example to frighten the many sectaries of the time; all the more as he had to deal with a simple workman, of whom moreover he had no very pleasant remembrance, owing to an incident that had taken place presumably some time previously. The story is so characteristic of both the men concerned, that we cannot afford to overlook it. True enough, we must not forget that the report comes from one of Boehme's friends (Dr Wiesner of Breslau), and cannot claim to be an original or direct statement of facts; yet, discounting all possible exaggeration or distortion, enough is left to be of interest.<sup>1</sup>

It would seem that a young baker, a relative of Boehme, being short of money, had borrowed one thaler from the chief pastor in order to buy wheatmeal for Christmas cakes. He made one of these fairly large, and presented it as a sort of thank-offering. Soon after the holidays he returned the money, hoping that the reverend gentleman would require no interest, since the loan had been only for a fortnight. The reverend gentleman, however, meant nothing of the sort. He threatened the young man with God's anger and terrible curse, and frightened him to such an extent that for several days afterwards the poor simple fellow went about in great despondency, and in fear for his soul's eternal welfare, sighing deeply and speaking to no one. His wife at last implored the intervention of her cousin, Jacob Boehme; and the latter, having inquired into the whole matter, spoke kindly to the troubled young man,

<sup>1</sup> See Dr C. Wiesner's Epistle Narrative, in *The Remainder of the Books of Jacob Boehme*. Sparrow, 1662.

comforted him and bade him be at rest; moreover, he went fearlessly to the angry parson, and begged him in the friendliest possible manner to forgive the young fellow, promising himself to find and pay down the interest on the borrowed thaler; the young man, he added, had done his best, and he thought he had done enough; yet, if the reverend gentleman were not satisfied, let him say what he required and it should be paid. Thereupon the parson, who, while Jacob stood, was himself seated in a comfortable chair, assumed an arrogant and pompous attitude, and flew into a violent rage. Why did the busybody come to him? What had he to do with the matter? Let him mind his own business and take himself off. Jacob, however, earnestly went on pleading for pardon and for permission to settle the debt, till the parson, plainly ashamed, yet unwilling to say how much he wanted, shewed him the door: and as the simple, humble and gentle intercessor turned on the door-step with a kindly parting word, "God bless your Reverence," the enraged parson, angrier than ever, seized one of his slippers and threw it at him, exclaiming: "How dare you wish me good-night or anything else, you Godless villain! Do I ask for your blessings?" and so on. The excellent man, unmoved, picked up the slipper, placed it quietly at the parson's feet, and answered: "Do not be angry, sir! I am doing you no harm. May God protect you!" And he then left him.

It was no doubt shortly after this that a copy of the *Aurora* fell into the hands of the proud and naturally irritable cleric. Boehme had written at the close of his work: "Should Peter or Paul (seem to) have written otherwise, then look to the essence; to the heart [to the "interior meaning]. If you lay hold of the heart, you will find the essence well enough" [xxvi. 152]. And these words were quite sufficient to mark him as a heretic. The priest certainly determined openly to brand him as such.

On Sunday, 21st July 1613 (according to Wiesner's

account), the preacher, speaking from the pulpit, violently denounced the meek and gentle man of God, indulging in startling and shocking fulminations; threatening the town with downfall, unless this agitating, mischievous, heretical disturber of the peace were promptly removed; and calling upon the members of the Town Council to use their powers against him for resisting ecclesiastical authority, annoying preachers in their own houses, and writing heretical books. He further declared that unless the offender were punished, the anger of God would fall upon them all, and the town would be swallowed up by the earth, as happened to Korah, Dathan and Abiram, after they resisted Moses, the man of God.

Jacob Boehme, who was a regular church-goer, heard all this from his usual seat facing the pulpit, and after the service waited in the churchyard for the parson, approached him, and quietly asked what he had done to offend; if he only knew of his fault, he would gladly make amends. The parson, instead of answering, looked at him as if he meant to kill him with his glance; then broke out into fearful abuse and curses. "Get thee behind me, Satan! Go back to thy hell and leave me alone! Seest thou not that I am a priest, and go about my office?" — "Yes indeed, Reverend Sir," answered sadly the deeply-injured man, "I do see it, and therefore have I listened to you in church, as is meet and proper; and now I come to ask you, as a priest, to tell me what I have done to you." Turning then to the chaplain, Boehme begged for his help, that he might entreat the preacher to explain the cause of his wrath. Exasperated at this insistence, the priest, beside himself with rage, would there and then have had Boehme arrested and sent to prison, had not the chaplain's counsels prevailed, so that Jacob was after all allowed to return home.

The next day (here Wiesner's account is inaccurate), Boehme was called before the Town Council in order to justify himself. The chief pastor was also invited, but

begged to be excused. He would have nothing to do with Town Council or Court of Justice, and declared that he had said from the pulpit all that was needed; the Council had only to act up to it, and banish the insolent heretic, so that the holy clerical dignity might no longer be offended, and that the town might escape the divine vengeance.

The magistrates, disturbed by these threats, anxious perhaps to avoid any possible popular excitement with its consequences, had the book *Aurora* brought to the town-hall and placed under lock and key. In the meantime, Boehme, who was under arrest, was served with an order to leave the town: even his wish to take leave of his family and set in order a few private matters was disregarded. Boehme only said: "Since this must be, dear sirs, I am content." And he left the town.

During the night, the Councillors seem to have come to their senses and regretted their haste; for they assembled again early in the morning and resolved to bring back again the man they had banished the day before. After a great deal of searching, he was found in the neighbourhood and led home in triumph. This account of Wiesner is, he himself admits, by no means a first-hand one, and therefore probably much embellished. Certain it is that the fragments preserved out of the diary of Bartholomew Scultetus, then mayor of Görlitz, shew nothing that refers to an actual banishment, but chronicle the following facts only (Ueberfeld's ed., 1730):—"That on Friday, 26th July 1613, Jacob Boehme, a shoemaker, domiciled between the town-gates, behind the hospital smithy, had been summoned to the town-hall and questioned regarding his enthusiastic beliefs, and thereupon placed under arrest, while the book in quarto-folio which he had written was fetched from his house: that later, he had been set at liberty with a caution to leave such things alone.

"Also, that on Tuesday, 30th July, Jacob Boehme, a shoemaker, had been summoned before the clergy of

“ Görlitz, assembled in the house of the Primarius, in order to be carefully examined regarding his faith.

“ Also, that two days previously, on Sunday, 28th July, the Primarius Gregorius Richter, preaching on false prophets, had in his sermon sharply rebuked the shoemaker Jacob Boehme.”

These notes probably state all the facts which form the basis of Wiesner's account. It is easy to detect in the story the elements of popular romance that joined into one three separate incidents, and exaggerated a mere threat into an actual banishment: yet, though the story is not actually correct, it furnishes a decidedly graphic representation of human character.

Concerning the examination that took place before the assembled clergy, 30th July 1613, as mentioned in Scultetus's diary, Boehme himself states the following, in a document of the 3rd April 1624, written as an answer to the Council:—“ When I appeared before him [Gregorius Richter] to defend myself and indicate my stand-point, the Rev. Primarius exacted from me a promise to give up writing, and to this I assented, since I did not yet see clearly the divine way, nor did I understand what God would later do with me. On the other hand, the Rev. Primarius, together with the other preachers, agreed to say nothing more about the matter from the pulpit. He, however, did not keep his word, but, on the contrary, never ceased slandering me and spreading shameful accusations against me, misleading the whole town thereby, and disgracing me in the eyes of all; so that I, with my wife and children, was made a spectacle, and must have been as a clown and a fool among them. Moreover, by his order, I gave up for many years (1613–1618) all writing or speaking about my knowledge of Divine things, hoping vainly that the evil reports would at last come to an end, instead of which they only grew worse and more malignant.”

As a natural result of these prolonged persecutions,

the attention of a large number of learned men was drawn to the workman-philosopher. Many who were, like Schwenkfeld and Weigel, highly dissatisfied with the current orthodoxy and inclined to secede, naturalists and physicians, customs officials and noblemen, both in Görlitz and in the neighbouring towns, became his friends and patrons, and represented to him that he should not bury the talent he had received; that he ought to obey God rather than men, and so on. At the same time, the increasing pressure of his own interior impulse compelled him to give a form at last to that which was fermenting within him; and, after a silence of five years, he again took up his pen, and during the next six years of his life wrote a number of his more considerable works: *The Three Principles*, *The Threefold Life of Man*, the *Signatura Rerum*, the *Mysterium Magnum*, and many others. As long as only MS. copies of his books were circulated among his friends, objectors heard little of them, and no opposition was raised. But towards the end of the year 1623, three little devotional works, *Of True Repentance*, *Of True Resignation*, and *Of the Supersensual Life*, were printed together under the title *Way to Christ* and published by Sigismund von Schweinitz; and then the storm broke afresh. To the slanders he uttered from the pulpit, the Primarius now added poetical effusions in the shape of Latin verses of an abusive character, some of which (7th, 26th and 27th March 1624) were later printed and circulated. The beginning of one of these productions runs thus:—

“Quot continentur lineæ, blasphemix  
 Tot continentur in libro sutorio,  
 Qui nil nisi picem redolet sutoriam,  
 Atrum et colorem, quem vocant sutorium,  
 Pfuy! Pfuy! teter sit fœtor a nobis procul!”

(The shoemaker's book contains as many blasphemies as lines. They have a dreadful odour of shoemakers' pitch and blacking, etc.)

The clergy of Liegnitz, spurred into opposition by

Richter, also lodged a complaint about the heretic before the Town Council of Görlitz, and on the 26th of March 1624 Boehme was summoned again to the town-hall. The memorable record of this sitting is still preserved; it runs as follows:—

“Jacob Boehme, the shoemaker and rabid enthusiast, declares that he has written his book *To Eternal Life*, but did not cause the same to be printed. A nobleman, Sigismund von Schweinitz, did that. The Council gave him warning to leave the town; otherwise the Prince Elector would be apprised of the facts. He thereupon promised that he would shortly take himself off.”

The chief pastor's triumph was now complete, as is shewn in his verses of the 27th March:—

“Gorlicium tandem te sutor pellit ab urbe,  
Et jubet ire illuc, quo tua scripta valent.”

(At last, O shoemaker, the town of Görlitz drives thee forth; get thee now where they will know thy worth, etc.)

But Boehme did not mean to give way. He well knew that in Dresden, then capital of the province, he would find supporters, who would receive his book gladly. He writes (15th March 1624) “. . . I was asked to speak before a number of high personages at the Court of the Prince Elector, and have consented to do so at the end of the Leipzig fair.” [33rd *Epistle*, Ellistone, 1649.]

He wrote an answer and protest—still preserved—to the Town Council of Görlitz, against the calumnies and falsehoods spread by the Primarius. This the magistrates declined to consider, because the parson forbade them to do so, and, moreover, continued to storm and rave. Boehme writes on the 2nd of April 1624:—“I must tell you, sir, that yesterday the pharisaical devil was let loose, cursed me and my little book, and condemned the book to the fire. He charged me with shocking vices; with being a scorner of both Church and Sacraments, and with getting drunk daily on brandy, wine, and

“beer; all of which is untrue; while he himself is a  
“drunken man.”

On the 9th of May, Boehme left for Dresden, where he spent two months as the guest of the Court physician, Dr Hinkelmann, and where he found among the nobility and high clergy a most friendly welcome, while the strife still raged in Görlitz. “My wife,” writes Boehme from Dresden on the 13th of June, “need not have any  
“window-shutters put up. If they wish to break them  
“ (the windows), they may; it will only shew the fruits  
“ of the high-priest’s influence. . . . If the high-priest  
“ means to storm the house, let him do so; it will only  
“ make evident to the whole country that he is an  
“ agitator, and that will be great honour indeed for him  
“ and his. He also deserves commendation before the  
“ Prince Elector for having, through his servants, laid  
“ violent hands on my house and broken the windows.”

Towards the end of Boehme’s stay in Dresden, the Prince Elector appointed three Professors of Theology, and several other learned doctors, to examine his opinions. The report which the Prince expected from them turned out to be a mere request that “His Highness  
“ would please to have a little patience, and allow the  
“ man sufficient time for a clearer exposition of his ideas.  
“ They failed as yet to understand him, but hoped that  
“ he would after a while become more intelligible; then  
“ only would they give a judgment, not before.”

Wiesner, in whose presence two other professors, Gerhard and Meissner, exchanged opinions, relates that Gerhard said: “I would not for the whole world be  
“ party to the man’s condemnation.”—“Neither would  
“ I, brother,” replied Meissner; “who knows what lies  
“ behind it all? We cannot judge that which we have  
“ not understood, nor are able to understand, whether it  
“ be right, or black or white.”

When Boehme was allowed to “go in peace,” and left Dresden apparently in favour with the Prince Elector himself, he returned home, but soon accepted an invita-

tion from Herr von Schweinitz, at whose country-seat he began the writing of his last work, the 177 *Theosophic Questions*.

In the meantime, our philosopher's old opponent, Gregorius Richter, died on the 14th of August. Boehme himself was to survive him only by a few months. While he still was with Herr von Schweinitz, he was seized with a fatal bowel complaint. He returned home very ill on the 7th of November, and his friends and his family doctor were unable to give him any hope of recovery. He expressed a desire for the Sacrament, which was granted only after he had answered satisfactorily a long list of questions. During the night of the 17th November, he spoke of hearing most beautiful music, and asked to have the door opened in order to listen. Towards morning, he took leave of his wife and sons, blessed them, and said: "Now I go hence into Paradise." Then he asked his son to turn him over on his other side, sighed deeply, and fell asleep, leaving this world easily and peacefully.

The clergy refused to give him a Church funeral, until a special order from the Governor of Lausitz compelled the second Pastor of Görlitz to perform the burial service. The latter began his sermon by declaring that he would rather have walked twenty miles than have officiated at the funeral of such a man. He also rejected the text that had been submitted to him, and chose the words: "And as it is appointed unto men once to die, but after this the judgment." The cross upon Boehme's grave was pulled down by the mob. Now, a block of porphyry marks the resting-place of the "Philosophus Teutonicus," and soon, we hope, the monument raised to his memory will prove that a grateful posterity is at pains to atone for the sins of his contemporaries.

As we now turn from the personality of our philosopher to his works, the newest edition of which (Schiebler, Leipzig, 1830-47) consists of seven fairly bulky volumes,

we are struck at once and not a little delighted with the highly original treatment of first principles that we discover therein. Everywhere Boehme appears as an independent, bold and profoundly penetrating thinker, who laboriously endeavours to bring into intelligible expression his deep interior perceptions. If he does but imperfectly succeed, if he again and again returns to the same idea, yet without achieving a perfectly clear and consistent presentation throughout, that is due to his complete lack of a suitable education. The invaluable advantage of a study of the classics was denied him. He knew nothing of the art of connectedly considering and preparing, clearly linking and grouping in order, the vast array of his conceptions. For the rest, he had assimilated much of the knowledge of his time. He was thoroughly conversant with the Bible, and he states himself (*Aurora*, x. 45) that he read "the writings of many great masters," but had found therein "only a half-dead spirit." By these words he refers principally to works of the school of Paracelsus, wherefrom he took his idea of the threefold nature of man; namely, a body formed out of the elements, a spirit originating from the stars, and a soul inbreathed from God. From the same sources he also borrowed many technical, philosophical and alchemical terms, some of which, however, he had partly misunderstood. Yet all this applies only to the external side of his teaching, the shell, as it were, which encloses the kernel of his own peculiar and deep knowledge of essential truth. This same knowledge he claims, and rightly enough, to have obtained through revelation; for he drew from the same fountain-head as all teachers of religion and philosophy before him; from the same source that is also open to us, if we are but willing to plunge and sink into the mysterious depths of our own innermost Spirit, and therein reach the very Heart of God.

We shall now endeavour to present and bring out distinctly, and into clear light, the eternal truths that

are to be found in his system, quite apart from the quaint and variegated forms of half-understood or misunderstood traditions wherewith he clothed his thoughts.

The fundamental conception of Jacob Boehme's philosophy might be characterized as Pantheo-dualistic; that is to say, he attempts to harmonize the undeniable claim of Pantheism that God is not to be known out of and apart from Nature, but in it and through it; with the equally undeniable fact of dualism, *i.e.* the evident opposition in this divine world of good and evil. Let us try to elucidate these ideas.

Pantheism is—here the very word points out the explanation—the counterpart of Theism, and, as can readily be shewn, the unavoidable result of the same. By the term Theism we understand the belief—well known to us from our youth—in a personal anthropomorphic God, who, at a definite period of time, has created the world out of nothing, by a special act of His will. Such a conception was possible and bearable in the dark Middle Ages, which followed after scholastic subtleties, but were blind to the facts of nature. Here below, so they reasoned, is the earth upon which man has his being, and up above in the blue heavens, behind the clouds, lives the Good Lord. Then came Copernicus, who proved that what we call heaven is nothing else but the infinite space which surrounds us on every side, wherein nothing is to be found beyond fixed stars like our sun, and planets like our earth, with all that they contain. In doing away with the old idea of Heaven, Copernicus had, without knowing or wishing it, taken away God. In the new astronomical system, there was no room left for Him. In the same way, a creation of the world out of nothing was no longer admissible after natural research had begun, and when it became more and more clearly recognized that, since matter does not vanish into nothingness, neither can it originate from nothingness, but must have been from all eternity.

If, in such circumstances, the idea of God was to be

held fast, there was nothing to do but shift from the Theistic theory to the Pantheistic; remove God into nature itself, since there was no room for Him without, and consider the universe as His Self-manifestation. Following up the various stages of development of the new philosophy, we observe how, in the conceptions of thinkers, God melts away more and more into the universe; how the Theism of Descartes is gradually modified by Geuliner and Malebranche, until, in the completely Pantheistic system of Spinoza, it reaches its last unavoidable consequence. This identification of nature and God, or God and nature (which comes to the very same thing), is expressed in the well known words of Goethe:—

“ Was wär' ein Gott, der nur von aussen stiesse,  
Im Kreis das All am Finger laufen liesse!  
Ihm ziemt's, die Welt im Innern zu bewegen,  
Natur in Sich, Sich in Natur zu hegen,  
So dass, was in Ihm lebt und webt und ist,  
Nie Seine Kraft, nie Seinen Geist vermisst.”

What were a God, who did, but from without,  
Upon its course, the Universe impel!  
Him it behoves within His world to move,  
Nature in Him, He in Nature to dwell:  
So that in Him, what lives and moves and is,  
May never miss His Spirit nor His Power.

Our Jacob Boehme was filled with this great knowledge of Pantheism long before Goethe, indeed long before Descartes and Spinoza. In *Aurora*, ch. xxiii., he writes:—

“ Many will say, what were a God whose body, substance and virtue consisted of Fire, Air, Water and Earth? But see, thou unbelieving man, I will shew thee the true essence of the Godhead. Inasmuch as this whole substance is not God, thou art not God's Image; wheresoever there be a strange God, thou hast no part in Him. For thou art created out of God, and livest in Him, and He ever gives thee, out of Himself, power, blessing, food and drink; thy knowledge also is all from Him, and, when thou diest, thou wilt be buried

“ in Him. . . . See; that is the true and only God, out of  
 “ whom thou art created, and in whom thou livest.  
 “ When thou lookest upon the deep, and upon the stars,  
 “ and the earth, thou seest thy God, and in Him thou art  
 “ and livest, and this same God governs thee also, and  
 “ from the same God hast thou [received] thy senses, and  
 “ thou art a creature in Him and from Him; otherwise  
 “ wert thou nothing. Now thou wilt say that what I  
 “ write is heathenish. But hear and see and mark the  
 “ difference, how it all is; for what I write is not  
 “ heathenish, but philosophical. I am no heathen; but  
 “ I have the deep and true knowledge of the one great  
 “ God who is the All ” (pars. 3, 4, 9, 10).

“ Therefore we cannot say that God’s being is some-  
 “ thing afar, that possesses or occupies any particular spot  
 “ or place; for the Abyss of nature and creature is God  
 “ Himself ” (*Divine Contemplation*, iii. 21).

But, decidedly as Boehme declares himself in these words on the side of Pantheism, he is yet very far from accepting it as all-sufficient. “ Since it is the truth, I  
 “ must affirm that God is all. But what shall I do with  
 “ such a statement? for it is no religion. Such a  
 “ religion did the devil accept, and wanted to be manifest  
 “ in all things and mighty in all ” (*Apol. II. contra Tylcken*, 140). By declaring Pantheism insufficient, and describing it as the devil’s religion, our philosopher means doubtless that Pantheism must take account of all that is in the world, and look not only upon good, but also upon evil, as God’s Self-manifestation; and that therefore the pantheistic god is not only God, but, as first originator of evil, also the devil. While ordinary Pantheism makes light of the fact of evil, and explains it away as merely negative, as the unavoidable shadow to the light, and so on, Jacob Boehme, on the contrary, deeply filled with the consciousness of this same fact of evil, considers it in all its magnitude, and earnestly strives to find an answer to the question, Whence is evil? A question over which all pantheistic and theistic

theories alike come to grief. For Pantheism, considering the universe as God Himself, cannot admit evil as such; and Theism is unable adequately to explain it even by falling back upon the doctrine of free-will, since it allows that free-will is divinely created, and therefore ultimately, though indirectly, God must be regarded as the originator of evil.

There is another solution of these difficulties; but it lies very deep and becomes only possible by looking upon the human soul not—according to Pantheism—as a mode of the divine substance; nor, according to Theism, as the work of the Creator; but rather as absolutely self-existent. In other words, it is to be considered that good and evil, God and the devil, heaven and hell are opposed possibilities within the soul, in relation to which the soul possesses perfect liberty of choice, and full independence from any external influence and from any predetermined inherent condition; for even this is the deep meaning of the word free-will. {

This solution of endless difficulties was, it is true, not perceived quite fully or clearly by Jacob Boehme; but, in his best moments, he comes nearer to it than any other philosopher before him, and expresses it occasionally as distinctly as was possible to him under the influence of Biblical theistic tradition. Let us compare such quotations as the following: "For each man is free, and as a god to himself; he may transform himself in this life, in the wrath or in the light" (*Aurora*, xviii. 43). "Since man has free-will, God is not Almighty over him, to do with him what He wills. The free-will has neither beginning nor cause; it is neither limited, nor formed by anything. It is its own Self's origin, out of the Word's divine virtue, out of God's love and anger. It forms for itself in its own will a centre to its own seat; it begets itself in the first Principle to the fire and to the light. Its true origin is from the no-thing, when the no-thing . . . introduces itself into a liking for contemplation [perception,

“ vision], and the liking introduces itself into a will, and “ the will into a desire, and the desire into a substance” (*Mysterium Magnum*, xxvi. 53). “ So he lives in two “ Principles, both of which draw him and desire to have “ him, (1) in the source of the fierceness, whose origin is “ the darkness of the abyss, and (2) in the divine virtue, “ whose source is the light and the divine joy in the “ broken [burst] gates of heaven. . . . Thus is man “ attracted to both and held by both; but in him stands “ the centre, which holds the balance between the two “ wills” (*Three Principles*, xxi. 19, 20). “ Thus we “ should take heed and beget that which is good out of “ ourselves. If we make an angel of ourselves, we are “ that; if we make a devil of ourselves, we are that “ also” (*Incarnation*, II., ix. 12-14). “ Therefore let “ each (one) heed what he does. Each man is his own “ God and also his own devil; as he inclines to, or gives “ himself unto, either of these Principles, the same impels “ and leads him, and becomes his master” (*Incarnation*, I., v. 133).

Summing up these thoughts, and freeing them as much as possible from all obscurity, we obtain as the fundamental essence of Boehme's philosophy the following propositions:—The Principle of all things, the Godhead, must be regarded as (a Being in whom the contraries good and evil are already contained, yet not as good or evil; but as an equilibrium of mutually opposed, yet complementary and harmoniously working, forces. They are already good and evil, but only in possibility, not in reality; (not yet “ kindled” as Boehme has it; not made actual, as we should express it.) This possible good and evil—which is-latent in God becomes actual only when the soul in its own primordial freedom chooses the one or the other. The soul is not a being different from God, but, on the contrary, is fundamentally the divine substance itself, inasmuch as it brings into a reality the possible opposition between good and evil. In Boehme's own words: “ The inner essence of the soul

“ is the divine nature . . . . and is neither evil nor good,  
 “ but . . . . in the kindled life of the soul the same will  
 “ divides itself; . . . . it is itself its own cause to good  
 “ and evil; for it is the centre of God, where God’s love  
 “ and anger are latent and undeveloped in one essence ”  
 (*Election*, viii. 275-278). “ Therefore the soul is God’s  
 own substance ” (*Three Principles*, iv. 20).

And therefore also our re-birth and salvation through the Christ within us are but a return to our own primordial divine being. Boehme writes: “ Nothing can rest in itself; it must return to that whence it came. The mind has turned away from unity in a desire for perception [experience], to try the qualities in separation [as apart from one another], and therefore the separation [division, contrary will, evil] arose in it, which now governs the mind. Neither can it be set free, until it forsakes itself in the desire for the qualities, and lifts itself again into perfect stillness, silencing its own will, so that the will may penetrate [merge again] beyond all sense and form, into the eternal will of the Abyss whence it originated; willing nothing of itself, but only what God wills through it ” (*Mysterium Magnum*, *Abstract* 7). |

We have tried in the above to extract from Boehme’s teaching that kernel which lies embedded therein, of first principles and essential truths drawn from nature, and therefore irrefutable. We will now briefly consider the shell of myth and symbolism which encloses the same. | Boehme himself is well aware of the inadequacy of his exposition, inasmuch as he unceasingly impresses upon his readers that, on account of human weakness, he describes as a time-process that which is eternal, and sets side by side things which are inter-dependent and joined with one another in a perfect unity. Having pointed this out, he describes how originally God only is the Abyss out of which all “ Byss ” issues; the primordial condition of all being, and therefore Himself

without substance, nature or qualities; the eternal silence, the All and the No-thing; neither darkness nor light; manifest to none, not even to Himself. In the portraying of this eternal One, Boehme links the Christian tradition of the Trinity with the Neoplatonic division of the One in subject and object, by placing Son and Spirit between the Father (subject) and the "wisdom" wherein He mirrors His being (world of ideas). "The first only will, without a beginning, begets "in itself a comprehensible will which is Son to the "Abyssal Will, when the Nothing makes itself within "itself into a Something . . . wherein the Abyss "conceives [forms] itself into a Byss, and the issue of "the Abyssal Will through the conceived Son is called "Spirit; and that which is issued is the delight wherein "the Father ever finds and beholds Son and Spirit; and "it is called God's Wisdom, or Contemplation" (*Election*, i. 10-17). "Therein lie all things as a divine Imagina- "tion, wherein all ideas of angels and souls are seen "eternally in divine likeness, not as creatures, but as a "reflection; as when a man beholds himself in a mirror" (*Clavis*, par. 43). This constructive blending of Christian and Neoplatonic traditions, on account of which Boehme was reproached with teaching a "Quaternary" ('quartitatem' instead of 'quantitatem' is anyhow used in Richter's abusive verses), is entirely in contradiction to his fundamental idea, because it assumes opposites to be already in God; while the very lack of contraries and the necessity for the same is made the motive for further developments, as the following shews:—

"The reader must know that all things consist in "Yes or No, whether Godly, devilish, earthly, or whatsoever it may be called. The One, as the Yes, is pure "power [virtue] and life, and is the truth of God, or "God Himself. But God would be unknowable to "Himself, and would have in Himself no joy, perception "or exaltation without the No. The No is the opposite "[antithesis] to the Yes or the truth. In order that the

“ truth may be manifest as a Something, there must be “ a contrary therein ” (*Theosoph. Quest.* iii. 2. 4). As the light of the sun is made visible by the dark pewter vessel, so can God manifest Himself only through contrariety in Himself. | Boehme construes this contrariety or opposition by taking as starting-point the two fundamental attributes of Divine Being, as revealed in Holy Scripture, namely, the Wrath and the Love. These further branch out into the seven throne Spirits (*Revel.* i. 4; iv. 5), the first three of which represent God’s wrath, and the last three, God’s love; while the central fourth constitutes the pivot-point of both worlds, being common to the wrath or darkness and to the love or light. These seven forms, to which Boehme constantly refers, and which he describes again and again as being his fundamental idea, are however not the basic powers of actual nature; but constitute what our philosopher calls “the eternal nature in God.” Now he had of course to borrow the colours wherewith he pictures this eternal nature, from the world of our experience, and the difficulty to understand him arises from his ever renewed endeavours to describe each of these properties or forms and their inter-relation and operation; whereby the picture becomes so overdone, so complex and variegated, that it is scarcely possible to follow the main conception. Indeed, it almost becomes doubtful at times, owing to the many variations of symbol and imagery, whether any main idea underlies the whole scheme as a unifying foundation. Thus, for instance, he describes the first form as the astringency, the hardness, the coldness, attraction, desire; the second as motion, perception, sweetness, the sting, the fleeing; the third arises from both the others, and is called anguish, wandering, the wheel of life, etc. “In these first three forms consists “ the essence of anger, of hell, and of all that is wrathful.” The fourth form is the fire, the origin of life, the desire; and is a fire of anger in relation to the first three, and a love-fire in relation to the last three. And

these last three forms which constitute God's eternal kingdom of joy are, (5) the light, love, (6) the sound, intelligent life, (7) the (ideal) loveliness, in no corporeal sense, but essential and manifest; the eternal, substantial Wisdom of God; the epitome of all forms, all colours and all beauty.

The first four forms constitute the first Principle, corresponding to the "Father"; the last four (beginning again from the fourth) constitute the second Principle, corresponding to the "Son." By the third Principle, Boehme understands, now the interaction of both Principles, as the Holy Spirit; now the corporeal nature derived from the seven forms.

The motive for this whole teaching of "forms" or "qualities" is, owing to the abundance and variety of imagery, not easy to discern or point out. But we may venture to suppose that the philosopher was guided by his awareness of the presence of good and evil in all things, and that he found the good in the visibility, the audibleness and the form, in the intellectual side, in short of nature, wherefrom he took light, sound and loveliness as the last three forms; while the impression of the "furious madness" of mutually antagonistic elemental forces in lifeless inorganic nature furnished material for his first three forms. Describing the arising of the anguish (3rd form) out of the two first forms, Boehme uses the following words: "The hardness (1st form) is a holding, and the drawing [or pull] is "afleeing. One wills (to stay) in itself; the other (to go) out of itself; but as they cannot yield or part, they "become, within one another, as a turning-wheel . . . . "and hence follows a fearful anguish [terror]." Now, on reading the above, everyone will probably be reminded of Attraction and Repulsion, the struggle of which begets, in a body circumscribed in space, limitation, or, as Boehme calls it, "the anguish." Only here, as everywhere, other elements have been brought into this view of the fundamental facts of nature, and distort it so as

to make it well-nigh unrecognizable. Yet the underlying idea ever breaks through, namely, that the peculiar essence of the first three forms, and, through these, of the others, is a hunger, a desire, a will which in the fourth form becomes fire, the origin of life, and that therein also the forms of light and love have their foundation. "The wrath is the root of all things." "And if the will be in darkness, it is then in the anguish; for it desires (to be) out of the darkness . . . and excites the root of the fire . . . and dwells in the broken [burst] darkness, in the light, in sweetness and joy in itself" (*Three Principles*, xxi. 13, 16).

The fourth form, the fire, is the *centrum naturæ*; it is the pivot between the kingdom of light and that of darkness, between love and anger, between good and evil; it is the turning-point whence the will may exercise its sway in either direction, be it backward into the darkness, or forward into the world of light and divine love. "It is free, and has the choice between both of these."

The freedom of the will—Boehme develops this theme in connection with Biblical tradition and through a highly spiritual treatment of the same—leads to the fall, which consists in a breaking away of self-will from the divine will. The fall of Adam is preceded by that of Lucifer. The latter was created the mightiest angel in heaven; but instead of setting his "imagination in the light of God," and to "walk in God," he attempted, on the strength of his free-will, to measure himself against God, "triumph over the divine birth and lift himself above the Heart of God," and thereby "he removed himself out of God's love into God's anger," inclined himself towards "the dark world with the kingdom of phantasy," went out of the light, became limited to the first forms, which without the eternal light, constitute the Abyss, the anger of God and hell. "The foundation of hell is from all eternity, but was

not manifest, until awakened." The division between heaven and hell is not in terms of space. "Heaven is in hell and hell in heaven, and neither manifest to the other" (*Mysterium Magnum*, viii. 28). In the place of the rejected Lucifer—here Boehme expounds the Mosaic creation story—God created man in His own likeness, more perfect than the Angels, destined to rule over all things. "Heaven, earth, stars and elements, all, as well as the divine Trinity, are represented in man, and nothing can be named that is not in man."—"The soul of Adam was from the eternal will, out of the *centro naturæ*, where light and darkness divide. Understand! he is no separated spark, as a part from the whole; for he is no part, but the whole altogether; just as every point is a whole" (*Threefold Life*, vi. 47, 49).

Man was placed between the kingdoms of light and darkness, free to choose. "The will of the soul is free, either to sink in itself and heed nothing, but to grow as a branch on a tree and eat of God's love, or to lift itself in the fire, in its own will and be an own tree" (*Forty Quest.*, ii. 2). "But the will of life broke itself away from the Divine Essence, and went into perception [experience], out of unity into variety [complexity], and resisted the unity as the eternal rest and only good" (*Divine Contemplation*, ii. 7). "The soul's essence became enamoured with the creation of the formed word in its freedom of choice, and lifted itself in longing for freedom" (*Election*, vi. 73). "When the longing for the spirit of this world became uppermost in Adam, he sank into sleep."—"The sleep denotes death and an overcoming."—"But with the sleep, time became manifest in man; he fell asleep to the angelical world, and awakened to the external world." The Virgin, the Divine Wisdom, who hitherto had dwelt in him, now fled from him, and in her stead, the earthly wife was given him, with whom the fall into sin was consummated and extended to the whole of mankind; "for the souls of men are altogether as if they were one

“soul” (*Threefold Life*, xvi. 13). But redemption also remained, hidden as a germ in humanity (Boehme conveys this through allegories of the deepest meaning, by following up the idea throughout the Old Testament), until it was born, as the Saviour from Mary, into whom had also passed [entered] the eternal Virgin, the Divine Wisdom.

But “the historical belief in Christ is a mere spark (of the fire) that must first be set alight.”—“None is a Christian, unless Christ lives and works in him.”—“When Christ arises, then Adam dies with his serpent-substance; when the sun rises, the night is swallowed up in the day and there is no more night.”—“Whosoever has Christ in himself is a Christian, is crucified and dead with Christ, and lives in His resurrection.”—“Zion is not born first outwardly, but interiorly; we must seek and find ourselves within ourselves.”—“No one need run anywhere . . . but in himself is the gate to the Divinity. . . . Whither shall the soul lift itself, since it is itself the source of Eternity?”

A newer theologian (Harless, *J. Boehme and the Alchemists*) affirms, on account of these statements, that Boehme has wiped out Christ for us, and left only Christ in us. We would remark in answer that, if those who possess Him yet miss anything, then must their conception of Christ in us be very inadequate.

As regards the question: Where does the soul go after death? Boehme writes in his little book, *Of the Supersensual Life*: “It has no need to go; it has heaven and hell within itself. The kingdom of God is within you.”—“Heaven and hell are within one another and are to one another as a nothing.”

“Wheresoever thou dost not dwell according to thy Selfhood and thine own will, there do the angels dwell with thee and everywhere; and wheresoever thou dwellest according to thy Selfhood and thine own will, there do the devils dwell with thee and everywhere.”

And as he expressed in such words the nothingness of

space, so does he also express the nothingness of this temporal order of life in the verse he used to write in his friends' albums:—

“Wem Zeit ist wie Ewigkeit  
Und Ewigkeit wie die Zeit,  
Der ist befreit  
Von allem Streit.”

(He is made free from all strife, to whom time is as Eternity and Eternity as time.)

## THE FIRST CHAPTER

*Of the first Principle of the Divine <sup>1</sup> Essence.*

<sup>1</sup> Being or  
Substance.

1. **S**EEING we are now to speak of God, what he is, and where he is, we must say, that God himself is the essence of all essences; for all is generated or born, created and proceeded from him, and all things take their first beginning out of God; as the Scripture witnesseth, saying, *Through him, and in him are all things.* Also, *The heaven and the heaven of heavens are not able to contain him:* Also, *Heaven is my throne, and the earth is my footstool:* And in *Our Father* is mentioned, *Thine is the kingdom and the power;* understand all power.

2. But there is yet this difference [to be observed], that evil neither is, nor is called God; this is understood in the first Principle, where it is the earnest fountain of the wrathfulness, according to which, God calleth himself an angry, wrathful, and zealous God. For the original of life, and of all mobility, consisteth in the wrathfulness; yet if the [tartness] be kindled with the light of God, it is then no more tartness, but the severe wrathfulness is changed into great joy.

<sup>1</sup> Or materials, materia.

<sup>2</sup> essence, or substance.

<sup>3</sup> Or Scorching.

<sup>4</sup> begetteth, beareth, or bringeth forth.

<sup>5</sup> astringency, or attracting.

<sup>6</sup> infecteth, impregnateth, or mixeth seed in itself.

3. Now when God was to create the world, and all things therein, he had no other <sup>1</sup> matter to make it of, but his own <sup>2</sup> being, out of himself. But now, God is a spirit that is incomprehensible, which hath neither beginning nor end, and his greatness and depth is all. Yet a spirit doth nothing but ascend, flow, move, and continually generate itself, and in itself hath chiefly a threefold manner of form in its generating or birth, *viz.* Bitterness, Harshness, and <sup>3</sup> Heat, and these three manners of forms are none of them the first, second, nor third; for all these three are but one, and each of them <sup>4</sup> generateth the second and third. For between <sup>5</sup> harshness and bitterness, fire is generated: and the wrath of the fire is the bitterness or sting itself, and the harshness is the stock or father of both these, and yet is generated of them both; for a spirit is like a will, sense [or thought], which riseth up, and in its rising beholdeth, <sup>6</sup> perfecteth, and generateth itself.

4. Now this cannot be expressed or described, nor brought to the understanding by the tongue of man; for God hath no beginning. But I will set it down so as if he had a beginning, that it might be understood what is in the first Principle, whereby the difference between the first and second Principles may be understood, and what God or spirit is. Indeed there is no difference in God, only when it is enquired from whence evil and good proceed, it is to be known, what is the first and original fountain of anger, and also of love, since they both proceed

from one and the same original, out of one mother, and are one thing. Thus we must speak after a creaturely manner, as if it took a beginning, that it might be brought to be understood.

5. For it cannot be said that fire, bitterness, or harshness, is in God, much less that air, water, or earth is in him; only it is plain that all things have proceeded out of that [original]. Neither can it be said, that death, hell-fire, or sorrowfulness is in God, but it is known that these things have come out of that [original]. For God hath made no devil out of himself, but angels to live in joy, to their comfort and rejoicing; yet it is seen that devils came to be, and that they became God's enemies. Therefore the source or fountain of the cause must be sought, viz. What is the *prima materia*, or first matter of evil, and that in the originalness of God as well as in the creatures; for it is all but one only thing in originalness: All is out of God, made out of his<sup>1</sup> essence, according to the Trinity, as he is one in essence and threefold in Persons. <sup>1</sup> being or substance.

6. Behold, there are especially three things in the originalness, out of which all things are, both spirit and life, motion and comprehensibility, viz. <sup>2</sup> *Sulphur*, <sup>3</sup> *Mercurius*, and <sup>4</sup> *Sal*. But you will say that these are in nature, and not in God; which indeed is so, but nature hath its ground in God, according to the first Principle of the Father, for God calleth himself also an angry zealous God; which is not so to be understood, that God is angry

<sup>2</sup> Wherein the kindling consisteth.  
<sup>3</sup> The spirit of a substance.  
<sup>4</sup> Salt, body, or substanti-ality.

in himself, but in the spirit of the [creation or] creature which kindleth itself; and then God burneth in the first Principle therein, and the spirit of the [creation or] creature suffereth pain, and not God.

7. Now to speak in a creaturely way, *Sulphur*, *Mercurius*, and *Sal*, are understood to be thus. *SUL* is the soul or the spirit that is risen up, or in a similitude [it is] God: *PHUR* is the *prima materia*, or first matter out of which the spirit is generated, but especially the <sup>1</sup>harshness: *Mercurius* hath a fourfold form in it, *viz.* harshness, bitterness, fire, and water: *Sal* is the child that is generated from these four, and is harsh, eager, and a cause of the comprehensibility.

<sup>1</sup> astringency  
or attraction.

<sup>2</sup> Observe or  
consider.

8. <sup>2</sup> Understand aright now what I declare to you: Harshness, bitterness, and fire, are in the originalness, in the first Principle: The water-source is generated therein: And God is not called God according to the first Principle; but according to that he is called wrathfulness, angriness, the earnest [severe or tart] source, from which evil, and also the woeful tormenting, trembling, and burning, have their original.

9. This is as was mentioned before; the harshness is the *prima materia*, or first matter, which is strong, and very eagerly and earnestly attractive, that is *Sal*: The bitterness is <sup>3</sup>in the strong attracting, for the spirit sharpeneth itself in the strong attracting, so that it becometh wholly aching

<sup>3</sup> generated.

[anxious or vexed]. For example, in man, when he is enraged, how his spirit attracteth itself, which maketh him bitter [or sour] and trembling; and if it be not suddenly withstood and quenched, we see that the fire of anger kindleth in him so, that he burneth in malice, and then presently a <sup>1</sup> substance or whole essence cometh to be in the spirit and mind, to be revenged.

<sup>1</sup> an essential, real imagination, or purpose.

10. Which is a similitude of that which is in the original of the generating of nature: Yet it must be set down more intelligibly [and plainly]. Mark what *Mercurius* is, it is harshness, bitterness, fire, and brimstone-water, the most horrible <sup>2</sup> essence; yet you must understand hereby no *materia*, matter, or comprehensible thing; but all no other than spirit, and the source of the original nature. Harshness is the first essence, which attracteth itself; but it being a hard cold virtue or power, the spirit is altogether prickly [stinging] and sharp. Now the sting and sharpness cannot endure attracting, but moveth and resisteth [or opposeth] and is a contrary will, an enemy to the harshness, and from that <sup>3</sup> stirring cometh the first mobility, which is the third form. Thus the harshness continually attracteth harder and harder, and so it becometh hard and tart [strong or fierce], so that the virtue or power is as hard as the hardest stone, which the bitterness [that is, the harshness' own sting or prickle] cannot endure; and then there is great anguish in it, like the horrible brimstone spirit,

<sup>2</sup> being, substance, or thing.

<sup>3</sup> Or wriggling.

and the sting of the bitterness, which rubbeth itself so hard, that in the anguish there cometh to be a twinkling flash, which flieth up terribly, and breaketh the <sup>1</sup>harshness: But it finding no rest, and being so continually generated from beneath, it is as a turning wheel, which turneth anxiously and terribly with the twinkling flash <sup>2</sup>furiously, and so the flash is changed into a pricking [stinging] fire, which yet is no burning fire, but like the fire in a stone.

<sup>1</sup> Or astringent attraction.

<sup>2</sup> Or senselessly and madly.

11. But seeing there is no rest there, and that the turning wheel runneth as fast as a swift thought, for the prickle driveth it so fast, the prickle kindleth itself so much, that the flash (which is generated between the astringency and bitterness) becometh horribly fiery, and flieth up like a horrible fire, from whence the whole *materia* or matter is terrified, and falleth back as dead, or overcome, and doth not attract so <sup>3</sup>strongly to itself any more, but each yieldeth itself to go out one from another, and so it becometh thin. For the fire-flash is now predominant, and the *materia*, or matter, which was so very harsh [astringent or attracting] in the originalness, is now feeble, and as it were dead, and the fire-flash henceforth getteth strength therein, for it is its mother; and the bitterness goeth forth up in the flash together with the harshness, and kindleth the flash, for it is the father of the flash, or fire, and the turning wheel henceforth standeth in the fire-flash, and the harsh-

<sup>3</sup> Or eagerly.

ness remaineth overcome and feeble, which is now the water-spirit; and the *materia*, or matter of the harshness, henceforth is like the brimstone-spirit, very thin, raw, aching, vanquished, and the sting in it is trembling; and it drieth and sharpeneth itself in the flash; and being so very dry in the flash, it becometh continually more horrible and fiery, whereby the harshness or astringency is still more overcome, and the water-spirit continually greater. And so it continually refresheth itself in the water-spirit, and continually bringeth more matter to the fire-flash, whereby it is the more kindled; for (in a similitude) that is the <sup>1</sup>fuel of <sup>1</sup>Or wood. the flash or fire-spirit.

12. <sup>2</sup>Understand aright the manner of the existence of this *Mercurius*. The word MER, is <sup>2</sup>Or consider seriously, observe, or mark. first the strong, tart, harsh attraction; for in that word (or syllable *Mer*) expressed by the tongue, you understand that it jarreth [proceeding] from the harshness, and you understand also, that the bitter sting or prickle is in it; for the word MER is harsh and trembling, and every word [or syllable] is formed or framed from its power or virtue, [and expresseth] whatsoever the power or virtue doth or suffereth. You [may] understand that the word [or syllable] CU, is [or signifieth] the rubbing or unquietness of the sting or prickle, which maketh that the harshness is not at peace, but <sup>3</sup>heaveth <sup>3</sup>Or boileth. and riseth up; for that syllable [thrusteth itself or] presseth forth with the virtue [or breath] from the

heart, out of the mouth. It is done thus also in the virtue or power of the *prima materia* [or first matter] in the spirit, but the syllable CU having so strong a pressure from the heart, and yet is so presently snatched up by the syllable RI, and the whole understanding [sense or meaning] is changed into it; this signifieth and is the bitter prickly wheel in the <sup>1</sup>generating, which vexeth and whirleth itself as swiftly as a thought: The syllable US is [or signifieth] the swift fire-flash, that the *materia*, or matter, kindleth in the fierce whirling between the harshness and the bitterness in the swift wheel; where you may very plainly understand [or observe] in the word, how the harshness is terrified, and how the power or virtue in the word sinketh down, or falleth back again upon the heart, and becometh very feeble and thin: Yet the sting or prickle with the whirling wheel, continueth in the flash, and goeth forth through the teeth out of the mouth; where then the spirit hisseth like a fire a-kindling, and returning back again strengtheneth itself in the word.

13. These four forms are in the originalness of nature, and from thence the mobility doth exist, as also the life in the seed, and in all the creatures, hath its original from thence; and there is no comprehensibility in the originalness, but such a virtue or power and spirit. For it is a poisonous or venomous, hostile or inimicitious <sup>2</sup>thing: And it must be so, or else there would be no mobility,

<sup>1</sup> Or geniture.

<sup>2</sup> being, essence, or substance.

but all [would be as] nothing, and the source of wrath or anger is the first <sup>1</sup> original of nature. <sup>1</sup> originalness  
or originality.

14. Yet here I do not altogether [mean or] understand the *Mercurius* [mercury or quicksilver] which is in the third Principle <sup>2</sup> of this created <sup>2</sup> or world, which the apothecaries use (although that hath the same virtue or power, and is of the same essence), but I speak [of that] in the first Principle, viz. of the originalness of the essence of all essences, of God, and of the eternal beginningless nature, from whence the nature of this world is generated. Although in the originalness of both of them there is no separation; but only the outward and third Principle, the sidereal and elementary kingdom [region or dominion] is generated out of the first Principle by the Word and spirit of God out of the eternal Father, out of the holy heaven.

## THE SECOND CHAPTER

*Of the first and second Principles, what God and the Divine Nature are; wherein is set down a further description of the Sulphur and Mercurius.*

1. **B**ECAUSE there belongeth a divine light to the knowledge and apprehension of this, and that without the divine light there is no comprehensibility at all of the divine essence, therefore I will a little represent the high hidden secret in a creaturely manner, that thereby the Reader may come into the depth. For the divine essence cannot be wholly expressed by the tongue; the *spiraculum vitae* (that is, the spirit of the soul which looketh into the light) only comprehendeth it. For every creature seeth and understandeth no further nor deeper than its mother is, out of which it is come originally.

2. The soul which hath its original out of God's first Principle, and was breathed from God into man, <sup>1</sup>into the third Principle, (that is, into the sidereal and elementary <sup>2</sup>birth) that seeth further into the first Principle of God, out of, in and from,

<sup>1</sup> Or in.

<sup>2</sup> generating of the stars.

the essence and property of which it is proceeded. And this is not marvellous, for it doth but behold itself only in the rising of its birth; and thus it seeth the whole depth of the Father in the first Principle.

3. This the devils also see and know; for they also are out of the first Principle of God, which is the source of God's original nature. They wish also that they might not see nor feel it; but it is their own fault that the second Principle is shut up to them, which is called and is God, one in essence, and threefold in personal distinction, as shall be mentioned hereafter.

4. But the soul of man, which is enlightened with the Holy Spirit of God, (which in the second Principle proceedeth from the Father and the Son in the holy heaven, that is, in the true divine nature <sup>1</sup> which is called God), this soul seeth even <sup>1</sup> Viz. The Holy Ghost. into the light of God, into the same second Principle of the holy divine <sup>2</sup> birth, into the heavenly <sup>2</sup> Or working. essence: But the <sup>3</sup> sidereal spirit wherewith the <sup>3</sup> astral, or starry spirit. soul is clothed, and also the elementary [spirit] which <sup>4</sup> ruleth the source, or springing and impulsions <sup>4</sup> Or hath. of the blood, they see no further than into their mother, whence they are, and wherein they live.

5. Therefore if I should speak and write that which is purely heavenly, and altogether of the clear Deity, I should be as dumb to the Reader, who hath not the knowledge and the gift [to understand it]. Yet I will so write in a divine,

and also in a creaturely way, that I might stir up any one to desire and long after the consideration of the high things: And if any shall perceive that they cannot do it, that at least they might seek and knock in their desire, and pray to God for his Holy Spirit, that the door of the second Principle might be opened to them; for Christ biddeth us to pray, seek, and knock, and then it shall be opened unto us. For he saith, All that you shall ask the Father in my name, he will give it you: Ask and you shall receive; seek, and you shall find; knock, and it shall be opened unto you.

6. Seeing then that my knowledge hath been received by seeking and knocking, I therefore write it down for a Memorial, that I might occasion a desire in any to seek after them, and thereby my talent might be improved, and not be hidden in the earth. But I have not written this for those that are wise aforehand, that know all things, and yet know and comprehend nothing, for they are <sup>1</sup> fully satisfied already, and rich; but I have written it for the simple, as I am, that I may be refreshed with those that are like myself.

<sup>1</sup> That is, wise in their own conceit, and in their blindness think they see well enough.

*Further of the Sulphur, Mercurius, and Sal.*

7. The word [or syllable] S U L, signifieth and is the soul of a thing; for in the word it is the oil or light that is generated out of the syllable P H U R; and it is the beauty or the <sup>2</sup> welfare of a thing, that which is lovely and dearest in it: In a creature it

<sup>2</sup> well-doing, or flourishing, or beneficialness.

is the light by which the creature seeth [or perceiveth]: and therein reason and the senses consist, and it is the spirit which is generated out of the PHUR. The word or syllable PHUR, is the *prima materia* [or first matter], and containeth in itself in the third Principle the <sup>1</sup>*macrocosm*, from <sup>1</sup> Or great world. which the elementary dominion, or region, or essence is generated: But in the first Principle it is the essence of the most inward birth, out of which God generateth or begetteth his Son from eternity, and thereout the Holy Ghost proceedeth; understand out of the SUL and out of the PHUR. And in man also it is the light which is generated out of the sidereal spirit, in the <sup>2</sup> second centre of <sup>2</sup> Or second ground of the little world. the *microcosm*; but in the *spiraculum* and spirit of the soul, in the most inward centre, it is the light of God, which that soul only hath which is in the love of God, for it is only kindled and blown up from the Holy Ghost.

8. Observe now the depth of the divine <sup>3</sup> birth; <sup>3</sup> Or of the eternal divine working. there is no Sulphur in God, but it is generated from him, and there is such a virtue or power in him. For the syllable PHUR is [or signifieth] the most inward virtue or power of the original source or spring of the anger of the fierce tartness, or of the mobility, as is mentioned in the first chapter, and that syllable PHUR hath a fourfold form [property or power] in it, as first, harshness [or astringency], and then bitterness, fire, and water: the harshness is attractive, and is rough, cold and sharp, and

maketh all hard, hungry, and full of anguish; and that attracting is a bitter sting or prickle, very terrible, and the first swelling or boiling up existeth in the anguish; yet because it cannot rise higher from its seat, but is thus continually generated from beneath, therefore it falleth into a turning or wheeling, as swift as a thought, in great anguish, and therein it falleth to be a twinkling flash, as if a steel and flint, or stone, were strongly struck together, and rubbed one against another.

9. For the harshness is as hard as a stone [or flint], and the bitterness rusheth and rageth like a

<sup>1</sup> as the wheel in a fire-lock striketh fire by turning round.

<sup>1</sup> breaking wheel, which breaketh the hardness, and stirreth up the fire, so that all falleth to be a terrible

<sup>2</sup> rumbling, or thunderclap.

<sup>2</sup> crack of fire, and flieth up; and the harshness or astringency breaketh in pieces, whereby the dark tartness is terrified and sinketh back, and becometh as it were feeble or weak, or as if it were killed and dead, and runneth out, and becometh thin, and yieldeth itself to be overcome: But when the

<sup>3</sup> Or reflecteth.

strong flash of fire <sup>3</sup> shineth back again upon or into the tartness, and is mingled therein, and findeth the harshness so thin and overcome, then it is much more terrified; for it is as if water were thrown upon the fire, which maketh a crack: Yet when the crack or terror is thus made in the overcome harshness, thereby it getteth another source [condition or property], and a <sup>4</sup> crack, or noise of great joy, proceedeth out of the wrathful fierceness, and riseth up in fierce strength, as a kindled

<sup>4</sup> Or shriek.

light: For the crack, in the twinkling of an eye, becometh white, clear, and light; for thus the kindling of the light cometh in that very moment, as soon as the light (that is, the new crack of the fire) is infected or <sup>1</sup>impregnated with the harshness, <sup>1</sup> Or filled. the tartness or astringency kindleth, and shrieketh, or is affrighted by the great light that cometh into it in the twinkling of an eye, as if it did awake from death, and becometh soft or <sup>2</sup>meek, lively and <sup>2</sup> Or lovely. joyful; it presently loseth its dark, rough, harsh, and cold virtue, and leapeth or springeth up for joy, and rejoiceth in the light; and its sting or prickle, which is the bitterness, that triumpheth in the turning wheel for great joy.

10. Here observe, the shriek or crack of the fire is kindled in the anguish in the brimstone-spirit, and then the shriek flieth up triumphantly; and the aching, or anxious harshness, or brimstone-spirit, is made thin and sweet by the light. For as the light or the flash becometh clearer or brighter from the crack of the fire in the vanquished harsh tartness, and loseth its wrathful fierce <sup>3</sup>property, so <sup>3</sup> dominion, or jurisdiction. the tartness loseth its authority by the infection or mixture of the light, and is made thin or transparent and sweet by the white light: For in the original the harshness or astringency was altogether dark, and aching with anguish, by reason of its hardness and attracting; but now it is wholly light, and thereupon it loseth its own quality or property, and out of the wrathful harshness there cometh to

<sup>1</sup> Or springing be an <sup>1</sup> essence that is sharp, and the light maketh substance. the sharpness altogether sweet.

*The <sup>2</sup> Gates of God.*

<sup>2</sup> The divine everlasting Gates or Doors, by which we have entrance to the Deity.

11. Behold now, when the bitterness, or the bitter sting [or prickle] (which in the original was so very bitter, raging and tearing, when it took its original in the harshness) attaineth this clear light, and tasteth now the sweetness in the harshness, which is its mother, then it is so joyful, and cannot rise or swell so any more, but it trembleth and rejoiceth in its mother that bare it, and triumpheth like a joyful wheel in the birth. And in this triumph the birth attaineth the fifth form, and then the fifth source springeth up, *viz.* the <sup>3</sup> friendly love; and so when the bitter spirit tasteth the sweet water, it rejoiceth in its mother [the sour tart harshness], and so refresheth and strengtheneth itself therein, and maketh its mother stirring <sup>4</sup> in great joy; where then there springeth up in the sweet water-spirit a very sweet pleasant source or fountain: For the fire-spirit (which is the root of the light, which was a strong [fierce rumbling shriek, crack, or] terror in the beginning) that now riseth up very lovely, pleasantly and joyfully.

<sup>3</sup> Or loving-favour.

<sup>4</sup> with, or for.

12. And here is nothing but the kiss of love, and wooing, and here the bridegroom embraceth his beloved bride, and is no otherwise than when the pleasing life is born or generated in the sour, tart, or harsh death; and the birth of life is thus,

in a creature. For from this<sup>1</sup> stirring, moving, or<sup>1</sup> Or wriggling. wheeling of the bitterness in the essence of the harsh astringent tartness of the water-spirit, the birth attaineth the sixth<sup>2</sup> form, viz. the sound or<sup>2</sup> property, noise of the motion. And this sixth<sup>2</sup> form is<sup>2</sup> virtue, or power. rightly called *Mercurius*; for it taketh its form, virtue, and beginning, in the aching or anxious harshness, by the raging of the bitterness; for in the rising it taketh the virtue of its mother (that is, the<sup>3</sup> essence of the sweet harshness) along with<sup>3</sup> The substance that springeth or buddeth out of the tartness. it, and bringeth it into the fire-flash, from whence the light kindleth. And here the trial [or experience] beginneth, one virtue beholding the other in the fire-flash, one [virtue] feeleth the other by the rising up, by the stirring they one hear another, in the essence they one taste another, and by the pleasant, lovely [source, spring, or] fountain, they one smell another, from whence the sweetness of the light springeth up out of the essence of the sweet and harsh spirit, which from henceforth is the water-spirit. And out of these six forms, now in the birth, or generating, cometh a sixfold self-subsisting essence, which is inseparable; where they one continually generate another, and the one is not without the other, nor can be, and without this birth or substance there could be nothing; for the six forms have each of them now the essences of all their sixfold virtue in it, and it is as it were one only thing, and no more; only each form hath its own condition.

13. For observe it, although now in the harshness there be bitterness, fire, sound, water, and that out of the springing vein of the water there floweth love (or oil) from whence the light ariseth and shineth; yet the <sup>1</sup>harshness retaineth its first property, and the bitterness its property, the fire its property, the sound or the stirring its property, and the overcoming the first harsh or tart anguish (*viz.* the returning down back again) or the water-spirit, its property, and the springing fountain, the pleasant love, which is kindled by the light in the tart or sour bitterness, (which now is the sweet [source or] springing vein of water) its property; and yet this is no separable essence parted asunder, but all one whole essence or substance in one another. And each form or birth taketh its own form, virtue, working and springing up from all the forms; and the whole birth now retaineth chiefly but these four forms in its generating or bringing forth; *viz.* the rising up, the falling down, and then through the turning [of the wheel in the sour, harsh] tart essence, the putting forth on this side, and on that side, on both sides like a cross; or, as I may so say, the going forth from the point [or centre] towards the east, the west, the north and the south: For from the stirring, moving, and ascending of the bitterness in the fire-flash, there existeth a cross birth. For the fire goeth forth upward, the water downward, and the essences of the harshness sideways.

<sup>1</sup> Or astringent attraction.

## THE THIRD CHAPTER

*Of the endless and numberless manifold engendering* [<sup>1</sup>*generating*] *or Birth of the eternal Nature.*

<sup>1</sup> begetting, hatching, bearing, bringing, forth, or propagation.

*The Gates of the great Depth.*

1. **R**EADER, understand [and consider] my writings aright, we have no power or ability to speak of the birth of God [or the birth of the Deity], for it never had any beginning from all eternity; but we have power to speak of God our Father, what he is, and how he is, and how the eternal <sup>2</sup>geniture is.

<sup>2</sup> nativity, birth, or generation, or working.

2. And though it is not very good for us to know the austere, earnest [strong, fierce, severe] and original birth, into the knowledge, feeling and comprehensibility of which our first parents have brought us, through the <sup>3</sup>infection [instigation] and deceit of the devil, yet we have very great need of this knowledge, that thereby we may learn to know the devil, who dwelleth in the most strong [severe or cruel] birth of all, and [that we may learn to know] our own enemy *Self*, which our first parents <sup>4</sup>awakened and purchased for us, <sup>4</sup>Or roused up.

<sup>3</sup> mixture, poisoning, envenoming, or temptation.

which we carry within us, and which we ourselves now are.

3. And although I write now, as if there were a beginning in the eternal birth, yet it is not so; but the eternal nature thus begetteth [or generateth] itself without beginning. My writings must be understood in a creaturely manner, as the birth of man is, who is a similitude of God. Although it be just so in the eternal being [essence or substance], yet that is both without beginning and without end; and my writing is only to this end, that man might learn to know what he is, what he was in the beginning, how he was a very glorious eternal holy man, that should never have known the gate of the strong [or austere] birth in the eternity, if he had not suffered himself to lust after it through the <sup>1</sup>infection of the devil, and had not eaten of that <sup>2</sup>fruit which was forbidden him; whereby he became such a naked and vain man in a bestial form, and lost the heavenly garment of the divine power, and liveth now in the kingdom of the devil in the <sup>3</sup>infected *Salnitre*, and feedeth upon the infected food. Therefore it is necessary for us to learn to know ourselves, what we are, and how we might be redeemed from the anguishing austere birth, and be regenerated or born anew, and live in the new man (which is like the first man before the fall) in Christ our <sup>4</sup>Regenerator.

<sup>1</sup> Or temptation.

<sup>2</sup> Viz. the fruit of the austere matrix or generatrix.

<sup>3</sup> Or poisonous virtue.

<sup>4</sup> Who bringeth us forth out of the wrath into the love of God.

4. For though I should speak or write never so much of the fall, and also of the regeneration in

Christ, and did not come to the root and ground, what the fall was, and by what it was we came to perish, and what that property is which God abhorreth, and how that was effected, contrary to the command and will of God, what should I understand of the thing? Just nothing! And then how should I shun or avoid that which I have no knowledge of? Or how should I endeavour to come to the new birth, and give myself up into it, if I knew not how, wherein, nor wherewith to do it?

5. It is very true, the world is full of books and sermons of the fall, and of the new birth: But in the most part of the books of the <sup>1</sup>divines, there <sup>1</sup>theology. is nothing but the history that such a thing hath been done, and that we should be regenerated in Christ. But what do I understand from hence? Nothing, but only the history, that such a thing hath been done, and done again, and ought to be done.

6. Our divines set themselves hand and foot, with might and main, with their utmost endeavour, by persecution and reproach, against this, [and say] that men must not [dare to] search into the deep grounds what God is; men must not search nor curiously pry into the Deity. But if I should speak plainly what this trick of theirs is, it is the dung and filth wherewith they cover and hide the devil, and cloak the injected malice and wickedness of the devil in man, so that neither the devil, nor

<sup>1</sup> Or evil will. the anger of God, nor the <sup>1</sup> evil beast in man, <sup>2</sup> can be discerned.

<sup>2</sup> But remaineth hidden and undiscovered.

7. And this is the very reason, because the devil smelleth the matter, and therefore he hindereth it, that his kingdom might not be revealed, but that he might continue to be the great prince [of the world still]. For otherwise, if his kingdom were known, men might fly from him. Where is it more needful for him to oppose, than on that part where his enemy may break in? He therefore covereth the hearts, minds, thoughts, and senses of the divines; he leadeth them into covetousness, pride, and wantonness, so that they stand amazed with fear and horror at the light of God, and therefore they shut it up, for they are naked, nay they grudge the light to those that see it; this is rightly called the service and worship of the devil.

8. But the time is coming, when the Aurora or Day-Spring will break forth, and then the beast, that evil child [or child of perdition] shall stand forth naked and in great shame; for the judgment of the whore of the great beast goeth on. Therefore awake and fly away, ye children of God, that you bring not the mark of the great evil beast upon your forehead with you, before the clear light; or else you will have great shame and confusion of face therewith. It is now high time to awake from sleep, for the bridegroom maketh himself ready to fetch home his bride, and he cometh with a clear shining light; they that shall have oil in

their lamps, their lamps shall be kindled, and they shall be guests; but those that shall have no oil, their lamps shall continue dark, and they shall sleep still, and retain the marks of the beast till the sun rise, and then they shall be horribly affrighted, and stand in eternal shame; for the judgment shall be executed; the children of God shall observe it, but those that sleep shall sleep till day.

*Further of the Birth.*

9. The birth of the eternal nature is like the [thoughts or] senses in man, as when a [thought or] sense is generated by somewhat, and afterwards propagateth itself into infinite many [thoughts], or as a root of a tree generateth a stock and many buds and branches, as also many roots, buds, and branches from one root, and all of them from that one first root. Therefore observe what is mentioned before, whereas nature consisteth of six forms [or properties] so every form generateth again a form out of itself of the same quality and condition of itself, and this form now hath the quality and condition of all the forms in itself.

10. But <sup>1</sup> observe it well: the first of the six <sup>1</sup> Or understand and consider it aright. forms generateth but one <sup>2</sup> source like itself, after the similitude of its own fountain-spirit, and not <sup>2</sup> Or budding property. like the first mother the harshness, but as one twig or branch in a tree putteth forth another sprout out of itself. For in every fountain-spirit there is but one centre, wherein the fire-source or fountain

ariseth, and the light ariseth out of the flash of the fire, and the first sixfold form is in the <sup>1</sup>source or fountain.

<sup>1</sup> Or springing property.

11. But mark the depth, in a similitude which I set down thus : The harsh spring in the original is the mother out of which the other five springs are generated, *viz.* Bitterness, Fire, Love, Sound, and Water. Now these are members of this birth [of their mother], and without them there would be nothing but an anguishing dark vale [or *vacuum*], where there could be no mobility, nor any light or life : But now the life is born in her by the kindling of the light, and then she rejoiceth in her own property, and laboureth in her own tart sour quality to generate again ; and in her own quality their riseth a life again, and a centre openeth itself again, and the life cometh to be generated again out of her in a sixfold form, yet not in any such anguish as at the beginning, but in great joy.

12. For the spring of the great anguish, which was in the beginning before the light, in the [tart] harshness, from which the bitter sting or prickle is generated, that is now in the sweet fountain of the love in the light changed from the water-spirit, and from bitterness or prickliness is now become the fountain or spring of the joy in the light. Thus now henceforth the fire-flash is the father of the light, and the light shineth in him, and is now the only cause of the moving birth, and of the birth of the love. That which in the beginning

was the <sup>1</sup>aching source, is now *SUL*, or the oil <sup>1 Or lake of torment</sup> of the lovely pleasant fountain, which presseth through all the fountains, so that from hence the light is kindled.

13. And the sound or noise, in the turning wheel, is now the declarer or pronouncer in all the fountains, that the beloved child is born; for it cometh with its sound before all doors, and in all essences; so that in its awakening, all the virtues or powers are stirring, and see, feel, have smell, and taste one another in the light, for the whole birth nourisheth itself in its first mother, *viz.* the <sup>2</sup>harsh essence, being now become so thin [or pure], <sup>2 Or sour, tart, springing substantiality.</sup> meek, sweet, and full of joy, and so the whole birth standeth in very great joy, love, meekness, and humility, and is nothing else than a mere pleasing taste, a delighting sight, a sweet smell, a ravishing sound to the hearing, a soft touch, beyond that which any tongue can utter or express. How should there not be joy and love, where, in the very midst of death, the eternal life is generated, and where there is no fear of any end, nor can be?

14. Thus in the harshness there is a new birth again; understand, where the tart [sour astringency] is predominant in the birth, and where the fire is not kindled according to the bitter sting or prickle, or from the beginning of the anguish: But the rising [or exulting] joy, is now the centre and kindling of the light, and the tartness [or astringency] hath now <sup>3</sup>in its own quality the <sup>3 Or for.</sup>

SUL, oil, and light of the father: Therefore now the birth out of the twig or branch of the first tree is qualified altogether according to the <sup>1</sup>harsh fountain; and the fire therein is a tart [or sour] fire; and the bitterness a tart bitterness; and the sound a tart sound; and the love a tart love; but all in mere perfection, and in a<sup>1</sup> totally glorious love and joy.

<sup>1</sup> Or tart, sour fountain.

15. And thus also the first bitter sting or prickle, or the first bitterness (after the light is kindled, and that the first birth standeth in perfection) generateth again out of its own quality an <sup>2</sup>essence, wherein there is a centre, where also a new fountain or source springeth up in a new fire or life, having the condition and property of all the qualities, and yet the bitterness in this new sprout is chiefest among all the qualities; so that there is a bitter bitterness, a bitter tartness, a bitter water-spirit, a bitter sound, a bitter fire, a bitter love, yet all perfectly in the <sup>3</sup>rising up of great joy.

<sup>2</sup> twig or branch.

<sup>3</sup> Or exulting great joy.

16. And the fire generateth now also a fire, according to the property of every quality; in the tart spirit it is tart; in the bitter, bitter; in the love, it is a very hearty yearning, kindling of the love, a total, fervent, or burning kindling, and causeth very vehement desires; in the sound it is a very shrill tanging <sup>4</sup>fire, wherein all things are very clearly and properly distinguished, and where the sound in all qualities telleth or expresseth, as it were with the lips or tongue, whatsoever is in

<sup>4</sup> Or life.

all the fountain-spirits, what joy, virtue, or power, essence, substance, or property [they have], and in the water it is a very drying fire.

17. The propagation of the love is most especially to be observed, for it is the loveliest, pleasantest, and sweetest fountain of all. When the love generateth again a whole birth, with all the fountains of the original essences out of itself, so that the love in all the <sup>1</sup>springing veins in that new birth be predominant and chief, so that a centre ariseth therein, then the first essence, *viz.* the tartness, is wholly desirous or longing, wholly sweet, wholly light, and giveth itself forth to be food to all the qualities, with a hearty affection towards them all, as a loving mother hath towards her children, and here the bitterness may be rightly called joy, for it is the rising or moving [thereof]. What joy there is here, there is no other similitude of it, than when a man is suddenly and unexpectedly delivered out of the pain and torment of hell, and put into the light of the divine joy.

18. So also the sound, where the love is predominant; it bringeth most joyful tidings or news into all the forms of the birth, as also the fire in the love, that kindleth the love rightly in all the fountain-spirits, as is mentioned above; and the love kindleth love in its essence. When the love is predominant in love, it is the sweetest, meekest, humblest, most loving fountain of all that springeth in all the fountains; and it confirmeth and fixeth

the heavenly birth, so that it is a holy divine essence or substance.

19. You must also mark the form of the water-spirit; when that generateth its like, so that it is predominant in its regeneration or second birth, and that a centre is awakened in it, (which itself in its own essence doth not awaken, but the other fountain-spirits do it therein), it [the water-spirit] is still and quiet as a meek mother, and suffereth the others to sow their seed into it, and to awaken the centre in it, so that the fire riseth up, from whence the life <sup>1</sup> is moved. In this [form] the fire is not a hot burning [scorching] fire, but cool, mild, soft and sweet; and the bitterness is no bitterness, but cool, mild, budding, and flowing forth, from whence the forming [or figuring and beauteous shape] in the heavenly glory proceedeth, and is a most beautiful substance; for the sound also in this birth floweth forth most pleasantly and harmoniously, all as it were palpably or feelingly; or in a similitude, as a word that cometh to be an essence, or a comprehensible substance. For in this regeneration that is brought to pass in the water-spirit, (that is, in the true mother of the regeneration of all the fountain-spirits), all is as it were comprehensible or substantial; although no comprehensibility must be understood here, but spirit.

<sup>1</sup> Or beginneth to stir.

## THE FOURTH CHAPTER

*Of the <sup>1</sup>true Eternal Nature, that is, of the <sup>1</sup>Or right.  
numberless and endless <sup>2</sup>generating of the <sup>2</sup>begetting, or  
Birth of the eternal Essence, which is the propagation.  
Essence of all Essences; out of which was  
generated, born, and at length created, this  
World, with the Stars and Elements, and all  
whatsoever moveth, stirreth, or liveth therein.*

*The open Gate of the Great Depth.*

1. **H**ERE I must encounter with the proud and seeming conceited wise, who doth but grope in the dark, and knoweth or understandeth nothing of the spirit of God, and must comfort both him and also the desirous longing Reader who loveth God, and must shew them a little door to the heavenly essence; and shew them in what manner they should understand these writings, before I come to the <sup>3</sup>chapter itself.

<sup>3</sup> Or point.

2. I know very well, and my spirit and mind sheweth me as much, that many will be offended at the simplicity and meanness of the author, for offering to write of such high things; and many will think (with themselves) he hath no authority

to do it, and that he doth very sinfully in it, and runneth clean contrary to God and his will, in presuming, being but a man, to go about to speak and say what God is.

3. For it is lamentable, that since the fall of *Adam*, we should be so continually cheated and befooled by the devil, to think that we are not the children of God, nor of his <sup>1</sup> essence. He continually putteth the monstrous shape or form into our thoughts, as he did into our mother *Eve*, which she gazed too much upon, and by her representing it in her imagination, she became a child of this world, wholly naked and vain, and void of understanding: And so he doth to us also still continually; he would bring us into another image, as he did *Eve*, that we might be ashamed to appear in the presence of the light and power of God, as *Adam* and *Eve* were, when they hid themselves behind the trees (that is, behind the monstrous shape or form), when the Lord appeared in the centre of the birth of their lives, and said, Where art thou, *Adam*? And he said, I am naked, and am afraid; which was nothing else, but that his belief [or faith] and knowledge of the holy God was put out; for he beheld the monstrous shape which he had made to himself by his imagination and lust, by the devil's [instigation] representation, and false persuading, to eat of the third Principle wherein <sup>2</sup> corruption was.

4. And now when he saw and knew by that

<sup>1</sup> substance,  
or offspring.

<sup>2</sup> destruction  
or perdition.

which God had told him, that he should die and perish, if he did eat of the knowledge of good and evil, it made him continually imagine that he was now no more the child of God, and that he was not created out of God's own essence or substance, out of the first Principle. He conceived that he was now but a mere child of this world, when he beheld his corruptibility, and also the monstrous image which he <sup>1</sup> was in; and that the paradisaical <sup>2</sup> understanding, delight and joy were departed from him, so that his spirit and perfection were driven out of paradise (that is, out of the second Principle of God, where the light or the Heart of God is generated from eternity to eternity, and where the Holy Ghost proceedeth from the Father and the Son), and that he now lived no more merely by the Word of God, but did eat and drink, *viz.* the <sup>3</sup> birth of his life henceforward consisted in the third Principle, that is, in the [region] kingdom, or dominion of the stars and elements, and he must now eat of the virtue and fruit thereof, and live thereby: And thereupon he then supposed, that he was past recovery, and that the noble image of God was destroyed. And besides, the devil also continually represented his corruptibility and mortality to him, and himself could see nothing else, being he was gone out of paradise, that is, out of the incorruptible holy <sup>4</sup> geniture [or operation] of God; wherein he was God's holy image and child, in which God created him to continue therein

<sup>1</sup> Or carried about him.

<sup>2</sup> wit, reason or skill.

<sup>3</sup> preservation, or propagation.

<sup>4</sup> preservation, or protection.

for ever. And if the merciful love of God had not appeared to him again in the centre of the birth of his life, and comforted him, he would have thought that he was wholly departed, or quite separated from the eternal divine birth, and that he was no more in God, nor God any more in him, and that he was no more of God's essence.

<sup>1</sup> *unigenitus.*

5. But the favourable love (that is, the <sup>1</sup>only begotten Son of God, or that I may set it down so that it may be understood, the lovely fountain where the light of God is <sup>2</sup>generated) sprang up, and grew again in *Adam* in the centre of the birth of his life, in the fifth form of his birth; whereby *Adam* perceived that he was not broken off from the divine root, but that he was still the child of God, and repented him of his first evil lust: And thereupon the Lord shewed him the Treader upon the Serpent, who should destroy his monstrous birth; and so he should from the monstrous birth be regenerated anew, in the shape, form, power and virtue of the Treader upon the Serpent, and be brought with power again into paradise, into the holy birth, and eat of the <sup>3</sup>Word of the Lord again, and live eternally, in spite of all the <sup>4</sup>gates of the wrathfulness, wherein the devil liveth; concerning which there shall be further mention made in its due place.

<sup>2</sup> begotten, or born, or brought forth.

<sup>3</sup> *Verbum Domini.*

<sup>4</sup> Or power.

6. But mark and consider this well, dear Reader, and let not your simplicity deceive you, the author is not greater than others, he knoweth no more,

neither hath he any greater authority than other children of God. Do but look upon yourself, why have you earthly thoughts of yourself? (Why will you be mocked by the devil, and be fooled by the world, [so as to be led to think] that you are but a kind of figure like God, and not generated or begotten of God? )

7. Your monstrous form or shape indeed is not God, nor of his essence, or substance, but the hidden man, <sup>1</sup> which is the soul, <sup>2</sup> is the proper essence of God, forasmuch as the love in the light of God is sprung up in your own centre, out of which the Holy Ghost proceedeth, wherein the second Principle of God consisteth: How then should you not have power and authority to speak of God, who is your Father, of whose essence you are? Behold, is not the world God's? And the Light of God being in you, it must needs be also yours, as it is written, *The Father hath given all things to the Son, and the Son hath given all to you.* The Father is the eternal power, or virtue, and the Son is the Heart and light continuing eternally in the Father, and you continue in the Father and the Son. (And now, being the Holy Ghost proceedeth from the Father and the Son, and that the eternal power or virtue of the Father is in you, and that the eternal light of the Son shineth in you, why will you be fooled? ) Know you not what *Paul* said: *That our conversation is in heaven, from whence we expect our Saviour*

<sup>1</sup> which the soul is.

<sup>2</sup> Or out of God's own essence or substance, as a child is the father's own substance.

*Jesus Christ*, who will bring us out of this monstrous image, or birth (in the corruption of the third Principle of this world), in the <sup>1</sup>paradisical birth to eat the Word of the Lord?

<sup>1</sup> Or paradisi-  
cal suste-  
nance.

8. Why will you be fooled by Antichrist, by his laws [precepts] and pratings? Where will you seek God? in the deep above the stars? You will not be able to find him there. Seek him in your heart, <sup>2</sup>in the centre of the birth of your life, and there you shall find him, as our father *Adam* and mother *Eve* did.

<sup>2</sup> Or in the  
ground or  
foundation of  
the beginning  
and sustaining  
of man's life.

9. For it is written, *You must be born anew through the water and the spirit, or else you shall not see the kingdom of God.* This birth must be done within you: The Heart, or the Son of God must arise in the birth of your life; and then the Saviour Christ is your faithful Shepherd, and you are in him, and he in you, and all that he and his Father have is yours, and none shall pluck you out of his hands; and as the Son (*viz.* the Heart of the Father) is one [with the Father], so also the new man is one in the Father and the Son, one virtue or power, one light, one life, one eternal paradise, one eternal heavenly <sup>3</sup>birth, one Father, Son, and Holy Ghost, and thou his child.

<sup>3</sup> Or enduring  
substance.

10. Doth not the son see plainly what the father doth in his house? And now if the son learn to do the same thereby, what displeasure will the father have towards his son for it? Nay, will not the father be well pleased that his son is

so apt [and forward to learn]? Then why should the heavenly Father be so displeased with his children in this world, which depend upon him, and enquire after him, which would fain learn to know him, fain labour in his works, and do his will? Doth not the Regenerator bid us come to him, and whosoever cometh to him, he will not reject? Why should any <sup>1</sup> resist the spirit of prophecy, which is God's? Look upon Christ's Apostles, did any other teach them than God, who was in them, and they in him? <sup>1</sup> Or withstand the spirit of the manifestation of the hidden things of God.

11. O dear children of God in Christ, fly away from Antichrist, who hath set up himself over all the coasts of the earth, and who setteth a painted image before you, as the serpent did before our mother *Eve*, and <sup>2</sup> painteth your own image of God [as if it were] far off from God: But consider what is written, *The Word is near thee, yea in thy heart and lips*. And God himself is the Word which is in thy heart and lips. <sup>2</sup> Or representeth to you.

12. But Antichrist hath never sought anything else but his own pleasure in the third Principle, and to fulfil it in the house of flesh; and therefore he hath detained people with laws of his own inventing, which are neither grounded in nature, nor in the paradise of God, neither are they to be found in the centre of the birth of life.

13. Dear children, consider, how mightily and powerfully, with wonders, miracles, and works, the spirit of God went forth in word and deed in

the times of the Apostles, and after, till Antichrist and the spirit of self-pride, with his invented laws and astral wisdom, brake forth, and set himself up by that worldly and fleshly arm [or by the authority of the worldly magistrate], merely for his own pleasure and honour's sake, where the most precious words of Christ (who gave no laws to man, but the law of nature and the law of love, which is his own heart) must be a cloak for him, *viz.* for Antichrist, who is a prince in the third Principle; what he ordains must be as the voice to *Moses* out of the bush: And so the man of pride makes as if himself had <sup>1</sup> divine power upon earth, and knoweth not, in his blindness, the Holy Ghost will not be <sup>2</sup> tied [or bound up to their canons and human inventions].

<sup>1</sup> divine or apostolical authority, or *Jus Divinum.*

<sup>2</sup> Or blinded and mocked by them.

<sup>3</sup> In the ground where the grain of mustard seed is sown and springeth up.

14. But if any would attain salvation, he must be born again, through the water in the <sup>3</sup> centre of the birth of life, which springeth up in the centre in the light of God; for which end God the Father hath by his Son commanded Baptism, that so we might have a law, and a remarkable sign of remembrance, signifying how a child void of understanding receiveth an outward sign, and the inward man the power and the new birth in the centre of the birth of life; and that there ariseth the confirmation, which the light of God brought into *Adam*, when the light of God the Father, in the centre of the fifth form of the birth of the life of *Adam*, brake forth or sprang up. Thus it is both

in the baptism of an infant or child, and also in the repenting convert, that in Christ returneth again to the Father.

15. The Last Supper of Christ with his disciples is just such another covenant as the [Pædobaptism or] baptism of infants. That which is done to the infant in baptism, that is done also to the poor sinner which awakeneth from the sleep of Antichrist, and cometh to the Father in and through Christ; as shall be handled in its place.

16. I have therefore been desirous to warn you, and tell you beforehand, that you must not look upon flesh and blood in these high things, nor upon the worldly wisdom of the universities, or high schools; but that you should consider, that this wisdom is planted and sown by God himself in the first, and last, and in all men: And you need only to return with the prodigal lost son to the Father, and then he will clothe you with a new garment, and put a seal-ring upon the hand of your mind; and in this garment only you have power to speak of the <sup>1</sup> birth of God.

<sup>1</sup> Or divine birth.

17. But if you have not gotten this garment on, and will prattle and talk much of God, then you are a thief and a murderer, and you enter not into the sheepfold of Christ by the door, but you climb over into the sheepfold with Antichrist and the robbers, and you will do nothing but murder and steal, seek your own reputation, esteem, and pleasure, and are far from the kingdom of God.

Your university learning and arts will avail you nothing: it is your poison, that you are promoted by the favour of man to sit in great authority and place, for you sit upon the stool of pestilence; you are but a mere servant or minister of the Antichrist. But if you be new born, and taught by the Holy Ghost, then your place or office is very pleasing and acceptable to God, and your sheep will hear your voice, and you shall feed them and bring them to the chief Shepherd: God will require this at your hands, therefore take heed what you teach and speak of God without the knowledge of his spirit, that you be not found to be a liar.

*Now here followeth the Chapter.*

<sup>1</sup> Or begetting. 18. The eternal <sup>1</sup> generating is an unbeginning birth, and it hath neither number nor end, and its depth is bottomless, and the band of life <sup>2</sup> incorruptible: <sup>3</sup> The sidereal and elementary spirit cannot discern it, much less comprehend it; it only feeleth it, and seeth a glimpse of it in the mind; which [mind] is the chariot of the soul, upon which it rideth in the first Principle in its own seat in the Father's eternal generating [or begetting]; for its own substance is altogether <sup>4</sup> crude, without a body, and yet it hath the form of the body in its own spiritual form, understand according to the image; which soul, if it be regenerated in the light of God, it seeth in the light of the Father, (which light is his glance, lustre, or Son),

<sup>2</sup> indissoluble.  
<sup>3</sup> astral,  
starry, or airy  
spirit of man.

<sup>4</sup> weak, feeble,  
empty, and  
dry.

in the eternal birth, wherein it liveth and remaineth eternally.

19. Understand and consider it aright, O man! God the Father made man; the beginning of whose body is out of the [one] element, or root of the four elements, from whence they proceed, which [one] element is the fifth essence [or quintessence] hid under the four elements, from whence the dark chaos [mist, cloud, or dust] had its being, before the times of the earth; whose original is the spring of water, and out of which this world with the stars and elements, as also the heaven of the third Principle, were created.

20. But the soul was breathed into man merely out of the original birth of the Father by the moving spirit (understand, the Holy Ghost which goeth forth from the Father out of the light of the Father). Which original birth is before the light of life, which is in the four <sup>1</sup>anguishes, out of which the light of God is kindled, wherein is the original of the name of God; and therefore the soul is God's own essence or substance.

<sup>1</sup> Or aching properties.

21. And if it elevate itself back into the anguish of the four forms of the original, and will horribly <sup>2</sup>breathe forth out of pride in the original of the fire, knowing itself [shall] so [become] powerful; it so becometh a devil: For the devils also with their legions had this original, and they out of pride would live in the <sup>3</sup>fierce wrath of the fire, and so they perished, and remained devils.

<sup>2</sup> Or work in continual generating: As the breath goeth in and out continually for the preserving of life.

<sup>3</sup> Or strong.

<sup>1</sup> Or exercise its thoughts and purposes in resignation.

<sup>2</sup> *Verbum Domini.*

<sup>3</sup> laughing for joy.

<sup>4</sup> Or Hallelujahs.

<sup>5</sup> Note, what is possible to be spoken of, and what not.

22. Yet if the soul elevate its <sup>1</sup>imagination forward into the light, in meekness and comeliness or humility, and doth not (as Lucifer did) use the strong power of its fire, in its qualification [or breathing], then it will be fed by the <sup>2</sup>Word of the Lord, and get virtue, power, life, and strength, in the <sup>2</sup>Word of the Lord, which is the Heart of God; and its own original strong [fierce wrathful] source of the birth of the eternal life becometh paradisaical, exceeding pleasant, friendly, humble, and sweet, wherein the <sup>3</sup>rejoicing and the fountain of the eternal <sup>4</sup>songs of praise spring up: and in this imagination it is an angel and a child of God, and it beholdeth the eternal generating of the <sup>5</sup>indissoluble band; and thereof it hath ability to speak (for it is its own essence or substance), but [it is] not [able to speak] of the infinite generating, for that hath neither beginning nor end.

23. But if it undertaketh to speak of the unmeasurable space [or infinite geniture], then it becometh full of lies, and is troubled and confounded: For it beliieth the unmeasurable Deity; as Antichrist doth, which will have the Deity to be only above the starry heaven, that thereby himself may remain to be God upon earth, riding upon the great beast, which yet must shortly go into the original lake of brimstone, into the <sup>6</sup>kingdom of king Lucifer; for the time is come that the beast shall be revealed and spewed out; concerning which we may be well enough understood here by the children

<sup>6</sup> Or dominion of the anger of God.

of hope; but there is a wall and seal before the servants or ministers of <sup>1</sup> Antichrist, till the wrath <sup>1</sup> the whore of the beast. be executed upon her whoredom; and that she hath received her full wages, and that the <sup>2</sup> crown <sup>2</sup> Or ornament of her kingdom. of their dominion which they have worn be their shame, and till the eyes of the blind be opened; and then she will sit as a scorned whore, which every one will adjudge to damnation.

*The very sublime Gate of the Holy Trinity, for  
the Children of God.*

24. If you lift up your thoughts and minds, and ride upon the chariot of the soul, as is before mentioned, and look upon yourself, and all creatures, and consider how the birth of life in you taketh its original, and the light of your life, whereby you can behold the shining of the sun; and also look with your imagination, without the light of the sun, into a huge vast space, to which the eyes of your body cannot reach, and then consider what the cause might be that you are more rational than the other creatures, seeing you can search what is in every thing; and consider farther, from whence the elements fire and air take their original, and how the fire cometh to be in the water, and generateth itself in the water; and how the light of your body generateth itself in the water; and then if you be born of God, you attain to what God and the eternal birth is.

25. For you see, feel, and find, that all these

must yet have a higher root from whence they proceed, which is not visible, but hidden ; especially if you look upon the starry heaven which endureth thus unchangeably ; therefore you ought to consider from whence it is proceeded, and how it subsisteth thus, and is not corrupted, nor riseth up above, nor falleth down beneath, though indeed there is neither above nor beneath there. Now if you consider what preserveth all thus, and whence it is, then you find the eternal birth that hath no beginning, and you find the original of the eternal Principle, *viz.* the eternal indissoluble band : And then, secondly, you see the separation, in that the material world, with the stars and elements, are out of the first Principle, which containeth the outward and third Principle in it ; for you find in the elementary kingdom or dominion, a cause in every thing, wherefore it is, generateth, and moveth as it doth : But you find not the first cause, from whence it is so : There are therefore <sup>1</sup>two several Principles ; for you find in the visible things a corruptibility, and perceive that they must have a beginning, because they have an end.

26. And thirdly, you find in all things a glorious power and virtue, which is the life, growing and springing of every thing, and you find that therein lieth its beauty and pleasant welfare, from whence it stirreth. Now look upon an herb or plant, and consider it, what is its life which makes it grow ? And you shall find in the original, harshness, bitter-

<sup>1</sup> *Viz.* the first and the third Principles.

ness, fire, and water, and if you should separate these four things one from another, and put them together again, yet you shall neither see nor find any growing ; but if it were severed from its own mother that generated it at the beginning, then it remaineth dead ; much less can you bring the pleasant smell or colours into it.

27. Thus you see that there is an eternal root which affordeth this ; and if you could bring the colours and vegetation or growing into it, yet you could not bring the smell and virtue into it ; and thus you will find in the original of the smell and of the taste there must be another Principle, which the stock itself is not, for that Principle hath its original from the light of nature.

28. Now look upon the human life a little further, you neither see, find, nor apprehend any more by your sight than flesh and blood, wherein you are like other beasts ; secondly, you find the elements of air and fire which <sup>1</sup> work in you, and that it is <sup>1</sup> Or mingle themselves. but an animal or bestial life, for every beast hath the same in it, from whence proceedeth the lust to fill themselves, and to propagate themselves, as all plants, herbs, and grass, and yet you find no true understanding to be in all these living creatures ; for although the stars or constellations operate in <sup>2</sup> man, and afford him the senses, yet they are only <sup>2</sup> animal or bestial man. such senses as belong to nourishment and propagation, like other beasts.

29. For the stars themselves are senseless, and

have no knowledge or perception, yet their soft operation in the water maketh a seething, flowing forth, or boiling up one of another, and in the tincture of the blood, they cause a rising, seeing, feeling, hearing, and tasting. Therefore consider from whence the tincture proceedeth, wherein the noble life springeth up, that thus becometh sweet from harshness, bitterness, and fire, and you shall certainly find no other cause of it than the light :

<sup>1</sup> Or upon a dark place.

But whence cometh the light, that it can shine <sup>1</sup> in a dark body? If you say it cometh from the light of the sun, then what shineth in the night, and enlighteneth your <sup>2</sup>senses and understanding so, that though your eyes be shut, you perceive and know what you do? Here you will say, the noble mind doth lead you, and it is true. But whence hath the mind its original? You will say, the

<sup>2</sup> Inward senses or thoughts.

<sup>3</sup>senses make the mind stirring; and that is also true. But whence come they both? What is their birth or offspring? Why is it not so with the beasts?

<sup>3</sup> Or thoughts or inward senses.

<sup>4</sup> Or answer this question.

30. My dear Reader, if you be able, <sup>4</sup> break open all, and look into the pith, yet you shall not find it, though you should seek in the deep, in the stars, in the elements, in all living creatures, in stones, plants, trees, and in metals; also in heaven and earth, you shall not find it. Now you will say, Where then shall I find it? Dear Reader, I cannot so much as lend you the key that will lead you to it. But I will direct you where you shall find it;

it lieth in the third chapter of the Evangelist St *John*, in these words : *You must be born anew, by water, and by the Holy Ghost.* This spirit is the key : When you attain it, receive it, and go before the first Principle, out of which this world and all creatures are created, and open the first root, from which such visible and sensible things did spring.

31. But you will say, this is only God, and he is a spirit, and hath created all things out of nothing. 'Tis very true, he is a spirit, and in our sight he is as nothing : And if we had not some knowledge of him by the creation, we should know nothing of him at all. And if he himself had not been from all eternity, there could nothing have ever been.

32. But what do you think there was before the times of the world, out of which the earth and stones proceeded, as also the stars and elements ? That out of which these proceeded was the root. But what is the root of these things ? Look, what do you find in these things ? Nothing else but fire, bitterness, and harshness [or astringent sourness], and these three are but one thing, and hence all things are generated. Now this was but a spirit before the times of the world, and yet you cannot find God in these three forms. The pure Deity is a light which is incomprehensible, and unperceivable, also almighty and all-powerful. Where is it then that men may find God ?

33. Here open your noble mind, see, and search further. Seeing God is only good, from whence

cometh the evil? And seeing also that he alone is the life, and the light, and the holy power, as it is undeniably true, from whence cometh the anger of God? From whence cometh the devil, and his [evil] will? Also hell-fire, from whence hath that its original? Seeing there was nothing before the time of this world, but only God, who was and is a spirit, and continueth so in eternity, from whence then is the first *materia*, or matter of evil? For reason giveth this judgment, that there must needs have been in the spirit of God a will to generate the source or fountain of anger.

34. But now the Scripture saith, *The devil was a holy angel*. And further, it saith, *Thou art not a God that willeth evil*. And in *Ezekiel*, *As sure as I live, I will not the death of a sinner*. This is testified by God's earnest severe punishing of the devils, and all sinners, that he is not pleased with death.

35. What then moved the devil to be angry, and evil? What is the first matter [of it] in him, seeing he was created out of the original eternal spirit? Or from whence is the original of hell, wherein the devils shall remain for ever, when this world, with the stars, and elements, earth, and stones, shall perish in the end?

36. Beloved Reader, open the eyes of your mind here, and know, that no other [anguish] source will spring up in him [and torment him] than his own quality; for that is his hell out of which he is

<sup>1</sup> Or working property.

<sup>1</sup> quality; for that is his hell out of which he is

created and made ; and the light of God is his eternal shame, and therefore he is God's enemy, because he is no more in the light of God.

37. Now you can here produce nothing more, that God should ever use any matter out of which to create the devil, for then the devil might justify himself, that he made him evil, or of evil matter. For God created him out of nothing, but merely out of his own essence or substance, as well as the other angels. As it is written, *Through him, and in him, are all things* : And his only is the *kingdom, the power, and the glory* ; and all in him, as the holy Scripture witnesseth. And if it was not thus, no sin would be <sup>1</sup>imputed to the devil, nor <sup>1</sup>Or accounted sin. men, if they were not eternal, and both in God, and out of God himself.

38. For to a beast (which is created out of matter) no sin may be imputed, for its spirit reacheth not the first Principle ; but it hath its original in the third Principle, in the elementary and sidereal kingdom, in the corruptibility, and it reacheth not the Deity, as the devil and the soul of man do.

39. And if you cannot believe this, take the holy Scripture before you, which telleth you, that when man was fallen into sin, God sent him his own Heart, life, or light, out of himself into the flesh, and opened the gate of the birth of his life, wherein he was united with God ; and being broken off in the light [part] (yet continued in the original

of the first Principle) he hath kindled that light, and so united himself to man again.

40. If the soul of a man were not (sprung) out of God the Father out of his first Principle, but out of another matter, he could not have bestowed that highest earnest or pledge of his own heart and light upon him, as himself witnesseth, saying, *I am the Light of the world, and the Life of man*; but he could very well have redeemed or helped him some other way.

41. But what do you think that he brought to man into the flesh when he came? Nothing else but what *Adam* and our mother *Eve* had lost in paradise; the same did the Treader upon the Serpent bring again to the monstrous birth, and delivered man out of that elementary and sidereal house of flesh, and set him again in paradise; of which I will write at large hereafter.

42. If therefore you will speak or think of God, you must consider that he is all; and you must look further into the three Principles, wherein you will find what God is, you will find what the wrath, the devil, hell and sin are; also, what the angels, man and beasts are, and how the separation or variation followed, from whence all things have thus proceeded; you will find the creation of the world.

43. Only (Reader) I admonish you sincerely, if you be not in the way of the prodigal, or lost son, returning to his Father again, that you leave my

book, and read it not, it will do you harm. For the <sup>1</sup>great prince will not forbear to deceive you; <sup>1</sup>Satan. because he standeth naked in this book before the children of God, and is exceedingly ashamed, as a man that is put to open shame before all people for his misdeeds; therefore be warned. And if you love and favour the tender delicate flesh still, do not read my book; but if you will not take warning, and a mischief befall you, I will be guiltless, blame nobody but yourself; for I write down what I know at present, for a Memorial to myself; yet God knoweth well what he will do [with it], which in some measure is hidden from me.

44. Seeing now that we can find nothing in all nature, of which we may say, This is God, or here is God, from whence we might conclude, that God might be some strange thing; and seeing himself witnesseth, that his is the kingdom and the power from eternity to eternity; and that he calleth himself Father, (and the Son is begotten out of the loins of his Father), therefore we must seek for him in the original, <sup>2</sup>in the Principle out of which <sup>2</sup>*In Principio.* the world was generated and created in the beginning; and we can say no otherwise, but that the first Principle is God the Father himself.

45. Yet there is found in the original the most horrible and [fierce or] strong birth, *viz.* the harshness, bitterness, and fire; of which we cannot say, that it is God; and yet it is the most inward first

<sup>1</sup> well-spring  
or fountain.

<sup>1</sup> source of all that is in God the Father ; according to which, he calleth himself, an angry, zealous [or jealous] God. And this source (as you find before in the first three chapters concerning the original of the eternal birth) is the first Principle, and that is God the Father in his originality, out of which this world hath its beginning.

<sup>2</sup> As before,  
ver. 37.

46. But the angels and the devils, as also the soul of man, are merely and purely <sup>2</sup> out of the same spirit. The devils and the angels, in the time of <sup>3</sup> their bodifying, continued therein ; and the soul of man, in the time of the creating of the body, [is] breathed in from the spirit of God, in the <sup>4</sup> root of the third Principle, and now continueth therein, in eternity, inseparably and immovably in the eternal substance or essence of God. And as little as the pure eternal birth and the indissoluble band of the Father endeth or vanisheth, so little also will such a spirit have an end.

<sup>3</sup> their being  
made corpo-  
real, con-  
tinued in the  
spiritual  
substance.

<sup>4</sup> Or one  
element.

47. Yet in this Principle there is nothing else but the most horrible begetting, the greatest anguish and hostile quickening, like a brimstone-spirit, and is ever the gate of hell, and the abyss wherein prince Lucifer (at the extinguishing of his light) continued ; and wherein (*viz.* in the same abyss of hell) the soul continueth, which is separated from the second Principle, and whose light ([which shineth] from the Heart of God) is extinguished, and for which cause also, at the end of this time, there will be a separation or parting

asunder of the saints of light from the damned, whose <sup>1</sup> source will be without the light of God.

<sup>1</sup> Or working fountain of their conditions as a boiling springing torment.

48. Now we have shewn you the first Principle, out of which all things take their beginning; and must speak so of it, as if there were a place, or a separable essence, where there is such a kind of source; to the end that the first Principle might be understood, so that the eternity, as also the anger of God, sin, eternal death, the darkness (which is so called in respect of the extinguishment of the light), also hell-fire, and the devil, might be known and understood [what they are].

49. So I will now write of the second Principle, of the clear pure Deity, of the <sup>2</sup> Heart of God. In the first Principle (as I have mentioned above) is <sup>3</sup> harshness, bitterness, and fire; and yet they are not three things, but one only thing, and they one generate another. Harshness is the first father, which is strong [fierce or tart], very sharp and attracting to itself; and that attracting is the [sting] or prickle, or bitterness, which the harshness cannot endure, and it will not be captivated in death, but riseth and flieth up like a strong fierce substance, and yet cannot remove from off its place: And then there is a horrible anguish, which findeth no rest; and the birth is like a turning wheel, twitching so very hard, and breaking or bruising as it were furiously, which the harshness cannot endure, but attracteth continually more and more, harder and harder; as when

<sup>2</sup> That is, the power, glory or lustre of the Father.

<sup>3</sup> The attracting, astringent, sour, tart, smartness.

steel and a flint are struck one against the other, from which the twinkling flash of fire proceedeth; and when the harshness perceiveth <sup>1</sup> it, <sup>2</sup> it starteth and sinketh back, as if it were dead and overcome. And so when the flash of fire cometh into its mother, the harshness, and findeth her thus soft and overcome, then it is much more terrified [than the harshness], and becometh in the twinkling of an eye white and clear. And now when the harsh tartness attaineth the white clear light in itself, it is so very much terrified that it [falleth or] sinketh back, as if it were dead and overcome, and expandeth itself, and becometh very thin and [pliable or] vanquished: For its own source was dark and hard, and now is become <sup>3</sup> light and soft; therefore now it is first rightly become as it were dead, and now is the water-spirit.

50. Thus the birth getteth an essence that hath sharpness from the harshness, and sweetness, thinness, and expansion from the light. And now when the flash of fire cometh into its mother, and findeth her so sweet, thin, and light, then it <sup>4</sup> loseth its own propriety in the qualification, and flieth aloft no more, but continueth in its mother, and loseth its fiery right [or propriety], and trembleth and rejoiceth in its mother.

51. And in this joy, in the water-spring [or source], the pleasant <sup>5</sup> source of the <sup>6</sup> bottomless love riseth up, and all that riseth up there is the second Principle: for the whole begetting or gener-

<sup>1</sup> the flash of fire.

<sup>2</sup> the harshness.

<sup>3</sup> As when the rays of the sun turn the hard cold ice into thin fluid water.

<sup>4</sup> Or can work no more.

<sup>5</sup> Or stream.

<sup>6</sup> unsearchable, unfathomable, or inconceivable.

ating falleth into a glorious love ; for the harshness now loveth the light dearly, because it is so refreshing, cheerly, and beautiful ; for from this pleasant refreshing it becometh thus sweet, <sup>1</sup> courteous, and humble [or lowly] ; and the bitterness now loveth the harshness, because it is no more dark, nor so strongly [eagerly or fiercely] attractive to itself, but is sweet, mild, pure, and light.

52. And here beginneth the taste, whereby one continually [trieth, tasteth, and] proveth the other, and with great desire they mingle one within another, so that there is nothing but a mere courteous embracing. Thus the bitterness now rejoiceth in its mother, and strengtheneth itself therein, and for great joy riseth up through all the essences, and declareth to the second Principle, that the loving child is <sup>2</sup> born ; to which then all <sup>2</sup> begotten. the essences give heed and rejoice at that dear child ; from whence the hearing ariseth, which is the sixth form where the wheel of the birth standeth in triumph. And in this great joy the birth cannot contain itself [within its bounds], but expandeth itself, flowing forth very joyfully, and every essence [or substance] generateth now again a centre in the second Principle.

53. And there beginneth the unfathomable [or unsearchable] multiplication ; for the flowing and springing spirit, that proceedeth from the first and second Principles, confirmeth, fixeth and establisheth all ; and in the whole birth it is as a

growing or multiplying in one will ; and the birth attaineth here the seventh form, *viz.* the multiplication <sup>1</sup>into an essence of love. And in this form consisteth paradise, or the kingdom of God, or the numberless divine birth, out of one only essence <sup>2</sup>into all essences.

<sup>1</sup> Or in.

<sup>2</sup> Or in all things.

54. Although here the tongue of man cannot utter, declare, express, nor fathom this great depth, where there is neither number nor end, yet we have power to speak thereof as children talk of their father. But to dive into the whole depth, that troubleth us, and disturbeth our souls ; for God himself knoweth neither beginning nor end in himself.

55. And now being to speak of the Holy Trinity, we must first say, that there is one God, and he is called the Father and Creator of all things, who is Almighty, and All in All, whose are all things, and in whom and from whom all things proceed, and in whom they remain eternally. And then we say, that he is three in Persons, and hath from eternity generated his Son out of himself, who is his Heart, light, and love ; and yet they are not two, but one eternal essence. And further we say, as the holy Scripture telleth us, that there is a Holy Ghost, which proceedeth from the Father and the Son, and that there is but one essence in the Father, Son, and Holy Ghost, which is rightly spoken.

56. For behold, the Father is the original essence of all essences. And if now the second Principle did not break forth and spring up in the

birth of the Son, then the Father would be a dark  
<sup>1</sup> valley. And thus you see, that the Son (who is <sup>1</sup> vacuum, or valley of darkness, the Heart, the love, the brightness and the mild <sup>2</sup> rejoicing of the Father) [in whom he is well-<sup>2</sup> Or satiating. pleased] openeth another Principle in his birth, and maketh the angry and wrathful Father (as I may say, as to the originality of the first Principle) reconciled, pleased, loving, and as I may say, merciful; and he is another [manner of] Person than the Father; for in his <sup>3</sup> centre there is nothing <sup>3</sup> Or ground. else but mere joy, love, and pleasure. And yet you may see that the Holy Ghost proceedeth from the Father and the Son, for when the Heart or light of God is generated in the Father, then there springeth up (in the kindling of the light in the fifth form) out of the <sup>4</sup> water-source in the light, <sup>4</sup> Or well-spring of water, which is the ground of humility. a very pleasant sweet smelling and sweet tasted spirit; and this is that spirit which in the original was the bitter sting or prickle in the harshness [or tartness], and that maketh now in this water-source many thousand <sup>5</sup> centres, without number or end; <sup>5</sup> *centra*. and all this in the fountain of the water.

57. Now you may well perceive that the birth of the Son taketh its original in the fire, and attaineth his personality and name in the kindling of the soft, white, and clear light, which is himself; and himself maketh the pleasant smell, taste, and satisfaction [or reconciliation and well-pleasing] in the Father, and is rightly the Father's Heart, and another Person; for he openeth and produceth

the second Principle in the Father; and his own essence is the power or virtue and the light; and therefore his is rightly called the power or virtue of the Father.

58. But the Holy Ghost is not <sup>1</sup> known in the original of the Father before the light [breaketh forth]; but when the soft fountain springeth up in the light, then he goeth forth as a strong almighty spirit in great joy, from the pleasant source of water, and [from] the light, and he is the power and virtue of the source of water, and of the light; and he maketh now the forming [shaping, figuring] and images [or species]; and he is the centre in all essences; in which [centre] the light of life, in the light of the Son, or Heart of the Father, taketh its original. And the Holy Ghost is a several Person, because he proceedeth (as a living power and virtue) from the Father and the Son, and confirmeth the <sup>2</sup> birth of the Trinity.

59. Now we pray thus, *Our Father [which art] in heaven, hallowed (or sanctified) be thy name.* And in the first of *Genesis* it is written, *God created the heaven out of the midst of the water;* by which is [meant or] understood the heaven of the third Principle: And yet indeed he hath created it out of his own heaven wherein he dwelleth. Thus you may easily find, that the birth of the holy Deity standeth in the source of water, and the powerful spirit is moreover the former, framer, and fashioner [or moulder] therein.

<sup>1</sup> acknowledged or manifest, as the air is not known or breathed forth in the original of the fire before the light is kindled.

<sup>2</sup> begetting, generating, or working.

60. Thus now the heaven in this forming or framing, and the framing and generating out of it *in infinitum*, or endlessly, is the paradise of God, as the highly worthy *Moses* writeth: The spirit of God moved upon the water, in the framing [forming or fashioning] of the world. This is, and continueth so in its eternity, that the spirit of God (in the birth of the Son of God) moveth upon the water; for he is the virtue, or power, and the out-flowing in the Father, out of the kindled <sup>1</sup>light [a] water, out of the water and <sup>1</sup>light-water. light of God.

61. Thus God is one only undivided essence, and yet threefold in personal distinction, one God, one will, one Heart, one desire, one pleasure, one beauty, one almightiness, one fulness of all things, neither beginning nor ending; for if I should go about to seek for the beginning or ending of a small dot [point, *punctum*], or of a perfect circle, I should miss and be confounded.

62. And although I have written here, as if it took a beginning (writing as it were of the beginning [and first springing] of the second Principle and the <sup>2</sup>birth of the divine essence), yet you <sup>2</sup>Or continual operation. must not understand it as having any beginning; for the eternal birth is thus [without beginning or end], and that in the originalness. But I write to the end that man might learn to know himself, what he is, and what God, heaven, angels, devils, and hell are, as also what the wrath of God and

hell-fire are. For I am permitted to write as far as of the originalness.

63. Therefore, O child of man, consider what thou art in this time; esteem not so slightly or poorly of thyself, but consider that you remain in paradise, and put not out the divine light in you; or else you must hereafter remain in the original of the source of anger or wrath in the valley of darkness; and your noble image out of God will be turned into a serpent and dragon.

64. For you must know, that as soon as the divine light went out in the devils, they lost their beauteous form and image, and became like serpents, dragons, worms, and evil beasts; as may be seen by *Adam's* serpent; and thus it is also with the damned souls. For this we know in the original of the first Principle very well. If you ask, How so? Read this following:

*A description of a Devil, how he is in his own proper form, and also how he was in the Angelical form.*

65. Behold, O child of man! All the angels were created in the first Principle, and by the <sup>1</sup>flowing spirit were formed and bodified in a true angelical and spiritual manner, and enlightened from the light of God, that they might increase the paradisaical joy, and abide [therein] eternally. But seeing they were to abide eternally, they must be figured [or formed] out of the indissoluble band,

<sup>1</sup> Or moving, working.

out of the first Principle, which is an indissoluble band; and they ought to look upon the Heart of God, and feed upon the Word of God, and this food would be their holy preservation, and would make their image clear and light; as the Heart of God, in the beginning of the second Principle enlighteneth the Father (that is, the first Principle); and there the divine power, paradise, and the kingdom of heaven spring up.

66. Thus it is with those angels that continued in the kingdom of heaven in the true paradise, they stand in the first Principle in the indissoluble band, and their food is the divine power, in their imagination (or imagining) [in their thoughts and mind] is the will of the Holy Trinity in the Deity; the confirmation [or establishing] of their life, will, and doings, is the power of the Holy Ghost; whatsoever that doth in the generating of paradise, the angels rejoice at, and they sing the <sup>1</sup>joyful songs of paradise, concerning the pleasant saving fruit, and eternal birth. All they do is an increasing of the heavenly joy, and a delight and pleasure to the Heart of God, a holy sport in paradise, a [satisfying of the desire or] will of the eternal Father; to this end their God created them, that he might be manifested, and rejoice in his creatures, and the creatures in him, so that there might be an eternal sport of love, in the centre of the multiplying (or eternal Nature) in the indissoluble eternal band.

<sup>1</sup> Or Hallelujahs.

67. This [sport of love] was spoiled by Lucifer himself (who is so called, because of the extinguishment of his light, and of being cast out of his throne), who was a prince and king over many legions, but is become a devil, and hath lost his beautiful [fair, bright] and glorious image. For he, as well as other angels, was created out of the eternal nature, out of the eternal indissoluble band, and [hath also] stood in paradise, also felt and seen the <sup>1</sup> birth of the holy Deity, the birth of the second Principle, of the Heart of God, and the confirmation of the Holy Ghost; his food should have been of the Word of the Lord, and therein he should have continued an angel.

<sup>1</sup> Or working.

68. But he saw that he was a prince, standing in the first Principle, and so despised the birth of the Heart of God, and the soft and very lovely <sup>2</sup> qualification thereof, and meant to be a very potent and terrible lord in the first Principle, and would qualify [or work] in the strength of the fire; he despised the meekness of the Heart of God. He would not set his imagination therein [or his thoughts upon it], and therefore he could not be fed from the Word of the Lord, and so his light went out; whereupon presently he became a loathsomeness in paradise, and was spewed out of his princely throne, with all his legions that stuck to him [or depended on him].

<sup>2</sup> working, or influence.

69. And now when the Heart of God departed from him, the second Principle was shut up to

him, and so he lost God, the kingdom of heaven, and all paradisaical knowledge, pleasure and joy; he also presently lost the image of God, and the confirmation of the Holy Ghost, because he despised the second Principle, wherein he was an angel and image of God. Thus all things departed from him, and he remained in the <sup>1</sup>dark valley, and could no more raise his imagination up into God; but he continued in the four anguishes of the originalness.

<sup>1</sup> Or valley of darkness.

70. And when he raised up his imagination, then he kindled to himself the source or root of the fire, and then when the root of the fire sought for the water (*viz.* the true mother of the eternal nature), it found the stern [or tart astringent] harshness, and the mother in the aching death; and the bitter sting [or prickle] formed the birth to be a fierce raging serpent, very terrible in itself, rising up in the indissoluble band, an eternal enmity, a will striving against itself, an eternal despair of all good; [the bitter sting also formed] the mind to be [as] a breaking striking wheel, having its will continually aspiring to the strength of the fire, and to destroy the Heart of God, and yet could never at all be able to reach it.

71. For he is always shut up in the first Principle (as in the eternal death), and yet he raiseth himself up continually, thinking to reach the Heart of God, and to domineer over it; for his bitter sting in the birth climbeth up thus eternally in the <sup>2</sup>source of <sup>2</sup> Or root. the fire, and affordeth him a proud will to have all

[at his pleasure], but he attaineth nothing ; his food is the <sup>1</sup>source of water, *viz.* the brimstone-spirit, which is the most aching mother, from which the indissoluble band is fed and nourished ; his refresh-  
<sup>1</sup> fountain of poison. ing is the eternal <sup>2</sup>fire, and eternal freezing in the harsh mother, and eternal hunger in the bitterness, an eternal thirst in the source of the fire ; his climbing up is his fall, the more he climbeth up in his will, the greater is his fall ; like one that standing upon a high clift, would cast himself down into a bottomless pit, he looketh still further, and he falleth in further and further, and yet can find no ground.

72. Thus he is an eternal enemy to the Heart of God, and all the holy angels ; and he cannot frame any other will in himself. His angels and devils are of very many several sorts, all according to the eternal birth. For at the time of his creation he stood (in the kingdom of heaven) in the point, *locus*, or place (where the Holy Ghost in the birth of the Heart of God, in paradise, did open infinite and innumerable centres), in the eternal birth ; in  
<sup>2</sup> Viz. the cold fire. this seat or place, he was <sup>3</sup>bodified, and hath his beginning <sup>4</sup>in the opening of the centres in the eternal nature.

<sup>3</sup> Or created.  
<sup>4</sup> in the opening of the ground, as a building from the earth.

73. Therefore (as is mentioned before in the third chapter) when the birth of life sprang up, every essence had again a centre in itself, according to its own property or quality, and figureth a life according to its essences, *viz.* harshness, bitterness,

fire, and sound; and all further according to the ability of the eternal birth, which is <sup>1</sup>confirmed in the kingdom of heaven. <sup>1</sup> Or established.

74. Seeing then that they stood in heaven in the time of their creation, therefore their quality was also manifold; and all should have been and continued angels, if the great fountain Lucifer (from whence they proceeded) had not destroyed them. And so now also every one in his fall continueth in his own essences, only the second Principle is extinguished in them; and so it is also with the soul of man, when the light of God goeth out in it; but so long as that shineth therein, it is in paradise, and eateth of the Word of the Lord, of which shall be clearly spoken in its due place.

## THE FIFTH CHAPTER

*Of the third Principle, or creation of the material World, with the Stars and Elements; wherein the first and second Principles are more clearly understood.*

1. **B**ECAUSE I may happen not to be understood clearly enough by the desirous Reader, and shall be as one that is altogether dumb to the unenlightened (for the eternal and indissoluble band, wherein the essence of all essences standeth, is not easily nor in haste to be understood), therefore it is necessary that the desirous Reader do the more earnestly consider himself what he is, and from whence his reason and <sup>1</sup>senses do proceed, wherein he findeth the similitude of God, especially if he consider and meditate what his soul is, which is an eternal incorruptible spirit.

2. But if the Reader be <sup>2</sup>born of God, there is no nearer way for him to come to the knowledge of the third Principle, than by considering the new birth, how the soul is new born by the love of God in the light, and how it is translated out of the prison or dungeon of darkness into the light by a

<sup>1</sup> inward senses, or thoughts.

<sup>2</sup> Or be in true resignation.

second birth. And now if you consider that darkness wherein it must be without the new birth; and consider what the Scripture saith, and what every one findeth by experience, that falleth into the wrath of God, and whereof there are terrible examples; that the soul must endure irksome torment in itself, in the birth of the life of its own self, so long as it is in the wrath of God; and then that if it be born again, exulting great joy ariseth in it; and thus you find very clearly and plainly two Principles, as also God, paradise, and the kingdom of heaven.

3. For you find in the root of the original of the spirit of the soul, in itself, in the substance of the eternal birth and incorruptible eternal band of the soul, the most exceeding horrible inimicitious irksome<sup>1</sup> source, wherein the soul (without the light of God) is like all devils, wherein their eternal source consisteth, being an enmity in itself, a will striving against God [and goodness], it desireth nothing that is pleasant or good, it is a climbing up of pride in the strength of the fire, a bitter [fierce, odious malice, or] wrathfulness against paradise, against God, against the kingdom of heaven; also against all creatures in the second and third Principles, lifting up themselves alone [against all this], as the bitterness<sup>2</sup> in the fire doth.

<sup>1</sup> Or torment, or working property.

<sup>2</sup> in wrath, or anger doth.

4. Now the Scripture witnesseth throughout, and the new-born man findeth it so, that when the soul is new-born in the light of God, then on

the contrary it findeth, how very humble, meek, courteous, and cheerly it is; it readily beareth all manner of crosses and persecution; it turneth the body from out of the way of the wicked; it regardeth no reproach, disgrace, or scorn, put upon it from the devil, or man; it placeth its confidence, refuge, and love, in the Heart of God; it is very cheerful; it is fed by the Word of God, in which there is a paradisaical exulting and triumph; it cannot be [hurt, or so much as] touched by the devil. For it is in its own substance (wherein it stands in the first Principle of the indissoluble band) enlightened with the light of God; and the Holy Ghost, who goeth forth out of the eternal<sup>1</sup> birth of the Father in the Heart, and in the light of the Heart of God, he goeth forth in it, and establisheth it the child of God.

<sup>1</sup> generation, begetting, or working.

5. Therefore all that it doth (seeing it liveth in the light of God) is done in the love of God; the devil cannot see that soul, for the second Principle, wherein it liveth, and in which God and the kingdom of heaven stand, as also the angels, and paradise, is shut up from him, and he cannot get to it.

6. In this consideration you may find what I understand by a Principle. For a Principle is nothing else but a new birth, a new life: Besides, there is no more than one Principle wherein there is an eternal life, that is, the eternal Deity. And that would not have been manifested, if God had

created no creatures in himself (*viz.* angels and men), who understand the eternal and indissoluble band, and <sup>1</sup> how the birth of the eternal light is in God. <sup>1</sup> Or the manner.

7. Thus now herein is understood how the divine essence in the divine Principle hath wrought in the root of the first Principle, which is the begettress, matrix, or genetrix in the eternal birth in the <sup>2</sup> *limbus*, or in the original water-spirit; by which operation at last, the earth and stones come forth. <sup>2</sup> *Limbus* signifieth a seed, or concretion of matter. For in the second Principle (*viz.* in the holy birth) there is only spirit, light, and life; and the eternal wisdom hath wrought in the eternal inanimate genetrix, which is void of understanding (*viz.* in her own property) before the original of the light; out of which came the <sup>3</sup> dark chaos, which in the elevation of Lord *Lucifer* (when the light of God departed from him, and the fierceness of the source of the fire was kindled) became hard matter (*viz.* stones and earth), whereupon followed the gathering together of the earth, as also the spewing out of *Lucifer* from his throne, and the creating of the third Principle; and thereupon it followed, that he was shut up in the third Principle as a prisoner, expecting henceforth the [judgment or] sentence of God. Now whether it be not a shame, disgrace, and irksomeness to him to be so imprisoned between paradise and this world, and not to be able to comprehend either of them, I propose it to be considered. <sup>3</sup> dust, dirt, or mud.

8. Thus now if we will speak of the third Principle, *viz.* of the beginning and birth of this world, then we must consider the root of the genetrix, or begettress, seeing every Principle is another birth, but out of no other essence; and so we may find, that in the first Principle in the indissoluble band (which in itself is inanimate, and hath no true life, but the <sup>1</sup>source of the true life is born by the moving spirit of God, which from eternity hath its original in the first Principle, and goeth forth from eternity in the second Principle, as in the birth of the Heart or Son of God) the matrix of the genetrix is set open, which is originally the <sup>2</sup>harshness; yet in the light it is the soft mother of the water-spirit. Thus it is seen and found clearly and plainly before our eyes, that the spirit of God hath wrought there in the matrix, so that out of the incomprehensible matrix (which is but a spirit) the comprehensible and visible water is proceeded.

<sup>1</sup> Or working property.

<sup>2</sup> astringency, or tartness.

9. Secondly, you [may] thus see the separation clearly by the stars and fiery heaven, that the eternal separation [or distinction] is in the eternal matrix; for you may see that the stars and the fiery heaven, and the watery, the airy, and earthly, are generated out of one mother, that they qualify with [or have influence upon] one another, and that the birth of their substance is in one another, also that one is the case or vessel to hold the other in, and yet they have not one and the same [property]

qualification [or condition]. Thus here in the separation you [may] know, that the eternal matrix hath a separation in itself, as is mentioned before in the third chapter concerning the eternal birth of the four anguishes, where the fire is generated between harshness and bitterness, and the light in the flash of fire, and so every source retaineth its own due.

10. Understand it thus : as the spirit moved this matrix, so the matrix wrought, and in the kindling from the spirit of God in the fifth form of the matrix, the fiery heaven of the constellations did exist, which is a mere *quinta essentia*, or *quintessence*, born in the fifth form of the matrix, in which place the light hath its original; out of which at last the sun is born [or brought forth], wherewith the third Principle becometh opened and manifested, which [sun] now is the life in the third Principle, and the opener of the life of every life in the matrix, in this place, or *locus*; as the Heart of God in paradise, in the immaterial heaven and birth, openeth the eternal power of God, wherein the eternal life continually springeth up, and wherein the eternal wisdom continually shineth.] Thus also the light of the sun (which is sprung up in the inanimate matrix) by the [flowing, hovering, or] moving spirit in the matrix, openeth the third Principle of this material world, which is the third and beginning Principle; which as to this form taketh an end, and returneth into its

<sup>1</sup> Or devourer, the most pure elementary air.

<sup>2</sup> Or finishing of its time.

<sup>1</sup> ether in the end of this <sup>2</sup> enumeration, as the Scripture witnesseth.

11. And then all in this third Principle remaineth again in the first matrix; only that which hath been sown in this Principle, and that hath its original out of paradise, out of heaven, and out of the second Principle, (*viz.* man), that continueth eternally in the matrix. And if he have in this [life's] time attained the second Principle, so that he is born therein, it is well with him; but if he have not, then he shall remain still eternally in the matrix, yet not <sup>3</sup> reach the light of God.

<sup>3</sup> Or attain.

12. Now I know very well, that I shall not only in part be as it were dumb or obscure to the desirous Reader, but also tedious, and he will be somewhat troubled at me, in that I have written of the eternal mother (wherein the divine essence standeth); and that I now write, that this matrix is <sup>4</sup> inanimate and void of understanding, out of which also a Principle void of understanding is generated; as is plain before our eyes, that in this world there is no true understanding, either in the stars, or in the elements; and also in all its creatures there is but an understanding to qualify [or to operate], to nourish itself, and to increase, as the matrix in itself is.

<sup>4</sup> Or dumb.

13. Hereupon you are to know, that the matrix in the second Principle (which yet hath its original and eternal root in the first Principle) is but merely an eternal, beginningless, soft [or meek] spirit,

which hath no such fiery <sup>1</sup>intolerable light, but all there is pleasant and cheerful, and the eternal original matrix is not known there; but the soft light of the Heart of God maketh all courteous and cheerful.

<sup>1</sup> Or light that cannot be endured, as is in the matrix of the first Principle.

14. Therefore also the spirit which goeth forth in the soft matrix is the Holy Ghost; and God dwelleth in himself, and he calleth himself an angry, zealous [or jealous] God, only according to the most original matrix, which is not manifested in paradise; and in the beginning also it was forbidden to man to eat of the fruit [of] good and evil, from the most original matrix. Neither should man have known this most original matrix, if he had not imagined [thought or longed] after it, and eaten of the fruit thereof, whereby the matrix presently took hold of him, captivated him, [acteth or] qualifieth in him, nourisheth and also driveth him, as is plain before our eyes.

15. And thus you are to know, that the second Principle hath it [in its power], and there only is wisdom and understanding; also therein now is the omnipotence [almightiness]. And this third Principle is the second's proper own, not separate, but one essence in it [and with it] all over, and yet there is a birth between them, as may be seen by the <sup>2</sup>rich man and *Lazarus*, the one being in <sup>2</sup>Luke xvi. paradise, and the other in the most original matrix, or hell.

16. And therefore God [created or] generated

made known  
to angels and  
men.

<sup>2</sup> generating,  
working, or  
begetting.

<sup>3</sup> Or into.

<sup>4</sup> Or condition.

<sup>5</sup> principalities,  
thrones,  
and dominions.

<sup>6</sup> narrowness,  
or a corner.

<sup>7</sup> the universal  
place of  
this world, as  
far as the  
creating Word  
*Fiat* spreads  
itself.

<sup>8</sup> fountain or  
well-spring.

<sup>9</sup> Or working.

the third Principle, that he might be <sup>1</sup>manifested by the material world: He having created the angels and spirits in the second Principle in the paradisaical world, they could thereby understand the eternal <sup>2</sup>birth in the third Principle, also the wisdom and omnipotence of God, wherein they could behold themselves, and set their imagination merely <sup>3</sup>upon the Heart of God; in which <sup>4</sup>form they could remain in paradise, and continue to be angels; which the devils have not done, but they meant to rise up in the matrix, and domineer in great power over paradise, and all angelical <sup>5</sup>regions, upon which they fell out of paradise, and besides were driven out of their place (or *locus*) into <sup>6</sup>restraint, so that the matrix of this world also holdeth them captive.

17. For the <sup>7</sup>*locus* or space of this world was their angelical [dominion or] kingdom, where they were in the place of this world.

18. But though we speak of the paradisaical essence, and also of the Principle of this world, of its power and wonderful birth, and what the divine and eternal wisdom is, yet it is impossible for us to utter and express it [all]; for the <sup>8</sup>lake of the deep can be comprehended in no spirit (whether it be angel or man); therefore the innumerable eternal <sup>9</sup>birth and wisdom maketh a wonderful eternal joy in paradise. This innumerable power and wisdom may now also be known by us men, in the third Principle, if we will take it into our consideration;

if we look upon the starry heaven, the elements and living creatures, also upon trees, herbs, and grass, we may behold in the material world the similitude of the paradisaical incomprehensible world ; for this world is proceeded out of the first root, wherein stand both the material, and also the paradisaical spiritual world, which is without beginning or transitoriness.

19. And now if we meditate and consider of the original of the four elements, we shall clearly find, see, and feel the original in ourselves, if we be men and not beasts, full of malice and gainsayings against God and the <sup>1</sup>matrix of this world. For <sup>1</sup>mother, the eternal nature, or root. the original is as well known in man, as in the deep of this world ; although it seemeth wonderful to the unenlightened man, that any should [be able] to speak of the original of the air, fire, water, and earth, as also of the starry heaven ; he supposeth this impossible to be known ; thus he <sup>2</sup>swimmeth <sup>2</sup>glideth away in his thoughts imperceptibly. in his own mother, and desireth not to know it, neither was it good for man to know it ; but since the fall of *Adam* hath cast us headlong into it, it is highly necessary for us to know it, that we may fly from the bestial man, and learn to know the true man.

20. And if you open the eyes of your mind, you will see that fire is in water, as may be seen in a storm of lightning, and yet it is no durable fire, though it be true fire, which setteth houses on fire, and burneth them. So also you may see that there

goeth forth from it a mighty forcible air, and that they are in one another; and besides, you see that water is generated in the storm.

Or womb.  
The temporary matrix is the temporary nature, and the eternal matrix is the eternal nature.

21. But you will not find this root here, you must look into the <sup>1</sup> matrix, and there it is wholly manifest, and you may know it in all things, for the matrix of this world standeth in the eternal matrix, from which paradise and the kingdom of heaven have their original. Now as the eternal matrix is a birth that goeth forth, where, in the original, there is harshness, darkness, hardness, and anguish, so you may see, that when the spirit of God hath <sup>2</sup> kindled the inward matrix, then it becometh stirring, working, and active.

<sup>2</sup> Or awakened.

<sup>3</sup> astringent attraction.

22. For there is in the original, first, <sup>3</sup> harshness, which attracteth, shutteth up, maketh darkness, and sharp cold; but the tartness cannot endure the attracting; for the attracting in the cold maketh in the bitterness a sting [or prickle], which rageth and resisteth against the hard death, but not being able to come away out of the tartness (being its mother wherein it standeth), therefore it rageth very horribly, as if it would break the harshness [in pieces]; it flieth out upwards and sideways, and yet findeth no rest, till that the birth of the harshness fall into an aching horrible essence, like a brimstone-spirit, very rough, hard, stinging in itself [or kindling in itself], like a whirling wheel, and that the bitterness flieth up very swiftly, from whence proceedeth a twinkling flash; at which the

dark harshness is terrified, and sinketh back as vanquished. And so when the bitterness findeth the mother overcome, and as it were half dead, or soft [or meek], it is terrified more than the mother. But the shriek or terror being past in the harsh mother, which is now half dead, or soft [pliable or meek], then the bitterness loseth its terrible right [or property], and becometh white, light, and clear; and thus is the kindling and birth of the fire, as is mentioned before.

23. Dear Reader, account not this ridiculous; that this birth (which also is just so in the <sup>1</sup>beginning of your life) may not trouble or confound you; and observe it further. <sup>1</sup> in the mother's womb.

24. When God in the first matrix moved himself to create, and created the angels, he created them in paradise, in the light holy matrix (which is this and no other); but the matrix, with its fiery, dark, and harsh bitter property, remained altogether hidden; for the light of God from eternity preserved it, and kept it pleasant, clear, and bright. But when God moved himself to create, then it became manifested; for the angels were created out of the indissoluble band, out of the matrix, and were bodified from the moving spirit of God.

25. Now when God had created great potent princely angels, and that in the place of the fourth form in the matrix, where the source of fire hath its original, they stood not, neither did they cast

<sup>1</sup> Or their minds into resignation.

their <sup>1</sup>imaginations forward into the fifth form, wherein the sprouting forth of paradise consisteth; but they cast their imaginations back into themselves, and formed [or created] a will [or purpose] in the matrix, to domineer in the fire over the light of God and paradise. For the fiery matrix (*viz.* the abyss of hell) moved itself in the creation so hard, that *Lucifer* (that great prince) hath formed his will out of it, and is continued therein, supposing that so he should be a great and terrible lord in his whole place [of dominion].

<sup>2</sup> the fiery form would have a creature of his own.

26. Thus the devil moved the matrix, and the fiery form moved the devil; for <sup>2</sup>that also would be creaturely, as [well as] all the other forms in the matrix, which yet was opposite to the fifth form in the matrix, where in the meek and clear light the pleasant source of love springeth up, wherein the second Principle standeth eternally.

27. When this storm was in the creation (in the first Principle) the matrix became very big [or much impregnated] and kindled; and every form in the matrix wrought [stirred or acted]. But because the anger and wrath had there elevated itself, and that this place could not thus subsist in paradise, therefore God moved this place yet more in the matrix, which was yet the more kindled, where then is to be the devil's bath [repository or dwelling-place], and the fourth form stood in the flash of the fire, which reflected back into the

mother, and <sup>1</sup>found the spirit of God in the forming [or creation], where in a moment [that fourth form] lost its wrathful [smart, fierce property, authority or] right, and became in great joy, white, clear, and <sup>2</sup>light: and in this place [or thing consisteth or] standeth the *Fiat*, by which God created heaven and earth: for before the *Fiat*, the third Principle was not manifested, but there was merely paradise in the place of this world. <sup>3</sup> Or bright.

28. But God seeing that the great prince *Lucifer* would domineer in the matrix, in the strength of the fire in his place, therefore he shut up the fifth form in the matrix of paradise from him, for it is shut up both in its inward corporeal form, and outwardly also.

29. For when the matrix became <sup>3</sup>thin again, <sup>3</sup> rarefied. dead and vanquished, from the risen light, then the material [matrix] turned to water, as we may perceive; and in this kindling before the light of the sun (when the matrix was still in the harsh fierceness) the matrix attracted that which was wrought together into a water-spirit, out of which came the rocky cliffs, stones and the dark earth, which before the time of the creation was but a <sup>4</sup>chaos; and in that time sprang forth the third Principle, the fiery heaven, in the fifth form in the matrix, by the *Fiat*, which the Father spake through his Heart, or Son, by and in the going forth of his spirit, who there, <sup>5</sup>upon the matrix in the fifth form, framed the fiery heaven, as the <sup>4</sup> dust, cloud, dirt, or puddle. <sup>5</sup> the spirit moved upon the water.

highly worthy *Moses* hath clearly written of it. For the matrix is the water-spirit in the original, in the first form ; and now when it became material in the place of this world, then the spirit moved upon the water in the heavenly matrix, which is immaterial (from whence the material water is generated), and so formed the creatures.

30. Thus in this springing up [or going forth] the material matrix was extinguished, and the wrathfulness [tartness or fierceness] is come in the stead thereof. And the devil remained in the original of the matrix (which cannot be altered in eternity), between paradise and this world, in the dark matrix ; and with the creation of the earth, he was thrust down from his high throne [or seat], where now the fiery starry heaven is.

## THE SIXTH CHAPTER

### *Of the Separation in the Creation, in the third Principle.*

1. **I**F we consider of the <sup>1</sup>separation and the <sup>1</sup>distinction, specific difference, form, or variation, whereby every thing hath its own peculiar essence. springing forth in the third Principle of this world, how the starry heaven should spring up, and how every star hath a peculiar form and property in itself, in every of which a several centre is observed, so that every one of them is fixed [or steady] and master [or guider] of itself, and that every one of them ruleth in the matrix of this world, and <sup>2</sup>worketh and generateth in the <sup>2</sup>Or qualifieth. matrix after their kind. And then afterwards, if we consider the sun, which is their king, heart, and life, without whose light and virtue <sup>3</sup>they could <sup>3</sup>the stars. neither act nor effect any thing, but remain in the hard dark death ; and this world would be nothing (but a fierce rough hardness). And further, if we consider the elements of fire and water [and observe] how they continually generate one in another, and then how the constellations rule in them, as in their own propriety ; and also consider what the mother is, from whence all these things

must proceed; then we shall come to see the separation, and the eternal mother, the <sup>1</sup>genetrix of all things.

<sup>1</sup> Or bringer forth.

2. Nay, we have it clearly and plainly to be seen in ourselves, and in all things, if we would not be so mad, blind, and self-conceited, and would not be so drawn and led by a <sup>2</sup>school-boy, but did stick close to the schoolmaster himself, who is the master of all masters; for we see indeed that all things spring out of the eternal mother; and as she is in her own birth, so she hath generated this world, and so is every creature also generated. And as that [mother] is in her springing forth in multiplication, where every fountain [or source] hath another centre in it from the genetrix, and a separation [or distinction], but undivided and not asunder, so also this world is generated out of the eternal mother, which now is such another genetrix, and yet is not separated [or sundered] from the eternal <sup>3</sup>mother, but is come to be in a material manner, and it hath through the sun attained another light and life; which [light and life] is not the wise Master himself, but the wise Master (who is God) he keepeth that light and life, so that it standeth and continueth in the eternal matrix, and yet it is not the eternal wisdom itself.

<sup>2</sup> outward reason.

<sup>3</sup> Or nature.

3. Now because this birth [of the sun] hath a beginning through the will of God, and entereth again into its <sup>4</sup>ether, therefore it hath not the virtue or power of the wisdom; but it continually

<sup>4</sup> Or repository.

<sup>1</sup>worketh according to its kind, it vivifieth and <sup>1</sup> Or buildeth. killeth; what it doth, it doth [not regarding whether it be] evil, crooked, lame, or good, beautiful or potent, it causeth to live and to die, it affordeth power and strength, and destroyeth the same again; and all this without any premeditated wisdom; whereby it may be perceived, that it is not the divine providence and wisdom itself, as the heathens supposed, and foolishly relied upon the virtue thereof.

4. But if we would see the ground thereof, we must only look upon the first mother in her birth, and so we shall see and find it all. For as the first mother (considering her in the original without the light) is sour [or harsh], dark, hard, and cold, and yet there is the <sup>2</sup>water-<sup>2</sup> Or spirit of the water. spirit in the bringing forth, thus you may find (when the material world sprang up) that God then on the first day created the heaven and the earth.

5. Now the heaven cometh out of the sour matrix, which in the paradisaical [heaven] is the water-spirit; and out of that paradisaical [water-spirit or matrix] the material [heaven or matrix] is created; as *Moses* writeth, that the heaven was created out of the midst of the waters; and it is very right. And also in that very hour the earth and the stones, and all metals (the matrix of this world being yet dark) were generated out of the matrix.

6. For when the matrix was stirred, and that lord Lucifer would domineer in the fire, then the dark matrix attracted all that was wrought in the <sup>1</sup> out-birth. <sup>1</sup> birth together, from whence earth, stones, metals, brimstone and salt did proceed: Hereby the kingdom of prince Lucifer was shut up, and he remained in the inward centre captivated in the outward.

7. But the virtue which was in the matrix, was that which could effect such things in the matrix; for a stone is nothing else but a water, <sup>2</sup> mercury, salt, and brimstone, wherein an oil is hidden.

Now the birth of the matrix hath such a form in its eternal essence, and <sup>3</sup> birth of its life. For first, there is the harshness [or sourness], fierceness [or eager strongness] and hardness, from whence the cold proceedeth. Now the sourness [or harshness] attracteth and sharpeneth the cold; and in its attracting it maketh the bitter sting [or prickle] which pricketh and rageth, and cannot endure the hard attracting, but vexeth like a furious madness, it riseth up and rageth, and becometh like a brimstone-spirit.

8. And in this form in the wrath [or fierce strongness], in the watery sour mother, the sour bitter earth, brimstone and salt is generated, before the kindling of the sun in the matrix that is void of understanding. But the separation that is in it, is caused from the birth's standing in great anguish, and from its desiring the separation in the birth; for the bitterness agreeth not with the

<sup>1</sup> out-birth.

<sup>2</sup> The original text, *Mercurius*.

<sup>3</sup> Or continual generation and subsistence.

harshness [or sourness], and yet they are as mother and son, and as members one <sup>1</sup> of another ; and it <sup>1</sup> in. must be so, or else nothing could be, for it is the eternal band, and the original of life.

9. Moreover, when the bitterness rageth, riseth up, and <sup>2</sup> vexeth in the [sour] harsh mother, then <sup>2</sup> acheth. it falleth into a glimmering flash most terribly ; in this form the mercurius, or venom, or poison is generated. For when the matrix perceiveth this flash of fire in its dark sour form, then it is terrified, and becometh dead in her hard sour property. And in this place death, poison, <sup>3</sup> withering and <sup>3</sup> falling away, corruption are generated in the matrix, and also <sup>3</sup> or decaying and destruction. the noble life in the mercurius, and in the springing up of the third Principle.

10. And further, when the horror [or crack or shriek] of the fire is come into its harsh mother, and hath thus overcome its mother, then itself is much more terrified, for there it loseth its fierce or strong property, because the mother [hath] attained another <sup>4</sup> source ; and out of the horror of <sup>4</sup> Or root. the fire a <sup>5</sup> brightness is come to be, in which, in <sup>5</sup> glance, or lustre. the inanimate matrix, the *materia* [or matter], in the midst of the horror [or crack], is come to be a soft and bright <sup>6</sup> mixed matter, *viz.* from the crack <sup>6</sup> Or concrete. of the light [is proceeded] gold, silver, copper, tin, lead, etc. according as every place in the matrix stood in the wrestling centre.

11. For the birth in the whole space of this *Note.* world (as far as Lucifer's kingdom reached) was

thus ; and therefore there are very different kinds of earth, metals, and other things in one place, than in another. And it is plain before our eyes, that all metals are mixed, which proceedeth from the <sup>1</sup> bringing forth *in infinitum* ; which we well understand and see, but cannot utter, nor dare we speak it, for it troubleth us, and it reacheth into the Deity, which is without beginning, and eternal ; therefore the creature must let it alone upon pain of the loss both of its reason and sense.

12. But to declare this further : When the matrix stood thus in the birth, where the matter of the earth was generated, then the matrix with the kindling became water ; you must understand it aright, not wholly in substance, but it hath generated the earth, stones, and metals, and yet the matrix continueth still ; so also the water still continueth in the killing and overcoming ; whereby the material world took its beginning, where the globe of the earth was drawn together in this moving, and standeth in the middle of the circle from above and from beneath as a point [or *punctum*].

*Note.*

13. And there in the centre, in the paradisaical matrix, and in the paradisaical heaven, the spirit of God stood in his own eternal seat, neither did it depart from thence, and moved upon the material water with the *Fiat*, and there formed the heaven, which was created out of the midst of the watery matrix ; and he separated the root of the darkness

from the light in the matrix, in which darkness the devils remained, and they have not comprehended the matter in the matrix, nor the new light, which sprang up in the matrix. And so with this creation and separation the length of one day was finished, and out of the beginning and end, and morning and evening, was the first day, as *Moses* writeth.

14. But that we may so speak of the heaven, that the Reader might come to understand what that [heaven] is which God then created, [consider] what *Moses* writeth of it. God made a firmament between the waters, and separated the waters beneath the firmament from the waters above the firmament, and the firmament he called heaven, which is very right; but hitherto it hath been very ill understood.

15. Now observe, the heaven is the whole deep, so far as the *ethera*, or skies, have <sup>1</sup>given up <sup>1</sup> expanded, or spread. themselves to the birth of this world, and that heaven is the matrix, out of which earth, stones, and the material water are generated. And there God separated the material water from the matrix. And here it is very plainly discerned, that the material water is as it were dead, or hath death in it; for it could not abide in the <sup>2</sup>moving mother, <sup>2</sup> Viz. the air. but was created [to be] upon the globe of the earth, and God called it sea [*Meer*]; in which [word] is understood, in the language of nature, as it were a springing [or growing] in death, or a life

<sup>1</sup> the corrupti-  
bility.

<sup>2</sup> That is, the  
Reader will  
not under-  
stand it.

<sup>3</sup> Or under-  
stand.

in <sup>1</sup> corruption : <sup>2</sup> Although herein I shall be as one that is dumb to the Reader, yet I <sup>3</sup> know it very well, and I am very well satisfied therewith. But because the bestial man is not worthy to know it, therefore I will not here cast the Pearl before the swine ; but for the children of God, which will be benefited by it, the spirit of God will certainly teach and instruct them in it.

16. Now when the heaven became clear [or pure], and cleansed from the earth and the dark mist [or dust] in the concretion [or driving together], then in the matrix of the heaven there were the three elements, fire, air and water, which are three in one another, in one mother ; and that mother is here called the heaven ; therefore henceforward in my writing, I shall use the word *heaven* instead of the word *matrix*.

17. For the heaven is the matrix, and is called heaven because of the separation, because the fifth essence of heaven is severed, and set in the higher heaven, where the matrix is more fiery, as it is properly understood in the language of nature, and is plain before our eyes. But here the quality, birth and property of the heaven ought to be described, because the four elements sprang out of it, as out of their mother ; and because the virtue of every life consisteth therein, therefore the original of the four elements must be described, wherein it will first truly be understood what the heaven is.

## THE SEVENTH CHAPTER

*Of the Heaven and its eternal Birth and Essence,  
and how the four Elements are generated;  
wherein the eternal Band may be the more  
and the better understood, by meditating and  
considering the material World.*

*The great Depth.*

1. **E**VERY spirit seeth no further than into its mother, out of which it hath its original, and wherein it standeth ; for it is impossible for any spirit in its own natural power to look into another Principle, and behold it, except it be regenerated therein. But the natural man, who in his fall was captivated by the matrix of this world, whose natural spirit <sup>1</sup> moveth between two Principles, *viz.* <sup>1</sup> wavereth. between the divine and the hellish, and he standeth in both the gates, into which Principle he falleth, there he cometh to be regenerated, whether it be as to the kingdom of heaven, or the kingdom of hell ; and yet he is not able in this [life] time to see either of them both.

2. He is in his own essence and substance a two-fold man. For his soul (in its own substance) is

out of the first Principle, which from eternity hath no ground nor beginning; and in the time of the creation of man in paradise, or the kingdom of heaven, the soul was truly <sup>1</sup> bodified by the *Fiat* in a spiritual manner; but with the first virtue [or power] which is from eternity, in its own first virtue or power it hath remained inseparably in its first root, and was illustrated [or made shining bright] by the second Principle, *viz.* by the Heart of God; and therewith standing in paradise, was there, by the moving spirit of God, breathed into the matrix of the third Principle, into the starry and elementary man. And now therefore he may understand the ground of heaven, as also of the elements and of hell, as far as the light of God shineth in him; for if that light be in him, he is born in all the three Principles; but yet he is only a spark risen from thence, and not the great source, or fountain, which is God himself.

3. And therefore it is that Christ saith: *If you had faith as a grain of mustard-seed, you might say to the mountain, Cast thyself into the sea, and it shall be done.* And <sup>2</sup> in this power men have raised the dead, and healed the sick, by the word, and the virtue and power of the spirit, or else they could not have been able to have done such things, if they had not stood in the power of all the three Principles.

4. For the created spirit of man, which is out of the matrix of this world, that ruleth (by the virtue

<sup>1</sup> bodily created.

<sup>2</sup> Note the power by which the holy men raised the dead.

of the second Principle in the virtue of the light) over and in the virtue of the spirit of the stars and elements very mightily, as in that which is its proper own. But in the fall of *Adam* we lost this great power, when we left paradise, and went into the third Principle, into the matrix of this world, which presently held us captive in restraint. But yet we have the knowledge [of that power] by a glance [or glimmering]; and we see as through a dim or dark glass the eternal <sup>1</sup> birth.

<sup>1</sup> Or operative propagation.

5. And although we move thus weakly or impotently in all the three births, and that the gate of paradise is so often darkened to us, and that the devil doth so often draw us into the hellish gate, and that also the elements cover the <sup>2</sup> sidereal gate, and wholly cloud them, so that we oftentimes move in the whole matrix, as if we were deaf, dumb, or half dead, yet if the paradisaical light shineth to us, we may very well see into the mother of all the three Principles; for nothing can hinder us, the threefold spirit of man seeth every form and quality in its mother.

<sup>2</sup> Or the dominion or influences of the stars.

6. Therefore though we speak of the creation of the world, as if we had been by at present, and had seen it, none ought to marvel at it, nor hold it for impossible. For the spirit that is in us, which one man inherits from another, that was breathed out of the eternity into *Adam*, that same spirit hath seen it all, and in the light of God it seeth it still; and there is nothing that is far off, or unsearchable :

For the eternal birth, which standeth hidden in the centre of man, that doth nothing [that is] new, it knoweth, worketh and doth even the same that ever it did from eternity ; it laboureth for the light and for the darkness, and worketh in great anguish ; but when the light shineth therein, then there is mere joy and knowledge in its working.

7. So that when the heaven, and the birth of the elements are spoken of, it is not a thing afar off, or that is distant from us, that is spoken of ; but we speak of things that are done in our body and soul ; and there is nothing nearer us than this birth, for we live and move therein, as in the house of our mother ; and when we speak of heaven, we speak of our native country, which the enlightened soul can well see, though indeed such things are hidden from the body.

8. For as the soul of man moveth and swimmeth between the virtue of the stars and elements, so the created heaven also moveth between paradise and the kingdom of hell, and it swimmeth in the eternal matrix ; its limit reacheth as far as the *ethera* [skies or receptacle] hath yielded itself up to the creation, so far as the kingdom of Lucifer did reach, where yet no end is to be found : For the virtue or power of God is without end, but our sense reacheth only to the fiery heaven of the stars, which are a <sup>1</sup>propagation in the fifth form of the eternal mother (or a *quinta essentia*), wherein the separation in the time of the third Principle (or in the beginning

Or outbirth,  
issue, or  
spring.

of this world), the virtue or power of the matrix was <sup>1</sup> separated, where now the separation is thus <sup>1</sup> Or divided into parts, or varied. moved: And then every essence in the propagation, in the manifold centres of the stars, hath a <sup>2</sup> longing desire, one after another, and a continual <sup>2</sup> attracting. will to infect [impregnate, or mix influences]; and the one essence, or virtue, is the <sup>3</sup> meat and <sup>3</sup> food. drink, as also the chest [case, or receptacle] of the other.

9. For as in the paradisaical Principle the Holy Ghost in the Trinity of the Deity continually goeth forth, and floweth very softly, immovably and imperceptibly as to the creature, and yet formeth and fashioneth all in the paradisaical matrix, so also doth the third Principle. After that the matrix became visible and material, every virtue in the matrix hath had a great attractive longing towards another, a continual springing, blossoming, and fading again like a bud, or some boiling seething matter, wherein the sourness, coldness, and [eager fierce] strongness, attract without ceasing; and this attracting, prickle [or sting], stirreth always without ceasing, and striveth [or resisteth], so that the sour matrix (because of the inward, hellish, or most original matrix) standeth continually in anguish, with a great desire of the light, which it espieth in the root of the fire, and is continually affrighted at it, and becometh mild, soft, and material; whereby the elementary water is continually generated.

10. In this manner you must understand the four elements, which yet are not four divided things, or essences, but one only essence: And yet there are four differences, or distinctions in this birth; and each element lieth in the other, as in a chest, and it is its receptacle, also it is a member therein. Understand and consider the ground aright, which followeth: The <sup>1</sup>sourness is the matrix, and a cause of all things, which in its own substance is very dark, cold, and as nothing; but the eternal Deity being there, and speculating or beholding itself in the sourness, therefore the dark sourness is desirous after the divine virtue, and attracteth; although there is no life or understanding in the sourness, yet it is the ground of the first essence, and the original whence something cometh to be: Here we can search no further into the ground of the Deity, for it troubleth [disturbeth, or confoundeth] us.

11. Now the sourness (in its lust or great longing [or panting] after the light) attracteth continually, and in its own substance it is nothing else but a vehement hunger, very dry, and as [a *vacuum* or] nothing at all, a desiring will, as the darkness after the light; and its hunger, or attracting, maketh the bitterness, the woe [or lamentation] that it cannot be satiated, or mollified, from whence the anguish ariseth, so that the will, or prickle [or sting] is rubbed, [or <sup>2</sup>struck] in itself, from the lust of the desiring, and it will not

Or astringency is the root of the other.

As steel and flint strike e.

yield itself to the dark nothing, or dead will, but setteth its desire and anguish, and also its [eager or] strong will so very hard towards the hidden light of God, that thereby the will becometh a twinkling flash, like a sparkling or <sup>1</sup> crackling fire, <sup>1</sup> As when you throw water into the fire. whereby the sourness, that is so very aching, is continually filled, and as it were deadened, whereby the sour spirit cometh to be soft, sweet, and material, even water.

12. But the bitterness being so very much affrighted at the flash of fire in the sourness, it catcheth its mother (the sourness) which is become material from the crack, and flieth out, and is clouded or <sup>2</sup> swelled from the material sourness, as <sup>2</sup> impregnated. if it also were material, and moveth, and strengtheneth itself continually in the mother; and that is the element called air in this world, which hath its original in the watery mother, and the water hath its original from the air, and the fire hath its original from the longing anguish; and the earth and stones took their beginning in the strong attraction at the fall of Lucifer, when the sourness was so fierce, strong, rising, and attractive, which attraction is stopped again by the light in the third Principle.

13. Thus it may very plainly be understood, that the light of God is a cause of all things, and you may hereby understand all the three Principles: For if the power, virtue, and light of God were not, then there would be also no attractive longing in

the dark eternity, and also the sour desire (which is the mother of the eternity) would be nothing at all; and it may be understood, that the divine virtue shineth in everything, and yet it is not the thing itself, but the spirit of God in the second Principle; and yet the thing is his ray [glance or lustre], which thus proceedeth from the longing, or attracting will. But now the Heart of God is in the Father, [in] the first will, and the Father is the first desiring or longing after the Son, and the Son is the virtue and <sup>1</sup>light of the Father, from whence the eternal nature becometh always longing; and so from the Heart of God, in the eternal dark matrix, [it] generateth the third Principle. For <sup>2</sup>so God is manifest, but otherwise the Deity would remain hidden eternally.

lustre, or  
brightness.

Or thereby.

14. Now therefore we say (as the Scripture informeth us) that God dwelleth in heaven, and it is the truth. Now mark, *Moses* writeth, that God created the heaven out of the midst of the waters, and the Scripture saith, God dwelleth in heaven; therefore we may now observe, that the water hath its original from the longing of the eternal nature after the eternal light of God; but the eternal nature is made manifest by the longing after the light of God, as is mentioned before; and the light of God is present every where, and yet remaineth hidden to nature; for nature receiveth only the virtue of the light, and the virtue is the heaven wherein the light of God dwelleth and is hidden,

and so shineth in the darkness. The water is the *materia*, or matter that is generated from the heaven, and therein standeth the third, which again generateth a life and comprehensible essence, or substance, out of itself, *viz.* the elements and other creatures.

15. Therefore, O noble man, let not Antichrist and the devil befool you, who tell you that the Deity is afar off from you, and direct you to a heaven that is situated far above you; whereas there is nothing nearer to you than the heaven is. You only stand before the door of heaven, and you are gone forth with *Adam* out of the paradisaical heaven into the third Principle; yet you stand in the gate, do but as the eternal mother doth, which by great desiring and <sup>1</sup>longing after the kingdom <sup>1</sup> Or seeking. of God, attaineth the kingdom of heaven, wherein God dwelleth, wherein paradise springeth up; do you but so, set all your desire <sup>2</sup> upon the Heart of <sup>2</sup> into. God, and so you will pass in by force, as the eternal mother doth; and then it shall be with thee as Christ said, *The kingdom of heaven suffereth violence, and the violent take it by force*: So you shall make to yourself friends in heaven with your unrighteous *Mammon*, and so you come to be the true similitude and image of God, and his proper own; for all the three Principles, with the eternity, are in you, and the holy paradise is again generated in you, wherein God dwelleth. Then where will you seek for God? Seek him in your soul only

that is proceeded out of the eternal nature, wherein the <sup>1</sup> divine birth standeth.

Or divine  
working.

16. O that I had but the pen of man, and were able therewith to write down the spirit of knowledge. I can but stammer of the great mysteries like a child that is beginning to speak; so very little can the earthly tongue express what the spirit comprehendeth and understandeth; yet I will venture to try whether I may procure some to go about to seek the Pearl, whereby also I might <sup>2</sup> labour in the works of God, in my paradisaical garden of roses; for the longing of the eternal <sup>3</sup> matrix driveth me on to write and exercise myself in this my knowledge.

Or work.

mother of  
nature.

17. Now if we will lift up our minds, and seek after the heaven wherein God dwelleth, we cannot say that God dwelleth only above the stars, and hath inclosed himself with the firmament which is made out of the waters, in which none can enter except it be opened (like a window) for him; with which thoughts men are altogether befooled [and bewildered]. Neither can we say (as some suppose) that God the Father and the Son are only with angels in the uppermost inclosed heaven, and rule only here in this world by the Holy Ghost, who proceedeth from the Father and the Son. All these thoughts are void of the very knowledge of God. For then God would be divided and circumscriptive, like the sun that moveth aloft above us, and sendeth its light and virtue to us,

whereby the whole deep becometh light and active all over.

18. Reason is much befooled with these thoughts ; and the kingdom of Antichrist is begotten in <sup>1</sup> these thoughts, and Antichrist hath by these opinions set himself in the place of God, and meaneth to be God upon earth, and ascribeth <sup>2</sup> divine power to himself, and stoppeth the mouth of the spirit of God, and will not hear him speak ; and so strong delusions come upon them, that they believe the spirit of lies, which in hypocrisy speaketh strong delusions, and seduceth the children of hope, as St *Paul* witnesseth.

<sup>1</sup> Which possess the minds of straying Christians.

<sup>2</sup> divine authority, *Jus divinum.*

19. The true heaven, wherein God dwelleth, is all over, in all places [or corners], even in the midst [or centre] of the earth. He comprehendeth the hell where the devils dwell, and there is nothing without God. For wheresoever he was before the creation of the world, there he is still, *viz.* in himself ; and is himself the essence of all essences : All is generated from him, and is originally from him. And he is therefore called God, because he alone is the good, the heart, or [that which is] best ; understand, he is the light and virtue [or power], from whence nature hath its original.

[20. If you will <sup>3</sup> meditate on God, take before you the eternal darkness, which is without God ; for God dwelleth in himself, and the darkness cannot in its own power comprehend him ; which darkness hath a great [desire of] longing after the

<sup>3</sup> think, or apprehend anything of God.

speculating  
in a glass.

Or active  
property.

creature, or  
natural man.

that which  
procreated,  
i. e. the four  
elements.

Or springing  
properties.

light, caused by the light's <sup>1</sup> beholding itself in the darkness, and shining in it. And in this longing or desiring, you find the <sup>2</sup> source, and the source taketh hold of the power or virtue of the light, and the longing maketh the virtue material, and the material virtue is the inclosure to God, or the heaven; for in the virtue standeth the paradise, wherein the spirit which proceedeth from the Father and the Son worketh. All this is incomprehensible to the <sup>3</sup> creation, but not impossible to be found in the mind; for paradise standeth open in the mind of a holy soul.

21. Thus you [may] see how God created all things out of nothing, but only out of himself; and yet the <sup>4</sup> out-birth is not from his essence [or substance], but it hath its original from the darkness. The <sup>5</sup> source of the darkness is the first Principle, and the virtue [or power] of the light is the second Principle, and the out-birth, [generated] out of the darkness by the virtue of the light, is the third Principle; and that is not called God: God is only the light, and the virtue of the light, and that which goeth forth out of the light is the Holy Ghost.

22. You have a similitude [of this] in yourself. Your soul which is in you giveth reason to you, whereby you think [consider, and perceive]; that representeth God the Father: The light which shineth in your soul, whereby you know the virtue [or power in you], and lead [and direct and order]

yourself with ; that representeth God the Son, or the Heart, the eternal power and virtue : And the mind, in which the virtue of the light is, and that which proceedeth from the light wherewith you govern your body ; that representeth the Holy Ghost.

23. The <sup>1</sup> darkness that is in you, which longeth after the light, that is the first Principle ; the virtue or power of the light which is in you, whereby you can see in your mind without [bodily] eyes, that is the second Principle ; and the longing [power or] virtue, that proceedeth from the mind, and attracteth and filleth [or impregnateth] itself, from whence the material body groweth, that is the third Principle. And you [may] understand very exactly, how there is an inclosure [stop, or knot] between each Principle ; and how God is the beginning and the first virtue [or power] in all things ; and you understand, that in this gross [sluggish, or dull] body, you are not in <sup>2</sup> paradise. For that [outward body] is but a misty [excrementitious, dusky, opaque procreation, or] out-birth in the third Principle, wherein the soul lieth captive, as in a dark dungeon : Of which you shall find a very large description, when we come to write about the fall of *Adam*. ]

<sup>1</sup> Or blindness of understanding.

<sup>2</sup> Or in the divine joy, wherein God and the angels dwell.

24. Now mark, when God would manifest himself by the material world, and the matrix stood in the anguishing birth, wherein the Creator moved the first Principle to the creating of angels, then

the matrix stood undivided in the inward <sup>1</sup> essence ; for there was then no comprehensibility, but spirit only and the virtue of the spirit. The spirit was God, and the virtue was heaven, and the spirit wrought in the virtue, so that thereby the virtue became attracting and longing, for the spirit beheld itself in the virtue ; and therein the spirit created the virtue from whence the angels came to be. And thus the virtue became the dwelling of the angels, and the paradise wherein the spirit wrought ; and the spirit longed after the light, and the light shone in the virtue ; so there is a paradisaical joy, and pleasant sport therein ; and thus God is manifested.

25. Now thus the eternal light, and the virtue of the light, or the heavenly paradise, moveth in the eternal darkness ; and the darkness cannot comprehend the light ; for they are two several Principles ; and the darkness longeth after the light, because that the spirit beholdeth itself therein, and because the divine virtue is manifested in it. But though it hath not comprehended the divine virtue and light, yet it hath continually with great lust lifted up itself towards it, till it hath kindled the root of the fire in itself, from the beams of the light of God ; and there arose the third Principle : And it hath its original out of the first Principle, out of the dark matrix, by the <sup>2</sup> speculating of the virtue [or power] of God. But when the kindled virtue in this springing up [of the third Principle]

r sub-  
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agining, or  
lection.

in the darkness became fiery, then God put the *Fiat* therein, and by the moving spirit, which goeth forth in the virtue of the light, created the fiery source in a bodily manner, and severed it from the matrix, and the spirit called the fiery created properties stars, for their quality.

26. Thus it is plain to our sight how the starry heaven (or as I may better render it to the enlightened Reader), the quintessence (or the fifth form in the birth), is severed from the watery matrix; or else there would have been no ceasing from the generating of stones and earth, if the fiery <sup>1</sup> nature had not been severed: But because <sup>1</sup> property or kind. the eternal essence (*viz.* God) would manifest himself in the dark matrix, and [hath desired] to make the nothing something, therefore he hath severed the kindled virtue, and made the matrix clear or pure.

27. And thus now the matrix standeth incomprehensibly, and longeth after the fiery nature [or condition], and the fiery nature longeth after the matrix. For the spirit of God (which is a spirit of meekness) <sup>2</sup> beholdeth itself in the watery matrix; <sup>2</sup> speculateth, or imagineth. and the matrix receiveth virtue from thence. Thus there is a constant will to generate and work, and the whole nature standeth in a great longing and anguish, willing continually to generate the divine virtue, God and paradise being hidden therein, but it generateth after its kind, according to its ability.

28. Now when God had severed the matrix with [or from] its fiery form, and would manifest himself with this world, then he put the *Fiat* into the matrix, and spake out of himself, [saying], *Let there be herbs, grass, trees, and beasts, every one according to its kind*: This Speaking was the Heart, or the virtue [or power] of the eternal Father: But the spirit which had the *Fiat*, went from the eternal Father (in the virtue of the Heart of God) forth with the will (and the will was the *Fiat*) and <sup>1</sup>made the out-birth in the third Principle material, visible, and comprehensible, each according to its essence; as the virtue was, so was also its body. For there the fiery matrix, or the constellation, gave its virtue to the *Fiat*; and the watery matrix, with the elements, received the virtue, and so were impregnated, and each element generated its own creatures out of itself; as also each form in the fiery and watery nature out of themselves; and yet it became no separable essence, but only every creature was separated according to its kind, according to the eternal virtue, which arose in the longing by the lust, and became the third Principle, which was not before time [began].

29. Thus the starry heaven ruleth in all creatures, as in its proper own; it is the [husband or] man; and the matrix, or the watery form, is its [wife or] woman, which it continually impregnateth; and the matrix is the genetrix, which bringeth forth the child which the heaven

<sup>1</sup> begetteth ; and that is the created heaven in the third Principle, from whence the elements are proceeded ; *viz.* the watery matrix, out of which the visible water generated itself, and still always doth generate itself in the anguish. <sup>1</sup> maketh, or formeth.

30. Therefore *Moses* writeth, that *God* created the heaven out of the midst of the waters : [This you must] understand [to be] out of the eternal watery matrix, which is but a spirit, wherein the paradise is, and the holy heaven, *viz.* the divine virtue, which the dark matrix lusted after in its hunger, out of which the visible matrix of the four elements is proceeded ; out of which the essence of all essences, that now are, were created by the *Fiat* through the eternal spirit of God.

31. For every form in the matrix hath its visible creatures, and such as are invisible to human eyes ; which creatures in part as to us are as it were but mere <sup>2</sup> figured spirits, as the fire hath spirits and creatures that are invisible to our material eyes, and we cannot see them : There are also in the air invisible spirits, which we see not ; for the air being immaterial, so are also the spirits thereof : The water hath material creatures, which are not visible to us ; and because they are not out of the fire nor air, they are of another <sup>3</sup> quality, and are <sup>3</sup> property. <sup>2</sup> shapes, and forms of appearance.

hidden [as] to the fiery and airy [spirits], except they will manifest themselves.

32. As fire, air, water, and earth, lie in one case [or chest], and they four are but one thing, and

Or predomi-  
nant.

yet of four distinct differences, and none of them can comprehend, nor retain the other, and somewhat of one of the four being <sup>1</sup>fixed in every creature, that creature cannot bind itself as to that, but is manifested therein, and according to that spirit is comprehensible and perceptible, and yet is incomprehensible to the spirits of the other elements.

Or Prin-  
ple.

33. For all things are come to be something out of nothing : And every creature hath the centre, or the circle of the birth of life in itself ; and as the elements lie hidden in one another in one only mother, and none of them comprehendeth the other, though they are members one of another, so the created creatures are hidden and invisible to one another. For every creature looketh but into its mother that is fixed [or predominant] in it. The material creature seeth a material substance, but an immaterial substance (as the spirits in the fire and in the air) it seeth not ; as the body seeth not the soul, which yet dwelleth in it ; or as the third Principle doth not comprehend, nor apprehend the second Principle wherein God is ; though indeed itself is in God, yet there is a <sup>2</sup>birth between : As it is with the spirit of the soul of man, and the elementary spirit in man, the one being the case [chest] or receptacle of the other ; as you shall find about the creation of man.

## THE EIGHTH CHAPTER

*Of the Creation of the Creatures, and of the Springing up of every <sup>1</sup>growing Thing; as <sup>1</sup>vegetable, or fruit. also of the Stars and Elements, and of the Original of the <sup>2</sup>Substance of this World. <sup>2</sup>Or essence.*

1. **I**N the beginning of the last preceding chapter, it is mentioned that it is not strange for a man to write, speak, and teach of the creation of the world, though he was not present when it was doing, if he have but the knowledge in the spirit. For there he seeth in the mother, as in a glass, the genetrix of every thing; for one thing always lieth in another, and the more is sought, the more is found, and there is no need to cast the mind beyond this world; for all is to be found in this world, yea in every thing that liveth and moveth. Whatsoever any looketh upon, and searcheth into, he shall find the spirit with the *Fiat* therein; and the divine virtue [or power discovereth, or] <sup>3</sup>beholdeth <sup>3</sup>appeareth. itself in all things, as it is written, *The word is near thee, even in thy heart and lips.* For when the light of God dawneth, or breaketh forth in the centre of the spirit of the soul, then the spirit of

Or creating. the soul seeth very well the <sup>1</sup> creation of this world, as in a clear glass, and nothing is afar off.

Or funda-  
mentally con-  
ceive.

2. Therefore now I direct the Reader to the creatures, that he may search into them, and so he shall find all things, and that more wonderfully than any man can write or speak, if we be born of God. We must not <sup>2</sup> think with our understanding and skill, of God's making or creating, as of a man that maketh somewhat, as a potter maketh a vessel of a lump of clay, or a stone-cutter or carver maketh an image after his pleasure; and if it doth not please him, then he breaketh it again: No, the works of God, in the creation of the world, were altogether fixed and steadfast, good and perfect, as *Moses* writeth: *And God saw all that he had made, and behold it was very good.*

in loco.

with lustre  
or brightness.

3. For he took not one lump after another, or many lumps together, and made beasts of them, that is not likely; and it is much more a bestial than a human thought. But, as is mentioned before, after that the devil was fallen with his legions, (who had his throne <sup>3</sup> in the place of this world, standing bodily after the manner of a spirit, in the first Principle, and <sup>4</sup> thoroughly enlightened all over with the second Principle, truly dwelling in paradise, and in the divine virtue [or power], and yet with pride fell from the light of God, and caught at his own mother, the root of the fire, thinking to domineer over the meekness of the Heart of God), then his dwelling continued to be

the first Principle in the fiery dark matrix; and God created the out-birth out of the matrix, for a Principle; and in the eternal matrix, in the longing will, he opened the centre or birth of life; and there (after the manner of the Deity, as the eternal Deity from eternity hath always generated) arose [and sprang up] the third Principle, in which the Deity standeth as it were hidden, yet forming, imagining, or imprinting itself powerfully in all things; which is incomprehensible and unprofitable for the devil.

4. Yet the third Principle is a similitude of the paradisaical world, which is spiritual, and standeth hidden therein. And thus God manifesteth himself; and seeing the spiritual world of the angels in the place of this world continued not, therefore he gave another Principle to this place, wherein a light springeth up still, and where there is a pleasant refreshment; for the purpose of God must stand, and the first creatures must continue in darkness, rather [than that the purpose of God should fail].

5. So the matter of this world, as also the stars and elements, must not be looked upon, as if God were not therein. His eternal wisdom and virtue [or power] hath formed itself with the *Fiat* in all things, and he himself is the master-workman; and all things went forth in the *Fiat*, every thing in its own essence, virtue and property. For as every star in the firmament hath a property different

from the other; thus is it with the mother also, out of which the fifth <sup>1</sup>essence of the stars went forth. For when the fiery form of the stars was separated from her, she was not presently severed from the first eternal birth-right, but she kept her first eternal virtue. Only the rising power of the fire is severed from her, so that she is become a pleasant refreshment, and a kind mother to her children.

6. Now when God on the first day had gathered together the lump of the earth in the great deep of this world, then the deep became purified, yet [the deep between the firmament and the earth, though it was cleansed from dregs, was] dark, and had no light in the matrix; but the fifth essence, that is, the fifth form in the matrix, shone as a fire, wherein the spirit of God with the *Fiat* moved upon the watery matrix; and the earth was naked, bare, and void; neither had it so much as one spire of grass.

7. Now saith *Moses*, *And God said, Let there be light, and there was light.* This light now was the fifth form in the matrix. For the fifth essence was not yet created in the matrix, nor separated till the fourth day, when God created the sun and stars out of it, and separated the light from the darkness; where then the light got the virtue of the glance, or splendour, into itself for its own, and the root of the fire in the centre remained hidden in the darkness.

8. On the second day, God created the firmament of the heaven, *viz.* the strong inclosure [fence, or stop] to the darkness of the original matrix, that it might no more kindle itself, and generate earth and stones. And therefore he made the inclosure or firmament out of the midst of the waters, which stayeth the might [force, or power] of the fire, and became the visible heaven, whence the creatures are proceeded, from whence now the elements, fire, air, and water proceed.

9. The third day God, by the *Fiat*, divided the waters upon the earth, and created them for several places, that there might be a dwelling upon the earth, and so the earth became dry. Now when this was done, then God did seek the creature, and the eternal Father spake (that is, he wrought through the Son, who is his Heart and glance) [or lustre] in the *Fiat*, in the earth; and there budded the life through death; and grass, herbs, and all manner of trees and plants sprang up, every one according to the eternal <sup>1</sup>source, as it had been <sup>1</sup>fountain. before. Thus every essence became visible, and God manifested his manifold virtue with the manifold herbs, plants, and trees, so that every one that doth but look upon them, may see the eternal power, virtue, and wisdom of God therein; if he be born of God he may know in every spire of grass his Creator, in whom he liveth. Thus in this time sprang up all that grew [or was] in the Earth.

This was found written in the manuscript copy apart by itself, so that it is not known whether it be the author's, or no.

<sup>1</sup> *If men would not be blind, they might here see the Mystery of the Man Christ's remaining in Death till the third Day, and his bringing of Life out of the Earth.*

10. And the matrix of the earth stood still till the third day, as it were in death, in respect of the great storm: But in the *Fiat* the life sprang up through the death, and the eternal virtue [or power] and wisdom of God (which hath formed itself together in the *Fiat*) discovered itself on the blossoming earth, where the similitude of the paradisaical world may be clearly seen.

The earth.

11. For although many thousand several herbs stand one by another in one and the same meadow, and one of them is fairer and hath more virtue than another, yet one of them doth not grudge at the form of another, but there is a pleasant refreshment in one <sup>2</sup> mother: So also there is a distinct variety in paradise, where every creature hath its greatest joy in the virtue and beauty of another; and the eternal virtue and wisdom of God is without number and end; as you found before in the third chapter concerning the opening of the centres of the eternal life. You shall find no book wherein the divine wisdom may be more searched into, and found, than when you walk in a flowery fresh springing meadow, there you shall see, smell, and taste the wonderful power and virtue of God; though this be but a similitude, and the divine

virtue in the third Principle is become material; and God hath manifested himself in a similitude. But [this similitude] is a loving schoolmaster to him that seeketh, he shall there find many of them.

12. On the fourth day, God took the place of this world rightly at the heart: For therein he created the <sup>1</sup>wise master out of his eternal wisdom in the third Principle, *viz.* the sun and stars; herein men may first rightly see the Deity, and the eternal wisdom of God, as in a clear glass, though indeed the essence or substance that is visible to the eye is not God himself, but it is the goddess in the third Principle, which in the end goeth into her ether again, and taketh her end.

<sup>1</sup> Or the wise men's masters, or teachers.

13. Though men must not cast the Pearl in the way that the beasts may tread it under foot, much less must men throw it among the grains [or husks] to be devoured by the swine; (for that would not be beneficial to the wanton world, because that seeketh nothing thereby but to misuse itself therewith; for the devil whom the world serveth, doth teach it, that when it learneth the ground of the heaven, and of the stars, to will presently to be a god, as *Lucifer* did): Yet I will write somewhat of the beginning and virtue or power of the stars, (because man and all creatures live in the virtue, working, and essences of them, and that every creature receiveth its property from them), for the sake of him that seeketh, who would willingly fly from the bestial man, and would fain

live in the true man, who is the image and similitude of God ; for to such it is very highly necessary to be known ; also for the lily's sake which groweth in the tree of the sour wrath towards the <sup>1</sup> north in the matrix.

<sup>1</sup> midnight.

14. *Moses writeth, God said, Let there be lights in the firmament of heaven, which may separate and distinguish day and night, and be for signs, for times and seasons, for days and years ; and to be for lights in the firmament of heaven, to shine upon the earth ; and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night : Also, he made the stars. And God set them in the firmament of heaven, that they might shine upon the earth, and rule the day and the night, and separate the light from the darkness.*

15. And though *Moses* hath written very rightly, that they should govern the day and the night, and should separate the light from the darkness, and make times and seasons, years and days, yet it is not plain enough to be understood by the desirous Reader. For there is found a very high thing in the virtue and power of the stars ; [which is] that every life, growth, colour, and virtue, thickness and thinness, smallness and greatness, good and evil, is moved and stirred by their power. For this cause the wise heathens did rely upon them, and honoured them as god. Therefore I will write somewhat of their original, as far as is permitted to me at this

time, for their sakes that seek and desire the Pearl. But I have written nothing for the swine, and other bestial men, who trample the Pearl into the dirt, and scorn and contemn the spirit of knowledge; such as they, may, with the first world, expect a deluge, or flood of fire; and seeing they will bear no angelical image, therefore they must bear the images of lions, dragons, and other evil beasts, and worms [or creeping things]. And if they will not admit of good counsel that God may help them, then they must look to find by experience whether the Scriptures of prophecy lie to them or no.

16. The Evangelist St *John* writeth of the originality of the essence and creatures of this world, so very highly and exactly, as may be read in no other place of Scripture in the Bible: *In the beginning was the Word, and the Word was with God, and that Word was God: This was in the beginning with God, all things were made by it, and without it was nothing made that was made. In it was the life, and the life was the light of men, and the light shone in the darkness, and the darkness hath not comprehended the light.*

17. Mark what *John* saith: *In the beginning of the creation, and before the times of the world, was the Word, and the Word was God, and in the Word was the light, and it shone in the darkness, and the darkness could not comprehend the light.* Wherein may be clearly understood, that the eternal light is God; and that it hath its

eternal original in the eternal virtue or power; and that it is the eternal Word which shone in the darkness. Seeing then that Word created all things in all places, therefore it also was in all places, for without it was nothing made.

18. Now that Word had no matter out of which it made any thing, but it created all things out of the darkness, and brought them to light, that it might shine forth, appear, and present itself. For in it was the life, and it gave the light to the creature, and the creature is out of its virtue, and the virtue became material, and the light shineth therein, and the material virtue cannot comprehend it, for that is in darkness. But seeing the material virtue cannot comprehend the light, which from eternity shineth in the darkness, therefore God hath given that [material virtue] another light, which proceedeth out of the virtue (*viz.* the sun), which shineth in the creature, that so the creature is manifested in the light.

19. For as the Deity is the virtue [or power] and light of paradise in the second Principle, so the sun is the virtue [or power] and light of this material world in the third Principle. And as the Deity shineth in the darkness in the first Principle, so the sun shineth in the darkness in the third Principle. And as the Deity is the eternal virtue and the spirit of the eternal life, so the sun is the spirit and the virtue in the <sup>1</sup> corruptible life.

20. So now a spirit is nothing else but a spring-

<sup>1</sup> Or transitory life.

ing will, and in the will there is the anguish to the birth, and in the anguish the fire generateth itself, and in the fire the light, and from the light the will becometh friendly, pleasant, mild and sweet, and in the sweet will the kingdom and the glory generate themselves. Thus the light keepeth the might [or power]; and if that be put out, then the virtue [or power] and glory cease, and the kingdom also.

21. God, who is the eternal light, he is the eternal will; he shineth in the darkness, and the darkness hath comprehended the will: And in that will (which hath comprehended the darkness) the anguish riseth up, and in the sour [harsh] anguish the fire, and in the fire the light, and out of the light [cometh] the virtue [or power], and out of the virtue the kingdom. So now out of the fire [came] the constellations, and moreover the sun, and out of the virtue came the heaven; and the kingdom is God's. All this was in the first will in the creation, one with another; wherein God severed the fiery will from the mild will of the light, and called the fiery [will] stars, and the mild [will] heaven, in respect of the virtue of each of them.

22. The sun is the <sup>1</sup> goddess in the third Prin-<sup>1</sup> petty god. ciple; in the created world (understand, in the material virtue) it went forth out of the darkness in the anguish of the will, in the way and manner of the eternal birth. For when God set the *Fiat* in the darkness, then the darkness received the will of God, and was impregnated <sup>2</sup> for the birth. The <sup>2</sup> to.

will causeth the [sour] harshness, the harshness causeth the attracting, and the stirring of the attracting to mobility causeth the bitterness, which is the woe, and the woe causeth the anguish, and the anguish causeth the moving, breaking, and rising up. Now the sour harshness cannot endure the jerking, and therefore attracteth the harder to itself; and the bitterness or the attracting will not endure to be stayed, but breaketh and stingeth so very hard in the attracting, that it stirreth up the heat, wherein the flash springeth up, and the dark [sourness or] harshness is affrighted by the flash, and in the shriek the fire kindleth, and in the fire the light. Now there would be no light if the shriek in the harshness had not been, but there would have remained nothing but fire; yet the shriek in the harshness of the fire killeth the hard harshness, so that it sinketh down as it were to the ground, and becometh as it were dead and soft; and when the flash perceiveth itself in the harshness, then it is affrighted much more, because it findeth the mother so very mild, and half dead in weakness; and so in this shriek its fiery property becometh white, soft, and mild, and it is the kindling of the light, wherein the fire is changed into a white clarity [glance, lustre, or brightness].

23. In such a manner as this the sun rose up in the *Fiat*, and out of the sun (in its first kindling) [arose] the other planets, *viz.* upwards, out of the raging bitterness, *Mars* [arose], which the splendour

of the sun stayed [or upheld] when it discovered<sup>1</sup> it: And out of the virtue of the sun, which raised<sup>1</sup> *Mars*. itself higher [arose] *Jupiter*, imprisoned in the centre of the *Fiat*: And out of the chamber of anguish [arose] *Saturnus*: And downwards, *Venus* [arose] from the soft mildness, when the harshness was overcome, and was soft, sweet, and sinking down like water. And when the light kindled, then out of the sour harsh wrath came love and humility to be, running downwards: And out of the overcome virtue in the sour harshness [arose *Mercurius*], wherein standeth the knowledge of what was in the original before the light: But when the light made the virtue in the place of the sun material, as it were in an earthly manner [arose] the moon.

24. This the world comprehendeth not, but scorneth it, therefore I will here no further cast the Pearl before the swine, for there belongeth another light to this knowledge; therefore I will pass that by, and go on.

25. Out of the anguish of darkness (when God spake the [Word] *Fiat* therein) came forth all things: The anguish hath its original in the *Fiat*, and the *Fiat* [hath its original] in the will, and the will is eternal without original; for it is (in God) the matrix of the genetrix.

26. God is invisible, and the will also is invisible, and the matrix also is invisible, and yet they are in substance, and are from eternity, and continue

in eternity. And the Word is the virtue of the will; and the virtue [or power] maketh the *Fiat*, and the *Fiat* maketh the kingdom, and it is all alike eternal in one only substance: The will hath generated the Word from eternity; and the Word the virtue, and the virtue the spirit, and in the spirit is the light, and in the light is the power, understanding, and knowledge; otherwise it were altogether nothing.

27. That light hath wrought in the knowledge, and in the understanding, and generated a similitude of its substance; and the substance which wrought was the *Fiat*, and the *Fiat* formed the similitude which was generated out of the will, and made it visible; and the similitude was generated out of the darkness, out of the eternal nothing; and yet somewhat was there, *viz.* the originalness of the anguish, out of which the eternal will <sup>1</sup>generateth itself from eternity.

<sup>1</sup> Or taketh its eternal original.

28. Now the similitude also hath received such a will out of the *Fiat*, as the eternal will is; and it hath generated the virtue [or power], and the virtue is the heaven; and the light which is become shining in the virtue, is the sun, and that worketh in the virtue, so that there is understanding and knowledge: or else all in this world would be an immovable substance, and all would lie still, and so neither herb nor grass would grow.

29. Therefore in the *Fiat* is arisen out of the anguish the similitude of the knowledge and under-

standing, and that is the constellation; and it is the fifth form of the birth in the *Fiat*, and the *Fiat* hath severed the forms in the birth, so that every essence is several; as hard, soft, thick, thin, hot, cold, bitter, tart, sour, sweet, and so forth, as we see: And the spirit continued in the matrix of the heaven, which goeth out from thence (*viz.* the air), and the spirit receiveth the understanding from the constellation; for it is a member of the other in one only mother.

30. Now the matrix (*viz.* the created heaven) in the *Fiat*, together with the stars, is the similitude of all that was from eternity, though not visible; and the *Fiat* is in the similitude; and the paradise, wherein the angels dwell, is hidden in the matrix; and God is shining in the paradise, and yet incomprehensible; as the glance [or lustre] of the sun cannot be comprehended.

31. And God is immense [immeasurable], and the similitude is also immeasurable; he is in the similitude, and the similitude comprehendeth him not; the similitude is his work, and he is the Master-Workman thereof; the constellation is his instrument, and the <sup>1</sup> matrix, with the elements, are <sup>1</sup> the create heaven. the *materia* [matter or materials] out of which the <sup>2</sup> Master cutteth and fashioneth his work. <sup>2</sup> the *Fiat*.

32. Now the master always worketh on and on without consideration, what he lighteth upon that he maketh; for the consideration is in the work. And therefore it is that the whole nature standeth in

anguish and longing, to be freed from the vanity ; as also the Scripture witnesseth. Because it tasteth the paradise in itself, and in the paradise the perfection, therefore it groaneth and lifteth itself up towards the light of God and paradise, and so bringeth forth in its anguish always something that is fairer, higher, and new ; as may sufficiently be found and understood in the mind of man ; and it is very visible to a small understanding, that in works always some special thing is brought to light, and if you be not blind, you may see this in men, beasts, yea even in herbs and grass.

33. Thus on the fourth day, by the *Fiat*, out of the virtue, he prepared the similitude of his substance [and fitted it] to be a matrix, which should generate all whatsoever was a similitude of his substance, out of the wisdom which was in him from eternity ; that so all forms might be brought forth and become visible, which were from eternity in the matrix. And the similitude of the unsearchable manifold varieties and virtues are the stars, which altogether give [or send] their virtue into the matrix of the heaven, and the heaven giveth that same spirit to the creatures. This is the course of all creatures after the same essence [or substance], and they are formed after the same spirit, which is their virtue, spirit, and life.

34. When God had finished this on the fourth day, he saw it, and considered it, *and it was good*, as *Moses* writeth. Then God desired in his external

will, that this kingdom or Principle [of this world] should also be creaturely, like the perfect paradisaical kingdom, that there should be living creatures therein. And the will set the virtue (that is, the Word) in the *Fiat*; and then the matrix generated all manner of [living] creatures on the fifth day, every one after its kind. You must understand by the word *kind*, as many various [forms] as the matrix is [of]; as you may observe it in the constellation.

35. Now I shall fall into the school of the master in his <sup>1</sup> *Pontificalibus*, who will ask out of what the <sup>1</sup> cornered cap or the crown of his degree. beasts, fowls, fishes, and worms were made; for he will have it, that all of them were made out of the earth, and will prove it out of *Moses*, and he understandeth as much of *Moses* as of paradise, which he will have to be altogether corporeal. Therefore there is a gross deadness in the understanding; and though I write plain enough, yet I shall be still dumb to that deadened soul which is void of understanding, and yet I cannot help it; for it is said, *You must be born anew, if you will see the* <sup>2</sup> *kingdom of God*. Would you fain know [out of <sup>2</sup> the divine region or government. what the beasts are made], then lay aside your <sup>3</sup> cap or hood of self-conceited wisdom bonnet of pride that is in your mind, and walk along into the paradisaical garden of roses, and there you shall find an herb; if you eat of it, your eyes will be opened, so that you shall see and know what *Moses* hath written.

36. The <sup>4</sup> and marginal notes. glosses that are put upon *Moses* from reason, will not shew you paradise, much less the

Creator. The Prophets and Apostles learned more in the paradisaical school in one hour, than the doctors in their <sup>1</sup> schools in thirty years. One's own wisdom availeth nothing. God giveth it to him whom he loveth, for nothing. It cannot be bought for money nor favour, as king *Solomon* will tell you.

37. If we will be still so very earthly minded, as to think that God made all the beasts of a lump of earth, of what then is their spirit made? seeing that earth is not very flesh, and the blood is not mere water. Besides, the earth and the water is not life; and though the <sup>2</sup> air cometh in it, yet it still remaineth such an essence as springeth only in the *Fiat*, and the tincture which riseth up in the fire, and from whence the noble life is stirred, is hidden.

38. *Moses* writeth, *Let there come forth all manner of* <sup>3</sup> *beasts, every one according to its kind.* Now then the question is, Out of what should they come forth? Answer, Out of the matrix. What is the matrix out of which they should come forth? It is the four elements, which are together in the earth. The *Fiat* brought forth the beasts [or living creatures] very <sup>4</sup> indigestedly, as they are in the essence, not from heaven, but out of the matrix of the earth; and the matrix of the earth is one [and the same] thing with the matrix in the deep above the earth, and [hath] one [and the same] <sup>5</sup> dominion. The constellation ruleth in all [things], and it is the *limbus*, or the <sup>6</sup> masculine, wherein the tincture consists, and in the matrix of the earth is the

<sup>1</sup> the universities.

<sup>2</sup> Or breath.

<sup>3</sup> animals, or living creatures.

<sup>4</sup> Without order.

<sup>5</sup> rule or governing.

<sup>6</sup> *Mars*.

aquastrish [or watery] spirit ; they come forth only out of the matrix of the earth, that they might be of the essence of the earth, that so they might eat of the fruits that grow out of the earth. For every spirit lusteth after its mother from whence it came.

39. Now then if the beasts [or animals' nature] were merely out of a lump of earth, then they would eat earth, but seeing <sup>1</sup> it is proceeded out of <sup>1</sup> the bestial nature. the matrix of the earth by the *Fiat*, therefore it desireth also such food as the matrix affordeth out of its own essence ; and that is not earth, but flesh. Yet this flesh now is a <sup>2</sup> mass whence the <sup>3</sup> body <sup>2</sup> Or concretion. cometh, and the spirit of the constellation maketh <sup>3</sup> corpus. the <sup>4</sup> tincture therein ; which [spirit] ruleth over all <sup>4</sup> Or penetrating the life and the blood as in one mother, and in every life it maketh the understanding. For the spirit of the constellation ruleth in all things, in the earth, stones, metals, elements and creatures.

40. For in the beginning of the creation, at the time when the earth became material, all was generated out of one only substance, and there was no more done but a separation made of one <sup>5</sup> from another : therefore in every separation there <sup>5</sup> part. must needs be always a vehement hunger of one <sup>6</sup> after another. An example whereof you have in <sup>6</sup> part. propagation ; for the sake whereof the separation was so made : For you see that there is a male and a female ; and that the one continually desireth copulation with the other, that they may <sup>7</sup> generate. <sup>7</sup> engender. This is a great hidden secret. Observe, when the

Creator by the *Fiat* separated the matrix from the aquaster [or watery mother]; for the first form is heavenly and incorruptible, as long as the kingdom of this world standeth, and the root of the first form <sup>1</sup> holdeth paradise.

<sup>1</sup> toucheth or reacheth.

*I will set it down more intelligibly [or plainly]  
for the simplest Reader's sake.*

41. Observe, as hath been often mentioned, that as in the *Fiat*, in the aching matrix (*viz.* the dark harshness [or sourness]) the fire rose up in the breaking-wheel in the kindling; and that in the fiery, the light of the sun, and of all the stars [sprang up] (which is [done] in the harsh matrix, which from the light is become thin, lowly, and material water), and the pleasant source of love [sprang up], so that one form vehemently loveth the other, in respect of the kind, meek light, which was come into all forms; so now the soft meekness was become a new child, which was not the dark originality in the anguishing nature. But this child was the paradise, yet being it stood not in the materia [or matter], therefore the matrix of the harshness could not comprehend it; but <sup>2</sup> it yielded itself forth very desirously, and longing with great earnestness (according to the fire and bitterness) to comprehend the pleasant source of love, and yet could not comprehend it, for <sup>3</sup> it was paradisaical; and thus it still stood in great longing, and generated water.

<sup>2</sup> the matrix.

<sup>3</sup> the source of love.

42. But now God separated the fire (*viz.* the fifth essence or form) from the water, and out of that made the stars; and the paradise is hid in the matrix. Therefore now the mother of the water desireth with great earnestness the mother of the fire, and seeketh the child of love; and the mother of the fire seeketh it in the mother of the water, where it was generated, and there is between them a continual vehement hunger one after another to copulate.

43. Now God said, *Let all manner of beasts come forth, every one after its kind*; and so there came forth out of the essence of every one's kind, a male and a female. And thus the spirit of the stars, or the spirit in the form of fire, had now by its longing copulated with the watery [spirit], and two sexes sprang out of one essence; the one according to the *limbus* in the form of fire, and the other according to the aquaster [or spirit of the water] in the watery form; yet so [blended or] mixed, that they were alike as to the body. And so the male was qualified according to the *limbus*, or form of fire, and the female according to the aquaster in the watery form.

44. And so now there is a vehement desire in the creatures. The spirit of the male seeketh the loving child in the female, and the female in the male; for the irrationality of the body in the unreasonable creatures knoweth not what it doth; the body would not, if it had reason, move so

eagerly towards propagation ; neither doth it know anything of the impregnation [or conception], only its spirit doth so burn and desire after the child of love, that it seeketh love, (which yet is paradisaical), and it cannot comprehend it ; but it maketh a <sup>1</sup>semination only, wherein there is again a centre to the birth. And thus is the original of both sexes, and their propagation ; yet it doth not attain the paradisaical child of love, but it is a vehement hunger, and so the propagation is acted with great earnestness.

45. But that I now write, that the stars rule in all beasts, and other creatures ; and that every creature received the spirit of the stars in the creation, and that all things still stand in the same regimen ; this the simple will hardly believe, though the doctor knoweth it well, and therefore we direct them to experience. Behold, a male and female beget young ones, and that often ; now they come forth out of one only body, and yet are not of one kind, [nor of the same] colour and virtue, nor [shape or] form of body. All this is caused by the alteration of the stars ; for when the seed is sown, the <sup>2</sup>carver maketh an image according to his <sup>3</sup>pleasure ; <sup>4</sup>yet according to the first essence, he cannot alter that ; but he giveth the spirit in the essence to it according to his power [or ability or dominion], as also manners, and senses, colour and gesture like himself, to be as he is ; and as the constellation is in its essence

<sup>1</sup> Or sowing of seed.

<sup>2</sup> the fashioner, or the *Fiat*.

<sup>3</sup> Or desire.

<sup>4</sup> As of a lion a lion, of a sheep a sheep.

at that time (when the [creature] draweth breath) [first in its mother's body], whether [the essence] be in evil or in good, [inclined] to biting, worrying and striking, or to meekness [or loving kindness and gentleness]; all as the <sup>1</sup>heaven is at that time, <sup>1</sup> Or the matrix.

## THE NINTH CHAPTER

*Of the Paradise, and then of the Transitoriness of all Creatures; how all take their Beginning and End; and to what End they here appeared.*

*The Noble and most precious Gate [or Exposition] concerning the reasonable Soul.*

1. **N**O money, nor goods, nor art, nor power, can bring you to the eternal rest of the eternal soft meekness of paradise, but only the noble knowledge; into that you may wrap up your soul. That is the Pearl which no moth can eat, nor thief can steal away; therefore seek after it, and then you will find the noble treasure.

2. Our wit [skill and understanding] is so very hard <sup>1</sup>knit up, that we have no more any knowledge of paradise at all. And except we be again born anew by water and the Holy Ghost, the veil of Moses lieth continually before our eyes when we read his writings, and we suppose that was paradise whereof Moses said: GOD placed <sup>2</sup>him in the Garden of Eden which he had planted, that he might till it.

<sup>1</sup> cold, frozen, or shut up.

<sup>2</sup> Adam.

3. O beloved man, that is not paradise, neither doth *Moses* say so ; but that was the Garden in Eden, where they were tempted ; the exposition whereof you may find about the fall of *Adam*. The paradise is the divine joy ; and that was in their mind, when they were [standing] in the love of God. But when disobedience entered, they were driven out, and saw that they were naked ; for at that instant the spirit of the world caught them, in which there was mere anguish, necessity, turmoil, and misery, and in the end corruptibility and death. Therefore it was of <sup>1</sup> necessity that the <sup>1</sup> needful. eternal Word did become flesh, and bring them into the paradisaical rest again ; whereof you shall find [the exposition] in its due place, about the fall of *Adam*.

4. Paradise hath another Principle ; for it is the divine and angelical joy, yet not without the <sup>2</sup> place <sup>2</sup> *extra locum*. of this world. Indeed it is without the virtue and source [or active property] of it ; neither can the spirit of this world comprehend it, much less a creature ; for it standeth not in the anguishing <sup>3</sup> birth. And although it thus taketh its original, <sup>3</sup> operation. yet it consisteth in exact perfection, mere love, joy, and mirth ; wherein there is no fear, neither misery nor death : No devil can touch it, and no beast can <sup>4</sup> reach it.

<sup>4</sup> Or attain it.

5. But when we will speak of the source [or fountain] and joy of paradise, and of its highest substance, what it is, we have no similitude of it

in this world, we stand in need of angelical tongues and knowledge to express it; and though we had them, yet we could not express it with this tongue. It is well understood in the mind, when the soul rideth in the chariot of the bride, but we cannot express it with the tongue; yet we will not cast away the <sup>1</sup>A, B, C, but prattle [or stammer] with the children, till another mouth be given us to speak withal.

<sup>1</sup> that little which we can express of it.

6. When God had created the beasts, he brought them to *Adam*, that he should give them their names, every one according to its essence and kind, as they [the beasts] were qualified [or according to the quality and condition they were of]. Now *Adam* was in the Garden of Eden in *Hebron*, and also in paradise at once, yet no beast can come into paradise; for it is the divine <sup>2</sup>joy, wherein there is no unclean thing, also no death or corruptible [or transitory] life; <sup>3</sup>much less is there the knowledge of good and evil. Yet *Moses* writeth of it, that in the Garden of Eden there was the Tree of Temptation, which bore the knowledge of good and evil; which indeed was no other tree than like the trees we now eat of, in the <sup>4</sup>corruptibility; neither was it any other garden, than such as we now have, wherein earthly fruits (good and evil) grow; as is before our eyes.

<sup>2</sup> Or habitation, or refreshment.

<sup>3</sup> therefore the Garden of Eden is not paradise.

<sup>4</sup> Or in the transitory body.

7. But the paradise is somewhat else; and yet no other place, but another Principle, where God and the angels dwell, and where there is perfection,

where there is mere love, joy, and knowledge ; where no misery is : which [paradise] neither death nor the devils touch, neither do they know it : And yet it hath no wall of earth or stones about it, but there is a great gulf [or cliff] between paradise and this world, so that they who would pass from hence thither, cannot ; and they who would come from thence to us, cannot either ; and the hell and the kingdom of darkness is between them. And none can come therein but by a new birth ; which Christ spake of to *Nicodemus*. The souls of the saints [holy] and regenerate must enter into it (by the death of darkness), whom the Arch-Shepherd with the angels bringeth thereinto upon his <sup>1</sup>bride-chariot : Of which you shall find [an exposition] in its proper place in order.

8. But seeing somewhat is lent me from the grace of the power [or divine virtue] of God, that I might know the way to paradise ; and seeing it behoveth every one to work the works of God, in which he standeth ; of which God will require an account from every one, what he hath done in the labour of his day's work in this world ; and will require the work (which he gave every one to do) with increase, and will not have them empty ; or else he will have that unprofitable servant to be bound hand and foot, and cast into darkness ; where he must be fain to work, yet in the anguish, and in the forgetting of the day-labour which was given him to do here [or of the talent which he

<sup>1</sup> Note, the bride-chariot is the true resignation into the bosom of the Father.

had received here] wherein he was found an unprofitable servant.

9. Therefore I will not neglect my day-labour, but will labour as much as I can on the way; and although I shall scarce be able to <sup>1</sup> tell the letters, in this so high a way, yet <sup>2</sup> it shall be so high, that many will have enough to learn in it all their life long: He that supposeth that he knoweth it very well, he hath not yet learnt the first letter of paradise, for no doctors are to be found on this way in this school, but only <sup>3</sup> scholars [or learners].

<sup>1</sup> Much less to spell or read.

<sup>2</sup> my labour.

<sup>3</sup> children going to school.

<sup>4</sup> Or crowned hat.

10. Therefore let not my Master of Arts (in his <sup>4</sup> hood and tippet) think himself so cunning in this matter, nor pour out his mockings so presumptuously [against the children of God], for so long as he is a scorner [or mocker] he knoweth nothing of this. He ought not to think his cap becometh him so finely; nor ought he to boast of his human calling, as if he did sit in his calling <sup>5</sup> by the ordinance of God, whereas he is not set or confirmed therein from God, but by the favour of man. He ought not so much to prohibit [and forbid] the way to paradise, which himself doth not know: He must one day give a heavy account of his <sup>6</sup> ordination by the favour of man; because he boasteth of a divine calling, and yet the spirit of God is far from him, therefore he is a liar, and beliieth the Deity.

<sup>5</sup> by holy orders, divine institution, or divine right.

<sup>6</sup> Or institution.

11. Therefore let every one take care what he doth: I say again, that whosoever he be that <sup>7</sup> intrudeth himself to be a pastor [or shepherd]

<sup>7</sup> Or minister.

without the divine calling, without the knowledge of God, he is a thief and a murderer; he entereth not through the door into paradise, but he creepeth in with the dogs and the wolves, into the den of thieves, and he doth it but for his belly's sake, and his own honour [and esteem]; he is no pastor [or shepherd], but he dependeth on the great whore, upon Antichrist; and yet he supposeth that he is a pastor [or shepherd]; but he is not known in paradise.

12. Christ teacheth us and warneth us faithfully of the times that were to come, wherein they shall say, *Lo here is Christ, or, Lo there he is; he is in the wilderness; he is in the chamber; go not forth, believe it not; for as the lightning breaketh forth in the east, and shineth to the west, so will the coming of the Son of Man be.*

13. Therefore, O child of man, see whether it be not so; where the false pastors [or shepherds], without the divine calling, always wrangle [strive, contend, and dispute]; and every one of them saith, <sup>1</sup>Follow me, here is Christ, there is Christ, and they judge [and condemn] one another, and give one another over to the devil; they abandon unity, and forsake the love wherein the spirit of God is <sup>2</sup>generated; and cause bitterness, and lead astray the simple plain people, to think that Christ is such a wrangling shepherd [pastor, priest, or minister], and doth so grapple with <sup>3</sup>his opponents, in raising war and murder, as they do; and that

<sup>1</sup> Or come and resort to me.

<sup>2</sup> acteth or worketh.

<sup>3</sup> the adverse party.

the spirit of God must needs be in such doings [which are accounted zeal for God]; and that this must be the way to paradise.

14. Christ said, *Love one another, thereby shall men know that ye are my disciples; if any smite thee on one cheek, turn to him the other cheek also; if you be persecuted for my name's sake, then rejoice, for your reward is great in the kingdom of heaven*: But now there is nothing taught but mere ignominy [reproach, and revilings]: they that are dead many hundred years ago, and are in the judgment of God, and some also may be in paradise, these must be judged, and condemned, and cursed by the wrangling shepherds [or contentious priests]. Doth the Holy Ghost speak by them, as they cry out and say he doth? Whereas they are still full of gall and bitterness, and nothing but covetousness and vengeance is kindled in them, and they are far from the way of paradise.

15. Therefore, thou child of man, take heed, let not your ears be tickled: When you hear the false shepherds [or pastors] judge and condemn the children of Christ, that is not the voice of Christ, but of Antichrist; the way to paradise hath quite another entrance; your heart must with all your power and strength be directed to God [or goodness]; and as God desireth that all men should be saved, so his will is that we should help to bear one another's burthen [and bear with one another], and friendly, soberly, and modestly meet one

another with entreaties in the Holy Ghost, and seek with earnestness the [salvation and] welfare of our neighbour in humility, and wish heartily that he might be freed from vanity, and enter with us into the <sup>1</sup>garden of roses.

16. The knowledge that is in the infinite God is various and manifold, but every one should rejoice in the gifts and knowledge of another, and consider, that God will give such superabundant knowledge in the paradisaical world, of which we have here (in the variety and difference of gifts) but a type: Therefore we must not wrangle nor contend about gifts and knowledge; for the spirit giveth to every one according to his essence in the wonderful God, to express that [gift he hath] after his own form [or manner]; for that [form], in the perfection of love in paradise, will be a very inward hearty sport of love, where every one shall speak from his knowledge of the great wonders of the <sup>2</sup>holy birth.

17. O, what <sup>3</sup>sharp thorns the devil hath brought into the sport of love, that we practise such proud contention in the noble knowledge, insomuch that men bind up the Holy Ghost with laws! What are laws in the kingdom of Christ, who hath made us free, that we should walk in him in the Holy Ghost? To what purpose are they invented, but for the pleasure of Antichrist, who thereby doth strut in might and pomp, and is God on earth? O fly from him, thou child of

<sup>1</sup> Into the sweet smelling pleasant peacefulness.

<sup>2</sup> the holy paradisaical bringing forth.  
<sup>3</sup> bitter envy.

man, the time is come for us to awake from the sleep of Antichrist. Christ cometh with the fair lily out of paradise in the valley of *Jehosaphat*: It is time for them to trim their lamps that will go to the marriage [of the Lamb].

*The Gate [or the Exposition].*

18. Paradise consisteth in the power [and virtue] of God: It is not corporeal, nor <sup>1</sup>comprehensible; but its corporeity or comprehensibility is like the angels, which yet is a bright, clear, visible substance, as if it were material; but it is figured merely from the virtue [or power], where all is transparent and shining, where also the centre of the birth is in all things, and therefore the birth is without measure or end.

19. I give you a similitude in the mind of man, from which the thoughts are generated, which have neither number nor end, (for every thought hath a centre to generate again other thoughts), and thus is the paradise from eternity to eternity. But being the light of God is eternal, and shineth without wavering or hindrance, therefore also in the birth there is an unchangeable substance, wherein all things spring up in mere perfection, in great love.

20. For the spirit of knowledge intimateth this, that there are fruits and things that grow in paradise, as well as in this world, in such a form or figure, but not in such a source [or property]

<sup>1</sup> palpable.

and palpability. For the matter or body of it is power, and it groweth in the heavenly <sup>1</sup>*limbus*; <sup>1</sup>soil or earth. its root standeth in the matrix, wherein there is neither earth nor stone; for it is in another Principle. The fire in that [Principle] is God the Father; and the light is God the Son; and the air is God the Holy Ghost; and the virtue [or power] out of which all springeth is heaven and paradise.

21. As we see that here out of the earth there spring plants, herbs, and fruits, which receive their virtue from the sun, and from the constellation: so the heaven or the heavenly *limbus* is instead of the earth; and the light of God instead of the sun; and the eternal Father instead of the virtue of the stars. The depth of this substance is without beginning and end, its breadth cannot be <sup>2</sup>reached, <sup>2</sup>fathomed. there are neither years nor time, no cold nor heat; no moving of the air; no sun nor stars; no water nor fire; no sight of evil spirits; no knowledge nor apprehension of the affliction of this world; no stony rock nor earth; and yet a figured substance of all the creatures of this world. For all the creatures of this world have appeared to this end, that they might be an eternal figured similitude; not that they continue in this spirit in their substance, no not so: All the creatures return into their <sup>3</sup>ether, and the spirit corrupteth [or fadeth], <sup>3</sup>receptacle. but the figure and the shadow continue eternally.

22. As also all words (both the evil and the

good) which were here spoken by a human tongue, they continue standing in the shadow and figured similitude, and the good reach paradise in the Holy Ghost; and the false [evil] and wicked ones reach the abyss of hell. And therefore it is that Christ said, *Man must give an account of every idle [or unprofitable] word*; and when the harvest cometh, then all shall be separated. For the Scripture saith also, That every one's works shall follow him, and all shall be tried by the fire of nature; and all false [or evil] works, words, and deeds, shall remain in the fire of nature (which shall be the hell); at which, when the devils hear it, they tremble and quake.

23. All shall remain in the shadow, and every thing in its own source [or property]; therefore it will be an eternal shame to the wicked, that they shall see in the eternity all their works and words, as a menstruous cloth, which shall stick full of the wrath of God, and shall burn, according to their essence, and according to their here-kindled source [or property].

24. For this world is like a field, wherein good seed is sown, into which the enemy casteth weeds [or tares], and goeth his way, which grow together until the time of the harvest, when all [the fruit] shall be gathered, and brought into the barn; of which Christ also saith, *That the tares [or weeds] shall be tied up in bundles, and cast into the fire, and the wheat shall be brought into the barn.*

*The Holy Gate.*

25. Reason (which is gone forth with *Adam* out of paradise) asketh, Where is paradise to be had [or found]? Is it far off, or near? Or, when the souls go into paradise, whither do they go? Is it in this world, or without the place of this world above the stars? Where is it that God dwelleth with the angels? And where is that desirable native country where there is no death? Being there is no sun nor stars in it, therefore it cannot be in this world, or else it would have been found long ago.

26. Beloved reason, one cannot lend the key to another to [unlock] this [withal]; and if any one have a key, he cannot open it to another, as Antichrist boasteth that he hath the keys of heaven and hell. It is true, he may have the keys of both in this [life] time; but he cannot open with them for anybody else; every one must unlock it with his own key, or else he cannot enter therein. For the Holy Ghost is the key; when he hath that key, then he may go both in and out.

27. There is nothing that is nearer you than heaven, paradise, and hell, unto which of them you are inclined, and to which of them you tend [or walk], to that in this [life] time you are most near: You are between both. And there is a birth between each of them; you stand in this world between both the gates, and you have both the

births in you : God beckoneth to you in the one gate, and calleth you ; and the devil beckoneth to you in the other gate, and calleth you ; with whom you go, with him you enter in. The devil hath in his hand power, honour, pleasure, and [worldly] joy, and the root of these is death and hell-fire. On the contrary, God hath in his hand, crosses, persecution, misery, poverty, ignominy, and sorrow ; and the root of these is a fire also, and in the fire [there is] a light, and in the light the virtue, and in the virtue [or power] the paradise, and in the paradise [are] the angels, and among the angels, joy. The <sup>1</sup>gross eyes cannot behold it, because they are from the third Principle, and see only by the splendour of the sun ; but when the Holy Ghost cometh into the soul, then he regenerateth it anew in God, and then it becometh a paradisical child, and getteth the key of paradise, and that soul seeth into the midst thereof.

28. But the gross body cannot see into it, because it belongeth not to [paradise], it belongeth to the earth, and must putrify, or rot, and rise in a new virtue [or power] (which is like paradise) in Christ, at the end of days ; and then it also may dwell in paradise, and not before : It must lay off the third Principle, [*viz.*] this skin [fleece or covering], which father *Adam* and mother *Eve* are gotten into, in which they supposed they should be wise when they should wear all the three Principles manifested in them ; if they had rather worn two hidden

<sup>1</sup> Or dim  
fleshly eyes.

in them, and had stayed in the <sup>1</sup>one, it had been <sup>1</sup> In the Principle of light.  
good for us ; of which further about the fall.

29. Thus now in the essence of all essences, there are three several distinct properties, which yet are not parted asunder, with one source [or property] far from the other ; but they are in one another as one only essence, and yet the one doth not comprehend the other. As these three elements, fire, air, water, are all three in one another, and neither of them comprehendeth the other ; and as one element generateth another, and yet is not of the essence nor source [or property] thereof ; so the three Principles are in one another, and one generateth the other, and yet no one of them all comprehendeth the other, and none of them is the essence [or substance] of the other.

*The Depth in the Centre [or Ground].*

30. As hath been often mentioned, God is the essence of all essences, wherein there are two essences in one, without end, and without original ; viz. the eternal light, that is, God, or the good ; and then the eternal darkness, that is, the <sup>2</sup>source ; and <sup>2</sup> the nature or the working property.  
yet there would be no source in it if the light were not. The light causeth that the darkness longeth after [or is in anguish for] the light, and this anguish is the source of the wrath of God (or the hellish fire) wherein the devils dwell : From whence God also calleth himself an angry, zealous [or jealous] God. These are the two Principles, the

original of which we know nothing of, only we know the <sup>night - darkness</sup> <sup>1</sup> birth (therein), the indissoluble band, which is as followeth :

31. In the originalness of darkness, there is <sup>2</sup> harshness and austereness, this harshness causeth that it be light; for harshness is a desirousness, an attracting; and that is the first ground of the willing [or longing] after the light, and yet it is not possible to comprehend it; and the attracting in the will is the [sting or] prickle, which the desirousness attracteth, and the first stirring [or moving]. Now the prickle cannot endure the attracting in the will, but resisteth, flieth up, and yet cannot get away from thence; for it is generated in the attracting. But because it cannot remove from thence, nor endure the attracting, therefore there is a great anguish, a desirousness [or longing] after the light, like a furiousness, and like a breaking whirling wheel; and the anguish in the bitterness riseth up in the <sup>3</sup> wrath after the light, but cannot get it, being desirous in the anxiety to lift up itself above the light, yet doth not overcome, but is infected [impregnated or mingled] with the light, and attaineth a twinkling flash; and as soon as the harshness, or the hardness (*viz.* the darkness) getteth the same into it, it is terrified, and instantly goeth away into its <sup>4</sup> ether: And yet the darkness continueth in the centre. And in this horror [terror or shriek] the hardness or harshness becometh mild, soft [supple], and thin; and the

<sup>1</sup> Or working activity.

<sup>2</sup> sourness, tartness, sharpness, astringency, or attraction.

<sup>3</sup> fierceness.

<sup>4</sup> Or receptacle.

flash is made in the bitterness, which flieth up thus in the prickle: Thus the prickle discovereth itself in the mother, which so terrifieth the mother with the flash, that she yieldeth herself to be overcome; and when the prickle strengtheneth itself in the mother, and findeth her so mild, then that is much more terrified, and loseth its [fierce, strong] wrathful propriety, and in the twinkling of an eye becometh white, clear, and bright, and flieth up very joyfully, trembling with great delight [lust] and desire; and the mother of harshness from the light cometh to be sweet, mild, thin, and material, even water. For she loseth not the essence of the harsh condition, and therefore the essence attracteth continually to it out of the mildness, so that out of the nothing, somewhat cometh to be, *viz.* water.

32. Now as is mentioned before, when the joy riseth up from the mother, as the light cometh into her (which yet she cannot <sup>1</sup>comprehend) then the joy (in the ascending will) hath a centre in it again and generateth out of itself again a very soft and pleasant source [or fountain], an humble, amiable source, which is immaterial; for then there can be generated nothing that is more pleasant and full of joy [and refreshment], therefore here is the end of nature; and this is the warmth of the *Barm*, or as I may say the *Barmhertzigkeit* [the mercifulness]. For here nature neither seeketh nor desireth further any <sup>2</sup>birth more: it is the perfection.

<sup>1</sup> Or take hold of.

<sup>2</sup> Or working.

33. Now in this pleasant source, the moving spirit (which in the original, in the kindling, was the bitter aching spirit) springeth forth very joyfully without removing, and it is the Holy Ghost; and the sweet <sup>1</sup>source [or fountain] which is generated in the centre from the light, is the Word or Heart of God; and in this joy is the paradise; and the birth is the eternal Trinity: In this you must dwell, if you will be in paradise; and the same must be born [or generated] in you, if you will be the child of God, and your soul must be in it, or else you cannot enjoy nor see the kingdom of God.

<sup>1</sup> well-spring.

<sup>2</sup> sure, or strong, firm.

<sup>3</sup> to the.

<sup>4</sup> works.

34. Therefore the <sup>2</sup>stedfast *faith* and confidence thus bringeth us into God again: For it getteth the divine centre <sup>3</sup>of regeneration in the Holy Ghost, or else there is nothing that availeth: Other matters which men do here, are but <sup>4</sup>essences, which follow him in the shadow, wherein he shall stand; for as there is the birth in the holy Deity, which in the original standeth in the willing [desiring] and aching property, before the light [breaketh forth], so also must thou, O man (that art gone forth out of paradise), in anguish, longing, and in a desirous will, go into the birth again, and so thou shalt attain paradise again, and the light of God.

35. Behold, thou reasonable soul, to thee I speak, and not to the body, thou only apprehendest it: When the birth is thus continually

generated, then every form hath a centre to the regeneration; for the whole divine essence [or substance] standeth in continual and in eternal <sup>1</sup>generating (but unchangeably) like the mind of <sup>1</sup>working. man, the thoughts being continually generated out of the mind, and the will and desirousness out of the thoughts. Out of the will and desirousness [is] the work [generated] which is made a substance, in the will, and then the mouth and hands go on to perform what was substantial in the will.

36. Thus also is the eternal birth, wherein the virtue [or power] is continually generated from eternity; and out of the virtue the light; and the light causeth and maketh the virtue. And the light shineth in the eternal darkness, and maketh in the eternal mind the [desiring] attracting will; so that the will in the darkness generateth the thoughts, the lust and the desirousness, and the desirousness is the attracting of the virtue, and in the attracting of the virtue is the mouth that expresseth the *Fiat*, and the *Fiat* maketh the *materia* [or matter], and the spirit separateth it, and formeth it according to the thoughts.

37. Thus is the birth (and also the first original) of all the creatures; and <sup>2</sup>it standeth yet in such a <sup>3</sup>birth in the essence; and after such a manner <sup>2</sup>the crea-  
tion of the creatures.  
 it is, out of the eternal thoughts (*viz.* the wisdom <sup>3</sup>Or working. of God) by the *Fiat*, brought out of the matrix; but being come forth out of the darkness, out of

<sup>1</sup> Or out of the created substance.

the <sup>1</sup> out-birth, out of the centre, (which yet was generated in the time, in the will), therefore it is not eternal, but corruptible [or transitory], like a thought; and though it be indeed material, yet every <sup>2</sup> source taketh its own into itself again, and maketh it to be nothing again, as it was before the beginning.

<sup>2</sup> Or working property.

<sup>3</sup> Or the body that subsisteth through the Word.

38. But now, nothing corrupteth [or is transitory], but only the spirit in the will, and <sup>3</sup> its body in the *Fiat*; and the figure remaineth eternally in the shadow. And this figure could not thus have been brought to light and to visibility, that it might subsist eternally, if it had not been in the <sup>4</sup> essence; but now it is also incorruptible, for in the figure there is no <sup>4</sup> essence: The centre in the <sup>5</sup> source is broken asunder, and gone into its ether [receptacle, or air]; and the figure doth neither good nor evil, but it continueth eternally to the [manifestation of the] deeds of wonder and the glory of God, and for the joy of the angels.

<sup>4</sup> Or substance.

<sup>5</sup> Or working property.

39. For the third Principle of the material world shall pass away, and go into its ether, and then the shadow of all creatures will remain, also of all growing things [vegetables or fruits], and of all that ever came to light; as also the shadow and figure of all words and works, and that incomprehensibly; also without understanding or knowledge, like a nothing, or shadow, in respect of the light.

40. This was the unsearchable purpose of God

in his will; and therefore he thus <sup>1</sup>created all things; and after this time there will be nothing but only light and darkness; where the source [or property] remaineth in each of them (as it hath been from eternity), where the one shall not comprehend the other, as it hath also not been done from eternity.

<sup>1</sup> Brought them to light in a four elementary essence or substance.

41. Yet whether God will create anything more after this [world's] time, that my spirit doth not know; for it apprehendeth no further than [what is] in its centre wherein it liveth, in which the paradise and the kingdom of heaven standeth; as you may read [afterwards] about the creation of man.

42. And so now the angels and blessed men [will] remain in the birth of the light; and <sup>2</sup>the spirits of alteration out of light into the source [or torment], together with the spirits of the wicked men, [will remain] in the eternal darkness, where no recalling is to be found; for the spirits cannot go into the corruptibility [or transitoriness] again. They are created out of the <sup>3</sup>*limbus* of God, out of the harsh matrix, out of which the light of God existeth from eternity; and not like the beasts out of the <sup>4</sup>out-birth, which went forth out of the *limbus* of the conceived purpose of God, which is finite [or taketh an end], and hath been [or appeared] here, only that it might be an eternal shadow and figure.

<sup>2</sup> the spirits that were turned out of the light into darkness.

<sup>3</sup> divine power and virtue.

<sup>4</sup> Or pro-generation.

43. The eternal will is incorruptible [or intran-

sitory] and unchangeable [or unalterable]; for the Heart of God is generated out of it, which is the end of the nature and of the willing. If the <sup>1</sup>spirits of the source [or torment] had put their imagination and their desiring will <sup>2</sup>forward into the light of meekness, into the end of nature, they would have continued angels; but seeing they out of pride would fain be above the meekness, and above the end of nature, and awakened the centre, they found nothing more; for from eternity there had been nothing more [than the end of nature]; and therefore they awakened the <sup>3</sup>centre of the source [or torment] in themselves. The same they now have, and they were thrust out of the light into the darkness.

<sup>1</sup> Or the spirits of the working nature.

<sup>2</sup> into resignation.

<sup>3</sup> Or ground of the working properties.

44. If you be born of God, then you [may] thus understand God, paradise, the kingdom of heaven and hell, and the entrance in, and end of, the creatures, [and] the creation of this world; but if not, then the veil is as well before your eyes as it was upon *Moses*. Therefore saith Christ, *Seek, and you shall find; knock, and it shall be opened unto you: No son asketh his father for an egg, that he should give him a scorpion: Also, My Father will give the Holy Spirit to them that ask it.*

45. Therefore, if you do not understand this writing, then do not, as Lucifer did in taking the spirit of pride, presently fall <sup>4</sup>a-mocking and deriding, and ascribe it to the devil; but seek the humble lowly Heart of God, and that will

<sup>4</sup> mocking that which you understand not.

bring a small grain of mustard-seed (from the <sup>1</sup>tree of paradise) into your soul; and if you <sup>1</sup>Or fruit or growth. abide in patience, then a great tree will grow out of that [seed], as you may well think that the like *tree* hath come to pass with this author. For he is to be esteemed as a very simple person, in comparison of the great learned men: But Christ saith, *My Power is strong in the weak: Yea Father, it hath so pleased thee to hide these things from the wise and prudent, and thou hast revealed them to babes and sucklings*; and that the wisdom of this world is foolishness in thy sight. And although now the children of the world are wiser in their generation than the children of light; yet their wisdom is but a corruptible substance [essence or thing], and this wisdom continueth eternally.

46. Therefore seek for the noble Pearl; it is much more precious than this [whole] world; it will never more depart from you: And where the Pearl is, there will your heart be also: You need not here ask any further after paradise, joy, and the heavenly delightfulness; seek but the Pearl, and when you find that, then you find paradise, and the kingdom of heaven, and you will be so taught, as being without it you cannot believe.

47. It may be, you will turmoil yourself [with hard labour], and seek for it in art, supposing to find <sup>2</sup>it there: O no, you need not; it lieth not <sup>2</sup>this deep and high wisdom. therein. The doctor that is without this way knoweth it not. But if he also hath found this

<sup>1</sup> Or a more  
public person,  
or *Publicus*.

Pearl, then he is a <sup>1</sup>person greater for the public benefit than I; as St *Paul* was above the other Apostles, yet in one [and the same] way of gentle meekness, as becometh the children of God. Whatsoever is wanting here that you long after, seek further, and you will find the ground, according to the desire [or longing] of your soul.

## THE TENTH CHAPTER

*Of the Creation of Man, and of his Soul,  
also of God's <sup>1</sup>breathing in.*

<sup>1</sup> *Spiraculum  
Vitæ.*

*The pleasant Gate.*

1. **I** HAVE perused many master-pieces of writing, hoping to find the <sup>2</sup> Pearl of the Ground of Man; but I could find nothing of that which my soul lusted after. I have also found very many contrary opinions. And partly I have found some who forbid me to search [or seek], but I cannot know with what ground or understanding, except it be that the blind grudge at the eyes of them that see. With all this my soul is become very disquiet within, and hath been as full of [pain and] anguish as a woman at her travail, and yet nothing was found in it, till I followed the words of Christ, when he said, *You must be born anew, if you will see the kingdom of God*: which at first stopped up my heart, and I supposed that such a thing could not be done in this world, but [that it should first be done] at my departure out of this world. And then my soul first was in anguish to the birth, and would very willingly have tasted

<sup>2</sup> The high  
and deep  
wisdom of  
God.

the Pearl; and gave itself up in this way more vehemently to the birth, till at last it obtained a jewel. According to which [received jewel] I will write, for a Memorial to myself, and for a light to them that seek. For Christ said, *None lighteth a candle and putteth it under a bushel, but setteth it upon a table, that all that are in the house may see by the light of it.* And to this end he giveth the Pearl to them that seek, that they should impart it to the poor for their health, as he hath very earnestly commanded.

2. Indeed *Moses* writeth, *That God made man of the dust of the earth.* And that is the opinion of very many: And I should also not have known how that was to be understood, and I should not have learned it out of *Moses*, nor out of the

<sup>1</sup> expositions, <sup>1</sup> glosses which are made upon it; and the veil or interpretations of it. would have continued still before my eyes, yet in great trouble. But when I found the Pearl, then I looked *Moses* in the face, and found that *Moses* had written very rightly, and that I had not rightly understood it.

3. For after the fall God said also to *Adam* and *Eve*, *Earth thou art, and to earth thou shalt return again:* And if I had not considered the

<sup>2</sup> the power, or the eternal substantiality. <sup>2</sup> *limbus* (out of which the earth was), I should have been so blind still: That [*limbus*] shewed me the ground of what *Adam* was before and after the fall.

4. For no such earth or flesh as we carry about



here the old *Adam*, and you shall not so much as look upon the new.

6. The veil of *Moses* must be done away, and you must look *Moses* in the face, if you will behold the new man ; and without the Pearl, you shall not be able to take away the veil, nor know [what] *Adam* [was] before his fall. For *Adam* himself after the fall did no more know the first man ; and therefore he was ashamed of his monstrous form [or shape], and hid himself behind the trees in the garden ; for he looked on himself, and saw that he had a bestial form, and thereupon he gat instantly bestial members for propagation, which the *Fiat* in the third Principle created on him, through the spirit of the great world.

7. Men must not think, that man before his fall had bestial members to propagate with, but heavenly [members], nor any <sup>1</sup>entrails ; for such a stink, and [filthy] source [or property], as man hath in his body, doth not belong to the Holy Trinity in paradise, but to the earth ; it must go again into its ether. But man was created immortal, and also holy, like the angels ; and being he was created out of the *limbus*, therefore he was pure. Now in what manner he is, and out of what he was made, it followeth further :

8. Behold, when God had created the third Principle, after the fall of the devils, when they fell from their glory (for they had been angels, standing in the place of this world) yet nevertheless

<sup>1</sup> Or guts.

he would that his will and purpose should stand ; and therefore he would give to the place of this world an angelical <sup>1</sup>host again, which should <sup>1</sup> Or company. continue to stand for ever. And now he having created the creatures, whose shadows after the changing of the world should continue for ever, yet there was no creature found that could have any joy therein [in the shadows], neither was there any creature found that might manage the beasts in this world ; therefore God said, *Let us make man an image like unto us, which may rule over all the beasts, and creatures upon the earth ; and God created man to be his image, after the image of God created he him.*

9. Now the question is : What is God's image ? Behold, and consider the Deity, and then you will light upon it. For God is not a bestial man ; but man should be the image and similitude of God, wherein God should dwell. Now God is a spirit, and all the three Principles are in him : And he would make such an image, as should have all the three Principles in him, and that is rightly a similitude of God ; *And he created him, etc.* Whereby *Moses* may be rightly understood, that God created him, and not made him of a lump of earth.

10. But the *limbus* out of which he created him is the matrix of the earth ; and the earth was generated out of it ; yet the *materia* [or matter] out of which he created him was a *massa*, a *quinta*

*essentia*, out of the stars and elements; which instantly became earthly, when man awakened the earthly centre, and did instantly belong to the earth and corruptibility.

11. But yet this *massa* was out of the heavenly matrix, which is the root of the <sup>1</sup> out-birth, or [the root] of the earth. The heavenly centre ought to remain <sup>2</sup> fixed; and the earthly ought not to be awakened. And in this virtue [and power] he was lord and ruler over the stars and elements; and all creatures should have stood in awe of him, and he should have been incorruptible; he had the virtue and properties of all manner of creatures in him, for his virtue was out of the virtue [or power] of the understanding. Now then he ought to have all the three Principles, if he were to be the similitude of God, [*viz.*] the <sup>3</sup> source of the darkness, and also of the light, and also the <sup>3</sup> source of this world: And yet he should not live and <sup>4</sup> act in all three, but in one of them only, and that in the paradisaical [property], in which his life [quickened] arose, [or did exist].

12. Now that this is demonstratively and certainly thus, [appeareth] in that it is written, *And God breathed into him the <sup>5</sup> living breath, whereby man became a living soul.* All other creatures which were produced out of the corruptible <sup>6</sup> *limbus* by the *Fiat*, in all those the will in the *Fiat* had awakened the spirit in their centre, and every creature's spirit went forth out of the essence and

<sup>1</sup> Or pro-generation.

<sup>2</sup> stedfast, chief, master, or predominant.

<sup>3</sup> working property.

<sup>4</sup> Or qualify.

<sup>5</sup> Or breath of life.

<sup>6</sup> substantiality, or nature.

property of its own self, and mixed afterwards with the spirit of the great world of the stars and elements, and that ought not to have been in man; his spirit ought not to have mixed itself [or been united] with the spirit of the stars and elements. The two Principles (*viz.* the darkness and the spirit of the air) ought to have stood still in such a substance [as should be the image of God]; and therefore he breathed into him the <sup>1</sup>living breath; understand God's breath, that is, <sup>1</sup> Or breath of life. the paradisaical breath or spirit, [*viz.*] the Holy Ghost; that should be the breath of the soul, in the centre of the soul. And the spirit which went forth out of the *limbus*, or out of the *quinta essentia* (which is of the <sup>2</sup>condition of the stars) <sup>2</sup> kind, or property, or nature. that was to have power over the fifth essence of this world. For man was in one only essence [or substance], and there was also but one only man that God thus created, and he could have lived for ever. And although God had brought the stars again into their ether, and also had withdrawn the matrix of the elements, and the elements also, back into nothing, yet man would have continued still. Besides, he had the paradisaical centre in him, and he could have generated again out of himself, out of his will, and have awakened the centre; and so should have been able, in paradise, to generate an angelical <sup>3</sup>host, without misery or anguish, also <sup>3</sup> Or company. without tearing [rending or dividing of himself]; and such a man he ought to have been, if he must

continue in paradise, and be eternal without decay ; for paradise is holy, and in that respect man also ought to have been holy, for the virtue [and power] of God and paradise consisteth in holiness.

*The deep Gate of the Soul.*

13. The soul of man, which God hath breathed into him, is out of the eternal Father ; yet understand it aright ; there is a difference [to be observed, you must] understand, [that it is] out of his unchangeable will, out of which he generateth his Son and Heart from eternity, out of the divine centre, from whence the *Fiat* goeth forth, which maketh separation, and hath in <sup>1</sup>it all the essences of the eternal birth [or all manner of things which are in the eternal birth]. Only the birth of the Son of God, that very centre which the Son of God himself is, he hath not ; for that centre is the end of nature, and not creaturely. This is the highest centre of the fire-burning love and mercy of God, the perfection [or fulness]. Out of this centre no creature cometh, but it appeareth [or shineth] in the creature, *viz.* in angels, and in the souls of holy men ; for the Holy Ghost, and the omnipotence [or almightiness] which frameth the eternal will in the eternal Father, goeth forth out of this [centre].

14. Now therefore the soul standeth in two gates, and toucheth two Principles, *viz.* the eternal darkness, and the eternal light of the Son of God,

<sup>1</sup> the soul.

as God the Father himself doth. Now as God the Father <sup>1</sup>holdeth his unchangeable eternal will to generate his Heart and Son, so the angels and souls <sup>1</sup>keepeth or retaineth. keep their unchangeable will in the Heart of God. Thus it [the soul] is in heaven and in paradise, and enjoyeth the unutterable joy of God the Father which he hath in the Son, and it heareth the inexpressible words of the Heart of God, and rejoiceth at the eternal, and also at the created images, which are not in essence [or substance], but in figure.

15. There the soul eateth of all the words of God; for the same are the food of its life; and it singeth the paradisaical <sup>2</sup>songs of praise concerning <sup>2</sup>Hallelujahs. the pleasant fruit in paradise, which groweth in the divine virtue [or power] of the divine *limbus*, which is the food of the <sup>3</sup>body; for the body eateth of <sup>3</sup>the heavenly and eternal paradisaical body. the *limbus*, out of which it is, and the soul eateth of God and of his Word, out of which it is.

16. Can this be no joy and rejoicing? And should not that be a pleasant thing, with the many thousand sorts of angels to eat heavenly bread, and to rejoice in their communion and fellowship? What can possibly be named which can be more pleasant? Where there is no fear, no anger, no death: where every voice and speech is salvation, power, strength, and might, be to our God; and this voice going forth into the eternity. Thus with this sound the divine virtue of paradise goeth forth; and it is a mere growing in the divine centre

of the fruits in paradise. And there is the place where St *Paul* heard words unutterable, that no man can express. Such a man was *Adam* before his fall. And that you may not doubt, that this is very sure and most truly thus, look upon the circumstances.

17. When God had created *Adam* thus, he was then in paradise in the joyfulness; and this clarified [or <sup>1</sup>brightened] man was wholly beautiful, and full of all manner of knowledge; and there God brought all the beasts to him (as to the great lord in this world), that he should look upon them, and give to every one its name, according to its essence and virtue, as the spirit of every one was figured in it. And *Adam* knew all what every creature was, and he gave every one its name, according to the quality [or working property] of its spirit. As God can see into the heart of all things, so could *Adam* also do, in which his perfection may very well be observed.

18. And *Adam* and all men should have gone wholly naked, as he then went; his clothing was the clarity [or brightness] in the virtue [or power]; no heat nor cold touched him; he saw day and night [clearly] with open eyes; in him there was no sleep, and in his mind there was no night, for the divine virtue [and power] was in his eyes; and he was altogether perfect. He had the <sup>2</sup>*limbus*, and also the <sup>3</sup>matrix in himself; he was no [male] or man, nor [female or] woman; as we

<sup>1</sup> illustrious  
or shining.

<sup>2</sup> seed.

<sup>3</sup> womb.

in the resurrection shall be [neither]. Though indeed the knowledge of the marks [of distinction will] remain in the figure, but the *limbus* and the matrix not separated, as now [they are].

19. Now man was to dwell upon the earth as long as it was to stand, and manage [rule and order] the beasts, and have his delight and recreation therein: But he ought not to have eaten any earthly fruit, wherein the corruptibility [or transitoriness] did stick. It is true he should have eaten, but only with the mouth, and not into the body; for he had no [entrails, stomach, or] guts, nor any such hard dark flesh, it was all perfect; for there grew paradisaical fruit for him, which afterwards <sup>1</sup>went away, <sup>2</sup>when he went out of <sup>1</sup>Or disappeared. <sup>2</sup>because that he. paradise: And then God cursed the earth, and the heavenly *limbus* was drawn from him, together with that fruit, and he lost paradise, God, and the kingdom of heaven. For before sin, when paradise was upon the earth, the earth was not bad [or evil, as now it is].

20. If *Adam* had continued in innocency, then he should in all fruits have eaten paradisaical fruit, and his food should have been heavenly, and his drink [should have been] out of the mother of the heavenly water of the source [or fountain] of the eternal life. The <sup>3</sup>out-birth touched him not, the <sup>3</sup>Or the material water. element of air he had no need of in this manner [as now]; it is true, he drew breath from the air, but he took his breath from the incorruptibility, for he

<sup>1</sup> Or was not united.

did not <sup>1</sup> mingle with the spirit of this world, but his spirit ruled powerfully over the spirit of this world, over the stars, and over the sun and moon, and over the elements.

21. This must be *Adam's* condition; and thus he was a true and right image and similitude of God. He had no such hard bones in his flesh [as we now have], but they were strength, and such [a kind of] virtue; also his blood was not out of the tincture of the <sup>2</sup> aquastrish matrix, but it was out of the heavenly matrix. In brief, it was altogether heavenly, as we shall appear [and be] at the Day of the Resurrection. For the purpose of God standeth, the first image must return and come again and continue in paradise; and seeing it could be done in no other form, [way, or manner], nor [that which was lost] be restored again, therefore God would rather spend his own Heart; his eternal will is unchangeable, that must stand.

<sup>2</sup> Or watery mother.

22. And when God had created man, then he planted a garden in *Eden* towards the east, and placed him therein, and caused to spring up and grow all manner of fruit, delightful to behold, and all sorts of trees good to eat of; and the Tree of Life in the midst of the garden, and the Tree of Knowledge of Good and Evil. And when God had placed man in the garden, he commanded him, and said, *You shall eat of every tree in the garden, but of the Tree of Knowledge of Good and Evil thou shalt not eat; for in the day that thou eatest*

*thereof, thou shalt die the death.* Here the veil lieth upon *Moses*, and they must be sharp [or piercing] eyes that can behold the face of *Moses*. God hath not without cause let *Moses* write this so very mystically [hiddenly and obscurely].

23. For what needed God to care so much for the biting of an apple, as to destroy so fair a creature for it? Doth he not forgive many greater sins? And he so exceedingly loved man, that he spared not his only Son, but let him become man, and gave him unto death. And could he not forgive a small sin? Seeing he was omniscient [or knew all things], therefore why did he let the Tree of Knowledge of Good and Evil grow?

24. Reason judgeth thus, that if God would not have had it so, *Adam* should not have eaten of it, or else he should not have forbidden that tree only; sure he made it for a stumbling-stock to him. Thus the reason of one [sort or] party judgeth. The reason of the other party will mend the matter, which is indeed somewhat the wiser, but not much: They say, God tempted *Adam*, [to try] whether he would continue in his obedience or not; and when he became disobedient, then God threw mighty anger and wrath upon him, and cursed him to death; and that his wrath could not be quenched, except he be reconciled in such a manner. This reason of this party maketh God to be a mere unmercifulness, like an evil man of this world, who yet will be reconciled, when he hath

once revenged himself sufficiently; and this reason hath no knowledge at all of God, nor of paradise.

<sup>1</sup> For which the curse came.

25. O beloved soul! it is a very <sup>1</sup> heavy business, at which the very heavens might well stand amazed. In this temptation there is a very great matter hidden in *Moses*, which the unenlightened soul understandeth not: God did not regard a bit of an apple or pear, to punish so fair a creature for it: The punishment cometh not from his hand, but from the <sup>2</sup> *spiritus majoris mundi*, from the spirit of the great world, from the third Principle. God intended most mercifully towards man, and therefore he spared not his own Heart, but let it become man, that he might deliver man again. You ought not to have such thoughts. God is love, and the good in him is no angry thought; and man's punishment was not but from himself, as you shall [find or] read in its due place.

<sup>2</sup> Or macro-cosm.

*The Secret Gate of the Temptation of Man.*

26. Since many questions fall to be in this place (for the mind of man seeketh after its native country again, out of which it is wandered, and would return again home to the eternal rest) and since it is permitted to me in my knowledge, I will therefore set down the deep ground of the fall, wherein men may look upon the eyes of *Moses*: If you be born of God, then it may well be apprehended by you, but the unenlightened mind cannot hit the mark; for if the mind desireth to see what

is in a house, it must then be within that house ; for from hearsay, without seeing it oneself, there is always doubting whether a thing be as is related. But what the eye seeth, and the mind knoweth, that is believed perfectly, for [the eye and the mind] apprehendeth it.

27. The mind searcheth wherefore man must be tempted, whereas God had created him perfect ; and seeing God is omniscient [and knoweth all things], the mind therefore always layeth the blame upon God ; and so do the devils also ; for the mind saith, If the Tree of Knowledge of Good and Evil had not sprung up, then *Adam* had not fallen.

28. O beloved reason ! if you understand no more than so, then shut up the eyes [of your mind] quite, and search not ; continue under patience in hope, and let God alone [he will do well enough], or else you will fall into the greatest unquietness, and the devil will drive you into despair, who continually [pretendeth or] giveth it <sup>1</sup> forth, that God did will evil, [and that] he willeth not that all men should be saved, and therefore he created the tree of anger.

<sup>1</sup> The devil saith it in the mind.

29. Beloved mind, put such thoughts away from thee, or else thou wilt make of the kind and loving God, an unmerciful and hostile will, but leave off such thoughts of God, and consider thyself what thou art ; in thyself thou shalt find the Tree of the Temptation, and also the will to have it, which made it spring up ; yea the source [lust or quality]

whence it sprang up standeth in thee, and not in God; [this must be understood] that when we will speak of the pure Deity (which manifesteth itself in the second Principle through the Heart of God) it is thus, and not otherwise.

30. But when we consider [or mean] the original of the first Principle, then we find the [nature, property, or] species of the tree, and also the will to the tree. We find there the abyss of hell and of anger [and wrath]; and moreover we find the will of all the devils, we find the envious will of all the creatures of this world, wherefore they all are the enemies of one another, and do hate, bite, worry, kill and devour one another. My beloved reason, here I will shew you the Tree of the Temptation, and you shall look *Moses* in the face: Keep your mind <sup>1</sup>stedfast, that you may apprehend it.

<sup>1</sup> fixed, or upon it.

31. I have often given you to understand in this book already, what the essence of all essences is; but because it is most of all highly necessary in this place to know the ground [thereof], therefore I will <sup>2</sup>set it you down all at large, and very fundamentally, so that you shall know it in yourself; yea you shall understand it in all creatures, and in all things that are, or that you look upon, or at any time may possibly think on; all these shall be witnesses. I can bring heaven and earth, also the sun, stars, and elements for a witness, and that not in bare words and promises only, but it shall be set before you [very convincingly and]

<sup>2</sup> Or explain.

very powerfully in their virtue and essence; and you have no virtue [or power, or faculty] in your body, that shall not [convince you and] witness against you; do but not suffer the lying spirit, the old serpent, to darken your mind, who is the inventor of a thousand <sup>1</sup>tricks.

32. When he seeth that he cannot catch [or overcome] man, by making him <sup>2</sup>doubtful of the mercy of God, then he maketh him careless, so that he accounteth all as nothing. He maketh his mind very drowsy, so that he esteemeth very lightly of himself, as if all were not worth the looking after: Let things be as they will, he will not break his heart [or trouble his head] with it. Let the <sup>3</sup>Pope look after it, they must answer for it. Thus the mind carelessly passes it over, like a whirlwind or stream of water; concerning which Christ said, The devil stealeth the word out of their hearts, that they do not apprehend it, nor believe it, that they might be saved; so that it taketh no root.

<sup>1</sup> Or sleights, shifts, fetches, arts.

<sup>2</sup> Or despair.

<sup>3</sup> priest, minister, or learned, who take upon them *cura animarum*.

33. Or else if the Pearl should grow, and the lily bud forth, <sup>4</sup>he should be revealed, and then every one would fly from him, and he should stand in great shame. This trade he hath driven ever since the beginning of the world: And though he resisteth never so vehemently, yet a lily shall grow in his supposed kingdom, whose smell reacheth into the paradise of God, in spite of all his raging and tyranny; this the spirit of God doth witness.

34. Behold, thou child of man, if thou wilt easily

draw near to this knowledge, take but thy mind before thee, and consider it, and therein thou wilt find all. You know, that out of it proceedeth joy and sorrow, laughter and weeping, hope and doubting, wrath and love, lust to a thing and hate of the thing: you find therein wrath and malice, also love, meekness, and well-doing.

35. Now the question is, May not the mind stand in one only will (*viz.* in mere love) like God himself? Here sticketh the mark, the ground, and the knowledge: Behold, if the will were in one only essence, then the mind would also have but one quality that could give the will to be so, and it should be an immovable thing, which should always lie still, and should do no more but that one thing always: in it there would be no joy, no knowledge, also no art or skill of anything at all, and there would be no wisdom in it: also if the quality were not *in infinitum*, it would be altogether a nothing, and there would be no mind nor will to anything at all.

36. Therefore it cannot be said, that the total God in all the three Principles is in one only will and essence; there is a distinction [or difference to be observed]: Though indeed the first and the third Principles be not called God, neither are they God, and yet are his essence [or substance], out of which from eternity the light and Heart of God is always generated, and it is one essence [or being], as body and soul in man are.

37. Therefore now if the eternal mind were not, out of which the eternal will goeth forth, then there would be no God. But now therefore there is an eternal mind, which generateth the eternal will, and the eternal will generateth the eternal Heart of God, and the Heart generateth the light, and the light the virtue, and the virtue the spirit, and this is the Almighty God, which is one unchangeable will. For if the mind did no more generate the will, then the will would also not generate the Heart, and all would be a nothing. But seeing now that the mind thus generateth the will, and the will the Heart, and the Heart the light, and the light the virtue, and the virtue the spirit, therefore now the spirit again generateth the mind; for it hath the virtue, and the virtue is the Heart; and it is an indissoluble band.

*The Depth.*

38. Behold now, the mind is in the darkness, and it conceiveth its will to the light, to generate it; or else there would be no will, nor yet any<sup>1</sup> birth: This mind standeth in anguish, and in a<sup>1</sup> working. longing [or is in labour]; and this longing is the will, and the will conceiveth the virtue; and the virtue fulfilleth [satisfieth or impregnateth] the mind. Thus the kingdom of God consisteth in the virtue [or in power], which is God the Father, and the light maketh the virtue longing to [be] the

will, that is God the Son, for in the virtue the light is continually generated from eternity, and in the light out of the virtue goeth the Holy Ghost forth, which generateth again in the dark mind the will of the eternal essence.

39. Now behold, dear soul, that is the Deity, and that comprehendeth in it the second or the middlemost Principle. Therefore God is only good, the love, the light, the virtue [or power]. Now consider, if the mind did not stand in the darkness, there would no such eternal wisdom and skill be; for the anguish in the will to generate, standeth therein; and the anguish is the quality, and the quality is the <sup>1</sup> multiplicity [or variety], and maketh the mind, and the mind again maketh the multiplicity [or plurality].

<sup>1</sup> plurality.

40. Now, dear soul, see all over round about you, in yourself, and in all things: What find you therein? You find nothing else but the anguish, and in the anguish the quality, and in the quality the mind, and in the mind the will to grow and generate, and in the will the virtue [or <sup>2</sup> power], and in the virtue the light, and in the light its forth-driving spirit; which maketh again a will to generate a twig [bud or branch] out of the tree like itself; and this I call in my book the *centrum*, [the centre], where the generated will becometh an essence [or substance], and generateth now again such [another] essence; for thus is the mother of the genetrix.

<sup>2</sup> faculty or ability.

41. Now the anguish hath the first Principle <sup>1</sup>in possession ; seeing it standeth in the darkness, it is another essence than the essence in the light is, where there is nothing else but mere love and meekness, where no source [or torment] is discovered ; and the quality which is generated in the centre of the light, is now no quality, but the eternal skill and wisdom of whatsoever was in the anguish before the light [brake forth]: This wisdom and skill now always cometh to help the conceived will in the anguish, and maketh in itself again the centre to the birth, that so the sprout may generate itself in the quality, *viz.* the virtue, and out of the virtue the fire, and out of the fire the spirit, and the spirit maketh in the fire the virtue again, that thus there [may] be an indissoluble band. And out of this mind which standeth in the darkness, God generated the angels, which are flames of fire, yet <sup>2</sup>shining through and through with the divine light. For in this mind a spirit can and may be generated, and not else ; for before it in the Heart and light of God, there can no spirit be generated, for the Heart of God is the end of nature, and it hath no quality ; therefore also nothing cometh out of it more, but it continueth unchangeably in the eternity, and it shineth in the mind of the quality of the darkness, and the darkness cannot comprehend it.

42. Now therefore in the anguishing mind of the darkness, is the inexpressible [or unutterable] source [or rising property], from whence the name quality

<sup>1</sup> under its power.

<sup>2</sup> Or thoroughly enlightened.

existeth, as from many sources [or wells] into one source, and out of these many sources [running] into one source springeth forth the plurality of skill, so that there is a multiplicity [or variety of it]. And the spirit of God out of the light cometh to help every skill [or science, or knowledge], and in every skill of the sources in the quality (by its kind <sup>1</sup>infecting of the love) it maketh again a centre, and in the centre a source [or spring] is generated again, as a twig out of a tree, where again there springeth forth a mind in the anguish. And the spirit of love, with its infecting [or infusing] of kindness, maketh all, every thought in the will, and [that] essentially.

<sup>1</sup> infusion.

43. For the will in the centre climbeth aloft till it generateth the fire, and in the fire is the substance and essentiality generated. For it is the spirit thereof, and the end of the will in the dark mind, and there can be nothing higher generated in the anguish than the fire, for it is the end of nature, and it generateth again the anguish and the source, as may be perceived. Now therefore the dark anguishing [aching, or anxious] mind hath not only one substance, *viz.* one being [or essence] in itself, but many, or else no quality could be generated; and yet it is truly but one [being, essence, or] substance, and not many.

44. Thou dear soul, thus saith the high spirit to thee; yield up thy mind here, and I will shew it thee. Behold, what doth comprehend thy will, or

wherein consisteth thy life? If thou sayest, In water and flesh: No, it consisteth in the fire, in the warmth. If the warmth were not, then thy body would be stiff [with cold], and the water would dry away; therefore the mind and the life consisteth in the fire.

45. But what is the fire? First, there is the darkness, the hardness, the eternal cold, and the dryness, where there is nothing else but an eternal hunger. Then how cometh the fire to be? Dear soul, here [in the fire's coming to be] the spirit of God (*viz.* the eternal light) cometh to help the hunger; for the hunger existeth also from the light: Because the divine virtue beholdeth itself in the darkness, therefore the darkness is desirous [and longing] after the light; and the desirousness is the will.

46. Now the will or the desirousness in the dryness cannot <sup>1</sup>reach the light; and therein consisteth the anguish in the will [longing] after the light; and the anguish is attractive, and in the attracting is the woe, and the woe maketh the anguish greater, so that the anguish in the <sup>2</sup>harshness attracteth much more, and this attracting in the woe is the bitter [sting or] prickle, or the bitterness of the woe; and the anguish reacheth after the [sting or] prickle with attracting, and yet cannot <sup>3</sup>comprehend it, because it resisteth, and <sup>3</sup>the more the anguish attracteth, the more the [sting or] prickle raveth and rageth.

<sup>1</sup> Or attain.

<sup>2</sup> sourness, or astringency.

<sup>3</sup> Or catch it.

47. Now therefore the anguish, bitterness, and woe in the [sting or] prickle, are like a brimstone-spirit, and all spirits in nature are brimstone: They [torment, or] cause the anguish in one another, till that the light of God cometh to help them; and then there cometh to be a flash, and there is its end, for it can climb no higher in nature; and this is the fire, which becometh shining in the flash, in the soul, and also in the mind. For the soul reacheth the virtue of the light, which doth put it into meekness; and in this world it is the burning fire: In hell it is immaterial, and there it is the eternal fire, which burneth in the <sup>1</sup>quality.

<sup>1</sup> Or property.

48. Now, thou dear soul, here you see in a glass how very near God is to us, and that he himself is the heart of all things, and giveth to all virtue [power] and life. Here Lucifer was very <sup>2</sup>heedless, and became so very proud, that when this brimstone-spirit in the will of the mind of God was created, then he would fain have flien out above the end of nature, and would drive the fire out above the meekness; he would fain have had all burn in the fire; he would have ruled [or domineered]: The sparks of fire in the brimstone-spirit did elevate themselves too high; and these spirits pleased not the Creator, or the spirit in the *Fiat*, and [therefore] were not [established] angels, although in the first mind (when the centre was opened to the [creation of the] spirits) he came to help them,

<sup>2</sup> careless, inconsiderate.

and [<sup>1</sup> beheld] them as well as the other angels : <sup>1</sup> Or reflected on them.  
 But they indeed generated a fiery will, when they should have opened their centre to the regeneration of their minds, and so should have generated an angelical will.

49. The first will, out of which they were created, that was God's, and that made them good ; and the second will, which they as obedient [children] should have generated out of their centre in meekness, that was evil : And therefore the <sup>2</sup> father, for <sup>2</sup> the generator, for the will which he generated.  
 generating such a child, was thrust out from the virtue of God, and so he spoiled the angelical kingdom, and remained in the source of the fire : And because the <sup>3</sup> evil child of their mind did turn <sup>3</sup> the will that was born out of their mind.  
 away from the meekness, therefore they <sup>4</sup> attained what they desired. For the mind is the god and <sup>4</sup> Or came to be.  
 the creator of the will ; that is free from the eternal nature, and therefore what it generateth to itself, that it hath.

50. Now if you ask, Wherefore came not the love of God to help them again ? No, friend, their mind had elevated itself, even to the end of nature, and it would fain have gone out above the light of God ; their mind was become a kindled source of fire in the fierce wrath, the meekness of God cannot enter into it, the brimstone spirit burneth eternally : In this manner he is an enemy to God, he cannot be helped ; for the centre is burning in the flash : his will is still, that he would fain go out above the meekness of God ; neither can he get [frame, or

create] any other [will], for his source hath revealed the end of nature in the fire, and he remaineth an unquenchable source of fire; the heart of God in the meekness, and the Principle of God, is close shut up from him, and that even to eternity.

51. To conclude, God will have no fiery spirit in paradise, they must remain in the first Principle, in the eternal darkness; if they had continued as God had created them (when the meekness shone [or appeared] to them), and had put the centre of their minds into the meekness, then the light of God should for ever have <sup>1</sup>shone through them, and they should have eaten of the *Verbum Domini* [the Word of the Lord]; and they should, with the root of their original, have stood in the first Principle, like God the Father himself; and with the will in the mind [they should have stood] in the second Principle: Thus they should have had a paradisaical source [quality or property], and an angelical will; and they should have been friendly in the <sup>2</sup>*limbus* of Heaven, and in the love of God.

<sup>1</sup> Or thoroughly enlightened them.

<sup>2</sup> Or heavenly earth.

## THE ELEVENTH CHAPTER

### *Of all Circumstances of the Temptation.*

1. **N**OW the highest question is, What that is which caused the mind of the devil so to elevate itself, and that so great a number of them are fallen in their high-mindedness [or pride]? Behold, when God set the *Fiat* in the will, and would create angels, then the spirit first separated all qualities, after that manner as now you see there are many kinds of stars, and so the *Fiat* created them [several]. Then there were created the princely [angels], and the throne angels, according to every quality (as hard, sour, bitter, cold, fierce, soft, and so forth, <sup>1</sup> in the essences, till to the end of nature) out of the source of the fire; a similitude whereof you have in the stars, how different they are.

2. Now the thrones and princely angels, are every one of them a great fountain; as you may perceive the sun is, in respect of the stars, as also in the blossoming earth. The great fountain-vein [or well-spring] in the source, was in the time of the *Fiat* in the dark mind, the prince or throne-

angel: There out of each fountain came forth again a centre in many thousand thousands; for the spirit in the *Fiat* manifested itself in the nature of the darkness, after the manner of the eternal wisdom. Thus the manifold various properties that were in the whole nature, went forth out of one only fountain, according to the ability of the eternal wisdom of God; or as I may best render it to be understood by a similitude; as if one princely angel had generated out of himself, at one time, many angels; whereas yet the prince doth not generate them, but the essences; and the qualities go forth with the centre in every essence, from the princely angels, and the spirit created them <sup>1</sup> with the *Fiat*, and they continue standing <sup>2</sup> essentially. Therefore every <sup>2</sup> host (which proceeded out of one [and the same] fountain) gat a will in the same fountain, which was their prince (as you see how the stars give all their will into the virtue [or power] of the sun); of this, much <sup>3</sup> must not be said to my <sup>3</sup> Master in Arts, he holdeth it impossible to know such things, and yet in God all things are possible, and to him a thousand years are as one day.

<sup>1</sup> by

<sup>2</sup> Or company.

<sup>3</sup> The learned  
in reason.

3. Now of these princely angels one is fallen (for he stood in the fourth form of the matrix of the genetrix in the dark mind, in that place in the mind where the flash of fire taketh its original) with his whole host that was proceeded from him: Thus the fiery kind [condition or property] moved

him to go above the end of nature, (*viz.* above the Heart of God), that kind stood so <sup>1</sup>hard kindled <sup>1</sup>Or fiercely. in him.

4. For as God said to the matrix of the earth, *Let there come forth all kinds of beasts*, and the *Fiat* created beasts out of all the essences; and first divided the matrix, and after that the essences and qualities; and then he created them out of the divided matrix, male and female. But because the creatures were material, therefore every kind [species or generation] must thus propagate itself from every essence; but with the angels not so, but [their propagation was] sudden and swift; as God's thoughts are, so were they.

5. But this is the ground: every quality [or source] would be creaturely, and the fiery [property] elevated itself too mightily, into which Lucifer had <sup>2</sup>brought his will; and so it went <sup>2</sup>Or set his delight or pleasure in it with *Adam* as to the tempting tree, as it is written; and God suffered all sorts of trees to spring up in the Garden of *Eden*; and in the midst of the garden the Tree of Life, and the Tree of the Knowledge of Good and Evil.

6. *Moses* saith: God suffered to spring up out of the earth all sorts of trees pleasant to look upon, and good for food. But here is the veil in *Moses*, and yet in the Word it is bright, clear, and manifest, that the fruits were pleasant to behold, and good to eat, wherein there was no death, wrath, or <sup>3</sup>corruptibility, but [it was] paradisaical fruit, of <sup>3</sup>corruption.

which *Adam* could live in clarity [or brightness] in the will of God, and in his love in perfection in eternity; only the death stuck in the Tree of Knowledge of Good and Evil, that only was able to bring man into another image.

7. Now we must needs clearly [conceive, or] think, that the paradisaical fruit which was good, was not so very earthly, for (as *Moses* himself saith) they were of two sorts; the one good to eat and pleasant to behold, and the other had the death and corruptibility in it: In the paradisaical fruit there was no death nor corruptibility; for if there had been any death or corruptibility therein, then *Adam* had eaten death in all the fruits; but seeing there was no death therein, therefore the fruit could not be so altogether earthly; though indeed it sprang out of the earth, yet the divine virtue of the second Principle was imprinted therein, and yet they were truly in the third Principle, grown [or sprung] out of the earth, which God cursed as to the earthly food, that no paradisaical fruit did grow any more out of the earth.

8. Besides, if *Adam* had eaten earthly fruit, he must then have eaten it into his body, and have had guts [or entrails]: And how could such a stink [and dung] (as we now carry in the body) have been in paradise in the holiness of God? Moreover, he would, by eating earthly food, have eaten of the fruit of the stars and elements, which would presently have infected [or qualified] in

him, as was done in the fall; also so his fear over all the beasts would have ceased. For the essences of the beasts would presently have been like the human essences in virtue [and power], and <sup>1</sup>one would have domineered more strongly over the other.

<sup>1</sup> Or the stronger would have domineered over the weaker.

9. Therefore it was quite otherwise with *Adam*; he was a heavenly paradisaical man, he should have eaten of the heavenly paradisaical fruit, and in the virtue [or power] of that [fruit] he should have ruled over all beasts [or living creatures], also over the stars and elements: No cold nor heat should have touched him, or else God would not have created him so naked, but like all beasts, with a rough [or hairy] skin [or hide].

10. But the question is, Wherefore grew the earthly Tree of the Knowledge of Good and Evil? For if that had not been, *Adam* had not eaten of it: Or wherefore must *Adam* be tempted? Hearken, Ask your mind about it, wherefore it so suddenly generateth and conceiveth in itself a thought of anger, and then of love? Dost thou say [it cometh] from the hearing and seeing of a thing? Yes, that is true, this God also knew very well; and therefore he must be tempted. For the centre of the mind is free, and it generateth the will from hearing and seeing, out of which the imagination and lust doth arise.

11. Seeing *Adam* was created an image and

whole similitude of God, and had all three Principles in him like God himself, therefore also his mind and imagination should merely have looked into the Heart of God, and should have set his lust and [desire, or] will thereon; and as he was a lord over all, and that his mind was a threefold spirit, in three Principles in one, only essence, so his spirit also, and the will in the spirit, should have stood open [or free] in one only essence, *viz.* in the paradisaical heavenly [essence]. And his mind and soul should have eaten of the Heart of God, and his body [should have eaten] of the heavenly *limbus*.

<sup>1</sup> Or virtue  
or power.

12. But seeing the heavenly <sup>1</sup>*limbus* was manifested through the earthly, and was in the fruit in one only essence, and *Adam* so too, therefore it behoved *Adam* (having received a living soul out of the first Principle, and breathed in from the Holy Ghost, and enlightened from the light of God standing in the second Principle) not to reach after the earthly matrix.

<sup>2</sup> not in the  
corruptibility.

13. Therefore God here also gave him the command, not to lust after the earthly matrix, nor after her fruit, which stood in the corruptibility, and transitoriness, but the spirit of man <sup>2</sup>not. He should eat of the fruit, but no otherwise than of the paradisaical kind and property, [and] not of the earthly essences. For the paradisaical essences had imprinted themselves in all fruits, therein they were very good to eat of, after an angelical manner,

and also pleasant to behold, or corporeal, as *Moses* also saith. Now it may be asked, What then was properly the tempting in *Adam*?

*The Gate of Good and Evil.*

14. We have a very powerful testimony hereof, and it is known in nature, and in all her children, in the stars and elements, in the earth, stones, and metals; especially in the living creatures, as you see, how they are evil and good, *viz.* lovely creatures, and also venomous evil beasts; as toads, adders, and serpents [or worms]; so also there is poison and malice in every sort of <sup>1</sup>life of the third Principle: And the [fierceness or] strongness must be in nature, or else all were a death, and a nothing. <sup>1</sup> Or living thing.

*The Depth in the Centre.*

15. As is mentioned before, the eternal mind standeth thus <sup>2</sup>in the darkness, and vexeth itself, <sup>2</sup> Or unknown. and longeth after the light, to generate that; and the anguish is the source, and the source hath in it many forms, till that it reacheth the fire in its substance, *viz.* [it hath] bitter, sour, hard, cold, strong, darting forth, or flashing; in the root of itself sticketh the joy and pain alike; *viz.* when it cometh to the root of the fire, and can reach the light, then out of the wrath [or sternness] cometh the great joy. For the light putteth the stern form into great meekness; on the contrary, that

form which cometh only to the root of the fire,

<sup>1</sup> Or grimness, that continueth in the <sup>1</sup> wrath.  
fierceness.

<sup>2</sup> Or by. 16. As we are to know, that when God would manifest the eternal mind in the darkness, in the third Principle <sup>2</sup> with this world, then first all forms in the first Principle till fire were manifested, and that form now which comprehended the light, that became angelical and paradisical; but that which comprehended not the light, that remained to be wrathful, murderous, sour and evil, every one in its own form and essence. For every form desired also to be manifested, for it was the will of the eternal essence to manifest itself. But now one form was not able to manifest itself alone in the eternal birth, for the one is the member of the other, and the one without the other would not be.

17. Therefore the eternal Word, or Heart of God, wrought thus in the dark and spiritual matrix, which in itself, in the originalness without the light, would be [as it were] dumb [or senseless], and hath generated a corporeal and palpable [or comprehensible] similitude of its essence, in which all the forms were brought forth out of the eternal formation, and brought into essence. For out of the spiritual form, the corporeal [form] is generated, and the eternal Word hath created it by the *Fiat*, to stand thus.

18. Now then, out of these forms, out of the matrix of the earth, by the *Fiat*, in the Word,

went forth all the creatures of this world; also trees, herbs, and grass, every one according to its kind; as also worms, evil and good, as every form in the matrix of the genetrix had its original. And thus it was also with the fruits in the paradise of this world in the Garden of *Eden*; when the word was spoken, *Let there come forth all sorts of trees and herbs*, then out of all forms [or the genetrix or womb] trees and herbs came forth and grew, which were altogether good and pleasant; for the word in the *Fiat* had <sup>1</sup>imprinted itself in <sup>1</sup>imaged or imagined. all the forms.

19. But then the darkness and source [or pain] were in the midst in the centre, wherein death, the wrathfulness, decay, and the corruptibility did stick; and if that had not been, this world would have stood for ever, and *Adam* would not have been tempted: <sup>2</sup>They also, like a <sup>3</sup>death (or a <sup>2</sup>the darkness, and source, or pain. <sup>3</sup>*mors.* corrupting worm of the source) did work together, and generate the Tree of Good and Evil in the midst of its seat [or place], because death stuck in the midst of the centre, by which this world will be kindled in the fire at the end of the days. And this source is even the anger of God, which by the Heart or light of God in the eternal Father is continually put into the meekness; and therefore the Word or Heart of God is called the eternal mercifulness of the Father.

20. Seeing then all the forms of the eternal nature were to come forth [it is so come to pass],

as you may see in toads, adders, worms, and evil beasts; for that is the form which sticketh in the midst in the birth of all creatures, *viz.* the poison [venom], or brimstone-spirit; as we see that all creatures have poison and gall; and the life of the creatures sticketh in the power [or might] of it [the poison]; as you may find before in this book, in all the chapters, how the eternal nature taketh its original, how it worketh, and how [or after what manner] its essence [being or substance] is.

21. Now thus the tree of the strong [tartness, or wrath] (which is in the midst of nature) grew also in the midst of the Garden of *Eden*; and was (according to the ability of its own form which it hath from the eternal quality in the originalness) the greatest and the mightiest [tree]. And here it may be seen very clearly, that God would have preserved and had man to be in paradise, for he forbad him this tree, and caused other fruit enough [besides] to grow in the forms and essences.

*The Gate of the Tempting.*

22. St *Paul* saith, *God foresaw* [or elected] *man, before the ground* [or foundation] *of the world was laid*: Here we find the ground so very [plain or] fair, that we have a delight to write on, and to seek the <sup>1</sup> Pearl. For behold, in the eternal wisdom of God, before the creation of the world, the fall of the devils, and also of man, appeared in the eternal matrix, and was seen. For the eternal

<sup>1</sup> Wisdom.

Word in the eternal light knew very well, that if it came to manifest the fountain of the eternal birth, that then every form would break forth; yet it was not the will of the love in the Word of the light, that the forms of the tart [sour, strong wrath] should elevate themselves above the meekness; but it had such a mighty [or potent] form, that it is so come to pass.

23. Therefore the devil also, in regard of the might of the tart [strong fierce wrath], was called a prince of this world in the [angry strong] fierceness, of which you shall find [more] about the fall. And therefore God created but one man; for God would that man should continue in paradise, and live eternally; and on the contrary, the sternness [or strong fierce wrath] would tempt him, [to try] whether he would put his imagination and will wholly into the Heart of God, and into paradise, wherein he was.

24. And because *Adam* was drawn forth out of the strong [stern, sour] essences, therefore he must be tempted, [to try] whether his essences (out of which his imagination and lust proceeded) could stand in the heavenly quality, and whether he would eat of the *Verbum Domini* [the Word of the Lord]; and [to try] which essence, whether the paradisaical, or the strong [fierce, wrathful], would overcome in *Adam*.

25. And this was the purpose of God, therefore to create but one man, that the same might be

tempted [and tried] how he would stand, and that upon his fall he might the better be helped: And the Heart of God did before the foundation of the world in his love foreintend [or prepurpose] to come to help [him]; and when no other remedy could do it, the Heart of God himself would become man, and regenerate man again.

26. For man is not fallen out of strong [fierce, angry] pride, like the devil; but his earthly essences have overcome his paradisaical essences, and brought them into the earthly lust, and in that regard he hath grace again bestowed upon him.

*The highest, strongest, and the mightiest Gate of the Temptation in Adam.*

27. Here I will faithfully admonish the Reader, deeply to consider *Moses*, for <sup>1</sup> here, under the veil of *Moses*, he may look upon the face of *Moses*: Also he may see the second *Adam* in the <sup>2</sup> love of the virgin: Also he may see him in his temptation, and upon the cross; as also in death; and lastly, in the virtue of the resurrection at the right hand of God: Also you may see *Moses* on mount *Sinai*; and lastly, the clarification [or transfiguration] of Christ, *Moses* and *Elias* on mount *Tabor*: Also you may see herein the whole Scripture of the Old and New Testaments: Also you find herein all the Prophets from the beginning of the world hitherto, and all the might and power of all tyrants, wherefore things have gone so, and must still go [as they

<sup>1</sup> not only in this chapter, but in all these writings.

<sup>2</sup> Or womb, or lap.

do]: Lastly, you find the golden gate of the omnipotence [or almightiness], and of the great power in the love and humility; and wherefore the children of God must still be tempted; and wherefore the noble grain of mustard-seed must grow in storms, crosses, and misery, and wherefore it cannot be otherwise: Also herein you find the essence of all essences.

28. And it is the gate of the lily, concerning which the spirit witnesseth, that it will <sup>1</sup> hereafter <sup>1</sup> shortly grow in the wrathful tree, and when it groweth, it will bring us true knowledge, by its pleasant and fragrant smell, in the Holy Trinity; by which smell Antichrist <sup>2</sup> will be stifled, and the tree of <sup>2</sup> the stern anger be broken down, and the beast <sup>2</sup> enraged, which hath its might and strength from the tree for a time, till it be dry and fiery, because it can get no more sap from the wrathful tree that is broken down; and then it will smell [or lift up itself] in the [fierce, tart] <sup>3</sup> wrath against the tree <sup>3</sup> and the lily, till the tree (of which the beast did eat and was strong) destroyeth the beast, and his power remaineth in the fire of the originalness. And then all doors [will] stand open in the great tree of nature, and the priest *Aaron* [will] give his garment and fair ornament to the Lamb, that was slain and is [alive] again.

29. Reader, who lovest God; hereby it will be shewn thee, that the great Mysteries <sup>4</sup> meet us, <sup>4</sup> concerning the hidden things that were in *Adam*

<sup>2</sup> Note, we must yet conceal the exposition of this verse.

<sup>3</sup> Or rage.

<sup>4</sup> Or are imparted to us.

before his fall, and that yet there are much greater after his fall, when he was as it were dead, and yet living; and here is shewn the <sup>1</sup> birth of the eternal essence, and wherefore it still must thus have been, that *Adam* must have been tempted, and wherefore it could not have been otherwise; though reason continually <sup>2</sup> gainsayeth it, and allegeth God's omnipotency, that it was in him to hinder, or suffer the doing of it.

<sup>1</sup> Or continual working.

<sup>2</sup> speaketh against it.

30. Beloved reason, leave off your thoughts, for with these thoughts and conceits you know not God, nor the eternity. Then how will you with such thoughts know the similitude which God generated out of the eternal mind? It hath here been sundry times mentioned to you, that the mind (which yet is the greatest essence in man) doth not stand <sup>3</sup> in a source.

<sup>3</sup> in a working property, but is free.

31. If we think of [or consider] the incliner, what that was which inclined and drew *Adam* to that which was forbidden, that he should lust contrary to the command of God, whereas he was yet in great perfection, then we shall find the eternal mind, out of which *Adam* was also created; and that because he was an extract out of the eternal mind, out of all essences of all the three Principles, therefore he must be tempted [to try] whether he could stand in paradise: For the Heart of God desired that he should continue in paradise, but now he could not continue in paradise, except he did eat paradisaical fruit;

therefore now his Heart should have been wholly  
 1 inclined towards God; and so he should have  
 lived in the divine centre, and God had wrought  
 in him. <sup>1 given up to God.</sup>

32. Now what opposed him, or what drew him  
 from paradise to disobedience, so that he passed  
 into another image [form or condition]? Behold,  
 thou child of man, there was a threefold strife in  
*Adam*, without *Adam*, and in all whatsoever  
*Adam* beheld. Thou wilt say, What was it? It  
 was the three Principles; first, the kingdom of  
 hell, the power of the wrath; and secondly, the  
 kingdom of this world, with the stars and elements;  
 and thirdly, the kingdom of paradise, that desired  
 to have him.

33. Now these three kingdoms were in *Adam*,  
 and also <sup>2</sup> without him; and in the <sup>3</sup> essences there <sup>2 extra.</sup>  
 was a mighty strife, all drew as well in *Adam* as <sup>3 essential vir-</sup>  
 without *Adam*, and would fain have him; for he <sup>tues or powers</sup>  
 was a great lord [come] out of all the [powers or] <sup>that went</sup>  
 virtues of nature. The Heart of God desired to <sup>forth from</sup>  
 have him in paradise, and [would] dwell in him; <sup>the three</sup>  
 for it said, it is my image and similitude. And <sup>Principles.</sup>  
 the kingdom of wrath [and of the fierce tartness]  
 would also have him; for it said, he is mine, and  
 he is [proceeded] out of my fountain, out of the  
 eternal mind of the darkness; I will be in him,  
 and he shall live in my might, for he is generated  
 out of [that which is] mine; I will, through him,  
 shew great and strong power. The kingdom of

this world said, he is mine ; for he beareth my image, and he liveth in [that which is] mine, and I in him ; he must be obedient to me, I will tame him and compel him, I have all my members in him, and he in me ; I am greater than he, he must be my <sup>1</sup>householder, I will shew my fair wonders and virtues in him, he must manifest my wonders and virtues, he shall keep and manage my herds, I will clothe him with my fair glory ; as now it is to be seen.

<sup>1</sup> Or steward.

34. But when the kingdom of the fierceness, of the wrath, of death, and of hell, saw that it had lost, and could not keep man, then it said, I am <sup>2</sup>death, and a worm, and my virtue [or power] is in him, and I will grind him and break him to pieces, and his spirit must live in me ; and although thou world supposeth that he is thine, because he beareth thy image, yet his spirit is mine, generated out of my kingdom ; therefore take what is thine from him, I will keep that which is mine.

<sup>2</sup> mors.

35. Now what did the virtue in *Adam*, in this strife ? It flattered with all the three [kingdoms]. It said to the Heart of God, I will stay in paradise, and thou shalt dwell in me : I will be thine, for thou art my Creator, and thou hast thus concreted [or extracted] me out of all the three Principles, and created me : Thy refreshment is pleasant, and thou art my bridegroom, I have received of thy fulness, and therefore I am impregnated [or with child], and I will bring forth a virgin, that my

kingdom may be great, and that thou mayest have mere joy in me: I will eat of thy fruit, and my spirit shall eat of thy virtue [or power]; and thy name in me shall be called *IMMANUEL*, God with us.

36. And when the spirit of this world perceived that, then it said, Wherefore wilt thou only eat of that which thou comprehendest not, and drink of that which thou feelest not? Thou art not yet merely a spirit, thou hast from me all the kinds of comprehensibility in thee; behold, the comprehensible fruit is sweet and good, and the comprehensible drink is <sup>1</sup>mighty and strong, eat and drink from me, and so thou shalt come to have all my virtue and beauty; thou mayest in me be mighty [and powerful] over all the creatures, for the kingdom of this world shall be thy own, and thou shalt be lord upon earth.

37. And the virtue in *Adam* said, I am upon earth, and dwell in this world, and the world is mine, I will use it according to my lust [will, and pleasure]. Then came the command of God (which was <sup>2</sup>received in the centre of God, out of the circle [or circumference] of the eternal life), and said, *In the day that thou eatest of the earthly fruit, thou shalt die the death*: This command was comprehended or enclosed (and hath its original in the eternal Father) in the centre, where the eternal Father continually from eternity generateth his Heart or Son.

<sup>1</sup> powerful, and full of virtue or strength.

<sup>2</sup> enclosed, conceived, or comprehended.

<sup>1</sup> Or have nothing to do.

38. Now when the worm of darkness saw the command of God, it thought with itself, here thou wilt <sup>1</sup>not prevail, thou art spirit without body, and contrariwise, *Adam* is corporeal, thou hast but a third part in him, and besides, the command is in the way; thou wilt even slip [or creep] into the essences, and flatter with the spirit of this world, and take a creaturely form upon thee, and send a legate [or ambassador] out of my kingdom, clothed in the form of a serpent, and wilt persuade him to eat of the earthly fruit, and then the command destroyeth his body, and the spirit remaineth [to be] mine. Here now the legate [or ambassador], the devil, was very willing [and ready] at this, especially because *Adam* in paradise was in his place, where he should have been; and [he] thought [with himself], Now thou hast an opportunity to be revenged; thou wilt mingle lies and truth so together, that *Adam* may not [observe or] understand it, [the treachery], and so thou wilt tempt him.

*Of the Tree of Knowledge [of] Good and Evil.*

<sup>2</sup> might.

39. I have told you before, out of what <sup>2</sup>power the tree is grown; viz. that it grew out of the earth, and hath wholly had the nature of the earth in it, as at this day all earthly trees are [so] (and no otherwise, neither better nor worse), wherein corruptibility standeth, as the earth is corruptible, and shall pass away in the end, when all shall

go into its <sup>1</sup>ether, and nothing else shall remain of it besides the figure. Now this was the tree which stood in the midst of the garden in *Eden*, whereby *Adam* must be tempted in all essences; for his spirit should rule powerfully over all essences, as the holy angels, and God himself doth.

40. Besides, he was created by the Word, or Heart of God, that he should be his image and similitude, very powerfully in all the three Principles, [and be] as great as a prince or throne-angel. But this tree standing thus in the garden, and of all the trees that only did bear earthly fruit, therefore *Adam* looked so often upon it, because he knew that it was the Tree of Knowledge of Good and Evil, and the virtue of the tree pressed him to it so very hard (which virtue was also in him) that the one lust infected [poisoned or mingled with] the other: And the spirit of the great world pressed *Adam* so very hard, that he became infected, and his virtue [or power] was overcome. Here the paradisaical man was undone, and then said the Heart of God, It is not good that man [should] be alone, we will make him a help [or consort] to be with him.

41. Here God saw his fall, and that he could not stand, because *Adam's* imagination and lust was so eager after the kingdom of this world, and after the earthly fruit, and that *Adam* would not generate a perfect paradisaical man out of himself,

<sup>1</sup> Or receptacle.

but an infected [poisoned man], according to the lust, and would fall into corruptibility. And the text in *Moses* soundeth further very right, thus, *And God let a deep sleep fall upon man, and he slept [or fell asleep].*

## THE TWELFTH CHAPTER

*Of the Opening of the Holy Scripture, that the Circumstances may be highly considered.*

*The Golden Gate, which God affordeth to the last World, wherein the Lily shall flourish [and blossom].*

1. **L**OVING Reader, I had need have an angelical tongue for this description, and thou an angelical mind, and then we should well understand one another: But seeing we have them not, therefore we will express the great deeds of God with the earthly tongue, according to our [received] gift and knowledge, and open the Scripture to the Reader, and give him occasion to consider further, whereby the Pearl might be sought and found at last; therefore we will work in our day-labour, <sup>1</sup> according to our duty, till the <sup>2</sup> Pearl of the lily be found. <sup>1</sup> and lead them that come after us into it.

2. Reason asketh: How long was *Adam* in paradise before his fall, and how long did the temptation last? I cannot tell thee that, out of *Moses'* description of the creation, for it is for great cause concealed: Yet I will shew thee the wonders of God, and <sup>3</sup> expound them, according to <sup>2</sup> Or gate. <sup>3</sup> Or search into them.

the knowledge that is given me, whereby thou mayest the better learn to <sup>1</sup> consider the temptation and the fall of *Adam*.

<sup>1</sup> Or understand.

3. Beloved reason, look into the glass of the actions and deeds of God. When God appeared to *Moses* in the <sup>2</sup> burning bush, he said, *Pull off thy shoes; for here is a holy place*: What was that? Answer: God shewed [*Moses*] thereby his earthly birth. For he would give him a law, wherein man should live (if it were possible), and attain salvation: But who was it that gave the law, and commanded man to live therein? Answer: It was God the Father, out of his centre, and therefore it was done with fire and thunder; for there is no fire and thunder in the Heart of God, but kind love.

<sup>2</sup> Or fire flaming.

4. Hereupon reason will say, Is not God the Father one [and the same] essence with the Son? Answer: Yes, [they are] one essence and will. By what means then did he give the law? Answer: By the spirit of the great world; because *Adam* after the fall, and all men, lived <sup>3</sup> therein, therefore it must be tried, whether man could live <sup>4</sup> therein, in confidence towards God. Therefore he established it with great wonders [or miracles], and gave <sup>5</sup> it clarity [shining brightness or glory]; as may be seen in *Moses*, who had a [glorious bright] shining face. And when he had chosen to himself this people, he destroyed the children of unbelief, and brought <sup>6</sup> them out with wonders into the wilder-

<sup>3</sup> in the spirit of the great world.

<sup>4</sup> in the law.

<sup>5</sup> the law.

<sup>6</sup> his chosen.

ness; and there it was tried whether men could live in perfect obedience under this clarity [glory or brightness].

5. What was done there? Answer: *Moses* was called by God (out from [among] the children of *Israel*) up into mount *Sinai*, and stayed there forty days: And then he would try the people whether it were possible for them to put their trust [or confidence] in God, that they might be fed with <sup>1</sup>heavenly bread, that so they might attain <sup>1</sup> manna. perfection. And there now stood the mind *majoris mundi*, of the <sup>2</sup>great world; and on the contrary, <sup>2</sup> Or macro-cosm. the eternal mind of God, in strife one against another; God required obedience, and the mind of this world required [or desired] the pleasure of this transitory life, as eating, drinking, playing, dancing; therefore they chose them moreover their belly-god, a Golden Calf, that they might be free and live without law.

6. Here you see again, how the three Principles strove one against another about man: The law that was given to *Adam* in the Garden of *Eden* brake forth again, and desired to have obedience; in like manner, also, the spirit of strong [fierceness or] wrath brake forth again in the false fruit and voluptuousness, and sought the corruptible life. And this strife now lasted forty days, before they set up the calf, and fell [wholly like *Adam*] from God; so long the strife of the three Principles continued.

7. But now, when they were fallen away from God, [as *Adam* was], then came *Moses* with *Joshua*, and saw the apostasy [or falling away], and brake the tables in pieces, and led them into the wilderness; where they must all die, except *Joshua* and *Caleb*: For the clarity [or brightness] of the Father in the fire, in the first Principle, could not bring them into the Promised Land; and although they did eat manna, yet it did not help [in] the trial, only *Joshua*, and at length *JESUS*, must do it.

8. And when the time came, that the true Champion [or Saviour] returned again out of paradise, and became the child of the virgin, then <sup>1</sup> was renewed. the strife of the three Principles <sup>1</sup> came again. For there he was again set before the tempting tree, and he must endure the hard brunt before the tempting tree, and stand out the temptation of the three Principles, which was not possible for the first *Adam* to do. And there the strife continued forty days and forty nights, just so long as the strife with *Adam* in paradise continued, and not an hour longer; and then the Champion [or Saviour] overcame. Therefore open your eyes aright, and look upon the Scripture aright; although it be brief and obscure [to reason], yet it is very true.

9. You find not in *Moses*, that *Adam* was driven out of paradise the first day; the temptation of *Israel*, and of Christ, informeth us quite otherwise. For the temptation of Christ is to a tittle (in all

circumstances) the same with the temptation of *Adam*.

10. For *Adam* was tempted forty days in paradise, in the Garden of *Eden*, before the tempting tree, [and tried] whether he could stand, whether he could set his inclination on the Heart of God, and only eat of the *Verbum Domini* [the Word of the Lord]; and then [if he had stood], God would have given him his body (the heavenly *limbus*) to eat, that he should eat it in his mouth, not into his body; he should have brought forth the child of the virgin out of himself; for he was neither man nor woman [male nor female]; he had the matrix, and also the man [or masculine nature] in him, and should have brought forth the virgin full of modesty and chastity out of the matrix, without rending of his body.

11. And here is the strife in the Revelation of *John*, where a woman brought forth a son, which the dragon and the <sup>1</sup>worm would devour; and <sup>1</sup>Or serpent. there stood the virgin upon the earthly moon, and despiseth the earthiness, and treadeth it under feet. And so should *Adam* also have trodden the earthiness under foot, but it overcame him; therefore afterwards the child of the virgin (when it had overcome the tempting tree) must also enter into the first death of the strong [fierce] wrath in the death, and overcome the first Principle.

12. For he stood forty days in the temptation in the wilderness, where there was no bread nor drink,

then came the tempter, and would have brought him from obedience, and said, *He should out of the stones make bread*; which was nothing else, but that he should leave the heavenly bread (which man receiveth in faith and in a strong confidence in God), and put his imagination into the spirit of this world, and live therein.

13. But when the child of the virgin laid the heavenly bread before him, and said, Man liveth

<sup>1</sup> Or by, or of. not only <sup>1</sup> from this world, <sup>1</sup> from the earthly eating and drinking, then came the second way [or kind] of temptation forth, *viz.* the might [power, dominion, and authority] of this world; the prince of the wrath [or strong fierceness] would give him all the power of the stars and elements, if he would put his imagination into him, and pray to [or worship] him. That was the right scourge [or whip] wherewith *Adam* was <sup>2</sup> scourged, [*viz.*] with the might, riches, and beauty of this world, after which at last *Adam* lusted, and was taken; but the child of the virgin laid before him that the kingdom was not his, [*viz.*] belonging to the prince of the [fierce, strong] wrath, but [it belonged] to the Word and Heart of God; he must worship God, and serve him only.

14. The third temptation was the same into which the devil also was fallen, <sup>3</sup> with high-mindedness [or pride], when he [Christ] was tempted to have flien from above, from the pinnacle of the temple, and should have elevated himself above humility and

<sup>2</sup> Or driven on with.

<sup>3</sup> Or out of.

meekness; for the meekness maketh the angry Father, in the originalness, soft and joyful, so that the Deity [thus] becometh a soft and pleasant essence.

15. But lord Lucifer would (in the creation) have fain been above the meekness of the Heart of God, above the end of nature; therefore he would fain also have persuaded the son of the virgin to fly without wings, above the end of nature, in pride; of which shall be handled in its due place at large. I have brought this in thus, but in brief, that my writing may be the better understood, and how it stands with [or upon] the ground [or foundation] of the Scripture, and is not any new thing, neither shall there be any thing new [in them], but only the true knowledge, in the Holy Ghost, of the essence of all essences.

### *Of Adam's Sleep*

16. *Adam* had not eaten of the fruit before his sleep, till his wife was created out of him; only his essences and inclination had eaten of it in the spirit by the imagination, and not in the mouth; and thereupon the spirit of the great world captivated him, and mightily <sup>1</sup>qualified in him [or infected him]. <sup>1</sup> Or wrought upon him. And then instantly the sun and stars wrestled with him, and all the four elements wrestled so mightily and powerfully, that they overcame him; and [so] he sank down into a sleep.

17. Now to an understanding man it is very easy

to be found and known, that there neither was, nor should be any sleep in *Adam*, when he was in the image of God. For *Adam* was such an image as we shall be at the resurrection of the dead, where we shall have no need of the elements, nor of the sun, nor stars, also [of] no sleep, but our eyes shall be always open eternally, beholding the glory of God, <sup>1</sup> from whence will be our meat and drink; and the centre in the <sup>2</sup> multiplicity, or springing up of the birth, affordeth mere delight and joy; for God will bring forth out of the earth into the kingdom of heaven no other [kind of] man, than [such a one] as the first [was] before the fall; for he was created out of the eternal will of God; that [will] is unchangeable, and must stand; therefore consider these things deeply.

18. O thou dear soul, that swimdest in a dark <sup>3</sup> lake, incline thy mind to the gate of heaven, and behold what the fall of *Adam* hath been, which God did so greatly loathe, that [because of it] *Adam* could not continue in paradise: behold and consider the sleep, and so you shall find it all. Sleep is nothing else but <sup>4</sup> an overcoming; for the sun and the stars are still in a mighty strife, and the element of water, [*viz.*] the matrix, is too weak for the fire and the stars, for that [element] is the [being] overcome in the centre of nature, as you find before in many places.

19. And the light of the sun is as it were a god in the nature of this world, and by its virtue [and

<sup>1</sup> Or which will be.

<sup>2</sup> Or propagation.

<sup>3</sup> Or bath.

<sup>4</sup> Or a being overcome.

influence] it continually kindleth the stars [or constellations], whereby the stars [or constellations] (which are of a very terrible and anguishing essence) continually exult in triumph very joyfully. For it [the sun] is an essence like the light of God, which kindleth and enlighteneth the dark mind of the Father, from whence, by the light, there ariseth the divine joy in the Father.

20. And so it [the sun] maketh a triumphing, or rising [to be] in the <sup>1</sup>matrix of the water, always <sup>1</sup> root or mother. like a <sup>2</sup>seething; for the stars altogether cast their <sup>2</sup> Or boiling. virtue [or influence] into the matrix of the water, as <sup>3</sup>being therein; in like manner also now the <sup>3</sup> the stars being in the matrix. matrix of the water is continually seething and rising, from whence cometh the <sup>4</sup>growing in trees, <sup>4</sup> vegetation. plants, grass, and beasts. For the uppermost regimen [or dominion] of the sun and stars, and also of the elements, ruleth in all creatures, and it is a blossom or bud from them, and without their power, there would be in this world, in the third Principle, no life, nor mobility, in any manner of thing, nothing excepted.

21. But the living creatures, as men, beasts, and fowls, have the tincture in them, for in the beginning they were an extraction [taken] from the quality of the stars and elements by the *Fiat*. And in the tincture [there] standeth the continual kindling fire, which continually draweth the virtue or *oleum* [the oil] out of the water; from whence cometh the blood, in which the noble life <sup>5</sup>standeth. <sup>5</sup> Or is.

22. Now the sun and the stars [or constellations] continually kindle the tincture, for it is fiery ; and the tincture kindleth the body, with the matrix of the water, so that they are always boiling [rising] and seething. The stars [or constellations] and the sun are the fire of the tincture, and the tincture is the fire of the body, and so all are seething. And therefore when the sun is underneath, so that its beams [or shining] is no more [upon a thing], then the tincture is weaker, for it hath no kindling from the virtue of the sun. And although the virtue of the stars and the quality are kindled from the sun, yet all is too little, and so it becometh feeble [or as it were dead]. And when the tincture is feeble, then the virtue in the blood (which is the tincture) is wholly weak, and sinketh into a sweet rest, as it were dead or overcome.

23. But now in the tincture only is the understanding, which governeth the mind, and maketh the [thoughts or] senses ; therefore all is as it were dead, and the constellation now only ruleth in the root of the first Principle, where the Deity, like a glance [lustre] or virtue, worketh in all things : There the starry spirit in the glance of the glass of the divine virtue in the element of fire looketh into the matrix of the water, and setteth his jaws open after the tincture, but that is void of power ; and therefore he taketh the virtue of the tincture (*viz.* the mind) and mingleth [or qualifieth] with it, and then the mind sealetth the elements, and

worketh therein dreams and <sup>1</sup>visions, all according <sup>1</sup>representations.  
 to the virtue of the stars; for <sup>2</sup>it standeth in the <sup>2</sup>the mind  
 working and quality of the stars; and these are the consisteth.  
 dreams and visions of the night in the sleep.

*The Gate of the highest Depth of the  
 Life of the Tincture.*

24. Though the doctor, it may be, knoweth what the tincture is, yet the simple and unlearned do not, who many times (if they had the art) have better gifts and understanding than the doctor, therefore I write for those that seek; though indeed I hold, that neither the doctor, nor the alchemist, hath the ground of the tincture, unless he be born again in the spirit; such a one seeth through all, whether he be learned or unlearned; with God the peasant is as acceptable as the doctor.

25. The tincture is a thing that separateth, and bringeth the pure and clear from the impure; and that bringeth the life of all sorts of spirits, or all sorts of essences, into its highest [pitch] degree [or exaltation]. Yea it is the cause of the shining, or of the lustre: It is a cause that all creatures see and live. But its form is not one and the same [in every thing]; it is not in a beast, as in man; so also it is different in stones and herbs; although it is truly in all things, yet in some things strong, and in some weak.

26. But if we search what it is in essence and property, and how it is generated, then we find a

<sup>1</sup> being,  
essence, or  
thing.

<sup>2</sup> the image  
of itself.

very worthy [precious] noble <sup>1</sup>substance in its birth, for it is come forth from the virtue, and the fountain of the Deity, which hath imprinted <sup>2</sup>itself in all things. And therefore it is so secret and hidden, and is imparted to the knowledge of none of the ungodly, to find it, or to know it. And although it be there, yet a vain, false [or evil] mind is not worthy of it, and therefore it remaineth hidden to him: And God ruleth all in all incomprehensibly and imperceptibly to the creature; the creature passeth away it knoweth not how; and the shadow and the figure of the tincture continueth eternally; for it is generated out of the eternal will: But the spirit is given to it by the *Fiat*, according to the kind of every creature; also in the beginning of the creation it was implanted and incorporated in jewels, stones, and metals, according to the kind of every one.

27. It was from eternity in God, and therefore it is eternally in God. But when God would create a similitude of his essence, and that it should be generated out of the darkness, then it stood in the flash of fire that went forth, in the place where the fifth form of the birth of love generateth itself in the similitude. For it was generated out of the fountain of the will, out of the Heart of God, and therefore its shadow continueth in the will of God eternally; and for the sake thereof also the shadow of all creatures, and of every [essence] substance [or thing], which was ever generated

in the similitude, remaineth eternally; for it is the similitude of God, which is generated out of the eternal will; yet its spirit continueth not eternally in the third Principle of this world; that ceaseth, or passeth away with the ceasing of the springing, or the ceasing of the life.

28. For all whatsoever liveth in the third Principle, corrupteth [or passeth away], and goeth into its ether and end, till [it cometh] to the figure of the tincture; and that continueth standing eternally as a shadow or will, without spirit or mobility: But in the second Principle the tincture continueth eternally standing in the spirit, and in the substance [or essence], all very powerfully, *viz.* in angels and men, as also in the beginning [or first springing] of every substance; for their centre to the birth is eternally fixed [or stedfast].

*Of its [the Tincture's] Essences and Property.*

*The deep Gate of Life.*

29. Its essence is the flash in the circle [or circumference] of the springing of the life, which in the water maketh the glance and shining; and its root is the fire; and the stock is the [sour] harshness. Now the flash separateth the bitterness and harshness from the water; so that the water becometh soft [fluid], and clear, wherein then the

<sup>1</sup> Or faculty  
of seeing.

<sup>1</sup> fulfilleth or  
satisfieth.

[or lustre], and <sup>1</sup> filleth the spirit of the essences; from which the essence draweth vehemently to itself; for it is the [sour] harshness, and the flash continually separateth the darkness from the light, and the impure from the pure; and there now standeth the divine virtue [or power]: And the divine glance continually imagineth [or imprinteth] itself in the pure, from which the [sour] strong [property] is separated out from nature; and the divine glance maketh the pure sweet; for it mingleth itself [or infecteth] there.

<sup>2</sup> pleasant.

30. But the sweetness is like oil or fire, wherein the flash continually kindleth itself, so that it shineth: But the oil being sweet, and mingled with the matrix of the water, therefore the shining light is steady [constant and fixed] and <sup>2</sup> sweet: But being it cannot, in the nature of the water, continue to be an oil only (because of the infection of the water) therefore it becometh thick; and the [nature or] kind of the fire coloureth it red; and this is the blood and the tincture in a creature, wherein the noble life standeth.

*Of the Death and of the Dying.*

*The Gate of Affliction and of Misery.*

31. Thus the noble life in the tincture standeth in great danger, and hath hourly to expect the [corruption, or destruction, breaking, or] dissolution; for as soon as the blood (wherein the spirit liveth) floweth out [or passeth away] the essence

[breaketh or] dissolveth, and the tincture flieth away like a glance or shadow; and then the source [or springing up] of the fire is out, and the body becometh stiff.

32. But alas! the life hath many greater and more powerful enemies; especially the four elements and the constellations [or stars]. As soon as [any] one element becometh too strong, the tincture flieth from it, and then the life hath its end: If it be overwhelmed with water, it groweth cold, and the fire goeth out, then the flash flieth away like a glance or shadow: If it be overwhelmed with earth, *viz.* with impure matter, then the flash groweth dark, and flieth away: If it be overwhelmed with air, that it be stopped, then the tincture is stifled, and the springing essences, and the flash breaketh into a glance, and goeth into its ether. But if it be overwhelmed with fire or heat, the flash is enflamed, and burneth up the tincture, from whence the blood becometh dark, and swarthy, or black, and the flash goeth out in the meekness.

33. O how many enemies hath the life among the constellations [or stars], which qualify [or mingle their influence] with the tincture and elements. When the planets and the stars have their conjunctions, and where they cast their poisonous rays into the tincture, there ariseth in the life of the meek tincture, stinging, tearing, and torturing. For the sweet [or pleasant] tincture (being a sweet and pleasing refreshment) cannot

endure any impure thing. And therefore when such poisonous rays are darted into it, then it resisteth and continually cleanseth itself; but as soon as it is overwhelmed, that it is darkened, then the flash goeth out, the life breaketh, and the body falleth away, and becometh a cadaver, carcase [or dead corpse]; for the spirit is the life.

34. This I have here shewn very briefly and summarily, and not according to all the circumstances, that it might thereby be somewhat understood [by the way, what] the life [is]. In its due place all shall be expounded at large, for herein is very much contained, and there might be great volumes written of it; but I have set down only this, that the overcoming and the sleep might be apprehended.

*The Gate [or Exposition] of the heavenly Tincture, how it was in Adam before the Fall, and how it shall be in us after this Life.*

35. Great and mighty are these secrets, and he that seeketh and findeth them, hath surpassing joy therein; for they are the true heavenly bread for the soul. If we consider and receive the knowledge of the heavenly tincture, then there riseth up the knowledge of the divine kingdom of joy, so that we wish to be loosed from the vanity, and to live in this birth; which yet cannot be, but we must finish our day's work.

36. Reason saith: Alas! If *Adam* had not

lusted, he had not fallen asleep: if I had been as he I would have stood firm, and have continued in paradise. Yes, beloved reason, you have hit the matter well, in thinking so well of thyself! I will shew thee thy strength, and the gate; and do but thou consider how firm thou shouldst stand, if thou didst stand as *Adam* did before the tempting tree.

37. Behold, I give you a true similitude: Suppose that thou wast a young man, or young maid [or virgin] (as *Adam* was both of them in one [only] person), how dost thou think thou shouldst stand? Suppose thus, set a young man of good complexion, beautiful, and virtuous; and also a fair chaste modest virgin [or young maid], curiously featured, and put them together; and let them not only come to speak together, and converse lovingly one with another, but so that they may also embrace one another; and command them not to fall in love together, not so much as in the least thought, also not to have any inclination to it, much less any infection in the will; and let these two be thus together forty days and forty nights, and converse with one another in mere joy; and command them further, that they keep their will and mind stedfast and never  
 1 conceive one thought to desire one another and  
 not to infect [themselves] with any essence or property at all, but that their will and inclination be most stedfast and firm to the command; and

<sup>1</sup> Or propose in thought.

that the young man shall will [and purpose] never to copulate with this, nor any other maid [or virgin]; and in like manner the maid [or virgin] be enjoined the same. Now, thou reason, full of misery, defects, and infirmities, how do you think you should possibly stand here? Would you not promise fair with *Adam*? But you would not be able to perform it.

38. Thus, my beloved reason, I have set a gloss before you, and thus it was with *Adam*. God had created his work wisely and good, and extracted the one out of the other. The first ground was himself, out of which he created the world, and out of the world [he created] man, to whom he gave his spirit, and intimated to him, that without wavering or any other desire, he should live in him most perfectly.

39. But now man had also the spirit of this world, for he was [come] out of this world, and lived in the world: And *Adam* (understand the spirit which was breathed into him from God) was the chaste virgin; and the spirit which he had inherited out of nature, from the world, was the young man. These were now both together, and rested in one arm.

40. Now the chaste virgin ought to be bent into the Heart of God, and to have no imagination to lust after the beauty of the comely young man; but yet the young man was kindled with love towards the virgin, and he desired to copulate with

her; for he said, Thou art my dearest spouse [or bride], my paradise, and garland of roses, let me into thy paradise: I will be impregnated in thee, that I may get thy essence, and enjoy thy pleasant love; how willingly would I taste of the friendly sweetness of thy virtue [or power]! If I might but receive thy glorious light, how full of joy should I be!

41. And the chaste virgin said, Thou art indeed my bridegroom and my companion, but thou hast not my ornament; my pearl is more <sup>1</sup>precious than costly. thou, my virtue [or power] is incorruptible [or unfadeable], and my mind is constant [or stedfast]; thou hast an inconstant mind, and thy virtue is corruptible [or brittle]. Dwell in my <sup>2</sup>court, and I will entertain thee friendly, and do thee much <sup>2</sup> As in the outward court of the temple. good: I will adorn thee with my ornaments, and I will put my garment on thee; but I will not give thee my pearl, for thou art dark, and that is shining and bright.

42. Then said the spirit of nature (*viz.* the young man), My fair pearl and chastity, I pray thee let me enjoy thy comfort, if thou wilt not copulate with me, that I may impregnate in thee, yet do but enclose thy pearl in my heart, that I may have it for my own. Art thou not my golden crown? How fain would I taste of thy fruit.

43. Then the <sup>3</sup>chaste spirit out of God in *Adam* <sup>3</sup> Or modest. (*viz.* the virgin) said, My dear love, and my companion; I plainly see thy lust, thou wouldst fain

copulate with me ; but I am a virgin, and thou a man ; thou wouldst defile my pearl, and destroy my crown ; and besides, thou wouldst mingle thy sourness with my sweetness, and darken my bright light ; therefore I will not [do so]. I will lend thee my pearl, and adorn thee with my garment, but I will not give it to be <sup>1</sup> thy own.

<sup>1</sup> into thy own disposing.

44. And the companion (*viz.* the spirit of the world in *Adam*) said, I will not leave thee, and if thou wilt not let me copulate with thee, then I will take my innermost and strongest <sup>2</sup> force, and use thee according to my will, according to the innermost <sup>2</sup> power ; I will clothe thee with the power of the sun, stars, and elements ; wherein none will know thee, [and so] thou must be mine eternally : And although (as thou sayest) I am inconstant, and that my virtue is not like to thine, and my light not like thine, yet I will keep thee well enough in my treasure, and thou must be <sup>3</sup> my own.

<sup>2</sup> Or might.

<sup>3</sup> at my disposal.

45. Then said the virgin, Why wilt thou use <sup>4</sup> violence ? Am I not thy ornament, and thy crown ? I am bright, and thou art dark ; behold, if thou coverest me, then thou hast no glance [or lustre] ; and [then] thou art a dark [dusky or black] worm : And [then] how can I dwell with thee ? Let me alone ; I [will] not give myself to be thy own : I will give thee my ornament, and thou shalt live in my joy, thou shalt eat of my fruit, and taste my sweetness ; but thou canst not <sup>5</sup> qualify with me ; for the divine virtue is my essence, therein is

<sup>4</sup> Or force.

<sup>5</sup> Or mingle.

my fair [or orient] pearl, and my bright [shining] light generated; my fountain is eternal: If thou darkenest my light, and defleest my garment, then thou wilt have no beauty [or lustre], and canst not subsist, but thy worm will [corrupt or] destroy thee, and so I shall lose my companion, which I had chosen for my bridegroom, with whom I meant to have rejoiced; and then my pearl and beauty would have no <sup>1</sup>company: Seeing I have given <sup>1</sup>recreation or delight. myself to be thy companion for my joy's sake; if thou wilt not enjoy my beauty, yet pray continue in my ornament and excellency, and dwell with me in joy, I will adorn thee eternally.

46. And the young man said, Thy ornament is mine already, I [will] use thee according to my will; in that thou sayest I shall be broken (corrupted or destroyed), yet my worm is eternal, I will rule with that; and yet I will dwell in thee, and clothe thee with my garments.

47. And here the virgin turned her to the Heart of God, and said, My heart and my beloved, thou art my virtue, from thee I am clear and bright, from thy root I am generated from eternity; deliver me from the worm of darkness which infecteth [poisoneth] and tempteth my bridegroom, and let me not be darkened in the obscurity; I am thy ornament, and am come that thou shouldst have joy in me: Wherefore then shall I stand with my bridegroom in the dark? And the divine answer said, *The seed of the woman shall break*

*the head of the serpent, or worm; and thou shalt, etc.*

48. Behold, dear soul, herein lieth the heavenly tincture, which we must set down in a similitude, and we cannot at all express it with words. Indeed, if we had the <sup>1</sup>tongue of angels, we could then rightly express what the mind apprehendeth; but the pearl is clothed [covered or veiled] with a dark [cloak or] garment: The virgin calleth stedfastly to the <sup>2</sup>Heart of God, that he would deliver her companion from the dark worm; but the divine answer <sup>3</sup>still is, *The seed of the woman shall break the serpent's head*; that is, the darkness of the serpent shall be separated from thy bridegroom; the dark garment wherewith the serpent clotheth thy bridegroom, and darkeneth thy pearl and beautiful crown, shall be broken [corrupted or destroyed], and turn to earth; and thou shalt rejoice with thy bridegroom in me; this was my eternal <sup>4</sup>will, it must stand.

49. Now then when we consider the high mysteries, the spirit openeth to us the understanding, that this [afore-mentioned] is the true ground concerning *Adam*: For his original spirit (*viz.* the soul) that was the worm, which was generated out of the eternal will of God the Father, and in the time of the creation was by the *Fiat* (after the manner of a spirit) created out of that place where the Father from eternity generateth his Heart, between the fourth and the fifth forms in the centre

<sup>1</sup> angelical  
tongues.

<sup>2</sup> the Son of  
God.

<sup>3</sup> standeth.

<sup>4</sup> Or purpose.

of God, where the light of God from eternity discovereth itself, and taketh its beginning, and therefore the light of God came thus to help him, as a fair virgin, and took the soul to be her bridegroom, and would adorn the soul with her fair heavenly crown, with the noble virtue of the pearl, and beautify it with her garment.

50. Then the fourth form in the centre of the soul brake forth, there where the spirit of the soul was created, [*viz.*] between the fourth and the fifth forms in the centre, <sup>1</sup> near the Heart of God; and <sup>1</sup> next to. so the fourth form was in the glance in the darkness, out of which the world was created, which in its form parteth itself in its centre into five parts in its rising, till [it attain] to the light of the sun. For the stars also in their centre are generated betwixt the fourth and the fifth forms, and the sun is the <sup>2</sup> spring of the fifth form in the centre; as in <sup>2</sup> Or fountain. the eternal centre, the Heart and light of God [is], which hath no ground; but this [centre] of the stars and elements hath its ground in the fourth form in the dark mind, in the rising up of the awakened [or kindled] flash of the fire.

51. Thus the soul is generated between both the centres, between the centre of God (understand [between the centre] of the Heart or light of God, where it is generated out of an eternal place), and also between the [propagated or] out-sprung centre of this world; and it [the soul] hath its beginning from both, and qualifieth with both; and therefore

thus it hath all three Principles, and can live in all three.

52. But it was the law and will of the virgin, that as God ruleth over all things, and <sup>1</sup>imprinteth himself everywhere, and giveth virtue and life to all, and yet the thing comprehendeth him not, although he be certainly there; so also should the soul <sup>2</sup>stand still, and the form of the virgin should govern in the soul, and crown it with the divine light; the soul should be the comely young man which was created, and the virtue [or power] of God [should be] the fair virgin; and the light of God [should be] the fair [orient] pearl and crown, wherewith the virgin would adorn the young man.

<sup>1</sup> mouldeth, or  
imageth.

<sup>2</sup> Or have con-  
tinued in true  
resignation.

53. But the young man desired to have the virgin to be his own, which could not be, because she was a degree higher in the birth than he; for the virgin was from eternity, and the bridegroom was given to her, that she should have joy and delight with him in God.

54. But now when the young man could not obtain this of the virgin, then he reached back after the worm in his own centre. For the form of this world pressed very powerfully upon him, which also was in the soul, and [this form] would fain have had the virgin to be its own, that he might make her his <sup>3</sup>wife (as was done in the fall; yet the wife was not from the pearl, but out of the spirit of this world); for it (*viz.* the nature of this world) continually groaneth [or longeth] after the virgin,

<sup>3</sup> Or woman.

that it might be delivered from vanity; and it meaneth to qualify [or mingle] with the virgin; but that cannot be, for the virgin is of a higher<sup>1</sup> birth.

<sup>1</sup> Or descent.

55. And yet when this world shall break in pieces, and be delivered from the vanity of the worm, it shall not obtain the virgin; but<sup>2</sup> it must<sup>2</sup> this world. continue without spirit and<sup>3</sup> worm, under its own<sup>3</sup> Or soul. shadow, in a fair and sweet rest, without any wrestling [struggling] or desiring: For thereby it cometh into its highest degree and beauty, and ceaseth [or resteth] eternally from its labour. For the worm which here tormenteth it, goeth into its own Principle, and no more toucheth the shadow nor the figure of this world to eternity, and then the virgin governeth with her bridegroom.

56. My beloved Reader, I will set it you down more plainly; for every one hath not the<sup>4</sup> Pearl, to apprehend the virgin; and yet every<sup>4</sup> Or the light of the wisdom. one would fain know how the fall of *Adam* was. Behold, as I mentioned just now, the soul hath all the three Principles in it; *viz.* the most inward, [which is] the worm or brimstone-spirit and the source according to which it is a spirit; and then [it hath] the divine virtue, which maketh the worm meek, bright, and joyful, according to which the worm or spirit is an angel, like God the Father himself (understand, in such a manner and birth); and then also it hath the Principle of this world; wholly undivided in one another, and yet none [of

the three Principles] comprehendeth the other, for they are three Principles, or three births.

57. Behold, the worm is the eternal, and in itself peculiarly [a Principle], the other two [Principles] are given to it, each by a birth; the one to the right, the other to the left. Now it is possible for it to lose both the forms and births that are given to it; for if it reach back into the strong [or tart power, or] might of the fire, and become false to the virgin, then she departeth from it, and [she] continueth as a figure in the centre, and then the door of the <sup>1</sup> virgin is shut.

<sup>1</sup> Or Wisdom of God.

58. Now if thou wilt [turn] to the virgin again, then thou must be born anew through the water in the centre, and [through] the Holy Ghost; and then thou shalt receive her again with greater honour and joy; of which Christ said, *There will be more joy in heaven for one sinner that repenteth, than for ninety and nine righteous, who need no repentance*; so very gloriously is the poor sinner received again of the virgin, that <sup>2</sup> it must no more be a shadow, but a living and understanding creature, and [an] angel of God. This joy none can express, only a regenerate soul knoweth it; which the body understandeth not; but it trembleth, and knoweth not what is done to it.

<sup>2</sup> the converted soul.

59. These two forms, or Principles, the worm loseth at the departing of the body; although indeed it continueth in the figure, which yet is but

<sup>3</sup> Or gnawing. of a serpent, and it is a <sup>3</sup> torment to it, that it was

an angel, and is now a horrible fierce poisonous worm and spirit; of which the Scripture saith, *That the worm of the wicked dieth not, and their plague* [torment or source] *continueth eternally.* If the worm had had no angelical and human form, then its source [torment or plague] would not have been so great; but that causeth it to have an eternal anxious desire, and yet it can attain nothing; it knoweth the shadow of the glory [it had], and can never more live therein.

60. This therefore in brief is the ground of what can be spoken of the fall of *Adam*, in the highest depth. *Adam* hath lost the <sup>1</sup> virgin by his lust, <sup>1</sup> Divine Wisdom. and hath received the <sup>2</sup> woman in his lust, which is <sup>2</sup> Or wife. a <sup>3</sup> cagastrish person, and the virgin waiteth still <sup>3</sup> Subject to corruption, and mingled with it. continually for him [to see] whether he will step again into the new birth, and then she will receive him again with great glory. Therefore, thou child of man, consider thyself; I write here what I certainly know, and he that hath seen it witnesseth it; or else I also should not have known it.

## THE THIRTEENTH CHAPTER

*Of the Creating of the Woman out of Adam.*

*The fleshly, miserable, and dark Gate.*

1. I CAN scarce write for grief, but seeing it cannot be otherwise, therefore we will for a while wear the garment of the woman, but yet live in the virgin; and although we receive [or suffer] much affliction in the [garment of the] woman, yet the virgin will recompense it well enough. And thus we must be <sup>1</sup> bound with the <sup>2</sup> woman till we send her to the grave, and then she shall be a shadow and a figure; and the virgin shall be our bride and precious crown. She will give us her <sup>3</sup> pearl and crown, and clothe us with her ornaments, for which we will give the venture for the lily's sake. And though we shall raise a great storm, and though Antichrist tear away the woman from us, yet the virgin must continue with us, because we are married to her; let every one take its own, and then I shall have that which is mine.

2. Now when *Adam* was thus in the Garden of *Eden*, and the three Principles having produced such a strife in him, his tincture was quite wearied,

<sup>1</sup> *Schleppen*, begirt, surrounded.

<sup>2</sup> With fragility, or with the earthly tabernacle.

<sup>3</sup> The divine brightness.

and the virgin departed. For the lust-spirit in *Adam* had overcome, and therefore he sank down into a sleep. The same hour his heavenly body became flesh and blood, and his strong virtue [or power] became bones; and then the virgin went into her ether and shadow, yet into the heavenly ether, into the principle of the virtue [or power], and there waiteth upon all the children of *Adam*, [expecting] whether any will receive her for their bride again, by the <sup>1</sup> new birth.

<sup>1</sup> regeneration.

3. But what now was God to do? He had created *Adam* out of his eternal will; and because it could not now be, that *Adam* should generate out of himself the virgin in a paradisaical manner, therefore God put the *Fiat* of the great world into the midst. For *Adam* was now fallen <sup>2</sup> home again to the *Fiat* as a half broken person. Now therefore seeing he was half killed by his own lust and imagination, that he might live, God must help him again; and if he be now to generate a kingdom, then there must be a woman, as all other beasts [have a female] for propagation: The angelical kingdom in *Adam* was gone; therefore now there must be <sup>3</sup> a kingdom of this world.

<sup>2</sup> Or into the bosom of the *Fiat*.

<sup>3</sup> Or a propagated generation.

4. Then what was it that God now did with *Adam*? *Moses* saith, *When Adam slept, he took one of his ribs and [made or] built a woman of it, (viz. of the rib which he took from man), and closed up the place with flesh.* Now *Moses* hath written very rightly: But who is it that can understand

him here? If I did not know the first *Adam* in his virgin-like form in paradise, then I had been at a stand, and should have known no other than that *Adam* had been made flesh and blood of a lump of earth, and his wife *Eve* of his rib and hard bones; which before the time [of my knowledge] hath oft seemed very strange and wonderful to my thoughts, when I have read the <sup>1</sup> glosses upon *Moses*, that so [high or] deep learned men should write so of it: <sup>2</sup> Some of them will dare to tell of a pit in the [orient or] east country, out of which *Adam* should be taken and made as a potter maketh a vessel or pot.

<sup>1</sup> expositions, and marginal notes.

<sup>2</sup> *Damascenus*.

5. If I had not considered the Scripture, which plainly saith, *Whatsoever is born of flesh is flesh*; also, *Flesh and blood shall not inherit the kingdom of heaven*; also, *None goeth into heaven but the Son of Man* (*viz.* the pure virgin) *which came from heaven, and which is in heaven*; which was very helpful to me [to think] that the child of the virgin was the angel, which has restored again all that which was lost in *Adam*, for God brought again in the woman (in her virgin-like body) the virgin child, which *Adam* should generate. And now if I had not considered the text in *Moses*, (where God saith, *It is not good that man should be alone, we will make a help for him*), I should yet have stuck in the <sup>3</sup> will of the woman.

<sup>3</sup> Or in the earthly thoughts.

6. But that text saith, *God looked upon all that he had made, and behold, it was all very good*:

Now if it were good in the creation, then it must needs have become evil when God said [afterwards], *It is not good for man to be alone.* If God would have had them like all beasts to have a bestial propagation, he would at one and the same instant [at first] have made a man and a woman. But that God did abominate [the bestial propagation] it appeared plainly in the first child of the woman, *Cain*, the murderer of his brother, also the fruit [or the curse] of the earth sheweth it plainly enough. But what shall I spend the time for, with these testimonies? The proof of it will clearly follow. And it is to be proved, not only in the Scripture, which yet maketh a cover [over it], but in all things, if we would take time to do it, and not spend our labour about vain and unprofitable things.

7. Now thus saith reason: What are then the words of *Moses* concerning the woman? To which I say: *Moses* hath written rightly, but I (living thus <sup>1</sup> in the woman) understand it not rightly. <sup>1</sup> In the divided transitoriness. *Moses* indeed had a brightened [or glorified face or] countenance, but he must hang a veil before it, so that none could see his face. But when the <sup>2</sup> Son <sup>2</sup> the eternal Wisdom of the Father. of the Virgin, *viz.* the virgin [wisdom] came, he looked him in the face, and put the veil away.

8. Then reason asketh: What was the rib [taken] out of *Adam* to be [made] a woman? The gate of the depth: Behold, the virgin sheweth us this, that when *Adam* was overcome, and the virgin passed

into her ether, then the tincture (wherein the fair virgin had dwelt) became earthy, weary, feeble and weak ; for the powerful root of the tincture, from whence it had its potency without any sleep or rest (*viz.* the heavenly matrix, which <sup>1</sup> containeth paradise and the kingdom of heaven) withdrew in *Adam*, and went into its <sup>2</sup> ether.

<sup>1</sup> Or is the foundation of.

<sup>2</sup> air or receptacle.

<sup>3</sup> broken.

9. Reader, understand [and consider] it aright : the Deity (*viz.* the fair virgin) is not <sup>3</sup> destroyed and come to nothing ; that cannot be ; only, she is remaining in the divine Principle ; and the spirit, or the soul of *Adam*, is, with its own proper worm, remaining in the third Principle of this world : But the virgin, *viz.* the divine virtue [or power] standeth in heaven, and in paradise, and beholdeth herself in the earthly quality of the soul, *viz.* <sup>4</sup> in the sun, and not in the moon ; understand, in the highest point of the spirit of this world, where the tincture is noblest and most clear, from whence the mind of man doth exist.

<sup>4</sup> In the heavenly, and not in the earthly part thereof.

10. And she would fain return again into her place to her bridegroom, if the earthly flesh, with the earthly mind and senses [or thoughts did not hinder, or] were not in the way, for the virgin doth not go into them, she will not be bound [to, or] in the earthly centre ; she finisheth the whole time (while the woman liveth in her stead) of her speculation with longing and much calling, admonishing and hearty seeking : But [to] the regenerate she appeareth in a high triumphing

manner, in the centre of the mind ; [she] also often diveth into the tincture of the blood of the heart, whereby the body, with the mind and senses, cometh to tremble and triumph so highly, as if it were in paradise ; it also presently getteth a paradisical will.

11. And there the noble grain of mustard-seed is sown, of which Christ saith, *That it is at first small, and afterwards groweth to be like a great tree* ; so far [or so long] as the mind persevereth in the will. But the noble virgin stayeth not continually, for her birth is [of a] higher [descent] ; and therefore she dwelleth not in earthly vessels ; but she sometimes visiteth her bridegroom at a time when he is desirous of her ; although she always with observancy preventeth and calleth him, before he [calleth] her : which is only understood in the lily. This the spirit speaketh in a high and worthy seriousness, therefore observe it, ye children of God, the angel of the Great Council cometh in the valley of *Jehosaphat* with a golden charter, which he selleth for oil without money ; whosoever cometh shall have it.

12. Now when the tincture was become thus earthy and feeble, by the overcoming of the spirit of the great world, then it could not generate [in a] heavenly [manner], and was also possessed with inability ; and then the counsel of God stood there, and said : Seeing he is become earthly, and is not able [to propagate], we will make a help for him ;

and the *Fiat* stood in the centre, and severed the matrix from the *limbus*: And the *Fiat* took a rib in the midst of *Adam*, out of his right side, and created a woman out of it.

13. But you must clearly understand [or conceive], that when the *Fiat* to the creating [of the woman] was in *Adam*, in his sleep, his body had not then such hard gristles and bones: O no; that came to pass first when mother *Eve* did bite the apple, and also gave to *Adam*; only the infection and the earthly death, with the fainting and mortal sickness, stuck in them; the bones and ribs were yet strength and virtue, from which the ribs should come to be.

14. But you must highly and worthily understand [and consider] how it was taken out [of his side], not as a spirit, but wholly in substance: Thus it may be said, that *Adam* did get a rent; and the woman beareth *Adam's* spirit, flesh and bones. Yet there is some difference in the spirit; for the woman beareth the matrix, and *Adam* the *limbus* or man; and they two are one flesh, undivided in nature, for now they two together must generate one man again, which one alone could do before.

#### *A pleasant Gate.*

15. We being here in describing the corruptibility of *Adam*, the spirit frameth in our thoughts a heavenly mystery, concerning *Adam's* rib, which

the *Fiat* took from him, and made a woman of it ; which [rib] *Adam* afterwards must want ; for the text in *Moses* rightly saith, *God closed up the place with flesh.*

16. But now the <sup>1</sup> wrath of the serpent hath so <sup>1</sup> the malice or fierce rage. brought it to pass, that *Adam* is fallen in the lust, and yet the purpose of God must stand ; for <sup>2</sup> *Adam* <sup>2</sup> mankind. must rise again at the day of the resurrection wholly and unbroken in the first image, as he was created. So likewise the serpent and the devil have brought it about, that so terrible a rent is made in him.

17. Wherefore the spirit sheweth us, that as little as the worm or spirit of the soul could be helped, except that the virgin came, and did go into death in the worm in the abyss of the spirit of the soul (which in its own abyss reacheth the gate of hell and the fierce anger of God) and regenerate <sup>3</sup> him anew, and make him a new creature in the <sup>3</sup> *Adam*. first image, which is done in the Son of the Virgin, in Christ ; so little also could *Adam's* rib, and his hollow side, where it stood, be helped [healed] or brought to perfection, except that the second *Adam* (Christ) suffer himself in the virgin to be wounded [pierced or cut] in the same place, that his precious blood might come to help the first *Adam*, and repair his broken side again ; this, of high and precious worth, we speak according to our knowledge ; which when we shall write of the suffering and death of Christ the Son of the virgin,

we will so clear it, that thou, O thirsty soul, shalt find a living fountain, which shall be little beneficial to the devil.

*Further concerning the Woman.*

18. Reason asketh: Is *Eve* merely created out of the rib [taken] out of *Adam*? Then she should be far inferior to *Adam*. No, beloved reason, it is not so; the *Fiat* (being a sharp attracting) took from *Adam* of all essences and properties of every virtue, but it took from him no more members in substance; for the image should be a man, after a masculine kind in the *limbus*, yet not at all with this deformity. Understand it rightly in the ground, he should be (and he was also) a man, and he had a virgin-like heart, wholly chaste in the matrix.

19. Therefore *Eve* was for certain created out of all *Adam's* essences, and so *Adam* thereupon had a great rent, and so likewise the woman might come to her perfection to [be] the image of God; and this again sheweth a great mystery, whereby the virgin very preciously witnesseth again, that the Son of the Virgin hath not only suffered his side to be pierced through, and shed his blood out of the hole of his side, but he hath also suffered his hands and feet to be struck through, and a crown of thorns to be pressed upon his head, so that the blood gushed out from thence; and in his body he endured to be whipped, so that his blood ran

down all over. So very lowly hath the Son of the Virgin debased himself, to <sup>1</sup> help the sick and <sup>1</sup> to heal. broken *Adam*, and his weak and imperfect *Eve*, to repair them and bring them again into the first glory.

20. Therefore you must know for certain, that *Eve* was created out of all *Adam's* essences. But there were no more ribs nor members broken from *Adam*; which appeareth by the feebleness and weakness of the woman, and also by the command of God, who said, *Thy will shall be in subjection under thy man* [or husband], *and he shall be thy lord* [or ruler]. Because the man is whole and perfect, except a rib, therefore the woman is a help for him, and must help him to do his work in humility and subjection; and the man must know that she is very weak, being out of his essences; he must help her in her weakness, and love her as his own essences: In like manner the woman must put her essences and will into [the essences and will of] the man, and be friendly towards her man [or husband]; that the man may take delight in his own essences in the woman; and that they two might be but one only will. For they are one flesh, one bone, one heart, and generate children in one [only] will, which are neither the man's nor the woman's alone, but of both together, as if they were from one only body. And therefore the severe commandment of God is set before the children, that they should with earnestness and

subjection honour their father and mother, upon pain of temporary and eternal punishment: <sup>1</sup> Of which I will write concerning the Tables of *Moses*.

<sup>1</sup> Note, the Author lived not so long to perform his purpose upon the Book of *Exodus*.

*Concerning the Propagating of the Soul.*

*The Noble Gate.*

21. The mind hath from the beginning of the world had so very much to do about this gate, and hath continually so searched therein, that I cannot reckon the wearisome heap of writers [about it]. But in the time of the lily this gate shall flourish as a bay-tree [or laurel-tree]; for its branches will get sap from the virgin, and therefore will be greener than <sup>2</sup> grass, and whiter than the [whitest] roses, and the virgin will bear the pleasant smell thereof upon her pearly garland, and it will reach into the paradise of God.

<sup>2</sup> Klee. *Trifolium*.

22. Seeing then the mystery presenteth itself to us, therefore we will open the blossom of the sprout: Yet we would not have our labour given to the wolves, dogs, or swine, which root in our garden of delight, like [wild] boars, but to those that seek, that the sick *Adam* may be comforted.

23. Now if we will search after the tincture, what it is in its highest degree, we shall find the <sup>3</sup> spirit: For we cannot say, that the fire is the tincture, nor the air either. For the fire is wholly contrary to the tincture; and the air doth stifle it; it is a very pleasant <sup>4</sup> refreshment; its root, out of which it is generated, is indeed the fire: But if

<sup>3</sup> *spiritum*.

<sup>4</sup> Or habitation.

I may rightly mention the seat where it sitteth, I cannot say otherwise, but that it is between the three Principles, *viz.* [between] the kingdom of God, the kingdom of hell, and the kingdom of this world, in the midst, and [it] hath none [of the three] for its own, and yet it is generated from all three : And it hath as it were a several Principle, which yet is no Principle, but a bright pleasant habitation. Neither is itself the spirit, but the spirit dwelleth in it, and it so reneweth the spirit, that <sup>1</sup> it becometh clear and visible. Its true name <sup>1</sup> the spirit, is Wonderful, and none can name [that name], but he to whom it is given, he nameth it only in himself, and not without [or outwardly], it hath no place of its rest in the substance, and yet resteth continually in itself, and giveth virtue and beauty to all things, as the <sup>2</sup> glance of the sun giveth light, <sup>2</sup> Or sunshine. virtue and beauty to all things in this world ; and it is not the thing itself, though indeed it worketh in the thing, and maketh the thing grow and blossom, and yet it is found really [to be] in all things, and it is the life and heart of all things, but it is not the spirit which is generated out of the essences.

24. The tincture is the pleasant sweetness and softness in a fragrant herb and flower, and the spirit thereof is bitter and harsh, and if the tincture were not, the herb would get neither blossom nor smell ; it giveth to all essences virtue to grow. It is also in metals and stones ; it maketh that the

silver and gold do grow, and without it [the tincture] there is nothing in this world could grow. Among all the children in nature, [it only] is a virgin, and hath never generated any thing out of itself; neither can it generate, and yet it maketh that all things impregnate. It is the most hidden thing, and also the most manifest; it is <sup>1</sup>a friend of God, and a play-fellow of virtue; it suffereth itself to be detained by nothing, and yet it is in all things; but if anything be done to it against the right of nature, then it flieth [away], and that very easily: It standeth not fast, and yet it continueth immovable; it continueth in no kind of decaying of any thing; all the while that it standeth in the root of nature, not altered nor destroyed, so long it continueth. It layeth no burthen upon anything, but it easeth the burthen in all things; it maketh that all things rejoyce, and yet it generateth no shouting <sup>2</sup>noise; but the voice cometh out of the essences, and becometh loud in the spirit.

25. The way to it is very near; whosoever findeth that [way] dareth not to reveal it, neither can he, for there is no language that can express it: <sup>3</sup>the tincture. And although any seek long after <sup>3</sup>it, if the tincture will not, he cannot find it; nevertheless it meeteth them that seek after it aright, in its own way [or manner], as its nature is, with a virgin-like mind, not being [prone] to covetousness and [wantonness or] voluptuousness; it suffereth itself

<sup>1</sup> *Amica Dei.*  
Friendess, or  
she-friend  
of God.

<sup>2</sup> laughter, or  
out-cry.

<sup>3</sup> the tincture.

to be imprinted [represented or imagined] in a thing (where it was not before) by <sup>1</sup>faith, if it be <sup>1</sup>Or belief. right in a virgin-like manner: It is powerful, and yet doth nothing; when it goeth out of a thing, it cometh not into it again, but it stayeth in its <sup>2</sup>ether, it never breaketh [or corrupteth] more, and <sup>2</sup>air, or receptacle. yet doth grow.

26. Now you will say, this must be God! No, it is not God, but it is God's <sup>3</sup>friend. Christ said, <sup>3</sup>She-friend. *My Father worketh, and I work also*; but it worketh not; it is in a thing imperceptibly, and yet it may well be overpowered and used; especially in metals, there it can (if itself be pure) make pure gold of iron, and of copper; it can make a little grow to be a great deal, and yet it puts forth nothing. Its way is as subtle as the thoughts of a man, and the thoughts do even arise from thence.

27. And therefore when a man sleepeth, so that the tincture resteth, then there are no thoughts in the spirit; but the constellation rumbleth in the elements, and beateth into the brains what shall (through their operation) come to pass, which yet is often broken again by another <sup>4</sup>conjunction, so <sup>4</sup>aspect of the planets. that it cometh not to effect; besides, it can shew nothing exactly, except it cometh by a conjunction of planets and fixed stars, and that only goeth forward, but it representeth all [in an] earthly [manner], according to the spirit of this world; so that where the <sup>5</sup>sidereal spirit should speak of men, <sup>5</sup>Or starry spirit. it often speaketh of beasts, and continually repre-

sents the contrary; as the earthly spirit fancieth from the starry spirit, so he dreameth.

28. Seeing now we have spoken of the tincture, as of the house of the soul, so we will speak also of the soul, what it is, and how it can be propagated, wherein we can the better bring the tincture to <sup>1</sup>light. The soul is not so subtle as the tincture; but it is powerful and hath great might [or ability]. It can by the tincture (if it rideth upon the virgin's bride-chariot <sup>2</sup>in the tincture) turn mountains upside-down, as Christ said; which is done in the pure faith, in the place where the tincture is master, which doth it, and the soul giveth the thrust; whereas yet no power can be discerned. Even as the earth <sup>3</sup>moveth upon the heavenly tincture, whereas there is not more than one only tincture in the heaven, and in this world, yet [it is] of many sorts, according to the essence of every thing. In the beasts it is not as in men, also not in fishes as in beasts; also in stones and gems otherwise; also otherwise in angels, and in the spirit of this world.

29. But in God, angels, and in the virgin-like souls (understand pure souls) it is alike; where yet it is only <sup>4</sup>for God. The devil hath also a tincture, but a false one (and it standeth not in the fire) wherewith he can gripe that man in the heart that letteth him in, as a [sly soothing] flattering false thief, that insinuateth himself, desiring to steal, concerning whom Christ warneth us, that we should watch.

<sup>1</sup> Or to be understood.

<sup>2</sup> That is, upon true resignation.

<sup>3</sup> Schwebet.

<sup>4</sup> on God's side.

30. And now if we will speak of the soul, and of its substance and essences, we must say that it is the <sup>1</sup> roughest [thing] in man; for it is the originality of the other substances [or things]. It is fiery, harsh, bitter, and strong, and it resembleth a great [and] mighty power, its essences are like brimstone: Its gate or seat out of the eternal originality is between the fourth and the fifth forms in the eternal birth, and in the <sup>2</sup> unbeginning band, of the strong might of God the Father, where the eternal light of his Heart (which maketh the second Principle) generateth itself, and if <sup>3</sup> it wholly lose the bestowed virgin of the divine virtue [or power] (out of which the light of God generateth itself, which is given to the soul to be its pearl, as is mentioned above) then it becometh, and is, a devil, like all other [devils] in essences, form, and in <sup>4</sup> quality also.

<sup>1</sup> Or crudest, most undigested, or raw.

<sup>2</sup> Or indissoluble band.

<sup>3</sup> the soul.

<sup>4</sup> active property.  
<sup>5</sup> into true resignation.

31. But if it put its will <sup>5</sup> forward into meekness (*viz.* into the obedience of God) then it is in the source [or of the quality and property] of the Heart of God, and receiveth divine virtue, and then all its rough essences become angelical and joyful; and then its rough essences are very serviceable to it, and are better and more profitable to it, than that it were altogether sweet in the originality; in which [being sweet] there would be no strength, nor such mighty power as in the harsh, bitter, and fiery [essences].

32. For the fire in the essence cometh to be a

<sup>1</sup> pleasant or  
delightful.

<sup>1</sup> soft meek light, and is nothing else but a zealous [or eager] kindling of the tincture, and the harsh essence causeth that the divine virtue can draw it to itself, and taste it, for in the [sour or] harsh essence the taste doth consist, in nature: In like manner the bitter essence serveth to [make] the moving rising joy, fragrancý and growing; and out of these forms the tincture goeth forth, and it is the house of the soul; as the Holy Ghost [goeth forth] from the Father and the Son, so also the tincture goeth forth from the light of the fiery soul, and then also from its virtuous [or powerful] essences, and so it <sup>2</sup> resembleth the Holy Ghost, but yet the Holy Ghost of God is a degree higher; for he goeth forth from the centre of the light wholly in the fifth form, from the Heart of God, at the end of nature.

<sup>2</sup> is like.

33. Therefore there is a difference between the tincture in man, and the Holy Ghost; and the bestowed virgin of the divine virtue [or power] dwelleth in the tincture of the soul, [that is] if it be true and faithful; but if [the soul be] not [faithful] then <sup>3</sup> she departeth into her centre, which is not wholly shut up; for there is but half a birth between, except the soul pass into the <sup>4</sup> stock of harshness and malice [evil or wickedness], and then there is a whole birth between. For the harshness standeth in the fourth form of the darkness, and the bitterness in the fire, between the fourth and fifth forms, as is mentioned before.

<sup>3</sup> the virgin.

<sup>4</sup> Stock of a  
tree which is  
grafted upon.

34. Now [reason's] question is, How hath *Eve* received the soul from *Adam*? Behold, when God's <sup>1</sup>harsh *Fiat* took the rib <sup>2</sup>out of *Adam*, <sup>1</sup>sour, astringent, or attractive. then it attracted out of all essences also to it, and the *Fiat* imaged [formed, imagined, or impressed] <sup>2</sup>Or in. itself together therein, [that it might] continually and eternally stay therein. But now the tincture in *Adam* was not yet extinguished, but the soul of *Adam* sat yet wholly with might and virtue [or power] in the tincture; only the virgin was departed: And therefore now the *Fiat* <sup>3</sup>took the <sup>3</sup>received. tincture, and the [sour] harsh essences mingled [or qualified] with the [sour] harsh *Fiat*; for it, (*viz.* the *Fiat*) and the [sourness or] harshness in the essences, are one kind of essence.

35. Thus the *Fiat* inclined itself now to the Heart of God, and the essences received the divine virtue [or power], and there sprang up the blossom in the fire; and out of the blossom [sprang] again the own [proper] tincture, and thus *Eve* was a living soul: And the tincture filled itself in the growth (even as it is a cause of all growing), so that <sup>4</sup>instantly there was a whole body in the <sup>4</sup>suddenly. tincture. For that was possible, they were not yet fallen into sin, neither were there yet any hard gristles and bones.

36. You must understand [or conceive] it aright: *Eve* gat not *Adam's* soul, nor *Adam's* body, but one only rib; but she was extracted from the essences, and gat her soul in her essences

[that were] given her, in the tincture, and the body grew for [or to] her in her own sprung-up tincture, yet in virtue [or power]; but the *Fiat* had already formed [or made] her a woman. Indeed she was not deformed, but altogether lovely; for she was of a heavenly kind, in paradise, yet the <sup>1</sup>marks were already also set upon her by the *Fiat* of the <sup>2</sup>great world; and it could not otherwise be, she must be a woman for *Adam*; indeed they were in paradise. And if they had not eaten of the tree, and if they had returned to God, then they would have continued in paradise; but the propagation must now needs have been after a womanly manner, and would not have stood [eternally]. For Satan had brought it too far, although he had not yet suffered himself to be seen, only he strewed sugar abroad in the spirit of this world, till at length the lovely beast did lay itself forth upon the tree as a flatterer and liar.

<sup>1</sup> Of distinction of sex.

<sup>2</sup> macrocosm.

*The Gate of our Propagation in the Flesh.*

37. As I have mentioned above, the noble tincture is now henceforth generated thus in a manly [or masculine] and womanly [or feminine] kind [or sex] out of the soul; the tincture is so subtle and mighty, powerful, that it [can go, or] goeth into the heart of another, into his tincture; which the devilish bewitching whores well know; yet they understand not the noble art, but they use the [false] tincture of the devils, and <sup>3</sup>infect

<sup>3</sup> Or poison.

many in [their] marrow and bones, by their <sup>1</sup>incantation, for which they shall receive their <sup>1</sup>exorcisms, wages, with Lucifer, who would fain have raised <sup>conjuraton,</sup> <sup>adjuration.</sup> his tincture to be above God.

38. But know that the tincture is in menkind somewhat diverse from that in womenkind; for the tincture in menkind goeth out of the *limbus*, or man, and the tincture in womenkind goeth out of the matrix. For the virtue of the soul frameth [imprinteth, fashioneth or imageth] itself not only in the tincture, but in the whole body; for the body groweth in the tincture.

39. But thus the tincture is the longing, the great desire after the virgin, which belongeth to the tincture; for it is subtle, without understanding; but it is the divine inclination, and continually seeketh the virgin, [which is] its play-fellow; the <sup>2</sup>masculine seeketh her in the <sup>2</sup>manly. <sup>3</sup>feminine, and the feminine in the masculine; <sup>3</sup>womanly. especially in the delicate complexion, where the tincture is most noble, clear, and vigorous; from whence cometh the great desire of the masculine and feminine sex, so that they always desire to copulate, and the great burning love, so that the tinctures mingle together, and [try, prove, or] taste one another with their pleasant taste; whereas one [sex] continually supposeth that the other hath the virgin.

40. And the spirit of the great world now supposeth that he hath gotten the virgin; he

graspeth with his clutches, and will mingle his infection with the virgin, and he supposeth that he hath the prize; it shall not now run away from him, he supposeth now he will find the Pearl well enough. But it is with him as with a thief, driven out of a fair garden of delight, where he had eaten pleasant fruit, who cometh, and goeth round about the enclosed garden, and would fain eat some more of the good fruit, and yet cannot get in, but must reach in with his hand, and yet cannot come at the fruit for all that; for the gardener cometh, and taketh away the fruit; and thus he must go away empty, and his lust is changed into discontent. Thus also it is with him [*viz.* with the spirit of this world], he soweth thus in his fiery [or burning] lust the <sup>1</sup>seed into the matrix, and the tincture receiveth it with great joy, and supposeth that to be the virgin; but the [sour] harsh *Fiat* cometh thereupon, and attracteth the same to it, while the tincture is so well pleased.

<sup>1</sup> grain, or corn.

41. Now then the feminine tincture cometh in to aid, and striveth for the child, and supposeth that it hath the virgin: And the two tinctures wrestle both of them for the virgin, and yet neither of them both hath her, and which of the two overcometh, according to that the fruit getteth the mark of distinction of sex. But because that the feminine [tincture] is weak, therefore it taketh the blood also to it in the matrix, whereby it supposeth it shall retain the virgin.

*The Secret Gate of Women.*

42. Hence I must shew the ground to them that seek; for the doctor cannot shew it him with his anatomy, and though he should kill a thousand men, yet he shall not find that [ground]. They only know that [ground] that have <sup>1</sup> been <sup>1</sup> Or attained upon it. <sub>it.</sub>

43. Therefore I will write from the virgin, which knoweth well what is in the woman. She is as subtle as the tincture. But she hath a life, and the tincture hath none: The tincture is nothing else but an exulting joyful mighty will, and a house [or habitation] of the soul, and a pleasant paradise of the soul, which is the soul's propriety [or own portion] so long as the soul with its imagination <sup>2</sup> dependeth on God.

<sup>2</sup> sticketh to  
God and  
goodness.

44. But when it becometh false, so that its essences flatter with the spirit of the great world, and desire the <sup>3</sup> fulness of the world, *viz.* 1. [In] <sup>3</sup> Or its fill. the [sour] harshness [desire] much wealth [or riches], to eat and drink much, and to fill themselves continually. 2. In the bitterness [desire] great power, authority, and might, to rise high, to rule powerfully, and extol themselves above all, and put themselves forth to be seen like a proud bride. And 3. in the <sup>4</sup> source of the fire [desire] <sup>4</sup> in the active stirring of wrath. a fierce cruel power, and by kindling of the fire [of anger], supposing in the lustre thereof to be brave, and so are much delighted in themselves;

<sup>1</sup> imageth or representeth himself.

then cometh the flatterer and liar, and <sup>1</sup>formeth or figureth himself also in the spirit of the great world, as [he did] in the Garden of *Eden*, and leadeth the soul: 1. In covetousness, to eating and drinking [too much], and saith continually, thou shalt [want and] not have enough, get more for thyself how thou canst, by hook or by crook, that thou mayest always have enough [to serve thy turn]. And 2. in the bitter form he saith, Thou art rich, and hast much, aspire and lift up thyself, thou art greater than other people, the inferior is not like thee [or so good a man as thou]. And 3. in the might or power of the fire, he saith, Kindle [or stir up] thy mind, make it implacable and stout, yield to none, terrify the simple, and so thou shalt be dreadful, and make thy authority continue, and then thou mayest do what thou listest, and all whatsoever thou desirest will be at thy service: And is not this a fine brave glory? Art thou not indeed a lord on earth?

<sup>2</sup> That the soul listeneth and yieldeth to the devil.

45. And as soon as this is <sup>2</sup>brought to pass, then the tincture becometh wholly false: For as the spirit in a thing is, so is also the tincture; for the tincture goeth forth from the spirit, and is the habitation thereof. Therefore, O man! whatsoever you sow here, that you shall reap, for your soul in the tincture remaineth eternally: And all your fruits stand in the tincture, manifested in the clear light, and follow after you; this the virgin saith in sincerity [for a warning], with great longing after the lily.

46. And now if we consider of the tincture, [and search] how various it is, and [that it is] many times so wholly false; then we may [be able] fundamentally to demonstrate the falsehood of the many various spirits, [and] how they are generated. Therefore we will make a short entrance, concerning the propagation of the soul, which we will enlarge [when we speak] about the fall of *Adam*, and the birth of *Cain*. For the seed (as is above-mentioned) is sown in the lust of the tinctures, where the sour [or] harsh *Fiat* receiveth it, and supposeth that it hath received the virgin; there both the tinctures (the masculine and the feminine) then strive together about it, and there the spirit of the great world, *viz.* the spirit of the stars and elements, figureth [imageth or imprinteth] itself also in it, and he filleth the tinctures with his elements, which the tinctures in the *Fiat* receive with great joy, and suppose they have the virgin.

47. But being the *Fiat* is the mightiest among them all, (for it is as it were a spirit, and although it be no spirit, yet it is the sharp essence), therefore it attracteth the seed to it, and desireth the *limbus* of God in paradise, out of which *Adam's* body was created by the *Fiat*, and <sup>1</sup> would create an *Adam* <sup>1</sup> will. out of a heavenly *limbus*; and then the spirit of the great world insinuates himself and supposeth, [and saith], The child is mine, I will rule in the virgin; and he always filleth it with the elements, from whence the tincture becometh full and very

thick [gross, swelled, or impregnated]; and there then the tincture getteth a loathing against the fulness; for the tincture itself is clear, and the *Fiat* with the elements is thick [gross and] swelled; from whence women (when they <sup>1</sup>grow big [with child]) know well enough, that many of them loathe some meats and drinks, and long still after some strange thing [to eat], for the tincture cometh to have a loathing of all that the spirit of this world with his elements filleth in, and willeth to have somewhat else; for this virgin doth not relish them, but becometh [discontented and] sorry, and forsaketh them, and goeth into her <sup>2</sup>ether, and cometh not again.

<sup>1</sup> Or are impregnated or with child.

<sup>2</sup> Or own Principle.

48. And then the spirit of the sun, stars, and elements of this world, supposeth with itself [saying], Now thou art in the right, the child is thine, the foundation is laid, thou wilt bring it up, the virgin must be thine, thou wilt live therein, and have thy joy [delight, and habitation] in her, her ornament must be thine; and thus [he] attracteth always to himself in his great lust, by the *Fiat*, which in eternity goeth not away; and [he] supposeth that he hath the virgin.

↳ *Saturnus*: This is done in the first month.

49. And there the blood of the mother (wherein the tincture of the mother is) is drawn into the seed. And when the [sour] harsh *Fiat* hath tried, [and perceiveth] that to be sweeter than its own essence,

then it frameth [imageth or representeth] itself with great earnestness [or longing] therein, and becometh sharp in the tincture, and will create *Adam*, and so severeth the *materia* [or matter]; and then the spirit of the stars and elements is in the midst, and ruleth mightily in the *Fiat*.

‡ *Jupiter* : This is done in the second month.

50. And then the *materia* [or matter] is severed according to the wheel of the stars, as they (*viz.* the planets) stand in order at this time, and which of them [all] is predominant, that (by the *Fiat*) figureth the matter most, and the child getteth a form, after the kind of that [planet].

‡ *Mars* : All this which followeth is done  
in the third month.

51. Thus the matter (by the *Fiat*) is severed into members. And now when the *Fiat* thus attracteth the blood of the mother into the matter, then <sup>1</sup> it is stifled [or choked]; and then the tincture <sup>1</sup> the blood. of the blood becometh false, and full of anguish; for the [sour] harsh essence (*viz.* the *Fiat*) is terrified, and all the joy (which the sour [harsh] *Fiat* gat in the tincture of the blood) withdraweth; and the *Fiat* beginneth to tremble in the terror, in the sour [harsh] essence; and the terror goeth away like a flash, and would fain depart and fly away out of the essence, and yet is withheld by the *Fiat*, which [terror] is now turned hard, and made

tough by the essence, which now closeth the child about; this is the skin of the child. And the tincture flieth suddenly, flashing upwards in the terror, and would be gone; yet it cannot either (for it standeth in the out-birth [or procreation] of the essences) but <sup>1</sup>riseth up suddenly in the terror, and taketh the virtue [or power] of all the essences with it. And there the spirit of the <sup>2</sup>stars and elements <sup>2</sup>figureth itself also therein, and filleth itself also therein, in the flight, and supposeth that it hath the virgin, and will go along with it; and the *Fiat* gripeth it all, and holdeth it [fast], and supposeth that the *Verbum Domini* [the Word of the Lord] is there in the <sup>3</sup>uproar, that will create the *Adam*; and it strengtheneth itself in the strong might of the terror, and createth again the uppermost [part] of the body, *viz.* the head: And from the hard terror (which is continually departing and yet cannot) cometh the skull, which encloseth the uppermost centre: And from the departing out of the essences of the tincture with the terror into the uppermost centre, come the veins and the neck to be, going thus from the body into the head, into the uppermost centre.

52. So also all the veins in the whole body come from the terror of the <sup>4</sup>stifling, where the terror goeth forth from all the essences, and would be gone; and the *Fiat* withholdeth it with his great strong might. And therefore one vein hath always

<sup>1</sup> stretcheth forth.

<sup>2</sup> representeth.

<sup>3</sup> hurlyburly, or flying up.

<sup>4</sup> choking, or stopping.

a diverse essence from another, caused by the first departing, where then the essences of the stars and elements do also mingle [or figure themselves] therein, and the *Fiat* holdeth it all, and createth it, and it supposeth that the *Verbum Domini* [the Word of the Lord] with the strong mighty power of God is there, where the *Fiat* must create heaven and earth.

*The Gate of the great Necessity and Misery.*

O man, consider thyself, how hardly thou art beset here, and how thou gettest thy misery in thy mother's body :

Observe it O ye <sup>1</sup>lawyers, from what spirit you <sup>1</sup>jurists.  
<sup>2</sup>[come to] <sup>3</sup>know [what is] right; consider this <sup>2</sup>can go to  
 well, for it is deep. <sup>3</sup>judge.  
 law.

53. The spirit of the virgin sheweth us the mystery again, and the great secrecy; for the stifling [or stopping] of the blood in the matrix (especially in the fruit) is the first dying of the essences, where they are severed from the heaven, so that the virgin cannot be generated there, which should [have been] generated in *Adam*, from the heavenly virtue [or power] without woman, also without rending of his body. And here the kingdom [or dominion] of the stars and elements beginneth in man, where they take hold of man and mingle [or qualify] with him, make and fit him, also nourish and nurture him, of which you may read more about *Cain*.

*Further in the Incarnation.*

54. And so when the *Fiat* thus holdeth the terror in itself, so that the elements fill it, then that filling becometh hard bones ; and there the *Fiat* figureth the whole man with his bodily form, all according to the first wrestling of the two tinctures, when they wrestle [or strive] together in the sport of love, when the seed is sown ; and that tincture which there getteth the upperhand (whether the masculine or the feminine) according to that sex the man is figured. And the figuring [or shaping] is done very suddenly in the storm of the anguishing terror, where the blood is stifled [or stopped] ; and there the elementary man getteth up, and the heavenly [man] goeth down. For in the terror, the

<sup>1</sup> Or pricking. bitter <sup>1</sup> sting is generated, which rageth and raveth in the hard terrified [sourness or] harshness in the great anxiety of the stifled [or stopped] blood.

55. Women have sufficient experience of this, in the third month, (when this is done in the fruit), [and feel] how the raging and pricking cometh into their teeth, loins, back, and the like. This cometh upon them from the stifled [choked, or stopped] tincture in the fruit, and from their stifled [or stopped] blood in the matrix, because the evil tincture qualifieth [or mingleth] with the good [tincture] of their bodies. Therefore in the same manner as the tincture in the matrix suffereth pain, after the same manner also the good [tincture]

suffereth in the members [limbs or parts] of the mother, as in the hard bones, teeth, and ribs, as such people know very well.

56. So now when the bitter sting [or prickle] (which is generated in the anxious terror in the stifling [or stopping] and in the entering in of death), doth thus rage and rave, and shew forth itself in the terror, and flieth upwards, then it is caught and withheld by the [sour] harshness, so that it cannot get up aloft. For the [sour] harshness draweth it continually the more eagerly and vehemently, because of <sup>1</sup> its raging, and cannot endure it, from whence the pricking often becometh more terrible, <sup>1</sup> the raging of the prickle. and this is after no other manner, than as when a man is dying, and soul and body part asunder; for in the stifling [or stopping] of the blood by the [sour] harshness, the bitter death is also there; and therefore <sup>2</sup> it is like a furious whirling wheel, <sup>2</sup> the bitter sting or prickle. or swift horrible thought, which worrieth and vexeth itself: And here is a brimstone-spirit, a venomous [poisonous] horrible aching substance in the death; for it is the worm to the springing up of life.

57. And now when the spirit of the stars and elements hath mingled [or figured] itself together in the incarnation, then the virtue [or power] of the stars and elements is together wheeled in this raging, where then (in this anguish) the spirit of the stars attracteth the virtue of the sun to it, and <sup>3</sup> manifesteth itself in the virtue of the sun, <sup>3</sup> Or discovereth. from whence there ariseth a twinkling flash in this

raging, from whence the hard [sour] harsh anxiety is terrified, and sinketh down, and there the terrible tincture goeth into its <sup>1</sup> ether; for the essence of the [sour] harshness in the *Fiat* is so mightily terrified at the flash, that it becometh [faint] impotent [or feeble], and sinketh back, <sup>2</sup> expandeth itself, and groweth thin.

<sup>1</sup> Or receptacle.

<sup>2</sup> openeth itself outwards.

58. And the terror [shriek], or flash of fire, is done in the bitter prickle; and when it reflecteth itself back in the dark [sour or] harsh anxiety in the mother, and findeth her so very soft [gentle] and overcome, then it is much more terrified than the mother: But this terror happening thus in the soft mother, she becometh white and clear in the twinkling of an eye, and the flash remaineth in the anguish, in the root of the fire, and now therefore it is a shriek [or terror] of great joy, and it is as when water is thrown into the fire, where the [sour] harsh <sup>3</sup> quality is then quenched, and the [sourness or] harshness is then so mightily overjoyed with the light, and the light with the mother, the [sourness or] harshness, wherein it is generated, that there is no similitude to [compare] it [with], for it is the birth and the beginning of the life.

<sup>3</sup> source or property.

☉ *Sol*: All this which followeth is done in the entrance of the fourth month.

59. And as soon as the light of life appeareth in the [sour] harshness and soft mother, so that the [sourness or] harshness cometh to taste the light of

life, [and findeth] that it is so meek, pleasant [lovely], and full of joy, then it exulteth with great delight [desire and longing] after the light, to <sup>1</sup>mix <sup>1</sup>infect. itself therewith, and apprehend it, so that its lust [or longing delight] and virtue goeth forth from it after the light; which lust [or longing delight] is the virtue of the light; and this out-going <sup>2</sup>lust in <sup>2</sup>delight. the love is the noble tincture, which is there new generated to be the child's own; and the spirit which is generated out of the anguish in the flash of the fire, is the true [and real] soul which is generated in man.

60. Now here it is especially to be observed, where <sup>3</sup>it dwelleth, and whence heart, lungs, and <sup>3</sup>the soul. liver come, especially the bladder and <sup>4</sup>guts, and <sup>4</sup>Or entrails. the brain in the head; also the understanding and senses; these I will here set down one after another: It cannot [well or] sufficiently be expressed by a human tongue, especially the order which is <sup>5</sup>observed in the twinkling of an eye in <sup>5</sup>done or performed. nature; it would require a great volume to describe it in. And as the world accounteth us too <sup>6</sup>weak <sup>6</sup>simple, or silly, and void of understanding, and unable. to [be able to] describe it, so we account ourselves much weaker [and more unable]. And it is with us as *Isaiah* saith, *I am found of them that sought me not, and known of them that were ignorant of me, and of such as inquired not after me.*

61. I say, <sup>7</sup>this hath not been sought, but we <sup>7</sup>high knowledge. sought the Heart of God, that we might hide us

<sup>1</sup> storm.

therein from the <sup>1</sup> tempest of the devil. But when we came there, then the loving virgin out of paradise met us, and offered us her love, she would be kind [and friendly] to us, and be betrothed to us for a companion, and shew us the way to paradise, where we shall be safe from the stormy tempest, and she carried a branch in her hand, and said, We will plant this, and a lily shall grow, and I will come to thee again; from whence we gat this longing to write of the amiable virgin, which did shew us the way into paradise, where we must go through the kingdom of this world, and also through the kingdom of hell, and no hurt done us; and according to that [direction of her's] we write.

## THE FOURTEENTH CHAPTER

### *Of the Birth and Propagation of Man.*

#### *The very Secret Gate.*

1. **I**F we consider now the springing up of the life, and in what place of the body it is where the life is generated, then we shall rightly find the whole ground of man, and there is nothing so secret in man <sup>1</sup>but that it may be found. For <sup>1 that may not be found.</sup> we must needs say, that the heart is the place wherein the noble life is generated, and the life again generateth the heart.

2. As it is mentioned above, so the life in the anguish, with the kindling of the light, taketh its beginning from the glance of the sunshine, from the spirit of the stars and elements in the great anguish, where death and life wrestle one with the other. For when man departed from paradise into another birth (*viz.* into the spirit of this world, into the quality of the sun, stars, and elements) then the paradisaical [vision or] seeing ceased [or was extinguished], where man seeth from the divine virtue, without [need of] the sun and stars; where

<sup>1</sup> Or there the life in the Holy Ghost buddeth forth in the place of the four elements.

<sup>2</sup> man.

the <sup>1</sup>springing up of the life is in the Holy Ghost and the light of God is the glance of the spirit, from whence <sup>2</sup>he seeth; which went out; for the spirit of the soul went into the Principle of this world.

3. You must not so understand it, as if it were extinguished in itself: No; but the soul of *Adam* went out from the Principle of God, into the Principle of this world; and therein now the spirit of every soul is thus generated again by human propagation, as is mentioned before, and it cannot be otherwise. And therefore if we would be fit for the kingdom of heaven, we must be regenerated anew in the spirit of God, or else none can inherit the kingdom of God, as Christ taught us faithfully; of which I will write hereafter, that it may be a fountain for the thirsty, and a light to the noble way, in the blossom of the lily.

4. And we must here know, that our life, which we get in our mother's body [or womb,] standeth merely and only in the power of the sun, stars, and elements; so that they not only figure [or fashion] a child in the mother's body, and give it life, but also bring it into this world, and nourish it the whole time of its life, and bring it up, also cause fortune and misfortune to it, and, at last, death and corruption; and if our essences (out of which our life is generated) were not higher, in their first degree out of *Adam*, [than the beasts], then we should be wholly like the beasts.

5. But our <sup>1</sup> essences are generated much higher <sup>1</sup> active, essential virtues, or faculties. in the beginning of the life in *Adam* than the beasts, which have their essences but merely from the spirit of this world, and it must also, with the spirit of this world in a corruptible substance, go into its eternal ether: Whereas, on the contrary, the essences of man are proceeded out of the unchangeable eternal mind of God, which cannot in eternity corrupt.

6. For we have a certain ground of this, in that our mind can find and conceive all whatsoever is in the spirit of this world, which no beast can do: For no creature can <sup>2</sup> conceive [further or] higher <sup>2</sup> think or imagine. than [what is] in its own Principle, out of which its own essences are proceeded in the beginning: But we (that are men) can certainly <sup>3</sup> conceive [of that <sup>3</sup> meditate, consider, or think of. which is] in the Principle of God, and also [of that which is] in the anguishing kingdom of hell, where the worm of our soul in the beginning in *Adam* originally is, and this no other creature can do.

7. But they think [consider or imagine] only how to fill themselves and multiply, that their life may subsist; and we also receive <sup>4</sup> no more from <sup>4</sup> than the beasts do. the spirit of the stars and elements. And <sup>5</sup> therefore <sup>5</sup> because our essences have a higher beginning than the beasts. also our children are naked and bare, with great inability, and without understanding; and now if the spirit of this world had full [perfect and absolute] power over the essences of the child, then he would easily put his rough garment upon it also (*viz.* a rough hide), but he must let that alone: And he

must leave the essences in the first and second Principles to man's own choosing, to bind and yield himself to which [Principle] he will; which man hath (undeniably) in his full power, which I will expound in its own place according to its worth, and deeply demonstrate it, in spite of all the gates of the devil, and this world, which strive much against it.

8. Our life in the mother's body hath its beginning wholly, as is above mentioned, and standeth there now in the quality of the sun and stars, where then, with the kindling of the light, a centre springeth up again, where instantly the noble tincture thus generateth itself (out of the light, out of the joyful essences of the [sour] harsh, bitter, and fiery kind [or quality]) and setteth the spirit of the soul in a great pleasant habitation: And the three <sup>1</sup>essences (*viz.* harshness, bitterness, and fire) are in the kindling of the life so very fast bound one to another, that they cannot (in eternity) be separated one from another, and the tincture is their eternal house, wherein they dwell, which [house] they themselves generate from the beginning unto eternity, which again giveth them life, joy, and lust [or delight].

<sup>1</sup> beings or substances.

*The strong Gate of the indissoluble Band  
of the Soul.*

9. Behold, the three essences, (*viz.* [sourness or] harshness, bitterness and fire) are the worm or

spirit [that dieth not]. <sup>1</sup> Harshness is one essence, <sup>1</sup> Or sourness. and it is in the *Fiat* of God, out of God's eternal will; and the attracting of the [sour] harshness is the sting [or prickle] of the bitterness, which the [sour] harshness cannot endure, but attracteth continually the more forcibly to it, from whence the prickle continually groweth greater, which yet the [sour] harshness holdeth <sup>2</sup> prisoner; and this <sup>2</sup> captive. together is the great anxiety, which was there in the dark mind of God the Father, when the darkness was anxious [or longed] after the light; from whence in the anxiety (from the glance of the light) it attained the twinkling flash: Out of which the angels were created, which afterward were enlightened from the light of God (<sup>3</sup> by their <sup>3</sup> by their imagination into the Heart of God); and the other <sup>3</sup> longing after, or imprinting the Heart of God in their thoughts. (like Lucifer) for their haughtiness [or pride's] sake, remained in the flash of fire and anxiety.

10. This birth [or active property] with the indissoluble band, is generated in every soul; and there is no soul before the kindling of the light in the child in the mother's body. For with the kindling the eternal band is knit [or tied], so that it standeth eternally, and this worm of the three essences doth not die, nor sever itself; for it is not possible, [because] they are all three generated out of one [only] fountain, and have three qualities, and yet are but one being [or substance]; as the Holy Trinity is but in one only essence [or substance]; and yet they have three originalities in

one mother, and they are one [only] being [or substance] in one another. Thus also (and not a whit less) is the soul of man, but only one degree in the first going forth; for it is generated out of the father's eternal will (and not out of the heart of God), yet the heart is the nearest to it of all.

11. And now it may very exactly be understood by the essences and property of the soul, that in this house of flesh (where it is as it were generated) it is not at home; and its horrible fall may be also understood [thereby]. For it hath no light in itself of its own, it must borrow its light from the sun; which indeed springeth up along with it in its birth, but that is corruptible, and the worm of the soul is not so; and it is seen that when a man dieth <sup>1</sup> it goeth out. And if then the divine light be not again generated in the centre, then the soul remaineth in the eternal darkness, in the eternal anguishing [source or] quality of the birth, where nothing is to be found in the kindled fire, but a horrible flash of fire, in which [source, property, or] quality, also the devils dwell; for it is the first Principle.

<sup>1</sup> the light of the sun, or a man's faculty of beholding that light ceaseth.

12. And the soul here in this world useth the light of the third Principle, after which the soul of *Adam* lusted, and thereupon was captivated by the spirit of the great world. But if the soul be regenerated in the Holy Ghost, so that its centre to the regeneration springeth <sup>2</sup> forth, then it seeth with two lights, and liveth in two Principles. And

<sup>2</sup> In true resignation.

the most inward [Principle] (*viz.* the first) is shut up fast, and hangeth but to it, in which the soul is tempted and afflicted by the devil; and on the contrary, the <sup>1</sup> virgin (which belongeth to [and is <sup>1</sup> the virtue or power of God. in] the tincture of the regeneration, and in the departure of the body from the soul, shall dwell [in the same tincture]) is in continual strife and combat with the devil, and trampleth upon his head in the virtue [and power] of the [soul's] Prince and <sup>2</sup> Champion (*viz.* the Son of the Virgin), when <sup>2</sup> Saviour or Conqueror. a new body (out of the virtue [or power] of the soul) shall <sup>3</sup> spring forth in the tincture of the soul. <sup>3</sup> Or be generated.

13. And that (when the soul is <sup>4</sup> departed from <sup>4</sup> Or separated. the body) it might no more possibly be tempted by the devil and the spirit of this world; there is a quiet rest for the soul included in its centre in its own tincture, which standeth in paradise, betwixt the kingdom of this world and the kingdom of hell, to continue until God shall put this world into its <sup>5</sup> ether, when the number of men, and <sup>5</sup> Or receptacle. figures (according to the depth of the eternal mind of God) shall be finished.

14. And now when we consider how the temporary and transitory life is generated, we find that the soul is a cause of all the <sup>6</sup> members [or <sup>6</sup> organs or instruments. faculties] of [or to] the life of man, and without it there would not be one member [to, or] of the life of man generated. For when we search [into] the beginning and kindling of life, we find strongly with clear evidences all manner of [faculties or]

members; so that when the clear light of the soul kindleth, then the *Fiat* standeth in very great joy, and in the twinkling of an eye doth in the matrix sever the pure from the impure, of which the tincture of the soul in the light is the <sup>1</sup> worker, which there reneweth it, but the *Fiat* createth it.

<sup>1</sup> Or work-  
master.

15. And now when the [sour] harsh matrix is [made] so very humble, thin, and sweet, by the light, the [stern or] strong horror (which was so very poisonous before the light [kindled]) flieth upward; for it is terrified at the meekness of the matrix; and it is a terror of great joy, yet it retaineth its strong [or stern] right [or property], and cannot be changed; neither can it get far from thence (for it is withheld by the *Fiat*) but it raiseth itself suddenly aloft, and the terror maketh it a film from the [sour or] harsh *Fiat* which holdeth the terror fast, and that is now the gall <sup>2</sup> of the heart.

<sup>2</sup> about, or  
near the heart.

16. But when the matrix (from which the terror was gone forth) was thus loosed from the terror of the anxiety, and became so very sweet, like sweet water, then the spirit of the great world figured [or imprinted itself] instantly, in the matrix, and filleth the four elements also within it, and thinketh with itself, now I have the sweet virgin; and the *Fiat* createth <sup>3</sup> it, and severeth the elements, which also are in strife: And each of them would have the virgin, and are in a wrestling, till they overcome one another, and that the fire (being the mightiest and most strong) stayeth above, and the

<sup>3</sup> that which  
was brought  
in.

water sinketh down; and the earth, being a hard gross thing, must stay below: But the fire will have a <sup>1</sup> region of its own.

17. For it saith, I am the spirit, and the life, I will dwell in the virgin; and the [sour] harsh *Fiat* attracteth all to it, and maketh it a Mesch [*massa*, <sup>2</sup> concretion], and moreover [it maketh it] flesh; <sup>2</sup> Or substance. and the fire keepeth the uppermost region, *viz.* the heart: For the four elements sever themselves by their strife, and every one of them maketh itself a several <sup>3</sup> region; and the *Fiat* maketh all to be flesh: Only the air would have no flesh; for it said, I dwell in no house; and the *Fiat* said, I have created thee, thou art mine, and closed it in with an enclosure, that is, the bladder. <sup>3</sup> Or dominion.

18. Now the other regions set themselves in order; first the stern flash, that is, the gall; and beneath the flash, the fire, whose region is the heart; and beneath the fire, the water, whose region is the liver; and beneath the water, the earth, whose region is [in] the lungs.

19. And so every element qualifieth [or acteth] in its own source [or manner of operation], and one could do nothing without the other, neither could one have any mobility without the other. For one generateth the other, and they go all four out of one original, and it is in its birth but one only [thing or] substance, as I have mentioned before at large about the creation, concerning the <sup>4</sup> birth of <sup>4</sup> Or generating. the four elements.

20. The [sour, strong, or] bitter gall (*viz.* the terrible poisonous flash of fire) kindleth the warmth in the heart, or the fire, and is itself the cause, from whence all else take their original.

21. Here we find again, in our consideration, the lamentable and horrible fall in the incarnation, because when the light of life riseth up, and when the *Fiat* in the tincture of the spirit of the soul reneweth the matrix, then the *Fiat* thrusteth the death of the stifling [choking, checking, or stopping] and perishing, in the sternness (*viz.* the impurity of the stifled [or checked] blood) from itself, out of its essences, and casteth it away, and will not endure it in the <sup>1</sup>body, but as a <sup>2</sup>superfluity; the *Fiat* itself driveth it out, and of its tough [glutinous] sourness maketh an inclosure round about it, *viz.* a film, or gut, that it may touch neither the flesh nor the spirit, and leaveth the <sup>3</sup>nethermost port open for it, and <sup>3</sup>banisheth it eternally, because that impurity doth not belong to this kingdom; as it happened also to the earth, when the <sup>4</sup>*Fiat* thrust it out of the matrix in the midst in the centre, upon a heap [as a lump], being it was unfit for heaven, so also <sup>5</sup>here.

22. And we find greater mysteries yet in <sup>6</sup>evidence of the horrible fall; for after that the four elements had thus set themselves every one in a several region, then they made themselves lords over the spirit of the soul, which was generated out of the essences, and they have taken it into their

<sup>1</sup> *corpus.*

<sup>2</sup> excrement.

<sup>3</sup> condemneth.

<sup>4</sup> At the creation.

<sup>5</sup> In the incarnation.

<sup>6</sup> testimony.

power, and qualify with it. The fire, *viz.* the mightiest of them, hath taken it into its <sup>1</sup>region [or jurisdiction] in the heart; and there it must <sup>2</sup>keep, and the blossom and light thereof goeth out of the heart, and moveth upon the heart, as the kindled light of a candle, where the candle resembleth the fleshly heart, with the essences out of which the light shineth. And the fire hath set itself over the essences, and continually reacheth after the light, and it supposeth that it hath the virgin, *viz.* the divine virtue [or power].

<sup>1</sup> Or dominion.

<sup>2</sup> The spirit must there be kept in obedience.

23. And there the holy tincture is generated out of the essences, which regardeth not the fire, but setteth the essences (*viz.* the soul) in its pleasant <sup>3</sup>joy. Then come the other three elements out of their regions, and fill themselves also by force therein, each of them would taste of the virgin, receive her and qualify [or mingle] with her: *viz.* the water, that filleth itself by force also therein, and it tasteth the sweet tincture of the soul. And the fire saith, I would willingly keep the water, for I can quench my thirst therewith, and refresh myself therein. And the air saith, I am indeed the spirit, I will blow up thy heat and fire, that the water do not choke thee. And the fire saith to the air, I will keep thee, for thou upholdest my quality for me, that I also go not out. And then cometh the element [of] (earth) and saith, What will you three do alone? You will starve and consume one another; for you depend all

<sup>3</sup> refreshment, or habitation.

three on one another, and devour yourselves, and when you shall have consumed the water, then you extinguish; for the air cannot move, unless it have some water; for the water is the mother of the air, which generateth the air: Moreover, the fire becometh much too fierce [violent and eager] if the water be consumed, and consumeth the body, and then our <sup>1</sup>region is out, and none of us can subsist.

<sup>1</sup> dominion  
or rule.

24. Then thus say the three elements (the fire, the air, and the water) to the earth, Thou art indeed too dark, too rough, and too cold, and thou art rejected by the *Fiat*: We cannot take thee in; thou destroyest our dwelling, and makest it dark and stinking, and thou afflictest our virgin, which is our only delight and treasure wherein we live. And the earth saith, Yet pray take my <sup>2</sup>children in; they are lovely, and of good esteem; they afford you meat and drink, and cherish you, that you never suffer want.

<sup>2</sup> Its fruits.

25. Hereupon thus say the three elements: But so they may afterwards get a dwelling in us, and may come to be strong and great, and then we must depart, or be in subjection to them, and therefore we will not take them in either, for they may come to be as rough and cold as thou art: Yet this we will do, thou mayest let thy children dwell <sup>3</sup>in our courts and porches, and we will come and be their guest, and eat of <sup>4</sup>their fruit, and drink of their drink, else the water which

<sup>3</sup> in the  
stomach and  
guts.

<sup>4</sup> the virtue of  
their fruit.

is contained in the element would be too little for us.

26. Now thus say the three elements (fire, water, and air) to the spirit, Fetch us children of the earth, that they may dwell in our courts, we will eat of their <sup>1</sup> essences, and make thee strong. <sup>1</sup> Or substance. Here the spirit of the soul (like a captive) must be obedient, and must reach with his essences, and fetch them forth. And then cometh the *Fiat*, and saith, No: thou <sup>2</sup> mightest [so] outrun me; <sup>2</sup> Or mayest escape me. and [the *Fiat*] created the reaching forth, and there came forth from thence, hands, and all other essences and forms, as it is before our eyes, and the *astronomicus* [astronomer] knoweth it well, yet he knoweth not the secrecy of it, although he can explain the <sup>3</sup> signs according to the constellation <sup>3</sup> marks or tokens. and elements, which qualify [and mingle] together in the essences of the spirit of the soul.

27. And now when the hands (in the will) reach after the children of the earth (which [reaching forth] yet is no other than a will in the spirit of the child in the mother's body) then the *Fiat* is there, and maketh a great room in the courts of the three elements, and a tough firm enclosure round about it, that they may not touch the flesh: For the flesh is afraid of the children of the earth, because the earth is thrown away (for its rough stinking darkness) and it trembleth for great fear; and it looketh still about after the best [means] (lest the children of the earth should be too rough

for it, and might cause a stink) that so it might have an <sup>1</sup> opening, and might cast away the stink and the filth, and [so] it maketh out of the court (which is the maw [or stomach]) an outlet and gate, and environeth the same with its tough [sour] harshness, and so there is a gut.

<sup>2</sup> the stink. 28. But because the <sup>2</sup> enemy is not yet in substance, but only in the will of the spirit, therefore it goeth away very slowly downwards, and seeketh for the port, where it will make an outlet and gate, that it may cast away the stink and filth, from whence the guts are so very long and

<sup>3</sup> crooked.

<sup>3</sup> winding and doubling like folds. 29. Now when this conference (which is spiritual, between the three elements, fire, air, and water) was perceived by the spirit of the earth (*viz.* the essences in the region of the lungs) then <sup>4</sup> it cometh at last (when the habitation or the court was already built for the children of the earth) and saith to the three elements, Wherefore will you take the body for the spirit? Will you take the children of the earth, and feed upon them? I am their spirit, and am pure; I can strengthen the essences of the soul with my virtue and essences, and uphold them well, take me in.

<sup>4</sup> the spirit of the earth. 30. And they say, Yes, we will take thee in, for thou art a member of our spirit; thou shalt dwell in us, and strengthen the essences of our spirit, that it may not faint; yet we must also have the children of the earth (for they have our

quality also in them) that we may rejoice. And the spirit of the lungs saith, Then I will live in you wholly, and rejoice myself with you.

*The Gate of the Sidereal, or* <sup>1</sup> *Starry Spirit.* <sup>1</sup> Astral spirit.

31. Thus now when the light of the sun, which had discovered and imprinted itself in the fire-flash of the essences of the spirit, and was shining in the fire-flash (as in a strange virtue, and not in the sun's own virtue), [when he] seeth that he hath gotten the <sup>2</sup> region, and that the <sup>3</sup> essences of the soul (which are the worm or the spirit) as also the elements will rejoice in his virtue and splendour, and that the elements have made their four regions [or dominions] and habitations, for an everlasting possession, and that <sup>4</sup> he should be a king, and that <sup>5</sup> they should serve at court (in the spirit of the essences) in the heart, and so exceedingly love him, and rejoice in their service, and have besides brought the <sup>6</sup> children of the earth, that the spirit might present them (where then they will first be frolic and potent, and eat and drink of the <sup>7</sup> essences of the children of the earth), then <sup>8</sup> he thinketh with himself, it is good to dwell here, thou art a king, thou wilt bring <sup>9</sup> thy kindred [offspring, or generation] hither, and raise them up above the elements, and make thyself a region [or dominion]. Art not thou the king? Here is the gate where the children of this world are wiser than the children of light. O man! consider thyself!

<sup>2</sup> rule, government, or pre-dominancy.

<sup>3</sup> Note, the essences of the soul are the worm or spirit that never dieth.

<sup>4</sup> the sun.

<sup>5</sup> the elements.

<sup>6</sup> the fruits of the earth.

<sup>7</sup> Or virtues.

<sup>8</sup> the sun.

<sup>9</sup> the worldly-wise, or the children of the sun.

And he draweth the constellations to him, and bringeth them into the essences, and sets them over the elements, with their wonderful and unsearchable various essences, (whose number is infinite), and maketh himself a region and kingdom of his generation in a strange country.

32. For the essences of the soul are not this king's own, he hath not generated them, nor they him; but he hath, by lust, imprinted himself also in its essences, and kindled himself in its fire-flash, on purpose to find its virgin, and live in her; which is the amiable divine virtue [or power]: Because the spirit of the soul is out of the eternal and had the virgin, before the fall, and therefore now the spirit of the great world continually seeketh the virgin in the spirit of the soul, and supposeth that she is there still, as before the fall, where the spirit of the great world appeared in *Adam's* virgin with very great joy, and desired also to live in the virgin, and to be eternal. Because he felt his corruptibility, and that he was so rough in himself, therefore he would fain partake of the loving kindness and sweetness of the virgin, and live in her, that so he might live eternally, and not break [corrupt or perish] again.

33. For by the great longing of the darkness after the light and virtue of God, this world hath been generated out of the darkness, where the holy virtue of God [shone, or] beheld itself in the darkness; and therefore this great desiring and longing

after the divine virtue, continueth in the spirit of the sun, stars, and elements, and in all things. All groan and pant after the divine virtue, and would fain be delivered from the vanity of the devil: But seeing that cannot be, therefore all creatures must wait till their <sup>1</sup> dissolution, when they [shall go] <sup>1</sup> corruption. into their ether, and get a place in paradise, yet only in the figure and shadow, and the spirit [must] be dissolved, which here hath had such lust [or longing].

34. But now this lust [or longing] must be thus, or else no good creature could be, and this world would be a mere hell and wrathfulness. And now seeing the virgin standeth in the second Principle, so that the spirit of this world cannot possibly reach to her, and yet that the virgin doth continually behold herself [or appear] in the spirit of this world, to [satisfy] the lust and longing in the fruit and growing of every thing, therefore <sup>2</sup> he is <sup>2</sup> the spirit of the great world. so very longing, and seeketh the virgin continually. He exalteth many a creature in great skill and cunning subtlety, and he bringeth it into the highest degree that he can; and continually supposeth that so the virgin shall again be generated for him, which he saw in *Adam* before his fall; which also brought *Adam* to fall, in that <sup>2</sup> he would dwell in his virgin, and with his great lust so <sup>3</sup> pressed *Adam*, that he fell asleep; that is, he set himself by force in *Adam's* tincture close to the virgin, and would fain have qualified in her, and

<sup>3</sup> See more of this strife in Chap. 12 v. 39-47.

[mingled] with her, and so live eternally, whereby the tincture grew weary, and the virgin withdrew.

<sup>1</sup> *Adam's inward Tree of Temptation.*

35. And then *Adam* fell, and was feeble, which is called sleep : This was the <sup>1</sup>Tree of Temptation, [to try] whether it were possible for *Adam* to live eternally in the virgin, and to generate the virgin again out of himself, and so generate an angelical kingdom.

<sup>2</sup> Or at length.

36. But seeing it could not so be (because of the spirit of this world) therefore was the outward temptation first taken in hand by the tree of the fruit of this world. And there *Adam* became <sup>2</sup>perfectly a man of this world, and did eat and drink of the earthly essences, and infected [or mingled] himself with the spirit of this world, and became that [spirit's] own ; as we now see by woeful experience, how that [spirit] possesseth a child in the mother's body in the incarnation : For he knoweth not any where else to seek the virgin, but in man, where he first of all espied her.

37. Therefore he doth wrestle in many a man (that is of a strong complexion, in whom the virgin doth often behold herself) so very hard, continually supposing he shall get the virgin, and that she shall be generated for him : And the more the soul resisteth him, and draweth near to the Heart of God, and panteth to yield itself over thereto (where the amiable virgin not only freely looketh upon it, but dareth even for a long time even to sit in its nest [*viz.* in] the tincture of the soul), the more

strong and [eager or] desirous doth the spirit of this world come to be.

38. Where then the king (*viz.* the light of the sun) is so very joyful in the spirit, and doth so highly triumph, exult, and rejoice, that he moveth all the essences of the stars, and bringeth them into their highest degree, to generate her; where then all centres of the stars fly open, and the loving virgin beholdeth herself in them. Where then the essences of the soul (in the light of the virgin) can see in the centres of the stars, what is <sup>1</sup> in its original and source.

<sup>1</sup> in the original and well-spring of the soul.

39. Of which my soul knoweth full well, and hath also received its knowledge thus, which <sup>2</sup> the learned master in the <sup>3</sup> hood of his degree cannot believe, because he cannot apprehend it; therefore he holdeth it to be impossible, and ascribeth it to the devil (as the *Jews* did by the Son of the Virgin, when he in [the virtue of] the virgin shewed signs and wrought miracles) which my soul regardeth not, neither esteemeth their pride, it hath enough in the Pearl; and it hath a longing to shew the thirsty [where] the Pearl [lieth]: The crowned hood [or cornered cap] may play merrily behind the curtain of Antichrist, <sup>4</sup> till the lily groweth, and then the smell of the lily will [cause some to] throw away the hood [or cap], saith the virgin; and the thirsty shall drink of the water of life; and [at that time] the Son of the Virgin will rule in the valley of *Jehosaphat*.

<sup>2</sup> the great learned men in the universities, not taught by the Holy Ghost.  
<sup>3</sup> crowned.

<sup>4</sup> They that are not blind shall see it.

40. Therefore seeing the mystery in the light of the virgin thus wonderfully meeteth us, we will here, for the seeking mind (which in earnest hope seeketh that it might find the Pearl) open yet one gate, as the same is opened to us in the virgin. For the mind asketh, Seeing that the sun, stars, and elements were never yet in the second Principle (where the virgin generateth herself out of the light) therefore how could they be able to know the virgin in *Adam*, so that they labour thus eagerly with longing after the virgin?

*The Depth in the Centre.*

41. Behold, thou seeking mind, that which thou seest before thy eyes, that is not the <sup>1</sup>element, neither in the fire, air, water, nor earth; neither are there four, but one only, and that is fixed and invisible, also imperceptible: For the fire which burneth is no element, but [it is] the fierce [stern wrath], which cometh to be such in the kindling of the anger, when the devils fell out of the <sup>1</sup>element: The element is neither hot nor cold, but it is the inclination [to be] in God, for the Heart of God is *Barm* [that is, warmth] and its <sup>2</sup>ascension is attractive and always finding; and then the *hertz* [that is, the heart] is the holding the thing before itself, and not in itself; and then the *ig* [the last syllable of the German word *Barm-hertz-ig* (that is, warm-hearted, or merciful) expounded according to the language of nature] is the continual dis-

<sup>1</sup> That one pure, holy, eternal element.

<sup>2</sup> rising up.

covering of the thing, and this is altogether *ewig* [eternal]; and that is the ground of the inward element, which maketh the anger substantial, so that it was visible and palpable, which [anger] Lucifer with his legions did awaken; and thereupon he now remaineth to be prince in the anger [or wrath] (in the kindled element) as Christ (according to this form) calleth him a prince of this world.

42. And the element remaineth hidden to the anger and <sup>1</sup>fierceness [or wrath], and standeth in <sup>1</sup>grimness. paradise; and the <sup>1</sup>fierce wrath goeth still out from the element; and therefore God hath captivated the devils with the element in the <sup>1</sup>fierce wrath, and he keepeth them [in] with the element; and the <sup>1</sup>fierce wrath cannot [touch or] comprehend <sup>2</sup>it, like the fire and the light; for the <sup>2</sup>the element. light is neither hot nor cold, but the <sup>1</sup>fierce wrath is hot; and the one holdeth the other, and the one generateth the other.

43. Here observe; *Adam* was created out of the element, out of the attracting of the heart of God, which is the will of the Father, and therein is the virgin of the divine virtue [or power], and the outward regimen (which in the kindling parted itself into four parts) would fain have had the same [virgin] in itself; that is, the fierceness of the devil would fain have dwelt in the Heart of God, and have domineered over it, and have opened a centre there, which the fierceness without the light cannot do; for every centre was generated

and opened with the kindling of the light. Thus the fierceness would fain be over the meekness, and therefore hath God caused the sun to come forth, so that it hath thus opened four centres, *viz.* the going forth out of the element.

44. And when the light of the sun appeared in the fierce [sourness or] harshness, then the harshness became thin and <sup>1</sup>sweet, even water, and the fierceness in the fire-flash was extinguished by the water, so that the anger stood still, yet the will could not rest, but went forth in the mother, out of the water, and moved itself, which is the air:

<sup>1</sup> pleasant.

<sup>2</sup> coagulated.

And that which the fierce sourness had <sup>2</sup>attracted to it, that was thrust out of the element, in the water, as you see that earth swimmeth in the water.

45. Thus the evil child panteth after the mother, and would get to be in the mother in the element, and yet cannot reach her. But in *Adam* that [child] did perceive the element; and thereupon the four elements have drawn *Adam* to them, and supposed then that they had the mother; because the virgin there shewed herself in the living spirit of *Adam*.

46. Hereupon now the spirit of the stars and elements would continually [get] again into the element; for in the element there is meekness and rest; and in the <sup>3</sup>kindling thereof there is mere enmity and contrary will, and the devil ruleth also therein; and they would fain be released from that abominable and naughty guest, and they seek with

<sup>3</sup> *Viz.* in the four elements.

great anxiety after <sup>1</sup>deliverance, as *Paul* saith, *All* <sup>1 the dissolution.</sup> *creatures groan together with us, to be freed from vanity.*

47. Then saith the mind, Wherefore doth God let it move so long in the anxiety? Alas! when will it be that I shall see the virgin? Hearken, thou noble and highly worthy mind, it must all enter in, [and serve] to the glory of God, and praise God; as it is written, *All tongues shall praise God*; let it pass till the number to the praise of God be full, according to the eternal mind.

48. Thou wilt say, How great is that [number] then? Behold, tell the stars in the firmament; tell the trees, the herbs, and every [spire of] grass, if thou canst; so great is the number that shall enter in, to the glory and honour of God. For in the end all stars pass again into the element, into the mother; and there it shall appear, how much good they have brought forth here by their working. For the shadow and the image of every [thing or] substance shall appear before God, in the element, and stand eternally; in the same thou shalt have great joy, thou shalt see all thy works therein; also all the afflictions thou hast suffered, they shall be altogether changed into great joy, and shall refresh thee indeed; wait but upon the *LORD*; the spirit intimateth, that when the time of the lily is <sup>2</sup>expired, <sup>2 Or come about.</sup> then this shall be done.

49. Therefore it is that God keepeth it hidden so long (as to our sight) that the number of the glory

of his kingdom may be great ; but before him it is but as the twinkling of an eye. Have but patience, this world will most certainly be dissolved, together with the fierceness which must abide in the first Principle ; therefore do thou beware of that.

<sup>1</sup> figures or parables.

<sup>2</sup> Note.

<sup>3</sup> Wast incarnate in thy mother's womb.

50. My beloved Reader, I bring in my <sup>1</sup>types of the essences of the incarnation in the mother's body, in a [colloquy or] conference of the spirit with the essences and elements. <sup>2</sup>I cannot bring it to be understood in any easier way : Only you must know, that there is no conference, but it is done most certainly so in the essences, and in the spirit. Here you will say to me, thou dost not dwell in the incarnation, and see it ; thou <sup>3</sup>didst once indeed become man, but thou knewest not how, nor what [was done then] ; neither canst thou go again into thy mother's body [or womb] and see how it came to pass there. Such a doctor was I also ; and in my own reason I should be able to judge no otherwise, if I should stick still in my blindness. But thanks be to God, who hath regenerated me, by water and the Holy Ghost, to [be] a living creature, so that I can (in this light) see my great in-bred [native] vices, which are in my flesh.

<sup>4</sup> kingdom or dominion.

51. Thus now I live in the spirit of this world in my flesh, and my flesh serveth the spirit of this world, and my mind [serveth] God : My flesh is generated in this world, and hath its <sup>4</sup>region [or government] from the stars and elements, which dwell in it, and are the master of the [outward]

<sup>1</sup> life; and my mind is <sup>2</sup> regenerated in God, and <sup>1</sup> Or body.  
loveth God. And although I cannot comprehend <sup>2</sup> Or generated  
and hold the virgin (because my mind falleth into of God.  
sins) yet the spirit of this world shall not always  
hold the mind captive.

52. For the virgin hath given me her promise, not to leave me in any misery, she will come to help me in the Son of the Virgin. I must but hold to him again, and he will bring me well enough again to her into paradise; I will give the venture, and go through the thistles and thorns, as well as I can, till I find my native country again, out of which my soul is wandered, where my dearest virgin dwelleth. I rely upon her faithful promise, when she appeared to me, that she would turn all my mournings into great joy; and when I laid upon the mountain towards the <sup>3</sup> north, so that all the <sup>3</sup> Or midnight.  
trees fell upon me, and all the storms and winds beat upon me, and Antichrist gaped at me with his open jaws to devour me, then she came and comforted me, and married herself to me.

53. Therefore I am but the more cheerful, and care not for him; he ruleth [and domineereth] over me no further than over the <sup>4</sup> house of sin, whose patron he <sup>4</sup> transitory  
himself is; he may take that quite away, and so I shall house of flesh.  
come into my native country. But yet he is not absolutely lord over it, he is but God's ape; for as an ape (when its belly is full) imitateth all manner of tricks and pranks to make itself sport, and would fain seem to be the finest and the nimblest beast [it can], so also

<sup>1</sup> *Note, I desire not to write the exposition of this yet.*

doth he. <sup>1</sup> His power hangeth on the great tree of this world, and a storm of wind can blow it away.

54. Now seeing I have shewn the Reader, how the true element sticketh wholly hidden in the outward kindled [elements], for a comfort to him, that he may know what he [himself] is, and that he may not despair in such an earnest manifestation [or revelation as this is], therefore now I will go on with my conference between the elements, sun, and stars, where there is a continual wrestling and overcoming, in which the child in the mother's body [or womb] is figured; and I freely give the Reader to know, that indeed the true element lieth hidden in the outward man, which is the chest of the treasure [or cabinet of the precious gem and jewel] of the soul, if it be faithful, and yield itself up <sup>2</sup> to God.

<sup>2</sup> in.

55. So now when the heart, liver, lungs, bladder, stomach, and spirit, together with the other parts [or members] of the child, are figured in the mother's body, by the constellation and elements, then the region or regimen riseth up, which at length figureth [fashioneth or formeth] all whatsoever was wanting: And now it exceedingly concerneth us to consider of the originality of speech, mind, and <sup>3</sup> thoughts, wherein man is an image and similitude of God, and wherein the noble knowledge of all the three Principles doth consist.

<sup>3</sup> Or senses, inward senses.

56. For every beast also standeth in the springing up of the life (formerly mentioned) in the mother's body, and taketh its beginning after the same

manner in the [dam's or] mother's body, and its spirit liveth also in the stars and elements, and they have their [faculty of] seeing from the glance of the sun: And in the same [beginning of the life] there is no difference between man and beast. For a beast eateth and drinketh, smelleth, heareth, seeth, and feeleth, as well as man; and yet they have no understanding in them, but only to feed and multiply. We must go higher, and see what the image of God is, which God so dearly loved, that he spent his Heart and Son upon it, and gave him to <sup>1</sup> become man, so that he came to help man <sup>1</sup> be incarnate. again after the fall, and freed and redeemed him again from the bestial birth, and brought him again into paradise, into the heavenly <sup>2</sup> region.

<sup>2</sup> kingdom or  
dominion.

57. Therefore we must look after the ground [of it], how not only a bestial man, with bestial qualifications [or condition] is figured [or formed], but also a heavenly, and an image of God, to the honour of God and [the magnifying of] his deeds of wonder; to which end he so very highly graduated man, that he had an eternal similitude and image of his own substance. For to that end he hath manifested himself by heaven and earth, and created some creatures to [be] eternal, understanding, and rational spirits, to live in his virtue and glory, and some to [be] figures; so that (when their spirit goeth into the ether and dissolveth) the spirits which are eternal might have their joy and recreation <sup>3</sup> with them.

<sup>3</sup> in.

58. Therefore we must search and see, what kind of image that is, and how it taketh its beginning so, that man beareth an earthly, elementary, and also an heavenly image. And not only so, but he beareth also a hellish [image] on him, which is inclined [or prone] to all sins and wickedness; and all this taketh beginning together with the beginning of the life.

59. And further, we must look, where then the own will sticketh, [whereby] man can in [his] own power yield up himself how he will, [either] to the kingdom of heaven, or to the kingdom of hell. To this looking-glass we will invite them that hunger and thirst after the noble knowledge, and shew them the ground, whereby they may in their minds be freed from the errors and contentious controversies in the antichristian kingdom.

<sup>1</sup> being of all beings, or substance of all substances.

Whosoever now shall rightly apprehend this gate, he shall understand the <sup>1</sup>essence of all essences; and if he rightly consider it, [he shall so] learn to understand what *Moses*, and all the Prophets, and also what the holy Apostles have written, and in [or from] what kind of spirit every one hath spoken; also what hath ever been, and what shall or can be afterwards.

*The most precious Gate in the Root of the Lily.*

60. Now if we consider the three Principles, and how they are in their original, and how they generate themselves thus, then we [shall] find the essence of

all essences, how the one goeth out of the other thus, and how the one is higher graduated than the other, how the one is eternal, and the other corruptible, and how the one is fairer and better than the other: Also thus we [shall] find wherefore the one willeth [to go] <sup>1</sup> forward, and the other <sup>2</sup> backward: <sup>1</sup> in resignation. Also, [thus we shall] find the love and desire, and <sup>2</sup> in self. the hate [and enmity] of every thing.

61. But now we cannot say of the originalness of the essence of all essences otherwise, than that in the original there is but one only essence, out of which now goeth forth the essence of all essences; and that one essence is the eternal mind of God, that standeth [hidden] in the darkness, and that same essence hath longed from eternity, and had it in the will to generate the light: And that longing is the source [or eternal working property], and that will is the springing up. Now the springing up maketh the stirring and the mobility, and the mobility maketh the attracting in the will, and the will maketh again the longingness, so that the will always longeth after light: And this is an eternal band, that is without beginning and without end; for where there is a willing, there is also desiring, and where there is a desiring, there is also, in the will's desiring, an attracting of that which the will desireth. Now the desiring is sour, hard, and cold, for it draweth to it, and holdeth it; for where there is nothing, there the desiring can hold nothing; and therefore if the will desireth to

hold anything, the desiring must be hard, that the will may comprehend it; and being there was nothing from eternity, therefore the will also could comprehend and hold nothing.

62. Thus we find now that the three from eternity are an unbeginning and indissoluble band; <sup>1</sup>attracting. *viz.* <sup>1</sup>longing, willing, and desiring; and the one always generateth the other, and if one were not, then the other also would not be, of which none know what it is; for it is in itself nothing but a spirit, which is in itself in the darkness; and yet there is no darkness, but a nothing, neither darkness nor light. Now then the <sup>1</sup>longing is an hunger [seeking], or an infecting of the desiring, and the will is a retention in the desiring; and now if the [desiring] must retain the will, then it must be comprehensible, and there must not be one [only] thing alone in the will, but two; now then seeing they are the two, therefore the attracting must be the third, which draweth that [which is] comprehensible into the will. Now this being thus from eternity, therefore it is found of itself, that from eternity there is a springing and moving; for that [which is] comprehended must spring and be somewhat, that the will may comprehend somewhat; and seeing that it is somewhat, therefore it must be sour and attractive, that it [may] come to be somewhat. And then seeing it is sour and attractive, therefore the attracting maketh the comprehensibility, that so the will [may] have

somewhat to comprehend and to hold ; and then it being thus comprehensible, therefore it is thicker [grosser or darker] than the will, and it shadoweth the will, and covereth <sup>1</sup> that [which is attracted] <sup>1</sup> Which is comprehensible. and the will is in <sup>1</sup> that, and the longing maketh them both ; and seeing now that the will is in that [which is] comprehensible, therefore that [which is] comprehensible is the darkness of the will ; for it hath with its comprehensibility enclosed the will ; now the will not being <sup>2</sup> out of that <sup>2</sup> gotten out. [which is] comprehensible, it longeth continually after the light, that it might be delivered from the darkness, which yet itself maketh with the longing and attracting.

63. From whence now cometh the anxiety, because the will is shut up in the darkness ; and the attracting of the will maketh the mobility ; and that [which is] movable maketh the will's rising up out of the darkness. Now therefore the rising up is the first <sup>3</sup> essence ; for it generateth <sup>3</sup> *essentia*, proceeding, virtue. itself in the attracting, and is itself the attracting. And yet now the will cannot endure the attracting either, for it maketh that dark with the attracted essence [being or substance], which the will comprehendeth, and resisteth it, and the resisting is the stirring, and the stirring maketh a parting or breaking in that [which is] attracted, for it severeth [it] ; and this also the sourness in the attracting cannot endure, and the anguish in the will is [thereby] the greater, and the attracting to hold

the stirring [is] also the greater. So when the stirring is thus very hard knit together, and held by the sour attracting, then it eateth [gnaweth, presseth, or nippeth] itself, and becometh prickly, and stingeth in the sour anguish. And when the sourness attracteth the more vehemently [or strongly] to it, then the prickle becometh so very great in anxiety, that the will springeth up horribly, and setteth its purpose to fly away out of the darkness.

64. And here the eternal mind hath its original, in that the will will [go] out of that <sup>1</sup>source, into another <sup>2</sup>source of meekness, and from thence the eternal <sup>1</sup>source in the anguish hath also its original, and it is the eternal worm which generateth and eateth itself, and in its own fierceness in itself liveth in the darkness which itself maketh; and there also the eternal infection [or mixture] hath its original, back from which there is no further to be searched into, for there is nothing deeper, or <sup>3</sup>sooner; the same always maketh itself from eternity, and hath no maker or creator. And it is not God, but God's original <sup>4</sup>fierceness [or wrath], an anxiety, [or aching anguish], generating in itself, and gnawing [eating or devouring] in it, and yet consuming nothing, neither multiplying nor lessening.

<sup>1</sup> property, or activity.

<sup>2</sup> flowing or working.

<sup>3</sup> Than the eternal property of hell.

<sup>4</sup> grim sternness.

65. Seeing then the eternal will, which is thus generated, getteth in the anxiety a mind after somewhat else, that it might escape the sourness

[or fierceness], and exult in the meekness, and yet it cannot otherwise be done than out of itself, therefore the mind generateth again a will to live in the meekness; and the originality of this will ariseth out of the first will, out of the anguishing mind, out of the dark sourness, which in the stirring maketh a breaking wheel; where the re-comprehended will discovereth itself in the breaking wheel in the great anxiety, in the eternal mind, where somewhat [must] be which stood in the meekness. And this appearing [or discovery] in the anxious breaking wheel, is a flash of a great swiftness, which the anguish sharpeneth thus in the sourness, so that the sharpness of the flash is consuming, and that is the fire-flash, as it is to be seen in nature, when one <sup>1</sup>hard substance striketh <sup>1</sup>A flint and steel. against another, how it [grindeth or] sharpeneth itself, and generateth a flash of fire, which was not before. And the re-comprehended mind <sup>2</sup>compre- <sup>2</sup>Or conceiveth. hendeth the flash, and discovereth itself now in the sourness; and the flash with its strong [or fierce] sharpness consumeth the comprehended sourness, which holdeth it [*viz.* the will in the mind] captive in the darkness; and now it is free from the darkness.

66. Thus the sourness receiveth the flash, and goeth in the terror [shriek or crack] backwards, as it were overcome, and from the terror [shriek or crack] becometh soft; in which meekness the flash discovereth itself, as in its own mother. And from

<sup>1</sup> Or bright.

the meekness it becometh <sup>1</sup> white and clear: And in the flash there is great joy, that the will therein is delivered from the darkness.

<sup>2</sup> appropriateth, or inclineth.

67. Thus now the eternal mind <sup>2</sup> uniteth itself in the re-comprehended [or re-conceived] will, in [or unto] the meekness of the deliverance out of the darkness of the anxiety; and the sharpness of the consuming of the eternal darkness stayeth in the flash of the meekness; and the flash <sup>3</sup> discovereth itself in the anxious mind in many thousand thousands, yea, <sup>4</sup> without end and number. And in that discovery the will and the inclination [or yielding up itself] discover themselves always again in a great desire to go forth out of the darkness; where then in every will the flash standeth again to [make an] opening, which I call the *centrum* [the centre] in my writings all over in this book.

<sup>3</sup> sparkleth.<sup>4</sup> infinitely.<sup>5</sup> Or for, or before itself.

68. Thus then the first longing and desiring (*viz.* the fierce [or stern] generating in the first will) with the dark mind, continueth <sup>5</sup> in itself, and [hath] therein the discovering of the always enduring fire-flash in the dark mind; and the same dark mind standeth eternally in anguish, and in the flash, in the breaking, attracting, rising up, and desiring without intermission [to be] over the meekness, when as in the breaking, with the fire-flash, (in the sharpness of the flash), in the essence, the attracting springeth up like a <sup>6</sup> *centrum* or *Principium*.

<sup>6</sup> centre or Principle.

*The Gate of God the Father.*

69. And thus now in the sharpness of the fire-flash, the light in the eternal mind springeth up out of the re-comprehended will to meekness and light, that it might be freed from the darkness; and so this freedom from the darkness is a meekness and <sup>1</sup> satisfaction of the mind, in that it is free <sup>1</sup> well-doing. from the anxiety, and standeth in the sharpness of the fire-flash, which breaketh the sour darkness, and maketh it clear and light in its [first glimpse, shining, or] appearing.

70. And in this [shining or] appearing of the sharpness, standeth the all-mightiness [or omnipotency]; for <sup>2</sup> it breaketh the darkness in itself, and <sup>2</sup> the appearing or flash. maketh the joy and great meekness, like that when a man is come out of an anguishing [or scorching] fire to sit in a temperate place of refreshment; and thus the flash in itself is so fierce and sudden, yea fiercer and more sudden than a thought, and out of the darkness in itself (in its kindling) seeth into the light; and then is so very much terrified, that it lets its power (which it had in the fire) sink down. And this terror [or shriek or crack] is made in the sharpness of the flash; and this now is the terror [shriek or crack] of great joy; and there the re-comprehended will desireth the crack or joy in the meekness; and the desiring is the attracting of the joy, and the attracting is the infecting [or mingling] in the will; and that

[which is] attracted maketh the will swell [or be impregnated], for it is therein, and the will holdeth it [fast].

71. Now here is nothing which the will with the sharpness or essence could draw to it, but the meekness, the deliverance from the darkness; this is the desire of the willing, and therein then standeth the pleasant joy, which the will draweth to itself; and the attracting in the will impregnateth the will, that it becometh full.

72. And thus the comprehended will is swelled [or impregnated] by the joy in the meekness, which it desireth (without intermission) to generate out of itself, for its own joy again, and for its sweet taste [or relish] in the joy. And the same will to generate, comprehendeth the meekness in the joy (which standeth in the swelled [or impregnated] will) and it bringeth the essences (or the attracting) of the willing again out of the will, before the will; for the desiring draweth forth the swelling [or impregnation] out of the swelled [or impregnated] will, before the will; and that [which is] drawn forth is the pleasant virtue, <sup>1</sup>joy, and meekness. And this now is the desiring of the eternal will (and no more) but to eat and to draw again this virtue into it, and to be satiated therewith, and [it can] desire nothing higher or more <sup>1</sup>refreshing: for therein is the perfection [or fullness] of the highest <sup>1</sup>joy and meekness.

<sup>1</sup> habitation.

73. And so in this virtue (which is in God the Father, as is before mentioned) standeth the omniscience [or all knowledge] of what is in the originality in the eternity; where the flash then <sup>1</sup>discovereth itself in many thousand thousands <sup>1</sup>Or sparkleth into. <sup>2</sup>without number. For this virtue of joy in the <sup>2</sup>infinately. [refreshment or] habitation, is proceeded from the sharpness of the flash, and (in the sharpness of the all-mightiness over the darkness) seeth [or looketh] again in the eternal sharpness in the dark mind; and that mind inclineth itself to the virtue and desireth the virtue, and the virtue goeth not back again in the darkness, but <sup>3</sup>beholdeth itself <sup>3</sup>As the sun doth in the water. therein, from whence [it is] that the eternal mind is continually longing [panting or lusting] after the virtue [or power]; and the virtue is the sharpness, and the sharpness is the attracting. This is called the <sup>4</sup>eternal *Fiat*, which there createth and <sup>4</sup>Note. corporizeth what the eternal will in the almighty meekness (which there is the might and the breaking [or destroyer] of the darkness, and the building of the Principle), and what the will in the eternal [skill or] knowledge discovereth, and in itself conceiveth [apprehendeth, or purposeth], to do. And whatsoever giveth itself up to the meekness, that will the will create by the sharp *Fiat* which is the eternal essence. And this now is the will of God, whatsoever inclineth itself to him, and desireth him, that same he will create in the meekness; even all whatsoever (out of the many thousand

thousands, out of the infiniteness) inclineth itself in <sup>1</sup> its virtue to him.

<sup>1</sup> Or his.

74. Now thus the infiniteness hath the possibility, while it is yet in the first essence [or substance], that it can <sup>2</sup> incline itself to him; but here you must not understand it any more concerning the whole, for God only is the whole [*totum universale*], the great deep all over; but this [which is] in the infiniteness is divided; and it is in the appearing [flash or sparkling] of the plurality [or multiplicity], where the whole, in and through himself in the eternal impregnated darkness, [sparkleth, or] discovereth itself *in infinitum* [or infinitely]. This

<sup>2</sup> enter into resignation.

<sup>3</sup> Or these infinite sparks.

discovery, [or <sup>3</sup> these sparklings], stand altogether in the originality of the fire-flash, and may again, in the impregnated darkness (*viz.* in the <sup>4</sup> cold sourness, and in the flash of the fire), discover [flash or sparkle] and <sup>5</sup> give up themselves, or again conceive a will out of the darkness, to go out of the anxiety of the mind (through the sharpness in the flash) <sup>6</sup> in the meekness, to God.

<sup>4</sup> Or bitterness of the frost.

<sup>5</sup> Or unite themselves.

<sup>6</sup> In true resignation.

75. For the sharpness in the flash is always the *centrum* [or *centre*] to the regeneration in the second Principle; to which now the worm in the spark inclineth [or uniteth] to generate itself [in], whether it be in the eternal cold out of the sharp essence through the flash in the fierceness [or sternness] of the fire, or out of the sharpness in the regeneration of the meekness to God; therein it

<sup>7</sup> Or recalling. standeth, and there is no <sup>7</sup> recovery [back from

thence]. For, the meekness goeth not back again into the dark, fierce, and cold essence, in the first attracting, which from eternity is before the re-comprehended [or re-conceived] will; but it cometh to help that [darkness], and enlighteneth whatsoever cometh to it out of the strong might of God, and this liveth in the virtue, and in the light eternity with God.

76. And the deep of the darkness is as great as the habitation of the light; and they stand not one distant from the other, but together in one another, and neither of them hath beginning or end; there is no limit or place, but the sharp regeneration is the mark [stroke, bounds] or limitation between these two Principles.

77. Neither of them is above or beneath, only the regeneration out of the darkness in the meekness is said to be above; and there is such a [bar or] <sup>1</sup> firmament between them, that neither of them both doth comprehend the one the other; for the [bar or] mark of limitation is a whole birth or Principle, and a firm centre, so that none of them both can go into the other, but [only] the sharp fire-flash, the strong might of God, that standeth in the midst in the centre of the regeneration, and that only looketh into the worm of the darkness; and with its terror in the darkness maketh the eternal anguishing source, the rising-up in the fire, which yet can reach nothing but only the anguish, and in the anguish the fierce [stern] flash. And so now

<sup>1</sup> clift, door,  
or gulf.

whatsoever becometh corporized there, in the stern [fierce or strong] mind, in the sparkling [or shining] of the infiniteness, and doth not put its will (in the corporizing) <sup>1</sup> forward, into the centre of the regeneration, in the meekness of God, that remaineth in the dark mind, in the fire-flash.

<sup>1</sup> In resignation.

78. And so that creature hath no other will in itself, neither can it ever make any other will from anything; for there is no more in it, but [a will] to fly up in its own un-regenerated might above the centre, and to rule [or domineer] in the might of the fire over the meekness of God, and yet it cannot reach it.

79. And here is the original [cause] that the creature of the darkness willeth to be above the Deity, as the devil did; and here is the original of self-pride; for such as the <sup>2</sup> source in the creature is, such also is the creature. For the creature is [proceeded] out of the essence; and on the other side, the <sup>2</sup> source (*viz.* its worm) is [proceeded] out of the eternal will of the dark mind.

<sup>2</sup> Or fountain.

80. And this will is not the will of God, neither is it God; but the <sup>3</sup> re-conceived will <sup>4</sup> to meekness in the mind, is God's regenerated will, which standeth there in the centre of the birth in the sharpness of the breaking [or destroying] of the darkness, and in the pleasant <sup>5</sup> loving kindness of the fulness of the joy and springing up of the light in the re-impregnating of the will, and to generate the virtue of the eternal omniscience and

<sup>3</sup> re-purposed.

<sup>4</sup> in resignation.

<sup>5</sup> Or well-doing.

wisdom in the love, that is God ; and the outgoing from him is his willing [or desiring], which the essence (*viz.* the sharp *Fiat*) createth ; and God dwelleth in the second Principle, which is eternally generated out of the eternal centre out of the eternal will, [and this] is the kingdom of God without number and end, as it further followeth.

*The Gate of the Son of God, the pleasant  
Lily in the Wonders.*

81. Therefore as the will doth thus impregnate itself from eternity, so also it hath an eternal willing [or desiring] to <sup>1</sup>bring forth the child with <sup>1</sup>generate. which it is big [impregnated, or conceived]. And that eternal will to <sup>1</sup>bring forth, doth bring forth eternally the child which the will is conceived withal ; and this child is the eternal virtue [or power] of meekness, which the will conceiveth again in itself, and expresth [or speaketh forth] the depth of the Deity, with the eternal wonders of the wisdom of God.

82. For the will [is it] that expresth ; and the child of the [eternal] virtue, and the eternal meekness, is the Word which the will speaketh ; and the going forth out of the spoken Word, is the spirit, which in the sharp might of God, in the centre of the regeneration, out of the eternal mind, out of the anxiety in the fire-flash in the sharpness of the [destroying or] breaking of the

<sup>1</sup> opening or  
unshutting.

darkness, and <sup>1</sup>breaking forth of the light in the meekness, out of the eternal will from eternity, goeth forth out of the Word of God, with the sharp *Fiat* of the great might of God; and it is the Holy Ghost [or Spirit] of God, which is in the virtue [or power] of the Father, and goeth eternally forth from the Father through the Word, out of the mouth of God.

*The Gate of God's Wonders in the Rose  
of the Lily.*

83. Now reason asketh, Whither goeth the Holy Ghost, when he goeth forth out of the Father and Son, through the Word of God? Behold, thou sick *Adam*, here the gate of heaven standeth open, and very well to be understood, by those that will [or have a mind to it]. For the bride saith, *Come, and whosoever thirsteth, let him come*, and whosoever cometh, drinketh of the fountain of the knowledge of the eternal life in the smell and virtue of the lily of God in paradise.

84. As is mentioned above, so the ground of the Holy Trinity is in one only divine and undivided essence [being, or substance], God the Father, Son, and Holy Ghost; from eternity arising from nothing, always generated from and out of itself from eternity; not beginning nor ending, but dwelling in itself; comprehended by nothing, having neither beginning nor end; subject to no locality, nor limit [number], nor place. It hath no place of its

rest, but the deep is greater than we [can perceive or] think, and yet it is no deep, but it is the unsearchable eternity; and if any here will think [to find] an end or limit; they will be confounded [or disturbed] by the Deity, for there is none; it is the end of nature. And whosoever [goeth about to] think [or dive with his thoughts] <sup>1</sup> deeper, doth <sup>1</sup> Or further. like Lucifer, who in [high-mindedness or] pride, would fly out above the Deity, and yet there was no place, but he went on himself, into the fiery fierceness, and so he perished [withered, or became dry as] to the fountain of the kingdom of God.

85. Now see the lily, thou noble mind, full of anguish and afflictions of this world; behold, the Holy Trinity hath an eternal will in itself, and the will is the desiring, and the desiring is the eternal essences, wherein then standeth the sharpness (*viz.* the *Fiat*) which goeth forth out of the heart, and out of the mouth of God by the Holy Ghost [or Spirit] of God. And the will [that is] gone forth out of the spirit, [that] is the divine virtue, which conceiveth [or comprehendeth] the will, and holdeth it, and the *Fiat* createth it [*viz.* that virtue], so that in it, as in God himself, all essences are, and [so that] the blossom of the light in it may spring up [and blossom] out of the Heart of God; and yet this is not God, but [it is] the chaste virgin of the eternal wisdom and understanding, of which I treat often in this book.

86. Now the virgin is [present] before God, and

<sup>1</sup> uniteth.

<sup>1</sup> inclineth herself to the spirit from which the virtue proceedeth, out of which she (*viz.* the chaste virgin) is; this is now God's companion to the honour and joy of God; the same appeareth or discovereth herself in the eternal wonders of God. In the discovery, she becometh longing after the wonders in the eternal wisdom, which yet is herself, and thus she longeth in herself, and her longing is the eternal essences, which attract the holy virtue to her, and the *Fiat* createth them, so that they stand in [or become] a substance; and she is a virgin, and never generateth any thing, neither taketh any thing into her; her inclination standeth in the Holy Ghost, who goeth forth from God, and attracteth nothing to him, but <sup>2</sup> moveth before God, and is the <sup>3</sup> blossom [or branch] of the growth.

<sup>2</sup> hovereth.<sup>3</sup> Or God's fruit.

87. And so the virgin hath no will to conceive [or be impregnated with] anything; her will is [only] to open the wonders of God; and therefore she is in the will in the wonders, to discover [or make] the wonders [appear] in the eternal essences; and that virgin-like will createth the sour *Fiat* in the essences, so that it is [become] a substance, and standeth eternally before God, wherein the eternal wonders of the virgin of the wisdom of God are revealed.

88. And this substance is the eternal element, wherein all essences in the divine virtue stand open, and are visible: and wherein the fair and

chaste virgin of the divine wisdom always discovereth herself according to the number of the infiniteness, out of the many thousand thousands without end and number. And in this discovering there go forth out of the eternal element, colours, arts, and virtues, and the <sup>1</sup>sprouts of the lily of <sup>1</sup>fruits. God; at which the Deity continually rejoiceth itself in the virgin of the wisdom; and that joy goeth forth out of the eternal essences, and is called paradise, in regard of the sharpness of the generating [or bringing forth] of the pleasant fruit of the lily [*in infinitum* or] infinitely; where then the essences of the lily spring up in wonders in many thousand thousands without number, of which you have a similitude in the [springing or blossoming earth.

89. Beloved mind, behold, consider this, this now is God and his heavenly kingdom, even the eternal element and paradise, and it standeth thus in the eternal original from eternity to eternity. Now what joy, delight, and pleasantness is therein, I have no pen that can describe it, neither can I express it; for the earthly tongue is too much insufficient to do it; [all that men can say of it] is like dross compared with gold, and much more inferior; yea, although the virgin <sup>2</sup>bringeth it into <sup>2</sup>discovereth it in the mind. the mind, yet all is too dark and too cold in the whole man, so that he cannot express so much as one spark [or glimpse] thereof sufficiently. We will defer it till [we come] into the bosom of the

virgin ; we have here only given a short hint of it, that the author of this book may be understood ; for we are but a very little drop out of the fountain of the wisdom of God ; and we speak as a little sparkle [or glimpse], but [high] enough for our earthly [understanding], and <sup>1</sup>for our weak knowledge here upon earth ; for in this life we have no need of any higher knowledge of the eternal substance [being or essence] ; if we do but barely and nakedly speak of what hath been from eternity, it is enough.

<sup>1</sup> Or in respect.

## THE FIFTEENTH CHAPTER

*Of the <sup>1</sup> Knowledge of the Eternity in the  
Corruptibility of the Essence of all Essences.*

<sup>1</sup> Or Under-  
standing.

1. NOW if we consider of the eternal will of God, [and] of the <sup>2</sup> essence of all essences; then we find in the originalness but one [only being, substance or] essence, as is mentioned above. Out of this [only] essence is generated from eternity the other [being, substance, or] essence, *viz.* the divine essence, and we find that both the [beings, substances or] essences stand in divine omnipotence, but not in one <sup>3</sup> source, neither do they mix together, nor can either of them both be [destroyed, dissolved, corrupted, or] broken.

<sup>2</sup> being of all  
beings, or  
substance of  
all substances.

<sup>3</sup> Or working  
property.

2. But yet they have two sorts of inclinations [or desires], each in itself for its own. Yet because the divine [being or] essence from eternity is generated out of itself, therefore it is inclined to help the weak, and is rightly called *Barmhertzigkeit* [mercifulness].

3. And now seeing the virgin of the eternal wisdom hath <sup>4</sup> discovered herself in the eternal

<sup>4</sup> Or shone.

original, and in the eternal mind in the sharp essence of the breaking of the darkness in the fire-flash [hath found] the depth of the [<sup>1</sup>very] image of God, and that the similitude of God is there in the eternal original, therefore she hath longed after the similitude, and that longing maketh the attracting in the will, and the will stood [<sup>2</sup>right] against the similitude; and the *Fiat* in the attracting of the willing, created the will in the similitude, out of which came the angels all together. But now the eternal essences were in the similitude, and the wisdom discovered [or manifested] herself in the essences in many thousand thousands, that the eternal wonders might be revealed [or made manifest]; and thereupon there went forth (according to every essence, as out of a fountain) many thousand thousands.

4. And from thence came the names of the thrones and principalities, as according to the essences of the first and great <sup>3</sup>source, which in the discovering of the eternal wisdom of God goeth forth again into many thousand thousands, yet there is a certain number [of them], and in the centre of God none [or no number, but infiniteness]; and thus out of the fountain of every essence are gone forth, first the <sup>4</sup>thrones, and in the throne many thousand thousands.

5. These the *Fiat* created to a similitude and image of God, and overshadowed the same in the *Fiat* with the overflowing virtue of God; and the

<sup>1</sup> *Ebenbild.*

<sup>2</sup> Or presented before.

<sup>3</sup> Or fountain.

<sup>4</sup> Or throne-angels.

will of God <sup>1</sup> set itself [right] against the image and similitude, and they now which received the will, they became angels, for they set their imagination, in the will, in the heart of God, and they did eat of the *Verbum Domini* [of the Word of the Lord]; but they that set their imagination in the dark mind, as Lucifer [did, that he might] fly out above the Deity and meekness in the might of the fire in the flash, in the sharp might of God, and be lord alone, they became devils, and they have that name from their being thrust [or driven] out of the light; for they were in the light when the *Fiat* created them, for the *Fiat* which created them stood in the light.

6. Thus the devil is the fault, and guilty of his own fall, for he suffered himself to be moved by the matrix of the <sup>2</sup> sternness [fierceness, sourness, or <sup>2</sup> Or grimness. wrath], whereas he yet had his own will to take hold of light or darkness. And Lucifer was a throne (that is, a <sup>3</sup> source [or fountain] of a great <sup>3</sup> a fountain with a great essence) from whence went forth all his servants <sup>many veins, or as a stock with many branches.</sup> [or ministers], and they did like him; and so they were thrust back into the darkness, for the light of God goeth not into the [grimness, wrath or] fierceness.

7. And there the *Fiat* (which created the fierce [wrathful or grim] devils, in hope that they would of devils become angels, who set their imagination therein, that thereby they might domineer over God and the kingdom of heaven) was infected in

the figuring of the similitudes; and so instantly kindled the element in the similitude, *viz.* in the out-birth [or procreation], in the speculating [or beholding], so that the essence hath generated to the highest essences, from whence go forth the four elements of this world, of the third Principle; and the sharp *Fiat* of God (which stood in the out-birth [or procreation]) hath created the out-birth, out of which the earth and stones are proceeded.

8. For when the *Fiat* kindled the element in the out-birth, then the kindled *materia* [or matter] became palpable [or comprehensible], this was not now fit for paradise, but it was ex-created, [or made external]. Yet that the element with its out-birth might no more generate thus, therefore <sup>1 the one pure element.</sup> God created the heaven out of the <sup>1</sup> element, and [caused or] suffered out of the element (which is the heavenly *limbus*), the third Principle to spring up; where the spirit of God again discovered [or revealed] itself in the virgin, *viz.* in the eternal wisdom, and found out, in the out-birth, in the corruptible substance, the similitude again. And the discovering stood in the sharp attraction of the *Fiat*, and the *Fiat* created it so that it became essential [or substantial]; and the same are the stars, a mere *quinta essentia*, an extract of the *Fiat's*, out of the *limbus* of God, wherein the hidden element standeth.

9. But that the sharp and severe essence with the attraction might cease, therefore God generated

a similitude according to the fountain of the Heart of God, *viz.* the sun ; and herewith sprang up the third Principle of this world, and that [*viz.* the sun] put all things into meekness and <sup>1</sup> well-fare.

<sup>1</sup> well-doing,  
or kindness.

10. Seeing then that the eternal wisdom of God (*viz.* in the chaste virgin of the divine virtue) had discovered itself in the Principle of this world, in which place the great prince Lucifer stood in the heaven, in the second Principle, therefore the same discovering was eternal, and God desired to shed forth the similitude out of the essences, which the *Fiat* created according to the kind of every essence, that they should (after the breaking [or dissolution] of the outward substance) be a figure and image in paradise, and a shadow of this substance.

11. And that there should go nothing in vain out of the substances of God, therefore God created beasts, fowls, fishes, worms, trees and herbs out of all essences ; and besides [created] also figured spirits out of the *quinta essentia*, in the elements, that so, after the fulfilling of the time (when the out-birth [shall] go into the ether) they should appear before him, and that his eternal wisdom in his works of wonder might be known.

12. But seeing it was his will also in this throne, in the eternal element, to have creatures that should be instead of the fallen devils, and possess the place [of them] in the heaven in paradise, therefore he created man out of the <sup>2</sup> element.

<sup>2</sup> the eternal  
one element.

13. And as this place was now twofold, and

<sup>1</sup> Or in.

<sup>1</sup> with the eternal originality threefold (*viz.* [having] the first principle in the great anxiety, and the second Principle in the divine habitation in paradise, and then the third Principle in the light of the sun, in the quality of the stars and elements), so must man also be created out of all three, if he must be an angel in this place, and receive all knowledge and understanding, whereby he might have eternal joy also with [or in] the figures and images, which stand not in the eternal spirit, but in the eternal figure, as all things in this world are [or do].

14. And there God manifesteth himself according to his eternal will, in his eternal wisdom of the noble virgin, in the element, which in paradise standeth in the sharpness of the divine virtue [or power]. And the *Fiat* created man out of the element in paradise, for it attracted to it out of the quintessence of the sun, stars, and elements in paradise, in the element of the originality (from whence the four elements proceed) and created man to the image of God (that is, to the similitude of God) and breathed into him into the element of the body (which yet was nothing else but paradisaical virtue) the spirit of the eternal essences out of the eternal originality; and there man became a living soul, and an image of God in paradise.

15. And the wisdom of God, the pleasant virgin, did <sup>2</sup> discover herself in him, and with the discovering opened *Adam's* centre, in [or to] many

<sup>2</sup> shone forth, or appeared.

thousand thousands, which should proceed out of this fountain of this image; and the noble virgin of the wisdom and virtue [or power] of God was espoused [or contracted] to him, that he should be modest and wholly chaste to his virgin, and set no desire in the first, nor in the third Principles, to qualify [mix with] or live therein, but his inclination or longing must be to get into the Heart of God, and to eat of the <sup>1</sup> *Verbum Domini* [of the Word of the Lord] in all the fruits of this world.

<sup>1</sup> The Word that proceedeth out of the mouth of God.

16. For the fruits were also good, and their inclination [or that which made them to be desired] proceeded out of the inward element, out of the <sup>2</sup> paradise. Now *Adam* could eat of every fruit in the mouth, but not <sup>3</sup> in the corruptibility, that must not be, for his body must subsist eternally, and continue in paradise, and generate a chaste virgin out of himself, like himself, without rending of his body; for this could be, seeing his body was [proceeded] out of the heavenly element, out of the virtue of God.

<sup>2</sup> the divine habitation.

<sup>3</sup> Or in the stomach or maw, where the meat turneth to corrupt dung.

17. But when the chaste virgin found herself thus in *Adam* with great wisdom, meekness, and humility, then the outward elements became lust- ing after the eternal, that they might <sup>4</sup> raise them- selves up in the chaste virgin, and <sup>5</sup> qualify in her; seeing that *Adam* was extracted out of them [*viz.* the four elements], out of the *quinta essentia*, therefore they desired their own, and would qualify therein, which yet God did forbid to *Adam*,

<sup>4</sup> discover or manifest.

<sup>5</sup> Or mix with her, or work in her.

[saying] that he should not eat of the knowledge of good and evil, but live in [the] one [only element], and be contented with paradise.

18. But the spirit of the great world overcame *Adam*, and put itself in with force, *in quintam essentiam* [into the quintessence], which there is the fifth form, the extract out of the four elements and stars; and there must God create a woman [or wife] for *Adam* out of his essences, if he must be to fill the kingdom, according to the appearing [discovering, shining, or sparkling] of the noble virgin, [with many thousand thousands], and build [or propagate] the same. And thus man became earthly, and the virgin departed from him in paradise; and there she warned [called and told] him that he should lay off the earthliness, and then she would be his bride and loving spouse. And now it cannot be otherwise in this world with man, he must be <sup>1</sup>generated in the virtue of the outward constellation and elements, and live therein till the earthliness falleth away.

<sup>1</sup> begotten, conceived, born, nourished, and preserved.

19. And thus he is in this life threefold, and the threefold spirit hangeth on him, and he is generated therein, neither can he be rid of it, except he [corrupt or] break to pieces; yet he can be rid of paradise, whensoever his spirit imagineth in the fierceness [or wrath] and falsehood, and giveth up himself thereto, that so he might be above meekness and righteousness in himself, as a lord, like Lucifer, [and] live in pride [and stateliness]; and

then paradise <sup>1</sup>falleth [away], and is shut up; <sup>1</sup>ceaseth, vanisheth, or disappeareth. and he loseth his first image which standeth in the hidden element in Paradise.

20. For the Adamical <sup>2</sup>however (according to the inward element which standeth open in the mind) <sup>2</sup>though he liveth in the four elements. can live in paradise, if he striveth against evil, and wholly with all his strength give himself up to the Heart of God, then the virgin dwelleth with him, (in the inward element in paradise), and enlighteneth his mind, so that he can tame the Adamical body.

21. For these <sup>3</sup>three births are [inbred or] <sup>3</sup>Or these three properties, darkness, light, and the four elements. generated together with every one in the mother's [womb or] body, and none ought to say, *I am not elected*; for it is a lie, [and he] belieth the element, (wherein man also liveth); and besides [he] belieth the virgin of wisdom, which God giveth to every one which seeketh her with earnestness and humility. So [likewise] the possibility of seeking is also in every one, and it is inbred [or generated] in him with the all-possible hidden element [to which all things are possible]; and there is no other cause of perdition in man, than [was in or] with Lucifer, whose will stood free; he must either reach into God in humility, chastity, and meekness, or into the dark mind, in the climbing up of malice and fierceness [or grimness], which yet (<sup>4</sup>in its flowing forth) desireth not to lift itself up above God, but it inclineth itself only above the meekness, in the fire-flash, in the stern [or fierce] regeneration: But the devils would (as creatures) <sup>4</sup>the fierceness in its working would not lift up itself above God.

be above all, and be lords wholly [of themselves], and <sup>1</sup>so it is also with man here.

<sup>1</sup> Note, the evil of nature is not in fault, but the creature is in fault, and guilty.

22. The pride of nature indeed inclineth one man more strongly than another, but it forceth [or compelleth] none that they must be proud; and if there be a force [or strong compulsion upon any], then it is when man willingly, for tēporal honour and pleasure sake, lets the devil into his eternal essences; and then he [the devil] seeth presently how that man is inclined [or led] by the spirit of this world, and in that way tempteth him accordingly; if man letteth him but in, he is then a guest very hardly to be driven out again; yet it is very possible, if that man entirely and sincerely purposeth to turn, and to live according to the will of God, then the virgin is always ready [before-hand] in the way to help him.

23. It goeth very hard, when the [grain of] mustard-seed is sown, (for the devil opposeth strongly), but whosoever persevereth, findeth by experience what is written in this book. And although he cannot be rid of the untowardness of the incitements of the four elements, yet nevertheless the noble seed in the <sup>2</sup>*limbus* of God continueth with him, which seed springeth and groweth, and at last becometh a tree, which the devil favoureth [or relisheth] not; but he goeth about the tree like a fawning cur which pisseth against the tree; and then by his servants he casteth all mishaps upon him; and by his crew [of followers and con-

<sup>2</sup> in the pure eternal one element.

federates] he thrusteth many out of <sup>1</sup>his house, <sup>1</sup>out of this earthly rotten tabernacle. that he may do him no more displeasure. But it goeth well with him [that feareth God], and he cometh into the land of the living.

24. Therefore we say now (according to our high knowledge), that the source [or active desire] of all the three Principles doth imprint itself together <sup>2</sup>with the child's incarnation [or becoming man], in <sup>2</sup>Or in. the mother's body. For after that man is figured [or shaped] from the stars and elements, by the *Fiat*, so that the elements have taken possession of their regions [kingdoms, or dominions] (*viz.* the heart, liver, lungs, bladder, and stomach, wherein they have their regions), then must the <sup>3</sup>artificer <sup>3</sup>Or work-master, the *Fiat*. in his twofold form rise up out of all essences; for there standeth now the image of God, and the image of this world, and there also is the image of the devil. Now there must be wrestling and overcoming, and there is need of the Treader upon the Serpent, even in the mother's [womb or] body.

25. Therefore, ye fathers and mothers, be honest and live in the fear of God, that the Treader upon the Serpent may also be in your fruit. For Christ saith, *A good tree cannot bring forth evil fruit, and an evil tree cannot bring forth good fruit.* And although this indeed is meant of the mind that is <sup>4</sup>brought up; which hath its own under- <sup>4</sup>Or cometh to act of itself. standing [or meaning], thus, that no false mind bringeth forth good fruit, nor any good mind evil

fruit ; yet it is effectually necessary for the children [that the parents be honest and virtuous], because the child is generated from the essences of the parents.

26. And though it be clear that the stars in the outward birth [geniture or operation] do alter the essences in every one according to their <sup>1</sup> source [quality, influence, or property], yet the element is still there, and they cannot alter that with their power, except man himself do it ; they have only the outward region ; and besides, the devil dare not

<sup>1</sup> operation.

<sup>2</sup> Or give himself into the imagination.

<sup>2</sup> image [or imprint] himself, before the time of the understanding, when man can incline himself to the evil or to the good. Yet none must presume upon this [impotency of the devil, and four elements], for if the parents be wicked, God can well forsake a wicked seed. For he willeth not that the Pearl should be cast before swine ; although he is very inclined to help all men, yet it is [effectual] but for those that turn to him ; and although the child is in innocency, yet the seed is not in innocency ; and therefore it hath need of the Treader upon the Serpent [or Saviour]. Therefore, ye parents, consider what ye do ; especially ye knaves and whores ; ye have a hard lesson [to learn] here, consider it well, it is no jesting matter, it shall be shewn you <sup>3</sup> in its place, that the heaven thundereth [and passeth away with a noise]. Truly the time of the rose bringeth it forth, and it is high time to awake, for the sleep is at an end, there shall a great

<sup>3</sup> in the book of *Election and Predestination*.

<sup>1</sup>rent be before the lily; therefore let every one take heed to his ways.

<sup>1</sup> cleaving a-sunder, shaking and alteration, as by an earthquake.

27. If we now search into the life of man in the mother's [womb or] body, concerning his virtue [or power], speech, and <sup>2</sup>senses, and the noble and most precious mind; then we find the cause whereof we have made such a long <sup>3</sup>register concerning the eternal birth; for the speech, senses, and mind, have also such an original, as is above-mentioned concerning the eternal birth of God, and it is a very precious gate [or exposition].

<sup>2</sup> Or thoughts.

<sup>3</sup> catalogue or relation.

28. For behold, when the gate of this world in the child is made ready, so that the child is [become] a living soul out of the essences, and now [henceforth] seeth only [by or] in the light of the sun, and not in the light of God, then cometh the true <sup>4</sup>artificer, instantly in the twinkling of an eye, (when the light of the life kindleth), and figureth [that which is] his; for the centre breaketh forth in all the three Principles. First, there are the four essences in the *Fiat* in the stern might of God, which there are the child's own, the worm of its soul, which standeth there in the house of the great anxiety, as in the originality. For the seed is sown in the will, and the will receiveth the *Fiat* in the tincture, and the *Fiat* draweth the will to it inwardly, and outwardly [draweth] the seed to a <sup>5</sup>mass; for the inward and outward <sup>6</sup>artificer is there.

<sup>4</sup> the master, the *Fiat*.

<sup>5</sup> concretion, substance, or body.

<sup>6</sup> Or master.

29. When the will thus draweth to it, then it becometh inwardly and outwardly impregnated,

and is darkened; the will cannot endure this, *viz.* to be set in the dark, and therefore falls into great anxiety for the light; for the outward *materia* [or matter] is filled with the elements, and the blood is choked [checked or stopped]; and there then the tincture withdraweth, and there is then the right abyss of death, and so the inward [*materia* or matter] is filled from the essences of the virtue [or power], and in the inward there riseth up another will, out of the stern virtue of the essences, [that it might] lift itself up into the light of the meekness; and in the outward standeth the desire to be severed, the impure from the pure, for that the outward *Fiat* doth.

30. We must consider, in the virtue [or power] of the virgin, that the will first is threefold, and each in its centre is fixed [stedfast or perfect] and pure, for it proceedeth out of the tincture. In the first centre there springeth up between the parents of the child the inclination [or lust], and the bestial desire to copulate; this is the outward elementary centre, and it is fixed in itself. Secondly, there springeth up, in the second centre, the inclinable love to the copulating; and although they were at the first sight angry and odious one to another, yet in the copulating the centre of love springeth up, and that only in the copulating; for the one pure tincture receiveth [or catcheth] the other, and in the copulating the <sup>1</sup>mass receiveth them both.

<sup>1</sup> *massa*, or concretion.

31. Now thus the love qualifieth [or mixeth]

with the inward [one] element, and the element with the paradise, and the paradise is before [or in the presence of] God. And the outward seed hath its essences, which qualify first with the outward elements, and the outward elements qualify with the outward stars, and the outward stars qualify with the outward sternness [grimness, fierceness, frowardness], wrath and malice, and the wrath and malice in the fierceness [severity, or austereness] qualifieth with the original of the first fierceness of the abyss of hell; and the abyss qualifieth with the devils.

32. Therefore, O man! consider what thou hast received with thy bestial body, to eat and to drink of evil and good, which God did forbid. Look here into the ground of the essences, and say not with reason, It was merely for disobedience, which God was so very angry at, that his anger could not be quenched. Thou art deceived, for if the clear Deity were angry, it would not have become man for thy sake to help thee; look but upon the <sup>1</sup>mark, in the eternity, and then thou wilt <sup>1</sup>Or aim. find all.

33. Thus also the kingdom of darkness and of the devil is sown together in the copulating, and the third centre of the <sup>2</sup>great desire springeth up <sup>2</sup>Or hot zeal. along with it, out of which the fierceness [grimness, or wrath], and the house of flesh, are generated. For the pure love, which reacheth the element, and consequently the paradise, hath a wholly modest

<sup>1</sup> perfect or complete.

and chaste centre, and it is <sup>1</sup> fixed in itself, of which I here give you a true example.

*Diligently and deeply to be considered.*

<sup>2</sup> Text, Menschen.

<sup>3</sup> Or flower.

34. Behold two young <sup>2</sup> people, who have attained unto the <sup>3</sup> blossom of the noble tincture in the matrix and *limbus*, so that it be kindled, how very hearty, faithful, and pure love they bear one towards another, where one is ready to impart the very heart within them to the other, if it could be done without death; this now is the true paradisaical blossom, and this blossom <sup>4</sup> qualifieth, with the [one] element and paradise. But as soon as ever they

<sup>4</sup> mixeth or uniteth.

<sup>5</sup> Or marry.

<sup>6</sup> Or brand, or lust burnt to ashes, as it were a fire-brand.

<sup>5</sup> take one another, and copulate, they infect one another with their <sup>6</sup> inflammation [or burning lust] which is generated out of the outward elements and stars, and that reacheth the abyss; and so they are many times at deadly enmity [or have venomous spiteful hatred] one against another. And though it happen that their complexions were noble, so that still some love remaineth, yet it is not so pure and faithful as the first before copulation, which is

<sup>7</sup> Or warm.

<sup>7</sup> fiery, and that in the burning [or burnt] lust, [is] earthly and cold, for that must indeed keep faithful while it cannot be otherwise; as it is seen by experience in many, how afterward in wedlock they hunt after whoredom, and seek after the devil's

<sup>8</sup> wanton lust.

<sup>8</sup> sugar, which he stroweth in the noble tincture, if man will let him.

35. Whereby then you see here, that God hath

not willed the earthly copulation. Man should have continued in the fiery love which was in paradise, and generated out of himself. But the <sup>1</sup> woman was in this world in the outward elementary <sup>1</sup> the divided nature in lust and wantonness. kingdom, in the inflammation of the forbidden fruit, of which *Adam* should not have eaten. And now he hath eaten and thus destroyed us; therefore it is now with him [the Adamical man] as with a thief that hath been in a pleasant garden, and went out of it to steal, and cometh again and would fain go into the garden, and the gardener will not let him in, he must reach into the garden with his hand for the fruit, and then cometh the gardener and snatcheth the fruit out of his hand, and he must go away in his burning lust and anger, and come no more into the garden, and instead of the fruit there remaineth his desirous burning lust with him; and that he hath gotten, instead of the paradisaical fruit, of that we must now eat, and live in the <sup>2</sup> woman.

36. Thus I give you accurately to understand what man is, and what man soweth, and what groweth in the seed, *viz.* three kingdoms, as is above-mentioned; and seeing the three kingdoms are thus sown, so are they in like manner before the tree of temptation; and there beginneth the struggling and great strife; there stand the three kingdoms in one another. The element in paradise will keep the pure mind and will, which standeth in the love in the tincture of the seed; and the

<sup>2</sup> in the divided nature, and in the earthly tabernacle, and feed and multiply therein.

outward elements, (*viz.* that which went forth from the element), will have the element, and mix itself therewith; and then cometh the outward fierceness of the stars, and draweth it together <sup>1</sup>with the outward *Fiat*, and setteth itself [in the rule or dominion], whereby the inward will in the love together with the element and the paradise becometh darkened; and the love in the paradise goeth into its ether, and is extinguished in the tincture of the seed; and the heavenly centre goeth under, for it passeth into its Principle.

<sup>1</sup> Or by.

37. And then cometh the woman with her stopped [or congealed] blood, with the stars and elements, and setteth herself in [the dominion]. And here is the paradisaical death, where *Adam* in the living body died; that is, he died [as] to paradise and the element, and lived to the sun, stars, and the outward elements; concerning which, God said to him, *That day thou eatest of good and evil, thou shalt die the death*; and this is the gate of the first death in the paradise, in which now man liveth in the elementary woman of this world in the corruptibility.

38. And it highly concerneth us to know and apprehend, that when the seed is sown in the matrix, and that it is drawn together by the *Fiat* (when the stars and the outward elements set themselves in [the dominion], and that the love and meekness is extinguished; for there cometh to be a fierce substance in the stopping [or congeal-

ing] of the tincture) that before the kindling of the light of life, in the child, there is no heavenly creature. And although <sup>1</sup> it be figured [or shaped] <sup>1</sup> the creature, with all the forms [or parts] of the body, yet for all that the heavenly image is not therein, but the bestial. And if that body perish [corrupt, or break] before the kindling of the spirit of the soul in the springing up of the life, then nothing of this figure appeareth before God on the day of the restitution, but its shadow and shape; for it hath yet had no spirit.

39. This figure doth not (as many judge) go into the <sup>2</sup> abyss, but as the parents were, so is also their <sup>2</sup> Or hell. figure; for this figure is the parents', till the kindling of its life, and then it is no more the parents', but its own. The mother affordeth but a lodging, and the nutriment; and therefore if she destroyeth it willingly in her body, she is a murderess, and the divine law judgeth her to the temporal death.

40. Thus now the stars and the elements (after the withdrawing of the love in the tincture) take the house into possession, and fill it in the first <sup>3</sup> month. And in the second, they sever the <sup>3</sup> Or moon. members [or parts] by the sour *Fiat*, as is mentioned before. And in the third, the strife beginneth about the regions of the stars and elements, where then they separate, and every element maketh its own house and region for itself; viz. the heart, liver, lungs, bladder, and

<sup>1</sup> a dwelling for the senses and thoughts. stomach; as also the head to be the <sup>1</sup>house of the stars, where they have their region [or dominion], and their princely throne, as it followeth further :

41. And now after that the stars and elements (as is mentioned before) have gotten their region and the house to dwell in, then beginneth the mighty strife in great anxiety about the king of the life. For the chamber of the building [or fabric] standeth in very great anguish, and [here] we must consider the original of the essence of all essences, the eternal birth and the root of all things; as that there is in the house of the anguish, first one only essence [or being], and that <sup>2</sup>essence is the mixing of all <sup>3</sup>essences, and it hath first a will to <sup>4</sup>generate the light, and that will is attractive [astringent or sour].

<sup>2</sup> being.

<sup>3</sup> Or beings.

<sup>4</sup> Or bring forth.

42. For the desiring is the attracting of whatsoever the will desireth; and that will is first pure, neither darkness nor light, for it dwelleth in itself, and it is even the gate of the divine virtue that filleth all things. And thus the attracting filleth the will with the things which the will desireth; and although it be pure, and desireth nothing but the light, yet there is no light in the dark anxiety that it can attract, but it draweth the spirit of the essences of the stars and elements into itself, and therewith the will of the divine virtue is filled, and the same is all rough and dark. And thus the will

is set in the darkness, and this is done also in the heart.

43. The will now standing thus in the dark anxiety, it <sup>1</sup>getteth another will to fly out of the anxiety again, and to generate the light; and this other will is the mind, out of which proceed the senses [or thoughts] not to continue in the anxiety: And the will [appeareth] discovereth itself in the essences of the sourness, as in the fierce hardness of death; and the glimpse [or glance] breaketh through the essences of the sour hardness, as a swift [or sudden] flash, and sharpeneth itself in the sour hardness, that it becometh [pale, white, or] <sup>2</sup>glimmering, like a flash of fire, and in its sudden flight breaketh the sour darkness; and there standeth the hardness, and the harsh sourness of death like a broken turning wheel, which with the flash of the breaking flieth swiftly as a thought; as also then the re-conceived will (which is the mind) appeareth so very suddenly. And seeing it cannot fly forward out of the essences, it must go into the turning wheel, (for it cannot get from that place), and so it breaketh the darkness. And when the darkness is thus <sup>3</sup>broken, [then] the sharp glance discovereth itself in the pleasant joy without [or beyond] the darkness in the sharpness of the will, *viz.* in the mind, and findeth itself habitable therein, from whence the flash (or glance) is terrified, and flieth up with strong might through the broken essences out of the heart, and would out

<sup>1</sup> Or conceived.

<sup>2</sup> Text, Blanck.

<sup>3</sup> Or dispelled.

at the mouth, and raiseth itself far from the heart, and yet is held by the sour [or harsh] *Fiat*, and it then maketh itself a several region (*viz.* the tongue) wherein then standeth the shriek [or the crack] of the broken essences. And seeing then it reflecteth [or recoileth] back again into the heart, as into its first dwelling-house, and findeth itself so very habitable and pleasant (because the gates of the darkness are broken), then it kindleth itself so highly in the loving will, by reason of the meekness, and goeth no more like a stern [or fierce] flash through all essences, but [it] goeth trembling with great joy; and the might of the joy is now many hundred times stronger, than first the flash [or glance] was, which yielded [or discovered] itself through the sour harsh essences of the death, and goeth with strong might out of the heart into the head, in the will [or purpose] to possess the heavenly region.

<sup>1</sup> the will.

44. For <sup>1</sup>it is paradisaical, and it hath its most inward root therein. When *Adam* in sin died the first death, then said God, *The seed of the woman shall*

<sup>2</sup> break with treading upon it.

<sup>3</sup> imagined, figured, or formed itself.

<sup>2</sup>*break the serpent's head.* The same word <sup>3</sup>imprinted itself in *Adam*, in the centre of the springing-up of his life, and so in like manner with the creation of *Eve* in the springing up of her life, and so in like manner in all men, so that we can, in our first mind, through the word and virtue of God in the Treader upon the Serpent, who in the time became man [or was incarnate], trample upon [or

break] the head and will of the devil, and if this might [or power] were not <sup>1</sup>in this place, then we were in the eternal death. Thus the mind is its own, in the free will, and moveth in the virtue [or power] of God, and in his promise, in the free substance [or being].

<sup>1</sup> *Viz.* in the place of the springing-up of the life.

45. Seeing then that the shriek of joy in the virtue of God (which breaketh the doors of the deep darkness) thus springeth up in the heart, and flieth with its glimpse [or sparkling] into the head, then the virtue of the joy setteth itself above, as being the strongest, and the flash [or glance] beneath, as being the weakest; and so when the flash [or glance] cometh into the head into its seat, then it maketh itself two open gates. For it hath broken the doors of the deep darkness, and therefore it continueth no more in the darkness, but it must be free as a victorious prince [or conqueror], and will not be held captive. And this signifieth to us the resurrection of Christ from the dead, who is now free, and will not be held [therein], which in its due place shall be very deeply described. And those gates which the glance holdeth open, they are the eyes, and the spirit of joy is their root, which [spirit] springeth up at first in the kindling of the life.

46. Thus then the strong re-conceived will (to fly out from the darkness and to be in the light in the heart) generateth itself; and therefore we cannot know [or apprehend] it to be any other

than the noble virgin, the wisdom of God ; which thus springeth up in joy, and in the beginning marrieth herself with the spirit of the soul, and helpeth it to the light, which after the springing up of the soul (*viz.* after the kindling of the virtue of the sun in the essences) putteth herself into its paradisaical centre, and continually warneth the soul, <sup>1</sup> of the ungodly ways, which are held before it by the stars and elements, and brought into its essences. Therefore the virgin keepeth her throne thus in the heart, and also in the head, that she may defend and keep them off from the soul, all over.

<sup>1</sup> of the ways  
of the un-  
godly.

47. And we must further <sup>2</sup> consider, that when the shriek [or crack] maketh its dwelling-house, in its strong breaking-through, out of the gate of the anxious darkness, *viz.* the tongue, that the shriek [or crack] hath not then yet seen the virgin ; but when it reflected [or shone] back again into the heart, into the opened darkness, and found her so habitable, there then first sprang up its joy, habitableness, and pleasantness, and it became paradisaical, and desired not [to go] into the tongue again, but into the head, and [desired] there to have its region out of the source of the heart. Therefore the tongue ought not in all [or altogether] to be believed, for it sitteth not in the heavenly region, as the friendly pleasant virtue [doth] ; but it hath its region in the crack and flash, and the flash is as near the hellish region as the crack is, for they are

<sup>2</sup> think, or  
conceive.

both generated in the <sup>1</sup>sharpness of the stars, in the essences, and the tongue speaketh both lies and truth; in which of the two the spirit armeth itself, according to that it speaketh: Also it many times speaketh lies in <sup>2</sup>great men; when it is armed from the essences, then it speaketh in the crack, like a rider in his [haughty, surly, vaunting state or] high mindedness.

<sup>1</sup> Or stern grim sharpness.

<sup>2</sup> Such as have esteem, authority, and riches, or such as are high minded, and stout, and have the world at will.

*The Life of the Soul. The Gate.*

48. Thus now when the virtue of the life and the spirit of the second Principle, <sup>3</sup>is generated in the first originality of the first Principle (*viz.* in the gate of the deep darkness, which the will of the virtue of the virgin, in the fierce earnest flash of the fierce might of God, did break, and set itself in the pleasant habitation) then instantly the essences of the stars and elements, in the flash of the springing-up of the life, pressed in also, yet after the building of the pleasant habitation first [made].

<sup>3</sup> Or was.

49. For the habitation is the element, and the virtue of the inward element is the paradisical love, which the outward elements (being generated out of the element) will have for their mother, and the sharp *Fiat* bringeth them into the habitation. And there the light of the life becometh rightly kindled, and all essences live in the habitation. For in the beginning of the life each Principle <sup>4</sup>taketh its light.

<sup>4</sup> Or catcheth.

50. The first Principle (*viz.* the darkness) taketh the fierce and sudden fire-flash; and so when the attracted darkness of the harshness, discovereth itself, and breaketh the darkness in the flash, then the harsh dark fire-flash remaineth in the first will, and standeth over the heart, in the gall, and kindleth the fire in the essences of the heart.

<sup>1</sup> re-conceived, or re-purposed, <sup>1</sup> re-comprehended will,

51. And the second Principle retaineth its light for itself, which is the pleasant <sup>2</sup> habitation, which shineth there, where the darkness is broken [or dispelled], wherein the courteous loving virtue, and the pleasantness ariseth, from whence the shriek [or crack] in the strong might becometh so very joyful, and <sup>3</sup> turneth its forcible rushing into a joyful trembling; where then the fire-flash of the first Principle sticketh to <sup>4</sup> it, which causeth its trembling. But its source [or active property] is pleasantness and joy, that cannot sufficiently be described; happy are they that find it [by experience].

<sup>2</sup> Or joy.

<sup>3</sup> Or allayeth it with trembling for joy.

<sup>4</sup> the shriek or crack.

52. And the third Principle retaineth its light wholly for itself, which (as soon as the light of life springeth up) presseth into the tincture of the soul, to the <sup>5</sup> element, and reacheth after the element; but it attaineth no more than to the light of the sun, which is proceeded out of the *quinta essentia*, out of the element. And thus the stars and elements rule in their light and virtue, which is the sun's, and qualify with the soul, and bring many distempers, and also diseases into the

<sup>5</sup> the inward one element.

essences, from whence come stitches, agues, swellings and [other] sicknesses, [as] the plague, etc. into those [essences], and at last their corruption and death.

53. And now when the light of all the three Principles shineth, then the tincture goeth forth from all the three Principles, and it is highly [worthy] to be observed, that the middlemost Principle receiveth no light from nature; but as soon as the darkness is broken up [or dispelled], it shineth in most joyful habitableness, and [hath] the noble virgin dwelling in the joy, *viz.* in that tincture; and the Deity appeareth so very highly and powerfully in man, that we cannot find it so in any other thing, let us take what else we will into our consideration.

54. In the first Principle is the fire-flash; and in the tincture thereof is the <sup>1</sup>terrible light of the <sup>1</sup>the dazzling light of the sun. sun. which hath its original very sharply out of the eternal originalness, out of the first Principle, with its root out of the fifth essence, through the element, which may be expounded in another place, it would be too long to do it here. And besides, it should be hidden; he that knoweth it, will conceal it, as he would also [conceal] the springing-up of the stars and planets. For the cornered cap will needs have it under the jurisdiction of his school-learning, though indeed he apprehendeth little or nothing at all in the light of nature. Let it remain [hidden] till the time of the lily, there it standeth

<sup>1</sup> free, discovered, or known.

all <sup>1</sup> open : And the tincture is [then] the light of the world.

<sup>2</sup> appropriateth, or yieldeth itself up to it.

55. And it is here very exactly seen how the third Principle <sup>2</sup> uniteth itself with the first, and how they have one [only] will, for they proceed from one another ; and if the second Principle were not in the midst [between them] then they were but one [and the same] thing. But speaking here of the tincture in the life, we will therefore shew, in the light of nature, the true ground of all the three births.

<sup>3</sup> Or as in death.

56. The noble tincture is the dwelling-house of the spirit, and hath three forms ; one is eternal, and incorruptible ; the other is mutable [or transitory], and yet with the holy [or saints] continueth eternally ; but with the wicked it is mutable [or transitory], and flieth into the ether ; the third is corruptible <sup>3</sup> in death.

<sup>4</sup> Or the refreshment.

57. The first tincture of the first Principle is properly the <sup>4</sup> habitation in the fire-flash, which is the source [life, or active property] in the gall, which maketh the brimstone-spirit (*viz.* the indissoluble worm of the soul, which ruleth powerfully in the sharp essences, and moveth and carrieth the body whithersoever the mind, in the second centre, will) to be its dwelling-house ; its tincture is like the fierce [austere or grim] and sharp might of God ; it kindleth the whole body, so that it is warm, and that it grow not <sup>5</sup> stiff [or congealed with cold], and upholdeth the wheel in the crack

<sup>5</sup> numb.

in the essences, out of which the hearing ariseth. It is sharp, and proveth the smell of every thing in the essences; it maketh the hearing, though itself is neither the hearing nor smelling; but it is the gate that letteth in good and evil, as the tongue and also the ear [doth]. All which cometh from hence, because that <sup>1</sup>its tincture hath its ground in the first Principle; and the kindling of the life happeneth in the sharpness, in the breaking through the gate of the eternal darkness.

58. Therefore are the essences of the spirit of the soul so very sharp and fiery, and [therefore] the essences go forth out of such a sharp fiery tincture, wherein now stand the five senses, *viz.* seeing, hearing, smelling, tasting, and feeling; for the fierce sharpness of the tincture of the first Principle, proveth in its own essences [in or] of the soul, or [in the essences] of the worm of the soul, in this place rightly so called, [it proveth, I say] the stars, and elements, *viz.* the out-birth out of the first Principle, and whatsoever uniteth [or yieldeth] itself to it, it taketh that into the essences of the worm of the soul; *viz.* all whatsoever is harsh [or sour,] bitter, stern, [or fierce,] and fiery, all whatsoever generateth itself in the fierceness, and all whatsoever is of the same property with the essences; all that which riseth up along there in the fiery source, and elevateth itself in the breaking of the gate of the darkness, and boileth [springeth, or floweth up] above the meekness;

<sup>1</sup> the active  
life of the  
gall.

and all whatsoever is like the sharp austere eternity, and qualifieth [or mixeth] with the sharpness of the fierce anger of the God of the eternity, wherein he holdeth the kingdom of the devils captive. O man! consider thyself here, it is the sure ground, known by the author, in the light of nature, in the will of God.

59. And in this tincture of the first Principle, the devil tempteth man; for it is his source [well-spring, or property], wherein he also liveth. Herein he reacheth into the heart of man, into his soul's essences, and leadeth him away from God, into the desire to live in the sharp (*viz.* in the fiery) essences, that it might be elevated above the humility and the meekness of the heart of God, and above the love and meekness of the creatures, [on purpose to seem] to be the only fair and glistening worm in the fire-flash, and to domineer over the second Principle. And [thus] he maketh the soul of man so extreme proud, as not to vouchsafe himself to be in the least like any meekness, but to be like all whatsoever liveth in a quality [or property] contrary to it.

<sup>1</sup> the devil.

60. And in the bitter essences <sup>1</sup>he maketh the worm of the soul prickly, spiteful, envious, and malicious, grudging every thing to any; as the bitterness indeed is friends with nothing, but it stingeth and grindeth, raveth and rageth like the abyss of hell, and it is the true house of death as to the pleasant life.

61. And in the sour [or harsh] essence of the tincture of the worm of the soul, he infecteth the sour <sup>1</sup>harsh essence, whereby it becometh sharply <sup>1</sup> or astringent substance. attractive, and getteth a will to draw all to itself, and yet is not able to do it; for the conceived will is not easily filled, but is a dry hellish thirsty hunger to have all; and if it did get all, yet the hunger would not be the less, but it is the eternal hunger and thirst of the abyss, the will of hell-fire and of all devils, who continually hunger and thirst, and yet eat nothing; but it is their satiating that they [suck or] draw into themselves the strong source of the essences of the harsh, bitter might of the fire, wherein consisteth their life and satiating; and the abyss of the wrath and of hell is also such [a thing].

62. And this is the source of the first Principle, which (without the light of God) cannot be otherwise, neither can it change or alter itself; for it hath been so from eternity. And out of this source, the essences of the worm of the soul, in the time of its creating, were extracted by the *Fiat* of God, and created in paradise, [and set] <sup>2</sup> before the <sup>2</sup> Or for. light of God, which enlightened the fire-flash, and put it into very high meekness and humility.

63. For because man was to be eternal, therefore he must also come to be out of the eternal; for nothing is created out of the fountain of the Heart of God. For that is the end of nature, and hath no such essences; no comprehensible

[or palpable] thing entereth therein; otherwise it would be a filling and darkness, and that cannot be: Also from eternity, there hath been nothing else but only the source [or working property] where the Deity continually riseth up, as is mentioned before.

<sup>1</sup> Or in.

64. And this source of the spirit of the soul is eternal, and its tincture is also eternal; and as the source is [in it] at all times <sup>1</sup> of this world, (while it sticketh in the elementary house of flesh), so is the tincture also, and the dwelling-house of the soul; and in which source the mind inclineth itself, whether it be in the divine, or hellish, in that [source] the worm liveth, and of that Principle it eateth, and is either an angel or a devil; although its judgment is not in this [life's] time, for it standeth in both the gates, so long as it liveth in the flesh, except it dive [or plunge itself] wholly into the abyss, whereof (when I write of the sin of man) I shall treat deeply and exactly. Read of it concerning *Cain*.

65. The mind (which knoweth [or understandeth] nothing in the light of nature) will marvel at such writings, and will suppose that it is not true, that God hath extracted and created man out of such an original. Behold, thou beloved reason and precious mind, bring thy five senses hither, and I will shew thee whether it be true [or not]. I will shew thee [plainly] that thou hast not the least spark [of cause] to allow any other ground [to build upon],

except that thou wilt let thy heart be embittered by the devil in bestial reason, and except that thou wilt wilfully contemn the light of nature, which standeth in the presence of God. And indeed, if thou art in such a bestial way, leave my writings, and read them not, they are not written for such swine, but for the children [of wisdom] that are to possess the kingdom of God. But I have written them for myself, and for those that seek, and not for the wise and prudent of this world.

66. Behold, what are thy five senses? In what virtue do they consist? Or how come they in the life of man? Whence cometh thy seeing, that thou canst see by the light of the sun, and not otherwise? Consider thyself deeply, if thou wilt be a searcher into nature, and wilt boast of the light of nature. Thou canst not say that thou seest only by the light of the sun, for there must be somewhat which can receive the light of the sun, and which doth mix with the light of the sun (as the star doth which is in thine eyes) which is not the sun, but consisteth of fire and water; and its glance, which receiveth the light of the sun, is a flash, that ariseth from the fiery, sour and bitter gall, and the water maketh it soft [or pleasant]. Here you take the meaning to be only concerning the outward, *viz.* the third Principle, wherein the sun, stars, and elements are; but the same is also true in every one of the creatures in this world.

67. Now what is it that maketh the hearing,

that you can hear that which stirreth and maketh a noise? Wilt thou say that it is caused by the noise of that outward thing which giveth the sound? No! there must also be somewhat that must receive the sound, and qualify or mix with the sound, and distinguish the sound of what is played or sung; the outward cannot do that alone, the inward must receive and distinguish the noise. Behold, here you find the beginning of the life, and the tincture wherein the life consisteth; for the tincture of the crack in the springing up of the life, in the breaking-open of the dark gate, standeth in the sounding, and hath its gate open (next the fire-flash near the eyes) and receiveth the noise of whatsoever soundeth.

68. For the outward sounding qualifieth with the inward, and is severed [or distinguished] by the essences; and the tincture receiveth all, be it evil or good, and thereby testifieth that itself, with its essences that generate it, is not generated out of the Deity, else the tincture would not let in the evil, and [that which is] false into the essences of the soul.

69. Therefore we must consider, that the noise in the tincture of man is [of a] higher [nature] than [that] in the beasts; for man searcheth and distinguisheth all things which give a sound, and knoweth from whence it cometh, and how it doth exist, which the beasts cannot do, but stare at it, and know not what it is; whereby it may be

understood, that the original of man is out of the eternal, because he can distinguish all things that in the out-birth came out of the eternal. And hence it is, that the body (being all things out of the eternal nothing are caused to be something which is comprehensible [or palpable], and yet there, that nothing is not a mere nothing, but it is a <sup>1</sup>source) after the corrupting shall stand in the eternal figure, and not in the spirit, because it is <sup>1</sup> Or active property. not out of the eternal spirit; for otherwise, if it were out of the [eternal] spirit, then it should also search out the beginning of every thing, as [well as] man, who in his sound receiveth and distinguisheth all things.

70. Thus now the habitation of man's sound, wherein the understanding is, must be from eternity, although indeed, in the fall of *Adam*, man hath set himself in the corruptibility, and in great want of understanding, as shall follow here. In like manner also we find concerning the smelling; for if the spirit did not stand in the sound, then no smell of any thing would press [or pierce] into the essences; for the spirit would be whole and swelled. But it standing thus in the gate of the <sup>2</sup> broken <sup>2</sup> disrupted. darkness in the crack and in the sound, therefore all virtues of all things press in into that gate, and try themselves by one another, and what the essences of the spirit love, that it desireth, and draweth the same into the tincture; and then hands and mouth fall to it, and stuff it into the stomach,

<sup>1</sup> Or *atrium*. into the <sup>1</sup> outward court of the four elements, from whence the earthly essences of the stars and elements feed.

71. And the taste also is a trying and attracting of the tincture in the essences of the spirit. And so the feeling also, if the spirit of man with its essences did not stand in the sound, there would be no feeling; for when the sour essences draw to them, then they awaken the bitter prickle [or sting] in the fire-flash, which stirreth itself, either by gripping, thrusting, or striking, and thereupon in all <sup>2</sup> driving the bitter prickle in the fire-flash is awakened; and therein standeth the moving; [and] all in the tincture.

<sup>2</sup> Text, *Anrühren*  
[C. J. B.].

## THE SIXTEENTH CHAPTER

*Of the noble Mind of the Understanding, Senses and Thoughts. Of the threefold Spirit and Will, and of the Tincture of the Inclination, and what is inbred in a Child in the Mother's Body [or Womb]. Of the Image of God, and of the bestial Image, and of the Image of the Abyss of Hell, and Similitude of the Devil, to be searched for, and found out in <sup>1</sup>[any] <sup>1</sup>Or in every one Man.*

*The noble Gate of the noble Virgin. And also the Gate of the Woman of this World, highly to be considered.*

1. **I**F we consider ourselves in the noble knowledge, which is opened to us in the love of God, in the noble virgin of the wisdom of God, (not for our merit, honesty [virtue], or worthiness, but merely of his own will, and original eternal purpose) even in those things which appear to us in his love, then we must needs acknowledge ourselves to be unworthy of such a revelation; and being we are sinners, we are deficient in the glory that we should have before him.

2. But seeing it is his eternal will and purpose to

do us good, and to open his secrets to us according to his counsel, therefore we ought not to withstand, nor to bury the bestowed talent in the earth, for we must give account of it in the appearing of his coming. Therefore we will thus labour in our vineyard, and commend the fruit to him, and will set down in writing a Memorial for ourselves, and leave it to him. For we can search or conceive no further, than only what we apprehend in the light of nature; where <sup>1</sup>our gate standeth open; not according to the measure of our purpose, when and how we will, but according to his gift, when and how he will. We are not able to comprehend the least sparkle of him, unless the gates of the deep be opened to us in our mind; where then the zealous [earnest] and highly desirous kindled spirit <sup>2</sup>is as a fire, to which the earthly body ought to be subject, and will grudge no pains to serve the desirous fiery mind. And although it hath nothing to expect for its labour but scorn and contempt from the world, yet it must be obedient to its lord, for its lord is mighty, and itself is feeble, and its lord leadeth, [driveth], and preserveth it, and yet in its [ignorance, or want of] understanding, it knoweth nothing of what it doth, but it liveth like all the beasts. And yet its will is [not] to live thus, but it must follow the worthy mind, which searcheth after the wisdom of God; and the mind must follow the light of nature; for God manifesteth [or revealeth] himself in that light, or else we should know nothing of him.

<sup>1</sup> Or our comprehensibility.

<sup>2</sup> Or goeth.

3. And now when we consider our mind, in the light of nature, and what that is, which maketh us zealous [or earnest], which burneth there [in] as a light, and is desirous [thirsty or covetous] like fire, which desireth to receive from that place where it hath not sown, and would reap in that country where the body is not at home [or dwelleth not], then the precious virgin of the wisdom of God meeteth us, in the middlemost seat in the centre of the light of life, and saith, The light is mine, and the [power or] virtue and glory is mine, also the gate of knowledge is mine, I live in the light of nature, and without me you can neither see, know, nor understand anything of my virtue [or power]. I am thy bridegroom in the light; and thy desire [or longing] after my virtue [or power] is my attracting in myself; I sit in my throne, but thou knowest me not; I am in thee, and thy body is not in me. I distinguish [or separate], and thou seest it not. I am the light of the senses, and the root of the senses is not in me, but near me. I am the bridegroom of the root, but she hath put on a rough coat. I [will] not lay myself in her arms till she putteth that off, and then I will rest eternally in her arms, and adorn the root with my virtue [and power], and give her my beautiful form, and will espouse myself to her with my Pearl.

4. There are three things which the mind hath in it, and which rule it, yet the mind in itself is the desirous will. And those three things are three

kingdoms, or Principles ; one is eternal, and the second is eternal, but the third is corruptible ; the one hath no beginning ; the second is without beginning, eternally generated ; and the third hath a beginning and end, and corrupteth again [or perisheth].

5. And, as the eternal mind in the great unsearchable depth, is from eternity, so is the indissoluble band, and the spirit in the <sup>1</sup>source, which continually generateth itself, never decayeth, and therein, in the centre of the deep, is the re-conceived will to the light ; and the will is the desiring, and the desiring attracteth to it, and that which is attracted maketh the darkness in the will, so that in the first will, the second will generateth itself again, that it might fly out of the darkness ; and the second will is the mind, which discovereth itself in the darkness, and the [discovery or] glance breaketh [or dispelleth] the darkness, so that it standeth in the sound and in the crack ; where then the flash sharpeneth itself, and so standeth eternally in the broken darkness, so that the darkness thus standeth in the sound of the stars. And in the breaking of the darkness, the re-conceived will is free, and dwelleth without the darkness, in itself ; and the flash which there is the separation and the sharpness, and the noise [or sound] is the dwelling of the will, or of the continually conceived mind ; and the noise and the sharpness of the flash are in the dwelling of the will free from the darkness. And the flash

<sup>1</sup> Or perpetual working property.

elevateth the will, and the will triumpheth in the sharpness of the flash, and the will discovereth itself in the sharpness of the sound in the flash of the light, <sup>1</sup> without the darkness in the breaking, in the <sup>1</sup> *extra*. infiniteness. And in that infiniteness of the flash, there is in every discovery of the whole <sup>2</sup> in the <sup>2</sup> Or into a particular. particular (in every reflection) again a centre of such a birth as is in the whole. And those particulars are the senses, and the whole is the mind out of which the senses proceed; and therefore the senses are mutable [or transitory], and not in the <sup>3</sup> substance; but the mind is whole, and in <sup>3</sup> whole or fixed. the substance.

6. My beloved Reader, just thus is our mind also. It is the indissoluble band, which God by the *Fiat* in the moving spirit breathed into *Adam* out of the eternal mind, [from whence] the essences are a particular, or a sparkle out of the eternal mind, which hath the centre of the breaking, and in the breaking hath the sharpness in itself; and that will driveth [forth] the flash [or glimpse] in the breaking, and the sharpness of the consuming of the darkness is in the glimpse [or flash] of the willing, and the will is our mind. The glimpse is the eyes in the fire-flash, which discovereth itself in our essences <sup>4</sup> in us, and without us, for it is <sup>4</sup> The glance of our eyes can look upon the evil and good both within and without us. free, and hath both the gates open, that [gate] in the darkness, and that gate in the light. For although it continueth in the darkness, yet it breaketh the darkness, and maketh all light in

itself; and where it is, there it seeth. As our thoughts, they can <sup>1</sup>speculate a thing that is many miles off, when the body is far from thence, and it may be never was in that place; the discovery or glimpse [or piercing sight of the eye of the mind] goeth through wood and stone, through bones and marrow, and there is nothing that can <sup>2</sup>withhold it, for it pierceth and breaketh the darkness every where without rending the body of any thing, and the will is its horse whereon it rideth. Here many things must be concealed, because of the devilish enchantment, (or else we would reveal much more here), for the *nigromanticus* [necromancer] is generated here.

<sup>1</sup> Or see into.

<sup>2</sup> obstruct or hinder it.

7. But now the first will in the mind is out of the sour anxiety, and its glimpse [or discovery] in the original, is the bitter, strong [or sour] fire-flash in the sharpness, which maketh the stirring and noise, and also the seeing in the glance of the sharpness of the fire-flash, that so the re-conceived glimpses [discoverings or glances] in the thoughts have a light in them from whence they see, when they run [along] like a flash.

<sup>3</sup> Or earnest will.

8. Yet this <sup>3</sup>first will in the mind ought not to stay behind in the abyss of the sour fierceness, (in which the fierce malice is), but ought to go forward in the centre of the breaking forth out of the darkness into the light, for in the light there is mere meekness, lowliness, humility, goodwill, and friendly desires, that it might with its

re-conceived will go out of itself, and to open itself in its precious treasury. For in the re-conceived will to the birth of the light there is no source of anxiety, but only mere friendly desires; for the glimpse riseth up out of the darkness in itself, and desireth the light; and the desiring draweth the light into itself, and there the anguish becometh an exulting joy in itself, an humble cheerfulness, a pleasant habitation. For the re-conceived will in the light is impregnated, and its fruit in the body is virtue [or power], which the will desireth to generate, and to live therein; and this desiring bringeth the fruit out of the impregnated will, [and presenteth it] before the will, and the will discovereth itself [glimmereth or shineth] in the fruit in an infinite pleasant number; and there goeth forth, in the pleasant number, in the discovered [or manifested] will, the high benediction [or blessing], favour, loving kindness, pleasant inclination [or yielding pliability], the taste of joy, the well-doing of meekness [or affability], and [further] what my pen cannot express. The mind would much rather be freed from vanity, and live therein without molestation or disturbance.

9. Now these two gates are in one another; the nethermost goeth into the abyss, and the uppermost goeth into paradise; and a third gate cometh to these two, out of the element with its four issues, and presseth in together with the fire, air, water, and earth; and their kingdom is the

<sup>1</sup> Or mingle.

sun and stars, which <sup>1</sup>qualify with the first will; and their desire is to be filled, to swell, and to be great. These draw into them, and fill the chamber of the deep, [*viz.*] the free and naked will in the mind; they bring the glimpse [or glance] of the stars into the gate of the mind, and qualify with the sharpness of the glimpse [or flash]; they fill the broken gates of the darkness with flesh, and wrestle continually with the first will (from whence they are gone forth) for the kingdom [or dominion], and yield themselves up to the first will, as to their father, which willingly receiveth their region [or dominion]. For he is obscure and dark, and they are rough and sour, also bitter and cold; and their life is a seething source of fire, wherewith they govern in the mind, in the gall, heart, lungs, and liver, and in all members [or parts] of the whole body, and man is <sup>2</sup>their own; the spirit which standeth in the flash bringeth the constellation into the tincture of its property, and infecteth the thoughts, according to the dominion of the stars; they take the body and tame it, and bring their bitter roughness into it.

<sup>2</sup> the four elements' own.

10. Now the gate of the light standeth between both these regions, as in one [only] centre enclosed with flesh, and it shineth in the darkness in itself, and it moveth towards the might of the darkness and fierceness, and sheddeth forth its rays, even unto the noise of the breaking through, from whence the gates of seeing, hearing, smelling,

tasting, and feeling, go forth; and when these gates apprehend the sweet, loving, and pleasant rays of the light, then they become most highly joyful, and run into their highest region into the heart (as into their right dwelling-house) into the essences of the spirit of the soul, which receiveth it with joy, and refresheth itself therein; and there its sun springeth up (*viz.* the pleasant tincture in the <sup>1</sup>element of water) and by the sweet joy <sup>1</sup>element-water. becometh blood. For all regions rejoice therein, and suppose that they have gotten the noble virgin again, whereas it is but her rays, as the sun shineth upon the earth, from whence all essences of the earth rejoice, spring, grow, and blossom. Which is the cause that the tincture riseth up in all herbs and trees.

11. And here we must accurately consider wherein every region rejoiceth; for the sun and stars apprehend not the divine light, as the essences of the soul [do] (and yet only that soul which standeth in the new birth); but <sup>2</sup>they taste the <sup>2</sup>the sun and stars. sweetness which hath imprinted [or imaged] itself in the tincture; for the blood of the heart, wherein the soul moveth, is so very sweet, that there is nothing to be compared to it. Therefore hath God by *Moses* forbidden man to eat the flesh in its blood; for the life standeth in it. For the bestial life ought not to be in man, that his spirit be not infected therewith.

12. The three regions receive every one of them

their light, with the springing up of the tincture in the blood; and each [region] keepeth its tincture. The region of the stars keepeth the light of the sun; and the first Principle [keepeth] the <sup>1</sup> fire-flash; and the essences of the holy souls receive the most dear and precious light of the virgin; yet in this body only her rays, wherewith she fighteth in the mind against the crafty assaults of the devil, as St *Peter* witnesseth. And although the dear light stayeth for a while in many in the new birth [or regeneration], yet it is not steady in the house of the stars and elements, in the outward birth, but it dwelleth in its [own] centre in the mind.

<sup>1</sup> That is, the tincture or kindling of the life of the abyss.

<sup>2</sup> Or language.

*The Gate of <sup>2</sup> Speech.*

13. Seeing now that the mind standeth in free will, therefore the will discovereth itself according to that which the regions have brought into the essences, whether it be evil or good; whether it be fitting for the kingdom of heaven, or for the kingdom of hell; and that which the glimpse [or flash] apprehendeth, it bringeth that into the will of the mind. And in the mind standeth the king, and the king is the light of the whole body; and he hath five counsellors, which sit [all together] in the <sup>3</sup> noise of the tincture; and each of them trieth that which the glimpse with its infection hath brought into the will, whether it be good or evil; and these counsellors are the five senses.

<sup>3</sup> Or sound of the kindling.

14. First the king <sup>1</sup>giveth it to the eyes, to see <sup>1</sup> Or sendeth. whether it be good or evil; and the eyes give it to the ears, to hear from whence it cometh, whether out of a true, or out of a false region, and whether it be a lie or truth; and the ears give it to the nose (the smell), that must smell, whether that which is brought in (and standeth before the king) cometh out of a good or <sup>2</sup>evil essence; and the <sup>2</sup> Or false. nose giveth it to the taste, which must try whether it be pure or impure, and therefore the taste hath the tongue, that it may <sup>3</sup>spit it out again if it be <sup>3</sup> Or spew. <sup>4</sup>impure; but if it be a thought to [be expressed <sup>4</sup> Or false. in] a word, then the lips are the door-keepers, which must keep it shut, and not let the tongue forth, but must bring it into the region of the air, into the <sup>5</sup>nostrils, and not into the heart, and <sup>5</sup> Text. *Blasen* or *Breath*. stifle it, and then it is dead.

15. And when the taste hath tried it, and if it be good for the essences of the soul, then it giveth it to the feeling, which must try what quality it is of, whether hot or cold, hard or soft, thick or thin, and then the feeling <sup>6</sup>sendeth it into the <sup>6</sup> Or giveth. heart, [presenting it] before the flash of the life, and before the king of the light of life; and the will of the mind <sup>7</sup>pierceth further into that thing, <sup>7</sup> flasheth or discovereth. a great depth, and seeth what is therein, [considering] how much it will receive and take in of that thing, and when it is enough, then the will giveth it to the spirit of the soul, *viz.* to the eternal <sup>8</sup>emperor, who bringeth it (with his strong and <sup>8</sup> chief ruler.

austere might) out of the heart, in the sound upon the tongue under the roof of the mouth, and there the spirit <sup>1</sup>distinguisheth according to the senses, as the will hath discovered [or manifested] it, and the tongue <sup>1</sup>distinguisheth it in the noise.

<sup>1</sup> divideth, or separateth.

16. For the region of the air must here drive the work through the throat, where then all the veins in the whole body tend and concur, and bring the virtue of the noble tincture thitherwards, and mingle themselves with the word; and thither also all the three regions of the mind come, and mingle themselves with the distinguishing [framing, articulating, or separating] of words; and there is a very wonderful form [or manner of work]. For every region [or dominion] will distinguish [or separate] the word according to its essences, for the sound goeth out of the heart, out of all three Principles.

17. The first will fashion it according to its fierce might and pomp, and mingleth therein prickly [stinging] sourness, wrath and malice. And the second Principle with the virgin standeth in the midst, and sheddeth its rays of loving meekness therein, and resisteth the first [Principle]. And if the spirit be kindled in <sup>2</sup>that, then the word is wholly gentle, friendly, and humble, and inclineth itself to the love of our neighbour; it desireth not to seize upon any with the haughty sting [or prickle] of the first Principle, but it

<sup>2</sup> the second Principle.

<sup>1</sup> covereth the prickles of the thorns, and qualifieth <sup>1</sup> blunteth or mollifieth. the word with clearness [and plainness], and armeth the tongue with righteousness and truth, and it sheddeth abroad its rays, even into the will of the heart. And when the will receiveth the pleasant friendly rays of love, then it kindleth the whole mind, with the love, righteousness, chastity of the virgin, and the truth of all those things that are by all regions tried upon the tongue. And thus it together with the five senses maketh the tongue shrill, and [thereby] the dear image of God appeareth inwardly and outwardly, so that it may be heard and seen in the whole <sup>2</sup>abyss, what form it is of. O man! behold what <sup>2</sup> Or deep of the mind. the light of nature discovereth to thee.

18. Thirdly, there cometh the <sup>3</sup> third regimen to <sup>3</sup> Or the third Principle. the imaging [or forming] of the word, from the spirit of the stars and elements, and it minglith itself in the house and senses of the mind, and desireth to form the word from the might of its own self, for it hath <sup>4</sup> great power, it holdeth the <sup>4</sup> greatest. whole man captive, and it hath clothed him with flesh and blood, and it infecteth the will of the mind, and the will <sup>5</sup> discovereth itself in the spirit <sup>5</sup> looketh upon itself. of this world, in lust and beauty, might and power, riches and glory, pleasure and joy; and on the contrary, in sorrow and misery, cares and poverty, pain and sickness: Also in art and wisdom; and on the contrary, in folly and ignorance.

19. All this, the glimpse [or discovery] of the

senses bringeth into the will of the mind [and setteth it] before the king, before the light of the life, and there it is tried. And the king giveth it first to the eyes, which must see what good is among all these, and what pleaseth them. And here now beginneth the wonderful form [or framing] of man, <sup>1</sup> out of the complexions, where the constellation hath formed the child in the mother's body [or womb] so variously in its regions. For according to what the constellation, in the time of the <sup>2</sup> incarnation of the child, in the wheel that standeth therein, and hath its aspect, (when the dwelling of the four elements, and the <sup>3</sup> house of the stars in the head, in the brains, are built by the *Fiat*), according to that is the virtue also in the brains, and so in the heart, gall, lungs, and liver; and according to that is the inclination of the region of the air; and according to that also a tincture springeth up, to [be] a dwelling of the life, as may be seen in the wonderful [<sup>4</sup> variety in the] senses and forms [or shapes] of men.

<sup>1</sup> Or according to the complexions.

<sup>2</sup> Or the child's becoming man.

<sup>3</sup> Or the dwelling of the senses and thoughts.

<sup>4</sup> different thoughts.

20. Although indeed we can say this with ground of truth, that the constellation imageth and formeth no man, as to [make him to be] the similitude and image of God; but [it formeth only] a beast in the will, manners, and senses; and besides that, it hath no might nor understanding, to be able to figure [or form] a similitude of God: Though indeed it elevateth itself in the highest [it can], in the will after the similitude of God, yet it gener-

ateth only a pleasant, subtle, and lusty beast in man (as also in other creatures) and no more. Only the eternal essences, which are propagated from *Adam* in all men, they continue with the hidden element (wherein the image consisteth) standing in man, but yet altogether hidden, unless the new birth in the water, and the Holy Ghost [or spirit] of God [be attained].

21. And thereupon it comes, that man many times in the dwelling of the brains, and of the heart, as also in all the five senses, in the region [or dominion] of the stars, is in his mind <sup>1</sup> often like <sup>1</sup> Or suddenly. a wolf, a churlish dog, crafty, fierce, and greedy; and <sup>1</sup> often like a lion, stern, cruel, sturdy and active in devouring of his prey; <sup>1</sup> often like a dog, snappish, envious, malicious; often like an adder and serpent, subtle, venomous, stinging, poisonous, slanderous in his words, and mischievous in his deeds, ill-conditioned and lying, like the quality of the devil in the shape of a serpent at the Tree of Temptation; <sup>1</sup> often like a hare, timorous, or fearful, starting and running away; <sup>1</sup> often like a toad, whose mind is so very venomous, that it poisoneth a tender [or weak] mind to the temporal death by its imagination, (which many times maketh witches and sorcerers, for the first ground serveth enough to it); <sup>1</sup> often like a tame beast; and <sup>1</sup> often like a merry beast, etc. all according as the constellation stood, in <sup>2</sup> its incarnation in <sup>2</sup> the child's. the wrestling wheel, with its virtue of the *quinta*

<sup>1</sup> In the mind of the child.

<sup>2</sup> Or nativity.

<sup>3</sup> Or over-powereth the first complexion of the hour of the incarnation or becoming man.

*essentia*, so is the starry mind on <sup>1</sup>its region figured; although the hour of man's <sup>2</sup>birth altereth much, and doth <sup>3</sup>hold in the first, whereof I will write hereafter in its place, concerning man's birth [or nativity].

22. And now if the glance out of this mind, out of this or any other form not here mentioned, glanceth [or darteth] through the eyes, then it catcheth up its own form out of everything, as its starry kingdom is most potent at all times of the heaven, in the good or in the bad, in falsehood or in truth. And this is brought before the king, and there must the five counsellors try it, which yet

<sup>4</sup> Or poisoned. are unrighteous knaves themselves, being <sup>4</sup>infected from the stars and elements, and so set in their region [or dominion]. And now those [counsellors] desire nothing more than the kingdom of this world; and to which sort the starry house of the brains and of the heart is most of all inclined, for that the five counsellors also give their advice, and will have it, be it for pomp, pride, stateliness, riches, beauty, or voluptuous life, also for art and

<sup>5</sup> Or virtue. <sup>5</sup>excellency of earthly things, <sup>6</sup>and for poor *Lazarus*

<sup>6</sup> Or the sick soul is not regarded. there is no thought; there the five counsellors are very soon agreed, for in their own form they are all unrighteous before God; but according to the region of this world they are very firm. Thus they counsel the king, and the king giveth it to the spirit of the soul, which gathereth up the essences, and falleth to with hands and mouth.

But if they be words [that are to be expressed] then it bringeth them to the roof of the mouth, and there the five counsellors distinguish [or separate] them according to the will of the mind; and further [the spirit bringeth them upon the tongue, and there the senses divide or] distinguish them in the flash [glance, or in a moment].

23. And there stand the three Principles in strife. The first Principle, *viz.* the kingdom of sternness [or wrathful fierceness] saith, Go forth in the midst of the strong might of the fire, it must be [so]; then saith the second [Principle] in the mind, stay and consider, God is here with the virgin, fear the abyss of hell; and the third [Principle], *viz.* the kingdom of this world, saith, Here we are at home, we must have it [so], that we may adorn and sustain the body, it must be [so]; and it taketh the region of the air, *viz.* its own spirit, and bringeth that [region] out at the mouth, and keepeth the <sup>1</sup> distinction according to the kingdom of this world. <sup>1</sup> difference, or separation.

24. And thus there goeth forth out of the earthly <sup>2</sup> senses and mind, lies and folly, deceit and falsehood, [also] mere subtlety, [with lust and desire] to be elevated; many [to be elevated] in the might of the fire, as by force and anger; and many by human art and <sup>3</sup> policy of this world, <sup>4</sup> which is <sup>3</sup> Or virtue. but a knave in the sight of God, yet wrestleth [or <sup>4</sup> world. holdeth fast] till it hath prevailed; many in the form of a tame and gentle beast, very cunningly

<sup>1</sup> Or colour of good.

alluring, and drawing to itself, under a <sup>1</sup> fair pretence; many in pride, and stateliness of body [in carriage] and manners, which is a right diabolical beast, who contemneth all that doth not please him, and elevateth himself above all meekness and humility, and over the image of God; yea, there is so very much of false untowardness, that I may not mention it; every one followeth the region [rule or dominion] of the stars, even that which serveth most to the voluptuousness of the earthly life.

<sup>2</sup> *In summa.*

<sup>3</sup> Or generateth no holy man.

<sup>4</sup> will or lust.

25. <sup>2</sup> In brief, the reginen of the stars [or starry region] <sup>3</sup> maketh not a holy man; and although men may converse under a holy show, yet they are but hypocrites, and desire to get honour [and esteem] thereby, their mind sticketh nevertheless in covetousness and pride, and in fleshly pleasure, in mere base lechery and lust, and they are in the sight of God (according to the <sup>4</sup> desire of this world) no other than mere knaves, proud, wilful, [self-conceited] thieves, robbers, and murderers. There is not one, who (as to the spirit of this world) is righteous, we are altogether children of deceit and falsehood; and according to this image (which we have received from the spirit of this world) we belong to eternal death, but not to paradise; except it be, that we become regenerated anew, out of the centre of the precious virgin, who with her rays averteth the mind from the ungodly ways of sin and wickedness.

26. And if the love of God (which so dearly

loved the image of man, that itself is become man) did not stand in the centre of the mind in the [midst or] <sup>1</sup> point of separation, then man had been a living devil, and he is indeed such a one, when he despiseth the regeneration, and <sup>2</sup> goeth on according to the inbred nature of the first and third Principles.

27. For there remain no more than two Principles eternally, the third [Principle] wherein he liveth here, perisheth; and if he desireth not now the second [Principle], then he must remain in the first original eternally with the devils; for after this time it will be no otherwise, there is no source which can come to help him [hereafter]; for the kingdom of God goeth not back into the abyss, but it riseth up forward in the light of meekness; this we speak seriously and in earnest, as it is highly known in the light of nature, in the ray of the <sup>3</sup> noble virgin.

<sup>3</sup> the wisdom of God.

*The Gate of the Difference between Man  
and Beast.*

28. My dear and loving reason, bring thy five senses hither, and consider thyself, according to the things above-mentioned, what thou art, how thou wast created the image of God, and how thou in *Adam* (by the infection of the devil) didst let thy spirit of this world take possession of thy paradise, which now sitteth in the room of paradise. Wilt thou say that thou wast created thus [as]

to this world in *Adam* at the beginning? Then behold and consider thyself; and thou shalt find another image in thy mind and speech.

<sup>1</sup> animal  
or living  
creature.  
<sup>2</sup> of.

29. Every <sup>1</sup>beast hath a mind, <sup>2</sup>having a will, and the five senses therein, so that it can distinguish therein what is good or ill for it. But where remain the senses in the will [that come] out of the gates of the deep, where the will discovereth itself [or glimmereth] in the first Principle *in infinitum* [infinitely], out of which the understanding proceedeth, so that man can see into all things into their essences, how high they are graduated, whereupon followeth the distinction [or different articulation] of the tongue? For if a beast had them, then it could also speak, and distinguish voices, and speak of the things that are in substance [or being], and search into the originality. But because it is not out of the eternal, therefore it hath no understanding in the light of nature, be it never so nimble and crafty; neither doth its strength and force avail to the lifting it up into understanding; no, it is all in vain.

30. Man only hath understanding, and his senses reach into the essences and qualities of the stars and elements, and search out the ground of all things in the region of the stars and elements: And this now hath its original in man, in the eternal element, he being created out of the [eternal] element, and not out of the out-births of the four elements. And therefore the eternity

seeth into the <sup>1</sup>beginning out-birth in the corrupti-<sup>1</sup> inceptive.  
bility; and the <sup>2</sup>beginning in the out-birth cannot <sup>2</sup> Or inception.  
see into the eternity, for the <sup>2</sup>beginning taketh its  
original out of the eternity, out of the eternal mind.

31. But that man is so very blind and ignorant, or void of understanding, is because he lieth captive in the regimen [or dominion] of the stars and elements, which many times figure [or fashion] a wild beast in the mind of man, a lion, a wolf, a dog, a fox, a serpent, and such like; though indeed man getteth no such body, yet he hath such a mind; of which Christ spake to the *Jews*, and called some of them wolves, foxes, and serpents. Also *John the Baptist* said so of the Pharisees, and we see apparently, how many men live wholly like beasts, according to their bestial mind, and yet are so audacious, that they judge and condemn those that live in the image of God, and <sup>3</sup>subdue their bodies.

32. But if he speaketh or judgeth anything well, he speaketh not from the bestial image of the mind, wherein he liveth, but he speaketh from the hidden man, which is hidden in the bestial [man], and judgeth against his own bestial life; for the hidden law of the eternal nature standeth hidden in the bestial man, and it is in a hard restraint, and judgeth [or condemneth] the [malicious] wickedness of the <sup>4</sup>carnal mind.

<sup>3</sup> tame, or  
bring under  
subjection.

<sup>4</sup> fleshly.

33. Thus there are three in man that strive against one another, *viz.* the eternal proud malicious

anger, [proceeding] out of the originality of the mind. And secondly, the eternal holy chaste humility, which is generated out of the originality. And thirdly, the corruptible animal, wholly bestial, generated from the stars and elements, which holdeth the whole house in possession.

34. And it is here with the image of man, as *St Paul* said, *To whom you give yourselves as servants in obedience, his servant you are, whether it be of sin unto death, or of the obedience of God unto righteousness*, that driving [or property] you have. If a man yield his mind up to malice, pride, self, power, and force, to the oppressing of the miserable, then he is like the proud, haughty devil, and he is his servant in obedience, and loseth the image of God; and out of the image cometh a wolf, dragon, or serpent to be, all according to his essences, as he standeth figured in the mind. But if he yield up himself to another swinish and bestial condition, as to a mere bestial voluptuous life, to gormandizing, gluttony, and drunkenness, and lechery, stealing, robbing, murdering, lying, cozening, and [cheating] deceit, then the eternal mind figureth him also in such an image as is like an unreasonable ugly beast and worm. And although he beareth the elementary image in this life, yet he hath indeed the image of an adder, serpent, and beast, hidden therein, which will be manifested at the breaking [or deceasing] of the body, and it belongeth not to the kingdom of God.

35. But if he give himself up to the obedience of God, and <sup>1</sup>yield his mind up into God, to strive <sup>1</sup> Or unite. against malice and wickedness, and the lusts and desires of the flesh, also against all unrighteousness of life and conversation, in humility under the cross, then the eternal mind figureth him in the image of an angel, who is pure, chaste, and virtuous, and he keepeth this image in the breaking of the body, and hereafter he will be married with the precious virgin, the eternal wisdom, chastity, and paradisaical purity.

36. Here in this life he must stick between the door and the hinges, between the kingdom of hell, and the kingdom of this world, and the noble image must suffer much wrong [or be wounded], for he hath not only enemies outwardly, but also in himself; he beareth the bestial and also the hellish image of wrath in him, so long as this house of flesh <sup>2</sup> endureth. Therefore that causeth strife and <sup>2</sup> lasteth division against himself, and also without him, against the wickedness of the world, which the devil mightily <sup>3</sup> presseth against him, and tempteth <sup>3</sup> Or driveth. him on every side, mis-leadeth, and wringeth him every where, and his own household in his body are his worst enemies; therefore the children of God are bearers of the cross in this world, in this evil earthly image.

37. Now behold, thou child of man, (seeing thou art an eternal spirit) thou hast this to expect after the breaking [or deceasing] of thy body; thou wilt

be either an angel of God in paradise, or a hellish ugly diabolical worm, beast, or dragon ; all according as thou hast <sup>1</sup> been inclined [or given to] here in this life ; that image which thou hast borne here in thy mind, with that thou shalt appear ; for there can no other image go forth out of thy body at the breaking [or deceasing of it], but even that which thou hast borne here, that shall appear in eternity.

<sup>1</sup> hast behaved thyself.

38. Hast thou been a proud vainglorious, selfishly potent, and one that hast for thy pleasure sake oppressed the needy, then such a spirit goeth forth from thee, and then so it is in the eternity, where it can neither keep nor get anything for [to feed] its covetousness, neither can it adorn its body with anything, but with that which is there, and yet it climbeth up eternally in its pride, for there is no other <sup>2</sup> source in it ; and thus in its rising it reacheth unto nothing else but the stern might of the fire in its elevation ; it inclineth itself in its will continually in such a purpose as it did in this world ; as it was wont to do here, so all appeareth in its tincture, therein it climbeth up eternally in the abyss of hell.

<sup>2</sup> Or working rising property.

39. But hast thou been a base slanderer, liar, deceiver, false murderous man, then such a spirit proceedeth from thee, and that desireth in the eternity nothing else but mere falsehood ; it spitteth out from its fiery jaws, fiery darts full of abomination and reproach ; it is a continual stirrer and breaker in the fierce sternness, devouring in itself,

and consuming nothing; all its [things, beings, essences, works, or] <sup>1</sup>substances appear in its tincture: its image is figured according as its mind hath been here. <sup>1</sup>Or whatsoever he hath ever been.

40. Therefore I say, a beast is better than such a man, who giveth himself up into the hellish images; for a beast hath no eternal spirit, its spirit is from the spirit of this world, out of the <sup>2</sup>cor-<sup>2</sup>ruptibility, and passeth away with the body, till [it cometh] to the figure without spirit, that [figure] remaineth standing; seeing that the eternal mind hath by the virgin of the eternal wisdom of God discovered itself in the out-birth, for the manifesting of the great wonders of God, therefore those [creaturely figures], and also the figured wonders, must stand before <sup>3</sup>him eternally; although no bestial figure or shadow suffereth or doth anything, but is as a shadow or painted figure [or limned picture]. <sup>3</sup>God or the eternal mind.

41. Therefore in this world all things are given into man's power, because he is an eternal spirit, and all other creatures [are] no other than a figure in the wonders of God; and therefore man ought well to consider himself, what he speaketh, doth, and purposeth, in this world; for all his works follow after him, and he hath them eternally before his eyes, and liveth in them. Except it be, that he is again new regenerated out of evil and falsehood, through the blood and death of Christ, in the water and the Holy Ghost, and then he breaketh forth

out of the hellish and earthly image, into an angelical [image], and cometh into another kingdom, into which its untowardness [or vices] cannot follow, and that [untowardness, waywardness, or vice] is drowned in the blood of Christ, and the image of God is renewed out of the earthly and hellish.

42. Thus we are to consider, and highly to know in the light of nature, the ground of the kingdom of heaven, and of hell, as also [the ground] of the kingdom of this world, and how man in the mother's body inheriteth three kingdoms, and how man in this life beareth a threefold image, which our first parents by the first sin <sup>1</sup>inherited for us; therefore we have need of the Treader upon the Serpent, to bring us again into the angelical image. And it is needful for man to tame his body and mind [or bring them under subjection], with great earnestness [and labour], and to submit himself under the cross, and not to hunt so eagerly after pleasure, riches, and the bravery of this world, for therein sticketh perdition.

<sup>1</sup> Or purchased.

43. Therefore said Christ, *A rich man shall hardly enter into the kingdom of heaven*; because they take such delight in pride, haughtiness, and fleshly voluptuousness, and the noble mind is dead to the kingdom of God, and continueth in the eternal darkness. For the image of the spirit of the soul sticketh in the mind; and to whatsoever the mind inclineth and giveth up itself, in that is

the spirit of the soul figured by the eternal *Fiat*.

44. Now if the spirit of the soul remaineth unregenerated in its first Principle (which it hath inherited out of the eternity, with the beginning of its life), then also (at the breaking [or deceasing] of its body) there proceedeth out of its eternal mind such a creature, as its continual will hath been here in this life.

45. Now if thou hast had an envious [spiteful] dogged mind, and hast grudged everything to others, (as a dog doth with a bone which himself cannot eat), then there appeareth such a doggish mind, and according to that source [or property] is its worm of the soul figured, and such a will it keepeth in the eternity, in the first Principle. And there is no revoking, all thy envious wicked proud works appear in thy <sup>1</sup>source, in thy own <sup>1</sup> Or active property.  
<sup>2</sup> tincture of the worm of the soul, and thou must <sup>2</sup> Or kindling.  
live eternally therein; nay, thou canst not conceive or apprehend any desire [or will] to abstinence [or forbearance of it], but thou art God's and the holy souls' eternal enemy.

46. For the door of the deep to the light of God appeareth to thee no more; for thou art now a perfect creature in the first Principle. And now though thou dost elevate thyself, and wouldst break open the door of the deep, yet that cannot be [done]; for thou art a whole spirit, and not merely in the will only, wherein the door of the

deep can be broken open; but thou fliest out aloft over the kingdom of God, and canst not enter in; and the higher thou fliest, the deeper thou art in the abyss, and thou seest not God yet, who is so near thee.

47. Therefore it can only be done here in this life (while thy soul sticketh in the will of the mind) so that thou breakest open the gate of the deep, and pressest in to God through a new birth; for here thou hast the highly worthy noble virgin of the divine love for thy assistance, who leadeth thee in through the gate of the noble bridegroom, who standeth in the centre in the parting <sup>1</sup>mark, between the kingdom of heaven, and the kingdom of hell, and generateth thee in the water and life of his blood and death, and therein drowneth and washeth away thy false [or evil] works, so that they follow thee not [in such a source and property], that thy soul be not <sup>2</sup>infected therein, but according to the first image in man before the fall, as a new, chaste, and pure noble virgin's image, without any knowledge of thy untowardness [or vices], which thou hadst here.

48. Thou wilt ask, What is the New <sup>3</sup>Regeneration? Or how is that done in man? Hear and see, stop not thy mind, let not thy mind be filled by the spirit of this world, with its might and pomp. Take thy mind, and break through [the spirit of this world] entirely, <sup>4</sup>incline thy mind into the kind love of God; make thy purpose

<sup>1</sup> Or limit of separation.

<sup>2</sup> Or figured therein.

<sup>3</sup> Or second birth.

<sup>4</sup> Or unite or give up thy mind.

earnest and strong, to break through the pleasure of this world with thy mind, and not to regard it; consider that thou art not at home in this world, but that thou art a strange guest, captivated in a close prison, cry and call to him, who hath the key of the prison; yield thyself up to him, in obedience, righteousness, modesty, chastity, and truth. And seek not so eagerly after the kingdom of this world: it will stick close enough to thee without that; and then the chaste virgin will meet thee in thy mind, highly and deeply, and will lead thee to thy bridegroom, who hath the key to the gate of the deep; thou must stand before him, who will give thee to eat of the heavenly manna, which will <sup>1</sup>refresh thee, and <sup>1</sup>Or quicken. thou wilt be strong, and struggle with the gate of the deep, and thou wilt break through as the <sup>2</sup>day-break; and though thou liest captive here <sup>2</sup>Aurora, morning-redness, or day-star. in the night, yet the rays of the break of day will appear to thee in the paradise, in which place thy chaste virgin standeth, waiting for thee with the joy of the angels, who will very kindly receive thee in thy new-born mind and spirit.

49. And though indeed thou must <sup>3</sup>walk here <sup>3</sup>swim or bathe. with thy body in the dark <sup>4</sup>night among thorns and thistles (so that the devil and also this world <sup>4</sup>In contempt and dis-esteem. doth rend and tear thee, and not only buffet, despise, deride,—and vilify thee outwardly, but also many times stop thy dear mind, and lead it captive in the lust of this world into the bath [or

lake] of swine), yet then the noble virgin will help thee still, and will call upon thee to desist from thy ungodly <sup>1</sup> ways.

<sup>1</sup> Or doings.

50. Look well to it, stop not thy mind and understanding; when thy mind saith Turn, do <sup>2</sup> it not, then know that thou art so called by the dear virgin; and turn instantly, and consider where thou art lodged, in how hard a house of bondage thy soul lieth imprisoned; seek thy native country, from whence thy soul is wandered, and whither it ought to return again.

<sup>2</sup> the evil.

<sup>3</sup> the counsel  
of the wisdom  
of God.

51. And then if thou wilt follow <sup>3</sup> it, thou wilt find in thyself, not only after this life, but in this life also in thy regeneration, that she will very worthily meet thee, and out of what kind of spirit this author hath written.

## THE SEVENTEENTH CHAPTER

*Of the horrible, lamentable, and miserable Fall  
of Adam and Eve in Paradise.*

*Man's Looking-Glass.*

1. IF the gate of the deep were not opened to me in my mind (so that I can see the strife that is against the kingdom of God) then I should also suppose, that the matter [of the fall] was merely a disobedience about the biting of an apple, as the text in *Moses* barely passeth it over, though *Moses* hath written wholly rightly.

2. For [the matter] was about the earthly eating and drinking, wherewith the paradisaical man was captivated by the spirit of this world, which now must qualify [or mix] with all men. This the Holy Scripture witnesseth, and also reason, that man is not at home in the elementary kingdom of this world. For Christ said, *My kingdom is not of this world*: And to his Apostles he said, *I have called you out from this world*: Also, *Flesh and blood cannot inherit the kingdom of God*.

3. Also we see that the kingdom of this world dieth to man, and [passeth away or] breaketh.

Seeing then, that *Adam* did bear the image of the kingdom of God (which was eternal and incorruptible, and stood in paradise) therefore we can with no ground say, that he <sup>1</sup>did bear the image of the kingdom of this world. For this world is transitory and <sup>2</sup>corruptible: But the image in *Adam* was not transitory, or corruptible. Also if we will say, that *Adam* (before his fall) lived in the source [or property] of the four elements, then we can no way maintain that *Adam* was not a corruptible image. For at the end, the four elements must pass away, and go into the eternal element.

<sup>1</sup> Before the fall.

<sup>2</sup> Or fragile.

<sup>3</sup> Or stirring property of the four elements.

4. Besides, he would have been subject to the <sup>3</sup> source, for heat and cold would have ruled over him; which we may see plainly in *Moses*, that God first after the fall (by the spirit or angel of the counsel of this world) made clothes of skins, and put them [then first] upon them; as the veil of *Moses* doth cover it, that men cannot see his face, as is to be seen by [the people of] *Israel*. Besides, if he had been merely of earth, and of the four elements, then he might have been burnt in the fire, or drowned in the water, and be stifled in the air; also wood and stone could have bruised him and destroyed him, and yet it is written, that he [the Adamical man] at the day of the restitution shall pass through the fire, and be approved, and the fire shall not hurt him.

5. Now no other man shall rise [again] but that

which God created in the beginning; for he is created out of the eternal will, as to his soul, which was breathed into him; and his body is created out of the eternal element, which was and is paradise; and the four issues (of the four elements) out of the one [eternal] element, <sup>1</sup> are this world, <sup>1</sup> Or constitute. wherein *Adam* was not created.

6. The text in *Moses* saith he was created in the paradise in *Hebron*; that is, in the gate of the deep between the Deity and the abyss of the kingdom of hell. His body was out of the [one pure] element, and his spirit was breathed into him out of the eternal mind of God the Father, from the chaste virgin of the divine wisdom and love.

7. For the element <sup>2</sup> is without understanding, <sup>2</sup> As man's body without the spirit is void of understanding. and that is that [which is attracted or] concentered in the will of God, wherein the eternal wisdom of God doth [sparkle or] discover itself *in infinitum* [infinitely], and in that spring up colours, arts, virtues, and the eternal wonders; out of which [element] in the beginning (in the kindling of the fire in the stern fierceness) are the four elements proceeded.

8. For this is very well to be apprehended and perceived in the earth and stones, that the four elements are of one only substance, and that the earth and stones were generated in the fierceness from the kindling of the elements. For a stone is but water; and therefore we should do well to consider what kind of fierceness

<sup>1</sup> congealed  
or knit.

there must have been, that hath <sup>1</sup> drawn the water so hard together.

<sup>2</sup> Or body.

9. Moreover, the issue of the four elements may be perceived in the fierceness of the fire, how instantly the strong air goeth forth from the fire; and the stone or wood is nothing else but a <sup>2</sup> sulphur from the water and from the earth; and if the tincture be consumed by the fierceness, then the [wood or stone] would come to ashes, and at last to nothing; as indeed, at the end, this world with the four elements will come to nothing, and there shall remain nothing else of <sup>3</sup> them in the eternal element, but the figure and the shadow in the wonders of God. How then canst thou think that God hath created the eternal man out of the four elements, or <sup>4</sup> issues, which are but corruptible?

<sup>3</sup> the four  
elements.

<sup>4</sup> That which  
hath gone  
forth.

10. Yet as concerning *Eve*, we must acknowledge that she was created to this corruptible life, for she is the woman of this world; and at this time it could not be otherwise. For the spirit of this world, with its <sup>5</sup> tincture, had overcome and possessed *Adam*, so that he fell down into a sleep, and could not generate out of himself the image of the virgin according to the <sup>6</sup> discovery of the noble and chaste virgin (the wisdom of God), which was the matrix in him, which was joined [or espoused] to him out of the heavenly <sup>7</sup> *limbus*; where according to which (in his being overcome) the elementary woman was given to him, viz. *Eve*, who (in

<sup>5</sup> kindling  
or life.

<sup>6</sup> Or appear-  
ance.

<sup>7</sup> out of the  
heavenly ex-  
tract, seed,  
or substanti-  
ality.

the spirit of the world's overcoming) was figured after a bestial form.

11. But that we may, in a brief sum, give the Reader to understand what our knowledge and high<sup>1</sup> sense in the light of nature hath highly apprehended, we therefore set it down thus, according to our knowledge. *Adam* was the image of God, according to the similitude of God, which God (the holy Trinity in one only divine substance) through the virgin of his eternal wisdom, in the wisdom had [manifested or]<sup>2</sup> discovered [or purposed] (in the eternal element) to have in the room of the fallen devil. For his counsel (in the eternal will) must stand; there should and must be a throne and princely region in this place, which should manifest the eternal wonders.

<sup>1</sup> Or perception.

<sup>2</sup> foreseen or resolved.

12. And so now God created the image, and similitude, out of the eternal element, (in which the eternal wonders are originally), and [God] breathed into him the spirit of the essences, out of his eternal original will, out of the through-broken gate of the deep, where the wheel of the stirring and breaking-through standeth in the eternal mind, which reacheth the clear, true, and pure Deity of the Heart of God.

13. This [image] is not the Heart of God, but it reacheth into the Heart of God, and it receiveth virtue, light and joy from the Heart and light of God. For it is in the eternal will of the Father, out of which he [the Father] continually generateth

his Heart and Word from eternity; and <sup>1</sup>his essences, which, in the element of his body (*viz.* [in the element] <sup>2</sup>of ignorance in the eternal wonders of God) now breathed into him, they (in respect of the high triumphing light, out of the Heart and light of God) were paradise; his meat and drink was paradise, out of the <sup>3</sup>element, in his will; whereby then he drew the virtue (of the eternal wonders of God) into him, and generated the noise [voice], sound, or the eternal hymn of the eternal wonders of God, out of himself before the will; and all this stood before the chaste, high, noble, and blessed virgin (the divine wisdom), in a pleasant sport, and was the right paradise.

14. But now, what this is, my pen cannot describe. I rather long after it, to comprehend it more in perfection, and to live therein; which we here in the light of nature (in the gate of the deep) <sup>4</sup>know and behold; but we cannot raise our three-fold mind into it, till our <sup>5</sup>rough garment be put off, and then we shall behold it without molestation.

15. But because the four elements went forth now further out of the [one] element, and made, with the quintessence of the stars, and with the heart of the essences, *viz.* the sun, the third Principle, wherein also the great wonders stood; and because there was no creature found that could manifest those [wonders], but only that image and similitude of God, *viz.* man, who had the chaste virgin (the wisdom of God) in him;

<sup>1</sup> *Adam's* essences.

<sup>2</sup> Or wanting understanding.

<sup>3</sup> the one inward pure element.

<sup>4</sup> apprehend or understand.

<sup>5</sup> *Adam's* garment, or this earthly tabernacle.

therefore the spirit of this world pressed so hard upon the image, for the virgin, that it might manifest its wonders, and did possess man; from whence he first gat the name *Mensch* [man] as a mixed person.

16. But when the wisdom of God saw that man, from the spirit of the world, came to lust, to mingle himself with the four elements, then came the commandment and said, *Thou shalt not eat of the knowledge of good and evil.* Now the knowledge of good and evil is not manifest in the paradise, and in the kingdom of heaven, but only in <sup>1</sup>the issue out of the element, in the fierceness, there only standeth the knowledge of evil manifest; and there only the essences are capable of being kindled, and so therein death sticketh; of which God said, *When thou eatest thereof, thou shalt die.*

<sup>1</sup> the four elements that are gone forth out of the inward one element.

17. God intended that the body which he would get from the infection of the four elements, must die; and it did also presently (in his tender <sup>2</sup>virgin mind) die to the paradise, and gat the mind of this world, wherein sticketh nothing but patching and piecing, as also frailty, and at last death.

<sup>2</sup> virgin-like, or maidenly.

18. But that the four elements, with the sun and stars, had such power to press upon *Adam*, and to <sup>3</sup>infect him, the cause of it was, because he was extracted out of them, *viz.* out of the element; and had (in the originality) all the three kingdoms (all three Principles) in him; and therefore it was

<sup>3</sup> Or poison him.

that he must be tempted whether he could stand in the paradise (in the kingdom of heaven); and there both heavenly, and also earthly fruit was set before him.

19. For the Tree of Temptation was earthly, (as nowadays all the trees are): all the others were paradisaical, from which *Adam* could eat paradisaical virtue in his mouth, and had no need of stomach and guts; for they [the trees] were like his body, and [like] the <sup>1</sup> element, and the Tree of Temptation was like the four elements.

<sup>1</sup> one pure element.

20. But that *Moses* presseth so hard upon it, and saith, *God created man of a lump of earth*; there the veil is before his face, so that the earthly man cannot look him in the face; indeed he was rightly a lump of earth, and earth, when he had eaten earthly fruit, which God did forbid him; but if *Adam* (before the fall) had been of the earth earthly, then God would not have forbidden him the earthly fruit; as also, if he had been created out of the earthly element, wherefore did not the earthly element put its clothes upon him instantly with a rough skin? Wherefore did that [earthly element] leave man naked and bare? And when it had plainly possessed him, yet it left him naked.

21. *Moses* speaketh only of the Tables of God, which were <sup>2</sup>graven through with the Ten Commandments, so that they could see through them into the paradise. He hung the veil before his face (as is to be seen concerning [the people of]

<sup>2</sup> Or ingraven.

*Israel*) because man was become earthly, and therefore must put off the earthly again, and then he must with *Joshua* (or Jesus) enter into the paradisaical Promised Land, and not with *Moses* stay in the wilderness of this world, where the veil of this world hangeth before him, before the paradise.

22. Reason must not imagine, that God ever made any beast out of a lump of earth, as a potter maketh a pot. But he said, *Let there come forth all sorts of beasts, every one after its kind*; that is, out of all essences, every one after the property of its essence; and so also it was (by the *Fiat*) figured according to the property of its own essence; and in like manner, all trees, herbs, and grass, all at once together. How then should the image of God be made out of the fragile [or corruptible] essences? But it [must be and] was made in the paradise out of the eternal [essences].

23. The earth is not eternal, and for the sake of the fragility [or corruptibility], therefore man's body must break [or perish], because he hath attracted the corruptibility to him. Thus also the paradisaical knowledge, delight and joy are departed from him, and he is fallen into the kindled anger, of the kindled four elements, which (according to their fierceness) <sup>1</sup> qualify with the eternal anger in <sup>1</sup> Or mingle. the abyss; although the outward <sup>2</sup> region of the <sup>2</sup> Or working. sun is mitigated, so that it is a pleasant habitation,

as is seen before our eyes; yet if the sun should vanish away, then thou wouldst well see and feel the anger of God. Consider it well.

24. Thus it is shewn us in the light of nature, that when *Adam* was thus impregnated [or possessed] from the spirit of this world, then God

<sup>1</sup> Or planted. <sup>1</sup> built [or made] a garden in *Eden* upon earth, <sup>2</sup> in the paradise, and caused to grow up all sorts of paradisaical fruit, pleasant to behold, and good to eat, and the Tree of Temptation in the midst [of the Garden of *Eden*], which had its <sup>3</sup> essences from the spirit of this world; and the other [trees and fruits] had paradisaical essences.

<sup>1</sup> Or planted.

<sup>2</sup> in the divine and angelical habitation and joy.

<sup>3</sup> Or out-flowing, substantial virtues.

25. In this [garden] now the image of God stood altogether free. It might embrace [and take] what it would, only the Tree of Temptation, that was forbidden. There he was forty days in the paradisaical knowledge, joy, and habitation, where yet there was neither day nor night to him, but only the eternity; he saw with his eyes [from or] out of the divine power [and virtue]. There was in him no shutting of his eyes; he had no need of the sun at all, yet all things must serve and be subject to him. The out-birth [or issue] of the four elements did not touch him; there was no sleep in him, nor pain, nor fear. A thousand years were to him but as a day; he was such an image as shall rise at the last day; there will rise no other image than that which God created in the beginning, therefore consider it well.

26. But that I have said, that he was forty days in the paradise, the second *Adam's* (Christ's) temptation testifieth so much to me; as also the temptation of *Israel* at mount *Sinai* by *Moses* [staying twice] on the mount, both which lasted forty days, which you may read in *Moses*; and you may read concerning the temptation of Christ; and you will find wonders.

27. But when *Adam* was infected from the lust to eat of the knowledge of good and evil, and that the spirit of this world pressed [or swayed] *Adam*, where also the subtle devil (which in the spirit of this world slipped in) shot mightily at *Adam*, so that *Adam* became weary, and blind to the kingdom of God; [then] said God, *It is not good for man to be alone*, for he will not now <sup>1</sup>bring forth the <sup>1</sup>generate or beget. paradisaical virgin; because he is infected from the spirit of this world, so that the chastity of the modesty is quite <sup>2</sup>at an end; we will make a help <sup>2</sup>gone. for him, to be with him, out of whom he may build his principality, and propagate himself, it cannot be otherwise now; and he let a deep sleep fall upon man, and he slept.

28. Here it may be very properly and well understood, how the virgin in *Adam* departed into the ether, into her Principle; for the text saith, *God let a deep sleep fall upon Adam*; now where sleep is, there the virtue [or power] of God is hidden in the centre; for where that [virtue of God] groweth, there is no sleep; for the Keeper

of *Israel* neither slumbereth nor sleepeth; as it is written.

*If thou askest, How long did Adam sleep?*

29. Then consider Christ's rest in the grave, and thou shalt find the ground; for the second *Adam* must (with his resurrection out of the grave) awaken [or raise] the first (out of his eternal sleep of the darkness of hell) out of the grave of this world again.

<sup>1</sup> *Adam's.*

30. And so God, in <sup>1</sup>his sleep, made the woman for him out of himself, by which he must now generate his kingdom, for now it could not otherwise be. And when he awaked, he saw her, and took her to him and said, *This is flesh of my flesh, and bone of my bone*; for *Adam* was (in his sleep) become quite another image; for God had permitted the spirit of this world in him to make his tincture weary unto sleep.

31. *Adam* was in an angelical form before the sleep; but after the sleep he had flesh and blood; and he was (in his flesh) a lump of earth, and he saw from a threefold spirit. With his eyes he apprehended the light of the sun, and knew the first image no more; although the four elements had not yet fallen upon him, nor touched him; for he was yet in innocency.

32. And there the devil bestirred himself, and slipped into the serpent (which he himself is, in his own proper form), and laid himself at the tree, and

<sup>1</sup>strewed sugar upon it; for he saw well that *Eve* <sup>1</sup>Or set the sweet light and pleasantness forth. was a woman, and that she was infected with the four elements; and although she did strive a little, and objected God's command [against the devil], yet she suffered herself very easily to be persuaded, when the lying spirit said, That the fruit would make her wise, and that her eyes should be opened, and she be as God, knowing good and evil; yet he told her not, that (if she ate thereof) she must die; but [he said] she should be wise and fair; which disease [desire or lust] sticketh still in the brains of the woman, that she would fain be the fairest beast.

33. So she pulled off an apple and did eat, and gave to *Adam* also, and he ate of it likewise. That was a bit at which the heavens might well have blushed, and the paradise have trembled, as it was indeed really done, as is to be seen at the death of Christ, (when he entered into death, and wrestled with hell), that the earth and the elements trembled, and the light of the sun was darkened, when this bit of the apple was to be <sup>2</sup>healed up. <sup>2</sup> Or cured.

*The Gate of the great Affliction, and Misery of Man.*

34. Reason sticketh at the veil of *Moses*, and seeth not through the Tables that were graven through, which God gave him upon mount *Sinai*; as also reason cannot take off the veil from before <sup>3</sup>his eyes, and look him in the face, for he hath a <sup>3</sup>the eyes of Moses. brightened [clarified or shining] countenance in

the crack of the fire; it [reason] is afraid of it [that countenance], and trembleth at it; it saith continually to *Moses*, Speak thou with the Lord, for we are afraid, and moreover, altogether naked [and unclean].

35. It presenteth indeed the wrath of God to itself, and trembleth at its fall, but it knoweth not what hath happened to it; it only presents the disobedience before itself, and maketh [as if] God were an angry malicious devil, that cannot be reconciled, having indeed put on the garment of anger (in *Adam* and *Eve*) on to itself in body and soul, and hath set itself (against the will of God) in the bath [or lake] of anger, on which God took such <sup>1</sup> pity [or compassion], that he hath not spared his own Heart, to send it into the depth of anger, into the abyss of hell, [as also] into the death and breaking of the four elements from the eternal holy element, to help fallen man, and to deliver him out of the anger and death.

<sup>1</sup> Or mercy.

36. But the veil (in the death of Christ) was since taken away from the face of *Moses*, instead whereof the stars with the four elements have yet cast a mist and cloud (through the infection of the devil) before man; for the <sup>2</sup> region of this world hath generated the Antichrist, and set [him] before the countenance of *Moses*, in a <sup>3</sup> cloud, as if he were Christ; so that the countenance of *Moses* cannot be apprehended [or beheld]. Therefore we have need of the lily, which groweth through the Tables

<sup>2</sup> Or the worldly kingdom.

<sup>3</sup> Or darkness.

of *Moses* (that were graven through) with its strong smell, which reacheth into the paradise of God; from whose virtue, the people [or nations] shall be so virtuous and strong, that they shall forsake the Antichrist, and shall run through the darkness to the smell of the blossom. For the Breaker-through the Gates hath planted the lily, and he hath given it into the hand of the noble virgin, and this [lily] groweth in the element wonderfully against the horrible storm of hell, and [against] the <sup>1</sup>kingdom <sup>1</sup>Or dominion. of this world; where then many <sup>2</sup>branches will fall <sup>2</sup>Or twigs. to the ground, from whence Antichrist becometh blind, and groweth stark mad and raving in the fog and mist, and stirreth the <sup>3</sup>four elements in <sup>3</sup>the anger and malice in the [wrath or grim] fierceness; and then it is <sup>3</sup>the four elements. needful for the children of God to awake from the sleep of the fog; this the spirit intimateth, in the light of nature, seriously and earnestly.

37. Therefore, according to our knowledge, we will set down an exposition of the fall of man, which is very perfectly manifested, and appeareth in the light of the day, and <sup>4</sup>convinceth us. And we <sup>4</sup>over-witnesseth. have no need of the <sup>5</sup>fooleries of the Antichrist, <sup>5</sup>fopperies or foggy expositions. who with the blood and death of Christ doth but seek his own covetousness, pride, and voluptuousness, and draweth the veil of *Moses* before our eyes, that we should not see (through the Tables that were graven through) *Joshua* or *Jesus*, into the Promised Land of paradise; that he may only sit and ride upon his horrible and devouring

beast of covetousness and pride, which [beast] is become so very great and strong, that it shadoweth the circuit of the earth, and ruleth so wonderfully over <sup>1</sup> mountains and valleys, with his fierceness; which [beast] yet shall be broken by the lily without hands. At which the [people or] nations shall wonder, and say: How art thou, O terrible and great might [and power], founded upon so weak and loose a ground!

<sup>1</sup> high and low.

38. Now then, if we consider the miserable fall of *Adam* and *Eve*, we need not to run long after the mad Antichrist, to fetch [or learn] wisdom from him; he hath none. Let us only consider ourselves, and compare the heavenly and earthly images one with the other, and so we [shall] see the whole <sup>2</sup> root and ground thereof: We have no need of a doctor, nor of any strange language about it, it standeth written in our body and soul; and when we see it, it terrifieth us so much, that we tremble at it, as *Eve* and *Adam* did in their fall.

<sup>2</sup> Or drift.

39. And if we do not come to know [or have a glimpse of] the Treader upon the Serpent in the mark of the partition [or limit of separation] in the gate of the deep, between the world and the kingdom of hell, then we see [indeed] nothing else but mere misery and death, which might <sup>3</sup> well awaken us from sleep.

<sup>3</sup> persuade us to awake.

40. Do but behold thyself, thou blind mind, and consider thyself; where is thy angelical <sup>4</sup> form in thee? Why art thou so angry, stern [fierce, froward]

<sup>4</sup> Or image.

and malicious? Wherefore dost thou elevate thyself still in thy wickedness, in pride, in might [or authority] and pomp, and boastest thyself for a brave and potent beast? What is it that thou dost? Wherefore hast thou let the spirit of this world into thee, which seduceth thee (as it listeth) into high-mindedness, into [proud] stoutness, into <sup>1</sup>potency and pomp, into covetousness and lying, <sup>1</sup>authority, and stateliness, into falsehood and treachery, as also into sickness and corruption [or frailty]?

41. What is it now that thou <sup>2</sup>hast after thy <sup>2</sup>keepest or takest with thee, corrupting, when thou diest? Consider thyself, what is it that thou art [then]? Thou art a spirit: But what kind of source [or property] is it that thou hast in thee? [Surely thou hast in thee] anger, wickedness, pride, self-seeking, wilfulness, (in raising up thyself after temporal pleasure, but finding none); [thou hast] a false mind in the spirit, full of lies and deceit, and murderous, [arising in thee] out of the essences. As thou wast upon earth towards men, just so it is [then] with such a spirit as is gone forth from thee out of the corruptible body of the elements. And where shall that [then] remain when this world perisheth? Dost thou suppose that it shall [then] be an angel? Hath it an angelical quality [source or property]? Is its source [or quality] in love, humility, and meekness? Is it in the divine obedience, in the light of joy?

42. O thou blind mind, with thy might and

stateliness, full of wickedness and devilish fierce wrath, [wilt thou know where thou art after thy body perisheth]? Thou art even with all the devils, in the abyss of hell, if thou dost not turn, and by earnest unfeigned sorrow and repentance for thy abominations, enter into the angelical footsteps, that the Saviour and Treader upon the Serpent of fierce wrath, wickedness, lying, and deceit, may meet thee, and embrace thee in his arms, and [that thou] mayest be new-born in him, and be yielded up into the bosom of the <sup>1</sup>chaste virgin, and become an angel; or else thou art in the eternal death, in the eternal darkness, and canst not in all eternity reach the kingdom of God any more.

<sup>1</sup> the wisdom and mercy of God.

43. Or dost thou suppose, that I write of the fall of man without <sup>2</sup>light and understanding? Or that I do not look and see into the Holy Scripture, what that saith of it, [when I say] that man before his fall was angelical in his mind and body? Then hear and see what Christ saith of it, <sup>3</sup>*In the resurrection of the dead they will neither marry nor be given in marriage, but they are as the angels of God.* And such an image God created in the beginning, [according] to his similitude.

<sup>2</sup> Or knowledge.

<sup>3</sup> Matth. xxii. 30.

44. For an angry, malicious, proud self-seeking for honour, and dignity, a mendacious [or lying], thieving, robbing, murderous, lascivious, lecherous mind, is not the similitude of God. But an

humble, chaste, modest, pure, courteous [mind], which inclineth itself with a longing desire and love to the Heart of God, that is the similitude of God; in which the fire-flaming spirit in the joy and meekness goeth forth out of the will, and for its brethren the will of its spirit (which goeth forth from it) readily inclineth towards them; and as the Proverb saith, *It imparteth the very heart to them*, which is done in spirit, wherein the heavenly joy (in the eternal element) springeth up, and the wonders of God are manifested in the virgin, by a hymn of praise to the eternal mind of God; where the mind playeth upon the harp of *David* an hymn to God; where then (in the eternal holy mind) there springeth up knowledge and colours in the [eternal] element, and in the spirit wonders, with works and powers [or virtues].

45. And this is the image of God, which God created for his glory and joy, and no other; and let not the mad Antichrist persuade thee concerning any other [image of God], for there is no other. Thy body and soul convince thee of it, as also heaven and earth, the stars and elements; look upon what thou wilt, all things convince thee; and if thou dost not turn and enter into that image to which God created thee, then, in the breaking of thy body (when thy mind in the spirit of the soul shall stand naked without a body), thou shalt be ashamed before all creatures; this we speak accord-

ing to its high worth, as it is highly known in the will of God.

46. Thus it is highly [necessary] for us to know the miserable fall of our first parents; wherefore it was so with God, that his anger is in us, and that we must die, and (if we apprehend not the Treader upon the Serpent) must also perish eternally. But that we may set down a short summary of the fall (because of our simple, cold, dull, and dark mind) for the Reader's understanding, who, it may be, doth not yet apprehend our sense and knowledge, therefore we will explain it briefly and clearly, and also readily impart our knowledge and mind to him, as indeed (<sup>1</sup> according to the divine image) we ought to do.

<sup>1</sup> Or in.

47. *Adam* stood forty days in an angelical image before his sleep, and there was neither day nor night in him, also no time; though indeed he was not (as an angel) a mere spirit; for his body was out of the <sup>2</sup> element, which is no understanding spirit, but [is] the attraction [concretion or congelation] in the will of God, or the <sup>3</sup> *limbus*, which standeth before God, wherein the chaste virgin, the divine wisdom dwelleth, which discovered and created the image out of the element by the *Fiat*.

<sup>2</sup> the inward element.

<sup>3</sup> Or the eternal earth.

48. And out of this *limbus* (at the time when the earth was corporized) went forth the four elements, as out of a fountain; and that which was discovered [or manifested] by the virgin (the

wisdom of God) in the innumerableness, was the stars, as a virtue [power] or procreation out of the *limbus*. And they are the quintessence <sup>1</sup> of the four <sup>1</sup> Or before. elements, not severed from the four elements, but qualifying [or mixing virtues] one with another, <sup>2</sup> and yet extracted from the four issues with their sharp essences; and they are the seeking [longing or hunger] of the four elements, or, as I may express it by a similitude, [they are] the man, and the elements are the woman; and the heart of these things is the element, in one only substance, and the essences in that [one element] are the virtues [or powers] of the wonders of the wisdom of God, and are called paradise, an exulting joy.

49. And the spirit of the eternal essences (which hath understanding and knowledge, and also the trial and proving of every thing, in which the source [or active property or quality] which is in man, consisteth) that was breathed into him, by the wisdom of God, through the driving will, which goeth <sup>3</sup> forward, out of the eternal mind, out of <sup>3</sup> Or into re-signation. the opened gates of the deep, through the word, [together] with the moving spirit of God. And he had the <sup>4</sup> touch of the centre of the abyss [*viz.*] <sup>4</sup> Or stirring. the eternal source <sup>5</sup> behind him, as a band, and <sup>5</sup> Or as the fire is behind the light. before him, the heart and light of God, as a glance of the joy and kindling of paradise, which springeth up in the essences with the light of the joy; and beneath him [he had] the four elements in the budding out of the *limbus* which was in him.

50. And as long as he set his imagination in the Heart of God, the paradise was in him, [and he in the paradise], and the band of the abyss in him (in the <sup>1</sup>source) was a paradise of transcendent joy; and the kingdom of this world held him from beneath also in the band, because it goeth forth from the element. But so long as he set his mind in the Heart of God, it [the kingdom of the four elements] could not lay hold on him [or master him], and it was impotent, as to him, as this world is impotent as to God.

<sup>1</sup> Or property, as the fire is the cause of the light and shining.

51. And thus the spirit and soul of *Adam* stood in the midst (in the joyful paradise) forty days, as one [only] day, and all <sup>2</sup>inclined to him; one [whereof was] the kingdom of hell, of the eternal originality out of the dark mind, out of which his worm of the soul (in the opened gate) was gone forth; and secondly, [there inclined to him] the Deity of the kingdom of heaven in the opened gate, in the pleasant lustre; and thirdly, the spirit of the stars and elements [inclined to him] drawing him to their bands, and heartily desiring him.

<sup>2</sup> three had a desire to have him.

52. And thus *Adam* stood upright in the temptation; for his angry mind (out of the originality of the first Principle) stood in joy [being enlightened] from the light of God; and the source of the fierce wrath made the rising joy, for the light made all meek and friendly, that he might incline himself to love; and thereby he stood (on earth) rightly in the paradise.

53. The four elements of this world, together with the sun and stars, could not qualify [or mix] with him ; he drew no air into him ; but the spirit of God (in the virgin) was his breathing, and [his] kindling of the fire in the spirit.

54. But while he thus stood (between the kingdom of hell and the kingdom of this world) in the paradise, bound with bands, and yet also wholly free, in the might of God, he [reflected himself into or] discovered himself in the great deep of the kingdom of this world ; in which the great wonders also stand hidden in the centre, as we see that man hath (by his eternal mind) discovered it, and brought it to <sup>1</sup>light, as is seen <sup>1</sup> Or the day. before our eyes. And in his discovering [or reflecting] he imagined, and fell into lust, for the spirit of the world took hold of him, (as a mother maketh a mark upon a child in the mother's womb), and [he] became (in the lust) impregnated from the spirit of this world, and then was blind as to God, and saw neither God nor the virgin any more in his mind. And thus the kingdom of heaven continued in the opened gate of the omnipotence [or almightiness], (in the paradise) in its [own] Principle to itself (and the virgin in it) hidden in the centre, and was in *Adam*, and yet *Adam* (with his mind) was not in God, but in the spirit of this world ; and he became feeble as to the kingdom of God, and so fell down and slept.

55. And then God (by the spirit of this world

<sup>1</sup> *Adam*.

through the *Fiat*) built [or formed] out of <sup>1</sup>him the woman of this world, by whom he <sup>2</sup>increased his kingdom. The woman was out of the matrix, which (before the infection) was a chaste virgin, which *Adam* should have <sup>3</sup>brought forth out of himself; but when the modesty of the wisdom, and ability [or potency] departed from him, (when he passed into the spirit of this world), he could not then bring forth [or generate]; for in his sleep the spirit of this world clothed him with flesh and blood, and figured [formed or shaped] him into a beast, as we now see by very woeful experience, and know ourselves to be blind and naked as to the kingdom of God, [being] without any virtue [or strength] in the sleep of the great misery, clothed with corruptible [frail and transitory] flesh and blood.

<sup>2</sup> multiplied or propagated.<sup>3</sup> Or generated.<sup>4</sup> Or astral spirit.

56. And now when *Adam* awaked from sleep, then he was a man, and no angel; he drew breath from the air, and therewith kindled his <sup>4</sup>starry spirit, which had taken possession of him; he knew his wife to be a woman, and that she was <sup>5</sup>taken out of him, and took her to him, as all beasts couple together; yet he had then pure eyes, for the fierceness [or grim wrath] did not yet stick in them, but the infection [or longing]. The element of fire with its bitterness (which qualifieth, [or mixeth properties] with the abyss of hell) had not pressed him wholly.

<sup>5</sup> Or generated.

57. Thus now *Adam* with his wife went (in

great lust and joy) into the Garden of *Eden*, where *Adam* told her of the commandment concerning the Tree: But *Eve* (being a woman of this world) regarded it but little, and turned her from *Adam* to the Tree, and looked upon it with lust; and the lust instantly took hold of her; and the lying devil (when she was talking with him, whom she knew not, neither had heard of any devil) persuaded her, and she laid hold on the Tree, and brake off [an apple], and did eat of the fruit of the four elements and stars, and gave to *Adam*; and when *Adam* saw that *Eve* <sup>1</sup> died not, then he ate also. <sup>1</sup> By eating.

58. And then their eyes were opened, and they knew that they had flesh and blood, and were quite naked. For the spirit of the great world took them captive with the four elements, and figured [or framed in] them stomach and guts; though indeed in the sleep of *Adam* (when the matrix was severed from the *limbus*) the same forms were already figured, but they knew it not, till after the biting of the apple; and then the spirit of the fierceness first gat in, and made its region, (as may be seen in the heart, liver, lungs, gall, and bladder, as also in the stomach); this regimen had *Adam* gotten in his sleep, and with the biting of the apple the spirit of the great world hath set itself in that [government].

59. And then they looked one upon another, and were ashamed one before another, and they were afraid of the wrath [or severity] that entered

into them, for it was the anger of God ; and thus they were captivated by the first Principle, (as by the abyss of hell), which held *Adam* and *Eve* captive in their souls in the eternal [part]; for it sprang up with terror, fear, and doubt, concerning the kingdom of God ; and they could have no comfort [in that condition], for they saw the paradise no more, but the Garden in *Eden* ; so also they had lost the Deity, they could set no will [or desire] into it, for the wrath and doubt stood in the way.

60. Then came the spirit of this world with its rough garment, with heat and cold, and pressed upon them, as upon naked people, and so struck the image of God half dead, (with their fierceness, anguish, and doubt, with their quality [or property] of hot and cold), and let it lie in pain, anguish, and doubt. And here man went from *Jerusalem* (out of the paradise) to *Jericho*, into the house of murderers, who stripped him of his paradisaical garment, and robbed him; and struck him (with their poison, torment, plague, and sickness, from their infection) half dead, and so left him and went their way, as the second *Adam* said in the Gospel, in a similitude [or parable].

61. And here now was no remedy, neither in heaven, nor in this world, they were captivated in hard slavery, (in misery and death); the abyss of hell held the soul, and the spirit of this world held the body [captive]. Death and corruption was in

the body; and there was nothing else in them but enmity to itself, [proceeding] from the tart essences of the stars, wherein one source [or quality] striveth against the other, and one breaketh [or destroyeth] the other with greater pain and torment to the body, with trembling and shrieking; and at last [comes] corruption and death, as it is before our eyes.

62. There the devil gat the game for the kingdom of this world to be his again, he gat an entrance into man, and he could reach into the essences of his soul; for they were <sup>1</sup> now both in one kingdom.

63. He [the devil] supposed, [saying], The kingdom of this world is thine, thou shalt sport thyself according to thy power with the image of man, which should have possessed thy throne, his spirit is in thy kingdom; and so [the devil] mocked God in his mind, [saying], Where is now thy noble image, which thou didst create to rule over my throne? Am not I lord of the great might of the fire? I will rule over thy throne, the might [or strength] and virtue is mine: I fly up above the thrones of virtue and strength, and no might [or power] can withstand me.

64. Yes indeed he flieth up above the thrones, but he cannot fly into the thrones; he flieth up in the first eternal source of fire, which is stern, sour, dark, hard, cold, rough, and burning, but he cannot get through the open gate of the deep, into the light of God, but he flieth up aloft in his abyss, in the eternity, in the wrathful source [or quality] of

<sup>1</sup> Man and the devil were both in the wrath, void of grace.

hell, and reacheth nothing else. And therefore he is a prince (though in the abyss of hell), which was well enough known to man after his miserable fall.

65. And because I may not be well understood by the Reader, in that I write, that man dwelleth in the abyss of hell with the devils, therefore I will shew him the ground, that he may touch and handle it; and if he will not feel it, yet it is given to him that he may know it, and it shall be a witness against him.

66. It is not without a cause, that Christ calleth the devil a prince of this world; for he is so, according to the first Principle, according to the kingdom of wrath, and continueth so to eternity. But he is not so according to the kingdom of the four elements and stars; for if he had full power in that, then there would be no vegetative [fruit] nor living creature upon the earth. He cannot master the <sup>1</sup>exit of the four elements; for he is in the originality, and there is a [whole] Principle between; only when the <sup>2</sup>constellations do awaken the fierce wrath of the fire, in the elements, as in a tempestuous storm, then he is master-juggler [in mischief], and rejoiceth himself [therein]. Though indeed he hath no power there either, except it be permitted him from the anger of God, then he is the hangman [or executioner], and executeth the <sup>3</sup>right as a servant [minister or officer]; but not as a judge, but as an executioner.

67. He is executioner in the kingdom of this

<sup>1</sup> that which proceedeth or issueth.

<sup>2</sup> Or aspects of the stars.

<sup>3</sup> The sentence, judgment, or justice.

world; the stars are the council, and God is the king of the land, and whosoever departeth from God, falleth into the council of the stars, which run many upon the sword, and make them lay violent hands upon themselves, and [bring] some to a rope, others to the water; and there he is very busy, and is the driver or executioner.

68. Into this great misery man is fallen; and he is fallen quite <sup>1</sup>home to the kingdom of the stars <sup>1</sup>into the bosom. and elements, as to his body; what these do with him, that he is, and that standeth in the substance; they make one great, another small; one straight, another stooping and crooked; they send one fortune and riches, and another poverty; of one they make a crafty subtle man according to the counsel and kingdom of this world, and of another they make an idiot; they make one a king, and they break and pull down another; one they kill, another they bring into the world; and they continually drive the mind of man, yet into nothing else but into vain turmoil, discontent, and vexation.

69. Besides, the kingdom of hell, and of [fierce] wrath, always gape after the soul, and set their jaws wide open to devour the captive soul; which is held fast fettered with two strong chains; the one of the kingdom of hell; the other of the kingdom of this world; and it is continually led by the heavy, lumpish, bestial, and sickly body, as a thief who is often led to the place of execution, and still by a petition reprieved, and laid in prison again,

and the poor soul must lie thus in prison the whole time of the body ; where the devil on the one side very suddenly rusheth upon it with his devouring fierceness, wrath, and malice, and would carry it into the abyss. Then instantly [it is beat upon by] the glistering [flattering] world, with pomp, bravery, covetousness, and voluptuousness of perdition ; presently [again come upon it] sickness and fear, and it is continually trembling and quaking ; and when man goeth but in the dark, how is it amazed, and continually afraid that the executioner will take it, and <sup>1</sup> do execution upon it!

<sup>1</sup> Or execute justice.

*The Gate [or Exposition] of the great Sin, and Contrariety of Will against God, <sup>2</sup> in Man.*

<sup>2</sup> committed by or through man.

70. If we did well consider the abominations and great sins of man before God, which our first parents inherited for us, then we should scarce ever be merry in this world at all, if the spirit of this world did not cast foolish fancies, and seeming joys and pleasures before us, in our imprisonment ; or if the regeneration did not cause us so highly to rejoice, that we shall once be delivered out of this prison ; for in this life, we find nothing else but mere abomination, sin, misery, and death, and scarce attain (in this [temporary] life) so much as a glimpse of the eternal joy.

71. Now the mind asketh, What is sin then ? How is it sin ? Wherefore hath God a loathing against the substance which he hath created ?

Behold, thou child of man, there is no sin in heaven in the presence of God; only in thyself there is sin, and sin separateth us and our God asunder; otherwise all things are fixed [or perfect], and good in their own being [or substance]; the kingdom of hell and of wrath is good in itself, according to its [own] region, it doth not vex or torment itself; but its woe [pain or smart] is its birth, and the rising of its source; also it desireth nothing else.

72. And so also the kingdom of this world is fixed [or perfect], and good in itself; neither doth it vex or torment itself; but the elevating of the elements (*viz.* the kindling of the heat, cold, air, and water) is its growing and springing; neither doth it torment itself in itself, nor hath it any distress or fear in itself.

73. Only man (who is proceeded out of another Principle) hath in both those [forementioned] Principles, woe, misery, sorrow, and distress; for he is not in his native country; and neither of these two Principles can attain his native country. Therefore the poor soul must be thus <sup>1</sup>plagued and tormented, that it may attain its native country again; it must go again through the gate of the deep anguish of death; it must break through two kingdoms, and it sticketh here <sup>2</sup>between the door and the hinges, and is continually infected with those things which keep it back and plague it; it sticketh as it were in a press.

<sup>1</sup> pinched and squeezed.

<sup>2</sup> in the chink, cranny, or closing of the door.

74. If it straineth to God [ward], then the devil holdeth it on one side with one band, and the world with another band; and they <sup>1</sup>set upon it; the devil handleth it in fierceness [sternness, frowardness], or wrath, which is a source [or quality], and sin, which cannot attain to the kingdom of God; and the world leadeth it into pride, covetousness, and fleshly lust, so that the <sup>2</sup>essences of the soul grow full [or impregnated] with the fleshly will; for the will of the mind draweth these things into the soul, and so the soul (from that which is attracted) becometh wholly unclean, <sup>3</sup>swelled and dark, and cannot attain the light of God; its essences, that should give up themselves to God, cannot: For they are too rough, and cannot get into the light, that kindleth not itself in its essences. The gates of the deep must be broken open first, and then the essences [of the soul, may] press into the liberty, <sup>4</sup>without the darkness; but if the mind be <sup>5</sup>filled, then it cannot [come into the liberty], and then beginneth horror, fear, distress, and despair of the kingdom of God, and this maketh mere torment [woe, pain, and smart] in the soul.

75. Thus thou shalt know in what manner it is sin before God; thou hast in thyself the [one eternal pure] element, which is a joy in the presence of God; and now if thou rage and rave with the source [quality or property] of hell, then thou touchest [or troublest] the element; and thou stirrest

<sup>1</sup> Or assault it.

<sup>2</sup> Or budding substantial virtues.

<sup>3</sup> muddy.

<sup>4</sup> beyond.

<sup>5</sup> Or big with pride, covetousness, envy, anger, might and pomp.

up the <sup>1</sup>wrath [and makest it] to go forth, and thou doest as the devil did, when he awakened [or stirred up] and kindled the fierce <sup>1</sup>wrath in the *Fiat*, whereby the <sup>1</sup>fierceness generated earth and stones; thou sinnest [piercing] into the heaven in the presence of God, upon which the Prophets complained in many places, that the disobedient did grieve their God. Though (in himself) he felt no pain, yet his wrath was kindled in the first Principle, in the gate of the deep, wherein the soul standeth, and that is a mere abomination before him.

76. Behold, all whatsoever thou letteth into thy mind (if thy soul be not inclined [or yielded up] to God, so that it <sup>2</sup>believeth and trusteth in him) then all whatsoever thou doest is sin; for thou bringest an earthly mind into the gate of the deep, where the spirit of God [moveth, walketh, or] goeth, and thou deflest the element which is in the presence of God.

<sup>2</sup> standeth<sup>r</sup> in belief and confidence towards God and goodness.

77. Thou wilt say, How? God dwelleth in heaven. O! thou blind mind, full of darkness; the heaven where God dwelleth is also in thee, as *Adam* was both upon earth, and also in paradise at once; and give not way to Antichrist to direct thee aloft without [the place of] this world above the stars, for he telleth thee a lie, as the devil himself did. God is everywhere, as the Prophet *David* saith: *If I fly to the day-break, or into hell, thou art there. Also where is the place of my rest?*

*Am not I he that filleth all things? Yet I behold the miserable and those that are of a broken spirit, and I will dwell in them: Also, I will dwell in Jacob, and my <sup>1</sup>tabernacle shall be in Israel: Understand it rightly, he will dwell in the contrite and broken spirit, which breaketh the gate of darkness, he will press into that [spirit].*

<sup>1</sup> Or tent.

<sup>2</sup> infection or hunger.

78. Therefore beware of the <sup>2</sup>longing [lust or desire]; and say not in thyself, I stand in the dark, the Lord seeth me not, [nor] what I think and do. He standeth in the gate of the mind, where the soul standeth (before the clear face of God) in the opened gate; and all thy abominations are known before God, and thou makest the element of God blush [or change colour] with them; thou grievest the chaste virgin (which dwelleth in her own centre, and is given to be a companion to thee in thy mind) and makest her sad; she warneth thee of the way of the ungodly; if thou followest [her counsel], and turnest, and breakest in unto her, by earnest repentance, then she crowneth thee in thy mind with wisdom and understanding, that thou mayest then very well avoid the devil; but if thou dost not, then thou fallest out of one sin and abomination into another, and makest thy measure full and running over, and then the devil helpeth thee into his kingdom, and thou art very serviceable to him; for thou art a true <sup>3</sup>scourge to the children of God, not only with reproaching, but also in deeds [or in the work of thy hands]

<sup>3</sup> rod or whip.

which the devil dare not do; thou doest him acceptable service. He tickleth thee finely with the name [<sup>1</sup>of God], so that thou bringest forth <sup>1</sup> of a godly, zealous man, professor, or godly divine. from thy lips, and teachest it; but thy heart is a thief and a murderer, and thou art wholly dead to the kingdom of heaven.

79. Therefore, O thou beloved mind! examine thyself to what thou art inclined; whether thou art inclined to righteousness, love, fidelity, and truth, also to chastity, modesty, and mercifulness; if so, it is well for thee; but if not, then dive into thy bosom, and consider thy fleshly heart, and try it, wrap thy <sup>2</sup>senses together, and put them <sup>2</sup> Or thoughts. in prison, and storm thy fleshly heart, that the elements in thee may quake and tremble. The flattering and lying devil (who hath possessed thy fleshly heart) shall feel these <sup>3</sup>strokes (which he <sup>3</sup> earnest zeal of repentance. will not like), and then he must be gone, and thou wilt be of another mind: This is no <sup>4</sup>conceit from <sup>4</sup> Or invention. a mind not opened; itself hath tried this, and therefore it shall stand for a Memorial, and a continual monitor; and whosoever pleaseth, let him try it, and he shall find wonders indeed.

80. Now when *Adam* and his wife had eaten of the earthly fruit, then they were ashamed one of another, for they perceived the bestial members for <sup>5</sup>propagation; and they broke off <sup>6</sup>boughs, and held <sup>5</sup> bodily. them before their <sup>7</sup>shame; and the voice of God <sup>6</sup> Or branches of leaves. went into the garden, highly into their minds, and <sup>7</sup>privities. they hid themselves behind the trees in the garden.

81. Here we see clearly, yes we feel, that God (in the beginning) created no such image with bestial members for propagation, for that which  
<sup>1</sup> Or privities. God created for eternity, that hath no <sup>1</sup>shame before it. Yet also they then first perceived that they were naked; the elements had taken possession of them, and yet put no earthly garment [like the beasts' hairy skin] upon them; for the spirit of man was not from the essences and properties of the elements [as the spirit of the beasts], but [man] was out of the eternal.

82. And here in this place there is nothing more palpable, than that it is seen and known, that *Adam* had no bestial form before his sleep, before his wife [was formed]; for he was neither man nor woman, but a chaste virgin without bestial form; he had no <sup>1</sup>shame nor breasts, neither had he need of them; he should have generated in love and chastity (without pain or opening of his body) a virgin as himself was; and it should have been possible, that the whole host of angelical men should have proceeded out of one only man, (as the angels did), out of one fountain, if he had stood in the temptation; even as all those (who come to the only Arch-Shepherd, to his rest) were redeemed (by one only man) from the eternal death and torment of hell.

83. Here now we find, that they heard the voice of God in the garden; for the element, which is before God, wherewith man qualifieth [or mixeth],

that did tremble because of sin ; and sin was manifested in the element of the mind, first in *Adam* and *Eve*, and then fear and terror fell into the essences of the soul ; for the first Principle in the [fierce] sternness was stirred, so that [Principle] gat (as a man may say) fuel for its source of fire. And it is risen up in the kindling, in a contrariety of will, in the essences, where one form hath continually opposed the other, viz. the sour tartness and the cold, with their attracting, have awakened the bitter stinging and tormenting in the essences of the tincture of the blood in the spirit ; and the bitter raging and rising hath awakened the fire.

84. And so instead of the paradisical joy and refreshment, there hath been a mere brimstone-spirit, which standeth in anguish and trembling of corruption [or fragility], which kindleth the tincture of the blood, wherein tearing, stinging, and tormenting is wrought ; and if the fire in the brimstone-spirit be too much kindled, then it burneth the tincture up, and the light of life goeth out, and then the body falleth away to be a dead carcase ; and if the tart sourness be kindled too much by the hard attracting and holding, then also the light of life goeth out, and the body perisheth ; so also of the water ; if the tincture kindleth itself in the meekness, then it becometh <sup>1</sup> windy, gross, swelled, <sup>1</sup> pury with fat. wholly dark, also infectious and <sup>2</sup> corrupt, wherein <sup>2</sup> sore or aching. the flash of the life is as a pricking thorn. And so man's life is everywhere begirt with enemies, and

the poor soul is always in a close prison fettered with many chains, and is continually in fear that (when the body shall [die or] break) it may fall into the kingdom of the executioner, the devil.

85. Thus in *Adam* and *Eve* in the Garden of *Eden* (after the biting of the apple) there sprang up the first fruit in the gate of the deep, where the soul standeth before God, and qualifieth [or mixeth] with the will of the justice of the Father, who setteth his will before him (in the breaking of the darkness) in the light of the meekness, and continually generateth his beloved Heart and Son (in the virtue of the meekness of the will), *viz.* his eternal Word, from eternity.

86. And so should the angelical man also set his will in the broken gates of the darkness, through the will of the Father, (wherewith the soul qualifieth [or mingleth]) in the meekness of the Heart of God, and then the source [or quality] of the darkness, in the [fierce] wrathfulness, should not have<sup>1</sup> stirred him, but he should have continued a glorious prince of paradise, in triumph over the kingdom of hell and of this world.

<sup>1</sup> touched or hurt him.

<sup>2</sup> thoughts, mind, desire, or lust.

87. But when he set his<sup>2</sup> imagination in the kingdom of this world, then the bright and clear will of his soul drew the swelled kingdom of the out-birth to the soul into its will; and so the pure paradisaical soul became dark, and the element of the body did get the<sup>3</sup> *Mesch* or *massa*, which the will of the soul of the mind attracted into the

<sup>3</sup> the concretion, mass, or lump.

element [of the body]; and then he was a fleshly man, and gat the fierceness of the first Principle, which the strong breaking-through to God, in the gate of the deep, did make to be hard <sup>1</sup> gristles and <sup>1</sup> Or joints. bones.

88. And we are seriously and highly to know (for it is seen in the light of life) that the marrow in the bones hath the noblest and highest tincture, wherein the spirit is sweetest, and the light clearest; which may be known in the fire, if you be not blind with your gainsaying; and it is accurately known, that those <sup>2</sup> places (where the hard bones <sup>2</sup> passages or ways. now are) were wonders and virtue [or power], which have broken the gates of the darkness, in which [power] the angelical man in the light stood.

89. Therefore the providence of God, when *Adam* fell into longing [desire or lust], environed that virtue and strength with the might of the first Principle (*viz.* with the might of the stars and sharpness of God) that the source [or quality] of the first and third Principles might not so easily touch it; and this was done in *Adam's* sleep, when God built *Adam* to [or for] this world, from whence *Saint Paul* also saith, *That the natural man was created in the corruptible life of this world*; which was done at the temptation of *Adam*, at that time when God made his natural wife out of him. But he was a holy image before, and <sup>3</sup> he must be the same <sup>3</sup> the Adamical man. again in his restoration at the last day.

90. Though the devil and this world rage and rave against this, yet it is nevertheless the ground of truth, highly known in the wonders of God, and not from the fables or suppositions, such as the proud seeming holy or hypocritical world now ground their <sup>1</sup> babble upon, about the Cup of Jesus Christ, for the advancing of their pomp and haughtiness, their own honour and supposed wisdom, for their pleasure, and the <sup>2</sup> filling of their bellies, like the proud bride in *Babylon*, who rideth upon the evil beast, which devoureth the miserable; therefore thus saith the spirit against *Babel* in the confusion, *I have spewed thee out*; in the time of the wrath, thou shalt drink of the cup of thy pride, and thy source [or torment] shall rise up in eternity.

<sup>1</sup> Or inventions, conceits, and notions.

<sup>2</sup> gormandizing.

*Of the Voice of God in the Garden of Eden, and the Conference between God and those <sup>3</sup> two, about Sin.*

<sup>3</sup> *Adam and Eve.*

91. So now when *Adam* and his *Eve* (after the biting of the apple) beheld themselves, then they perceived the monstrous image and bestial form, and they felt in themselves the wrath of God, and the fierceness of the stars and elements; for they took notice of the stomach and guts, into which they had stuffed the earthly fruit, which began to <sup>4</sup> take effect, and they saw their bestial shame; and then they did lift up their minds towards paradise, but they found it not; they ran trembling

<sup>4</sup> qualify or mingle in them.

with fear, and crept behind the trees ; for the wrath had stirred (their essences in the spirit) with the earthly fruit, and then came the voice of God in the centre of the gates of the deep, and called *Adam*, and said, *Adam, Where art thou?* And he said, *Here am I: And I am afraid, for I am naked.* And the Lord said, *Who hath told thee that thou art naked? Hast thou eaten of the Tree, whereof I said unto thee, that thou shouldest not eat thereof?* And he said, *The woman gave to me, and I did eat.* And he said unto the woman, *Why hast thou done so?* And she said, *The serpent beguiled me, so that I did eat.*

92. Here it may be seen very plainly, that the devil had lost his angelical image ; and cometh now in the form of a serpent, with his murderous lying, and <sup>1</sup>beguileth the woman. Because he had not <sup>1</sup> Or deceiveth. been able to overthrow *Adam* wholly, therefore he setteth upon the woman ; and promiseth her <sup>2</sup> wisdom, and the riches of this world, and that she <sup>2</sup> cunning, subtlety, or skill. should be therein like God ; the devil mingled lies and truth together, and said, *She shall be as God* ; but he meant, according to the kingdom of this world, and according to the first Principle of the [fierce] wrath, and let paradise out ; but *Eve* understood it, that she should continue in the paradise, in the divine and pleasant joy.

93. Therefore it is not good to prattle with the devil, he is a liar and murderer from the beginning of his kingdom, and a thief also ; he cometh only

to murder and to steal, as here [with *Eve*]. And the devil is the highest cause of the fall; for he strewed <sup>1</sup> sugar upon *Adam*, so that he imagined [or lusted] after the kingdom of this world; though *Adam* indeed did not see him, yet he slipped into the essences of the [fierce, sour] sternness; and did there strow hell's paradisaical sugar before him, so that *Adam* lusted.

<sup>1</sup> the sweetness of sin.

94. But because he beguiled *Adam* and *Eve* with his sugar, therefore God hath prepared such a dwelling-house for him, as *Adam* lets forth (<sup>2</sup> from the earthly sugar) at the nethermost exit; and that shall be left for him at the corruption of the earth, when it goeth into its ether; and then that pleasant smell of the stink of sin and abominations (in the kingdom of the fierce wrath) shall remain for him, and that sugar he shall eat eternally, and frame his will continually therein to get other sugar in the <sup>3</sup> furnace of the fire, and then he may make that ready for him, as may best suit with his palate; at which he quaketh and trembleth, when he heareth the spirit declare such things. And hereby it is also signified to all the ungodly, that they shall also eat the same sugar eternally, which they have continually baked here, with their blaspheming, cursing, covetousness, scorn, backbiting [thorny-taunting], murdering, robbing, and taking the sweat of the needy and miserable to maintain their haughty stately pride.

<sup>2</sup> from the earthly voluptuousness, and dainty delicacies, the dung.

<sup>3</sup> Or oven.

95. And now when these two, thus captivated by the devil and this world, stood before God with fear and great horror, and felt the anger of God, and the severe judgment; then the Heart of God, which had made them, pitied them, and it did <sup>1</sup>look whether there was any [remedy or] counsel <sup>1</sup>that might help poor man, and redeem [or deliver] <sup>1</sup>him from the bands of the eternal [fierceness or] wrath, and from the mortal body of this world. But there was nothing found, neither in heaven, nor in this world, that could make them free; there was no principality or throne-angel, which had the ability to do it; all was lost, they were in the eternal judgment of the temporal and eternal death. For the first Principle had captivated them, in the spirit of the soul, and qualified [or mingled] with the soul; the kingdom of heaven in the light was shut up, [and there was a firm enclosure] of a whole Principle between, and <sup>2</sup>it could not reach <sup>2</sup>the soul. the kingdom of heaven again, except that it were born of God again; otherwise there was no counsel, nor help, nor refuge in any thing at all.

96. Then the devil mocked the image, and hell opened its jaws wide, and had the bridle in their essences, and continually drew them therewith towards the hellish fire of the fierce wrath; and then there was trembling and horror in the mind, and they could not reach the love of God. Heaven was their enemy, no angel came near them, but the horrible devils, they shewed themselves, and

hooped, crying, Ho, ho ! we have gotten the game, we are princes over men, we will torment them soundly, because they would have possessed our throne ; we should have been their footstool, and now we are their judges ; what care we for God, he dwelleth not in our kingdom ; wherefore hath he thrust us out ? We will be sure to wreak our spleen upon his image.

*The most pleasant, and most lovely Gate [or Exposition] of the Promise of the Treader upon the Serpent, highly to be considered.*

97. Now when no counsel [or remedy] was found, and that man was sunk down into hell, to the great triumph of the devils, then said God to the serpent (the devil), *Because thou hast done thus, be thou cursed ; and the Seed of the Woman shall tread upon [or break] thy head, and thou shalt bruise* Or sting. *[or <sup>1</sup>wound] his heel ;* at which the abyss of hell did quake and tremble, but the devil understood not wholly what that should be ; only he saw that the Word imagined [or represented itself] in *Adam* and in *Eve*, in the centre of life, and that it opposed the fierceness of the kingdom of hell, of which he stood in fear, and his jollity was lessened, for he did not relish that.

98. *Moses* writeth here as if the serpent had beguiled *Eve*, because God cursed it, [and said,] *That it should eat earth, and creep upon its belly ;* but *Moses* here putteth the veil before our eyes,

that he cannot be looked in the face. For all prophecies stand in dark words, that the devil may not know [nor apprehend them], and learn the times, and that he may not strow his false seed, before the wonders of God appear; as may be seen in all the Prophets, who prophesied of the Treader upon the Serpent.

99. We know, that the devil slipped into the serpent, and spake out of the serpent; for God did not mean [by it] that the Treader upon the Serpent should tread upon the head of the bestial serpent; but that he should destroy the devil and the abyss of hell. But that was the punishment of the bestial serpent, that it should remain a poisonous worm without feet, and eat earth, and have communion with the devil; for so all evil spirits in hell appear, in their own form, according to their source [or quality], as serpents, dragons, horrible worms, and evil beasts.

100. This now the devil did not understand; because God spake of the serpent, and cursed it to [be] a horrible worm, and he supposed that it did not concern him; neither doth he yet know his own judgment, he knoweth only what he learneth from men, that <sup>1</sup>declare [things] in the <sup>1</sup> Or prophesy. spirit of God; yet the spirit of God doth not wholly intimate his judgment to him, but all in the depth, afar off, so that he cannot wholly understand it. For to the enlightened men all prophecies (even concerning the wickedness of men)

are thus given, and they dare not set them down clearer, that the devil may not wholly learn the counsel of God, and strow his sugar upon it; though in this place there are very excellent things, that ought not to be revealed to the world, for they remain till the judgment of God; that the devil may bring no new sects into it, and lead men into doubt; and therefore they shall be passed over till the time of the lily.

101. So now when we consider the great love and mercifulness, in that God hath turned to man, we find cause enough to write and teach these <sup>1</sup> things; for it concerneth our eternal salvation and redemption out of the jaws of hell; therefore I will set down the ground of the promised Messiah, that the following writings may be the better understood, especially *Moses* in his Book of the Law, where there is need of it. Now he that will see nothing, God help him, he must needs be blind; for the time of the visitation of the hardened Jews, Turks, and Heathens, cometh now. Whosoever will see, let them see; the lamps for the bridegroom are shortly to be kindled. He cometh, whosoever desireth to be a guest, let him prepare him a wedding-garment.

102. Now, saith reason, How could *Adam* and *Eve* know what God meant by the Treader upon the Serpent? Indeed, they did not wholly and altogether know; only they saw that the devil must depart from them, and not shew himself

<sup>1</sup> matters, or wondrous works and deeds.

outwardly any more; but the mind (in the centre of the breaking-through of the life into the element, into the presence of the chaste and modest virgin, the wisdom of God) that understood it well: For <sup>1</sup> he lodged a precious and worthy guest; for <sup>1</sup> man. the Word (which God the Father spake concerning the Treader upon the Serpent) went out of the Heart, and out of the mouth of God, and that was the spark of love [proceeding] out of the Heart of God, which was from eternity in the Heart of God, wherein God the Father had known and elected mankind (before the foundations of the world were laid) that they should live therein; and that the same [spark or promise] should stand in the rising-up of the life; and *Adam* also in his creation stood therein.

103. And this is that which Saint *Paul* said, *That man is elected in Christ, before the foundation of the world*; and not those dregs of despair that are now taught about the Election of Grace; they are not the right understanding. I will shew thee *Paul's* [meaning about] his Election of Grace in its due place, when I shall write of the <sup>2</sup> bestial, <sup>2</sup> This the Author writeth of in his book *Concerning the Election of Grace*, commonly called *Predestination*. wolfish, and doggish minds of men, that will not <sup>3</sup> give way that the Treader upon the Serpent may enter into them, so that the heavenly Father (in his Son Jesus Christ, through his incarnation, sufferings and death) might draw them to him; they will not endure that drawing, for they have the essences of the serpent which draw into hell: <sup>3</sup> Or desire.

But this is not from God, as if he did willingly leave them; no, but from the doggish nature, engrafted from the stars and from the devil; which God knoweth well, and will not cast the Pearl before swine. Whereas [nevertheless] it were possible, if they did but turn, and did step into the new birth, they would obtain the jewel, though indeed it seldom happeneth, therefore God knoweth [who are] his.

104. As is mentioned above, so hath that same Word out of the Heart of God (which God spake to *Adam* and *Eve*) imaged [or formed] itself in *Adam* and *Eve*, in the light of the life in its own centre, and espoused itself with the dear and worthy <sup>1</sup> virgin of the chastity, to continue eternally with *Adam* and *Eve*, and to defend them from the fiery essences and darts of the devil; as also, if they would incline to that same Word, that then they should thereby receive the rays of the holy Trinity, and also the wisdom of the virgin.

<sup>1</sup> the wisdom  
of God.

105. And this Word should enlighten the soul, and at the departure of the body be the light of the soul, and bring the soul through the gate of the darkness into paradise, (before the bright countenance of God), into the second Principle, into the element, where there is no pain.

106. For [there] the Word clothed the soul, and shut up the kingdom of hell, and there it shall wait till the day of the restitution, and then it shall get a body again out of the element, out of

the body that was here [in this life], when the fiercer-ness shall be washed and melted away in the fire at the last day; and not a strange body, but the same it did bear, in the [one] element hidden in the four elements, that same shall go forth and flourish as *Adam* [had done] in [his] creation.

*The Gate of the Redemption.*

107. And the same Word is propagated by the two first <sup>2</sup> persons [or people], from one to another, <sup>2</sup> *Menschen*. [and that] in the birth of the life, and [in the] kindling of the soul, yet, in the centre; and the kingdom of heaven is near in every one's mind, and they can attain it, if they will themselves; for God hath bestowed it to every one, out of grace.

108. Yet thou must know that the Word sticketh not in thy [mortal] flesh and blood; as thy flesh cannot inherit the kingdom of heaven, so therefore it cannot stick in the flesh; but [it sticketh] in the Principle, in the centre of the soul, and it is the bridegroom of the soul. If the soul be <sup>3</sup> faithful, then he resteth in its bosom; but if it turn unfaithful, then it [the soul forsaketh] <sup>3</sup> Or continue in true resignation. or] goeth away out of the Word.

109. For <sup>4</sup> it standeth in the gate in the centre, <sup>4</sup> the soul. *viz.* in the door [way] between heaven and hell; and the Word is in the heaven. And if the soul giveth way to be drawn away from that gate, then it loseth the Word; but if the soul reach

<sup>1</sup> incline to  
resignation.

<sup>1</sup> forward again, towards the gate, then it attaineth that again; and the virgin (who is the servant of the Word) goeth continually [along] with the soul, and warneth it of the evil ways.

110. But if the soul be a dog, an adder, or serpent, then the virgin goeth away to the Word into the heaven, and then the door is shut. And then there is a whole birth between the soul and the Word, whereas else there is but half [a birth between the Word and the soul]; and then there is need of hard striving, and [such a soul] will hardly enter into the kingdom of heaven; yet it is possible enough.

<sup>2</sup> yielded to  
the Word.

111. This Word hath brought the souls of men which have <sup>2</sup> inclined their minds to it, ever since the beginning of the world (when their bodies have been dead) into the bosom of *Abraham*, into the element, into the rest, [which is] without source [or pain], and there the soul, [being yet] without a body, hath no paradisaical source [or active property or faculty], but dwelleth in the <sup>3</sup> broken gate, in the meek element, in the bosom of the <sup>4</sup> virgin, in the presence of their bridegroom, <sup>5</sup> after the long strife of unquietness, and waiteth for its body without pain. And as to the soul there is no time, but it is in stillness; it sleepeth not, but it seeth (without disturbance) in the light of the Word.

<sup>3</sup> Or opened.

<sup>4</sup> Or wisdom  
of God.

<sup>5</sup> Or upon.

112. But because the essences of the soul were infected with the poison of the devil, and of hell, so that the soul could not be helped again, except

it were <sup>1</sup> born anew through the Word, out of the mouth of God, *viz.* through his beloved Heart, <sup>1</sup> new-born, or regenerated. (if ever it should attain the paradisaical joy and source [condition or quality] again, and qualify or mingle in the <sup>2</sup> paradisaical essences, and if ever its body should come out of the element again to the soul) then the Word (in the virgin-chastity) must <sup>2</sup> Or be strengthened with paradisaical power. <sup>3</sup> become man, and take man's flesh and blood, and <sup>3</sup> Or be incarnate. become a human soul, and enter into death, as also in the first Principle, into the dark mind of the eternity, where the soul hath its original, into the ground of hell, and break in pieces the dark gate in the ground of the soul, and the chains of the devil, and generate [or beget] the soul anew again out of the ground [thereof], and present it as a new child (without sin and wrath) before God.

113. And as the first sin did [pass or] press from one upon all, so also the regeneration [passeth] by one upon all; and none are excluded, except they will themselves. Whosoever saith otherwise, hath no knowledge in the kingdom of God, but telleth mere stories [or speaketh but according to the history or letter only], without the spirit of life.

114. Here following we will highly and orderly set down God's great deeds of wonder, for the comforting of the sick *Adam*, which for the present sticketh in the press, and must suffer <sup>4</sup> anguish; yet <sup>4</sup> squeezing and oppression. this (which is set down) shall stand against all the gates of the devil, also against all sects and schisms,

and that in the ground of the light, as it is given to us of God, and besides, out of the ground of the Holy Scriptures, upon the highly precious words of the promise in the Prophets, and the Psalms, as also the apostolical [writings]. And though we do not here allege the Scriptures, yet we will sufficiently prove it to every one who will not be contented with this summary description.

<sup>1</sup> Or becoming *The Gate of the* <sup>1</sup> *Incarnation of Jesus Christ the Son of God.*

*The firm Articles of the Christian Faith.*

115. Beloved mind, we write no conceits and tales, it is in earnest, and it is as much as our bodies and souls are worth; we must give a strict account of it, as being the talent that is committed to us. If any will be <sup>2</sup> scandalized at it, let them take heed what they do; truly it is high time to awake from sleep, for the bridegroom cometh.

116. <sup>3</sup> I. We Christians believe and acknowledge, that the eternal Word of God the Father became a true self-subsisting man (with body and soul) in the body [or womb] of the Virgin *Mary*, without man's <sup>4</sup> interposing: For we believe, that he was conceived by the Holy Ghost, and born of the body of the Virgin, without <sup>5</sup> blemishing of her virgin [purity or] chastity.

II. Also we believe, that (in his human body) he died and was buried.

III. Also [we believe], that he descended into

<sup>1</sup> Or becoming  
Man.

<sup>2</sup> Or offended.

<sup>3</sup> The confession of faith.

<sup>4</sup> Or having anything to do in it.

<sup>5</sup> Or defiling.

hell, and hath broken the bands of the devil (where-with he held man captive) in pieces, and redeemed the soul of man.

IV. Also we believe, that he willingly died for our iniquities, and reconciled his Father, and hath brought us into <sup>1</sup> favour with him.

<sup>1</sup> Or grace.

V. Also we believe, that he rose again from the dead on the third day, and ascended into heaven, and there sitteth at the right-hand of God.

VI. Also we believe, that he shall come again at the last day, to judge the living and the dead, and take his bride to him, and condemn the ungodly.

VII. Also we believe, that he hath a Christian Church here upon earth, which is begotten in his blood and death, [and so made] one body with many members, which he cherisheth, and governeth with his spirit and Word, and uniteth it continually (by the holy Baptism, of his own appointing, and by the Sacrament of his Body and Blood) to [be] one only body in himself.

VIII. Also we believe, that he protecteth and defendeth the same, and keepeth it in one mind.

And now we will, here following, set down all out of the deep ground (according to every thing's own substance) what our knowledge is, as far as is now necessary.

## THE EIGHTEENTH CHAPTER

*Of the promised Seed of the Woman, and Treader upon the Serpent. And of Adam's and Eve's going forth out of Paradise, or the Garden in Eden. Also of the Curse of God, how he cursed the Earth for the Sin of Man.*

<sup>1</sup> That is, we must not speak of the Mysteries with the mouth only, but with an earnest, zealous heart.

1. **W**E will not concoct the <sup>1</sup>meat in the mouth, and play with the Mysteries, to write one thing, and confess another with the mouth, to please the ear, as is used nowadays, where they cover themselves continually with a strange cloak, whereas all is nothing else but mere hypocrisy, appearance, and [juggling] or fighting with a shadow. The spirit of God is not in such a one, but he is a thief and a murderer, and he useth his pen for nothing else but his own pride. If he had <sup>2</sup>power, then he would himself cast all away, though he should [under a strange cover] acknowledge it but with half a mouth : He is to speak freely out of the abyss of his heart, and to write without a cover ; for Christ hath done away his covering [or veil], and his loving countenance appeareth to the whole world, for a witness to all people.

<sup>2</sup> Or if he were from the true spirit.

2. Therefore let every one look to it, and take heed of the appearing holy hypocrites and flatterers, for they are Antichrist's (and not Christ's) ministers [or servants]; for Antichrist hath set his foot upon the breadth of the earth, and rideth upon the abominable devouring beast, which is as great as himself, and indeed greater. Therefore it is highly necessary, that every one should feel [or grope] in his own bosom, and consider his heart, how it is inclined, that he do not deceive himself, and unknown to himself yield himself to be the [servant or] minister of Antichrist, and fulfil that prophecy; for <sup>1</sup> he standeth now <sup>2</sup> in the light of the eyes; the <sup>1</sup> Antichrist. time of his visitation is at hand; he shall be <sup>2</sup> manifest. manifested in the light of life. And beware of covetousness, for thou shalt not enjoy it; for the wrath of the beast breaketh the mountains and hills to pieces; and thy covetousness will partake of the <sup>3</sup> fierceness; the time is near.

3. Now when poor fallen man (viz. *Adam* and *Eve*) stood thus in great fear, horror, and trembling, being fast bound with the bands of the devil, and of hell, in great scorn and shame before the heaven and paradise, then God the Father appeared to them with his angry mind of the abyss, into which they were fallen; and his most loving Heart went (forth through the Word of the Father) in *Adam* and *Eve*, and <sup>4</sup> placed itself before the wrath, highly <sup>4</sup> Or opposed. in the gate of man's life, and enlightened the poor soul again; yet they could not comprehend it

in the essences of the soul ; but received the rays of the almighty power, whereby *Adam* and *Eve* became <sup>1</sup> glad again ; and yet they stood trembling, by reason of the wrath [or fierce horror or grimness] that was in them, and heard the sentence which God pronounced ; for God said, *Because thou hast eaten of the tree whereof I told thee that thou shouldst not eat, cursed be the ground for thy sake ; with care thou shalt maintain thy life thereon all thy life long ; thorns and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field, till thou become earth again, from whence thou wast taken ; for thou art now earth, and to earth thou shalt return again.*

<sup>1</sup> Or were comforted.

4. Here and now stand the great secrets (which we cannot see with <sup>2</sup> our earthly eyes) wholly naked and plain, and there is no veil before it, only we are blind to the kingdom of God ; for God cursed the earth, and said, it should now bear thorns and thistles, and man <sup>3</sup> should eat the fruit of the accursed earth. This indeed is a new thing. He allowed them not in paradise to eat of the earthly herbs, but of the pleasant fruit. And if he had eaten of the herbs of the fields, yet that which he had eaten, was heavenly ; and when the Lord cursed the earth, then all became earthly ; and the holy element was withdrawn, and the fruit did grow in the issuing of the four elements, in the kindling of the fierceness, out of which thorns and thistles grew.

<sup>2</sup> Or with the eyes of reason.

<sup>3</sup> Or must.

5. We must conceive, that there <sup>1</sup> was then a <sup>1</sup> Before the very pleasant habitation upon the earth; for all <sup>curse.</sup> the fruits did grow [spring and bud] out of the hidden element, (through the fierceness of the four elements); and although the four elements had also their fruits, yet man should not (but the beasts of the field should) have eaten thereof. But now when the Lord cursed the earth, then the element withdrew from the root of the fruit, (for God's cursing is nothing else, but his flying from a thing); and thus God's holiness is flien from the root of the fruit, and so the root<sup>1</sup> [of the fruits] remaineth in the four elements, in the out-birth; and *Adam* and *Eve* were also fallen <sup>2</sup> thereinto. <sup>2</sup> into the four elements. And thus now like came to like; his body also was become earthly, and must turn to earth again.

6. But that God said, *Thou shalt turn to earth from whence thou wast taken*, that is also very true; but the understanding is [hidden] in the word, and the earthly veil hangeth before it, we must look under the veil. For *Adam* was taken out of the earth, not out of the four issuings of the elements, [but he was] an extract out of the element, which qualified [or mingled] with the earth. But when he fell into the four elements, then he became earth, as also fire, air, and water. And now what should the bestial man do [with] the heavenly paradisical fruit? He could not <sup>3</sup> eat <sup>3</sup> Or enjoy it. of it; and therefore God doth not cast his heavenly

kingdom to beasts and swine, but it belongeth to angels.

7. So also it is very clear and manifest, that before the curse there grew not such venomous [or poisonous] thorns and thistles, and poisonous fruits; and if God had not cursed the earth (from the [one] element) then no beast should have been so fierce and [mischievous or] evil; for God said, *Let the earth be cursed for thy sake*. From whence now is also arisen the disobedience of the beasts towards man, and the wildness [or flying in their face], as also that they are so [cruel], fierce, [mischievous] and evil, and that man must hide himself from their fierce rage [and fury]; whereas God (in the creation) gave all into his power, all beasts of the field should be in subjection under him, which now is quite contrary; for man is become a wolf to them [in devouring the beasts], and they are [like] lions against him, and there is mere enmity against one another; he can scarce order the tame beasts, much less the wild.

8. And we are to know, that there was a great difference in the beasts before the curse; for some (*viz.* the tame ones) were very near akin to the element, with whom man should have had joy and delight; on the contrary, some, *viz.* the wild ones, which fly from man, [were very near akin] to the

<sup>1</sup> the wonderful reason why one beast was better than another.

four elements; for the <sup>1</sup>causes of those wonders stuck wholly in the essences, and they were very well known and seen in the light of the life in the

knowledge of the <sup>1</sup> virgin. There is nothing so <sup>1</sup> Or divine  
 deep that man cannot search into, and see it most wisdom.  
<sup>2</sup> assuredly, if he do but put away the veil, and look <sup>2</sup> infallibly.  
 (through the tables <sup>3</sup> graven through) with <sup>4</sup> *Joshua*, <sup>3</sup> Or trans-  
 into the Promised Land. <sup>4</sup> Or *Jesus*.  
<sup>5</sup> Or brows.

9. And God said, *In the sweat of thy* <sup>5</sup> face, <sup>5</sup> Or brows.  
*thou shalt eat thy bread till thou turn to earth*  
*again.* Here now all is clear [and manifest] in  
 the light; for he had lost the heavenly fruit, which  
 grew for him without labour [or toil of his]; and  
 now he must dig and delve in the earth, and sow  
 and plant, and so in the four elements must get  
 fruit, in cares, labour, toil, and misery. For while  
 the element, or the virtue [or power] out of the  
 element, sprang forth through the earth, there was  
 so long a continual lasting root to the fruit; but  
 when the element (by the curse) withdrew, then  
 the <sup>6</sup> congealed death, frailty, and transitory fading, <sup>6</sup> Or frozen.  
 was in the root, and they must now continually be  
<sup>7</sup> planted again: Thus the turmoiling life of man took <sup>7</sup> Or trans-  
 beginning, wherein we must now <sup>8</sup> bathe ourselves. <sup>8</sup> Or swelter  
 ourselves.

10. God could well have created creatures which  
 should have managed the beasts, [so] that man  
 might well have stayed in paradise in the angelical  
 form; and besides that, there are already, in all  
 the four elements, creatures without a soul; God  
 would well have laid the labour [or charge] of  
 managing the beasts upon another generation,  
 which were also <sup>9</sup> earthly. But he saw well that <sup>9</sup> Or of the  
 man would not stand, therefore instantly the four elements.

burthen was laid upon him, as *Moses* also writeth of it.

<sup>1</sup> had desired  
bestial man.

11. But if God <sup>1</sup>would have had bestial men, then he would have created them so in the beginning, and given them no commandment (neither should they have been tempted); as indeed the beasts have no <sup>2</sup>law.

<sup>2</sup> Or com-  
mandment  
laid upon  
them.

12. Therefore all objections, which fall into reason, are nothing else but the subtle contradictions [or fallacies] of the devil, who would very fain maintain, that God did will the fall of man. There are also men that dare to say, that God did will it; [and say] that he fitted the tongue of the serpent to seduce *Eve*; whose judgment is very justly upon themselves, because they [offer to] confirm the devil's word with lying, and [go about to] make God a liar.

<sup>3</sup> Or manifests  
himself.

13. It is very true, according to the first Principle (*viz.* the abyss of hell) he hath willed it; but that kingdom is not called God; there is yet another Principle and fast enclosure between. But in the second Principle (where God <sup>3</sup>appeareth) he hath not willed it. Indeed all is God's. But the first Principle is the band of eternity, which maketh itself; from whence God the Father issueth forth from eternity into the second Principle; and therein he generateth his Heart and Son [from eternity to eternity]; and there the Holy Ghost goeth forth from the Father and the Son, and not in the first

[Principle]; and man is created for the second Principle.

14. And therefore also the Heart of the second Principle (by himself) hath new regenerated him [man] out of the band of the first Principle, and delivered him from the harsh [or wrathful] band; and each [Principle] shall stand, to itself, in its own eternity: And yet God alone is Lord, and alone almighty; but the eternal band is indissoluble, or else the Deity also would be dissoluble. But now all must be to his honour, glory, and joy; and he is alone the Creator of all things; and all must stand [naked] before him; as the Scripture saith, *Thou shalt see, and rejoice, when the wicked are recompensed*; whereas in the second Principle, there is no desire of revenge <sup>1</sup>at all; but in the sharpness of the breaking-through out of the first [Principle] into the second, where the soul straineth through from the torment into the joy, there it rejoiceth that the <sup>2</sup>driver (who plagued [and vexed] it) is imprisoned, and because now it is securely freed from him; even as it is the joy of the kingdom of heaven, that the devil (in the first Principle) is imprisoned, so that he cannot molest the heaven any more, and kindle the habitation of the element.

<sup>1</sup> As the light of the fire doth not consume anything.

<sup>2</sup> hunter or tormentor.

15. Therefore there is also very great joy in heaven, <sup>3</sup>for this world, because there is a Principle <sup>3</sup>at generated, so that the devil can make no more use of the fierce wrath, which he poured forth and

kindled in the time of his creation; but is imprisoned between the <sup>1</sup>two Principles, which are both good.

<sup>1</sup> The second and the third.

16. Thus you must understand what it is [or meaneth] when the Scripture speaketh of revenging the ungodly, that there is joy in the saints at it; for the fierce wrath [or grimness], and the source [or torment] of hell, is the <sup>2</sup>joy of the heaven: For if there were no source [or pain], there would be <sup>3</sup>no flowing-up [or springing]. But if the light cometh [to be] in the fierce [austere, sour] source, then there is mere joy; and in the darkness there is a peculiar enmity in itself, and therein is the eternal worm generated.

<sup>2</sup> As the fire's consuming is the joy of the light.

<sup>3</sup> As there would be no light without fire.

17. Therefore we must know, that God, as he is all in all, so where he is not (in the love) in the light, there he is (in the darkness) in the fierceness, and source [or torment]; for before the time of the creation there was nothing but the source, and over it the Deity, which continueth in eternity. There is no other ground, you [can] find nothing more, therefore give over your deep searching, for it is the end of nature.

<sup>4</sup> Or manifestations.

18. Although such <sup>4</sup>revelations have been hidden [or concealed] from the beginning of the world, yet because <sup>5</sup>it must now go into its ether, and into the breaking-through, therefore all standeth naked, whatsoever hath been hidden in nature; and there shall very great things (which have been hidden) be revealed [or manifested]; and this <sup>6</sup>Mystery is

<sup>5</sup> the world.

<sup>6</sup> *Mysterium.*

the break of day. Therefore it is time to awake, for the awakening of the dead is near at hand.

19. Now when God had pronounced his sentence upon *Adam*, and ordained the Treader upon the Serpent for him, for his comfort and assistance in his toil and misery upon earth, then he pronounced *Eve's* [sentence] also, and established her perfectly to be a woman of this world, and said to her, *Thou shalt bear children with much pain, and thy will shall be in subjection to thy husband* [or man], *and he shall be thy Lord, and I will cause many pains to thee, when thou art conceived with child.*

20. And here it is as clear as the sun, that it was not intended that man (in the beginning) should generate in such a manner, for it should all have been done without <sup>1</sup> pain, without bestial <sup>2</sup> impregnation, <sup>1</sup> Or smart. without a wife [or woman], and without a husband <sup>2</sup> conception, or growing big with child. [or man]. And therefore the Treader upon the Serpent was born of a virgin, without the seed of man; although now that [also] must come to be done in such a human manner, yet that was to this end only, that the Deity might enter into flesh, and [so might] generate the soul of flesh again out of dark flesh, out of death into life. But else, the Saviour [or Champion] is wholly the virgin's son, and a virgin mind, as the first *Adam* [was] in the creation; for you must earnestly and accurately [consider and] understand what manner of person he is.

21. First, he is God, and is in the Father of

eternity, generated out of the Father of eternity from eternity, without beginning and end, out of the depth of the almightiness, out of the broken gates of the sharpness [or depths] of God in the joy [or habitation], where the Father <sup>1</sup> attracteth the pleasant joy in his eternal will, whereby the will is impregnated with the attracted virtue of the light, out of which [impregnation] the Father <sup>2</sup> conceiveth the other [or second] will to generate the virtue; and that conception [or comprehension] is his Word, which the Father speaketh (out of the will, <sup>3</sup> before the will) out of himself; and this speaking remaineth in the mouth of the Father, as <sup>4</sup> a comprehended Word, with the second will; and the issue out of the spoken Word (which goeth forth out of the will through the Word) is the spirit; and that which is spoken forth <sup>5</sup> before the will, is the eternal wisdom of God, the virgin of the chastity.

<sup>1</sup> Or begetteth.

<sup>2</sup> Or comprehendeth.

<sup>3</sup> for, or to be the will.

<sup>4</sup> a Word comprehended by the second will.

<sup>5</sup> Or for to be the will.

22. For God generateth nothing else but his Heart and Son, and will never generate any other thing out of himself. Therefore that which is spoken forth before [or from] the will, is a virgin of chastity, which never generateth anything else either; but she discovereth herself in the Holy Ghost *in infinitum* [infinitely] in the deep of the wonders of the almightiness, and openeth them; and she hath the strong *Fiat* of God for an instrument [to work with], whereby she createth, and did create all in the beginning, and she discovereth

herself in all created things, so that (by her) the wonders of all things are brought to the day-light.

*The Strong Gate of the [Incarnation or] becoming Man of Jesus Christ the Son of God.*

23. And out of this Heart and Word of God the Father, (with and through the chaste virgin of God, of his wisdom of the omniscience), is proceeded the Treader upon the Serpent, in and with the Word of the promise of God the Father to *Adam* and *Eve* and their children, and it hath imaged [or imprinted] itself in *Adam's* and *Eve's* mind, and espoused itself in eternity [therein]; and opened [for] the soul the gate to the kingdom of heaven; and hath with the chaste <sup>1</sup> virgin set itself in the centre of the light of life, in the gate of God, and hath given the virgin to the soul for a perpetual companion, from whence man hath his skill and understanding, or else he could not have understanding. She is the gate of the <sup>2</sup> senses, and yet <sup>2</sup>Or thoughts. she <sup>3</sup>leaveth the counsel of the stars, because the <sup>3</sup>Or avoideth. soul liveth in the source [or quality] of the stars, and is too rough [crude, or sour], and therefore she cannot imprint [or unite] herself with the soul, yet she sheweth it the way of God. But if the soul become a hellish worm, then it withdraweth into her gate, and standeth before God, before his Word and Heart.

24. But because the souls of *Adam* and of *Eve*, (and of all the children of men), were too rough,

wild, and too hard kindled from the first Principle, so that they had the source of hell in them, being inclined to all evil [malice, or mischief], therefore the Word and the Treader upon the Serpent did not so instantly image [or imprint] itself in the soul of *Adam*, but stood opposite to the kingdom of the devil and of hell, and [against] their poisonous darts, in the mind; and (in the mind of those men which incline and yield themselves to the Treader upon the Serpent) it breaketh the head of the serpent, the devil.

25. And so it was tried for a long time, whether it were possible that man should be recovered this way, so that he might yield himself wholly to God, that the soul might be born in the Word, and at last stand before God; yet all was in vain, the kindled soul could not stand, but there came to be man-slayers and murderers, also self-willed people, in mere lechery and unchastity of the flesh; also aspiring in state, pride, and domineering, according to the <sup>1</sup>regimen of the stars and elements, that driveth the body and the soul of man at all times; and there were but few that did cleave to the Word of God.

<sup>1</sup> rule, or  
dominion.

26. Then God sent the deluge [or flood] upon the whole world, and drowned all flesh, except *Noah*, who did cleave to the Word of God; he and his sons and their wives were preserved; and so the world was tried, whether it would be afraid of the horrible judgment, and cleave to the Word,

but it was all in vain. Then God chose to himself the generation of *Shem*, (which did cleave to the Word), that so he might erect a light and office of preaching, that the world might learn from them. But all availed nothing; the stars ruled men according to their source [or quality], in mere covetousness, unchastity, and pride; which was indeed so very great, that they purposed to build a tower, whose top should reach to heaven. Such blind people they were as to the kingdom of God.

27. And then God confounded their language, that they might yet see that they had only confounded senses [or thoughts], and should turn them to God; that they also might see that they did not understand the language of the saints [or holy people], of the stock of *Shem*; and that they must be scattered abroad over the whole world, so that a holy seed might be preserved, and that all might not perish; but it availed not, they were wicked.

28. Then God (out of the fierceness of the first Principle) burnt *Sodom* and *Gomorrhah*, those five kingdoms, with fire, for a terror; but it availed not, sin grew like a green branch. And then God promised the chosen generation, that if they would walk before him, he would bless them as the stars of heaven, and make them so great [that they should not be numbered], and yet there were still among them evil birds hatched. And then God brought them into a strange land, and prospered

them, to try whether they would acknowledge his goodness, and depend on him, but they were yet worse.

29. Then God stirred up a Prophet among them, even *Moses*, who gave them laws, and sharp doctrines, as nature <sup>1</sup>required; and these were given them (through the spirit of the <sup>2</sup>great world) in zeal, in the fire. Yet seeing they would live still in the roughness, therefore they were tried [or tempted to see] whether they would live in the Father; and God gave them bread from heaven, and fed them forty years, to try what manner of people they would be, and whether they would by any means be brought to cleave to God. He gave them ordinances and customs [to observe] in meats and drinks, and also a priestly order, with heavy and hard precepts and punishments, which he published also to them; but it availed not, they were only wicked, and walked in the dominion [or regimen] of the stars; and yet far worse, [they walked] altogether according to the wrathfulness of hell.

<sup>1</sup> promoted, or thrust forth.

<sup>2</sup> macrocosm.

30. And there is a great matter for us to see in the several meats which God forbade them, especially swine's flesh, whose source [quality or property] will not subsist in the fire, but affordeth only a stink; and so it doth also in the fire of the soul, which reacheth [or stirreth] the originality of the first Principle; from whence the first Principle (in the soul) stinketh [or maketh a stink], which is

<sup>1</sup> contrary to the Word, and the noble virgin, and it maketh the gates of the breaking-through [into the light] swelled [thick, misty, fummy], and dark: For the soul is also a fire, which burneth; and if it receiveth such a <sup>2</sup> source, [quality, or property] then that darkeneth it the more, and burneth in the vapour, like a flash [of lightning], as may be seen in the fat of swine; for which cause God did forbid it them.

31. And there was no other cause of their employment about offering sacrifice, than because man was earthly; and so the Word standing near the soul in the gate of the light of life, <sup>3</sup> he heard <sup>3</sup> God. their prayers, through the earthly source [quality or property] of their smells [<sup>4</sup> or incense]; and so they had a token in the fire, that their prayer was acceptable to God; as may be seen in many places in *Moses*, which shall be expounded in its due place.

32. And there is a very great matter to be seen in *Moses*, concerning his <sup>5</sup> brightened face; where it was tried whether it were possible that the soul could be ransomed by the Father's clarity [or brightness] in the fire, if they did live in his law, which was sharp and consuming, and a great piercing to the soul; but it was in vain, it might not be.

33. And there the noble virgin (in the spirit of the Prophets) did <sup>6</sup> point at the Seed of the Woman, at his incarnation [or becoming man],

<sup>1</sup> Or loathsome.

<sup>2</sup> Or fuel for its burning.

<sup>4</sup> Or offerings of incense.

<sup>5</sup> glorious shining.

<sup>6</sup> Or prophesied of.

his suffering and dying for the poor soul of man, that it might be delivered from the eternal death, and be regenerated anew, in the Son of the virgin ; which was done after three thousand nine hundred and <sup>1</sup>seventy years ; and then the Word of the promise, which God promised to *Adam* and *Eve* in the paradise in the Garden of *Eden*, when they fell into sin, and which imaged [or imprinted] itself in the centre of the life, through which all men that come to God are justified, became man.

<sup>1</sup> 3970 years.

34. It continued a long time in the covenant of circumcision (in the life and light of the Father) with the shadows and types of the incarnation of the Son ; but these could not <sup>2</sup>reach the earnestness of the coming again of the body out of the grave ; but the Word must become man, if man must rise again out of the grave. It [the covenant] ransomed the soul indeed, so that it could stand before the Father (in the gate of the corruptibility) in the fire of the sharpness, but not in the pleasant joy, before the light of the holy Trinity ; and besides, it could not bring the new body forth out of the element, for it was defiled too much with sin.

<sup>2</sup> Or comprehend the rising again.

35. Thus in that fore-mentioned year, the angel *Gabriel* came, being sent of God the Father to *Nazareth*, to a poor (yet chaste and modest) virgin, called *Mary*, (her name signifieth plainly, in the language of nature, *A redemption out of the valley of misery* ; and though it be plain, that

we are not born of the high <sup>1</sup> schools, with <sup>2</sup> many <sup>1</sup> universities, or academies. languages, yet we have the language of nature in our school of wonders [or miracles], fixed [stedfast, or perfect], which the <sup>3</sup> Master of Art, in his <sup>3</sup> Or learned doctor. *Pontificalibus*, will not believe), and he greeted her <sup>4</sup> through God, and brought the eternal <sup>5</sup> com- <sup>4</sup> Or from. mand of the Father out of his will, and said to <sup>5</sup> Or message. her, <sup>6</sup> *Hail, full of grace, the Lord is with thee, thou blessed among women : And when she looked upon him, she was terrified at his saying, and [considered] in her thoughts what manner of salutation this was. And the angel said to her, Fear not, Mary, thou hast found grace with God ; behold, thou shalt <sup>7</sup> conceive in the womb [or body] and bear a Son, whose name thou shalt call Jesus ; - he shall be great, and be called the Son of the Most High, and God the LORD will give unto him the throne of his Father David, and he shall be king over the house of Jacob eternally, and of his kingdom there will be no end. Then said Mary to the angel, How shall that come to pass, since I know not a man ? And the angel answered her, and said, The Holy Ghost will come upon thee, and the virtue [or power] of the Most High will overshadow thee, therefore also that Holy One, that shall be born of thee, shall be called the Son of God. Then said Mary, Behold ! I am the handmaid of the Lord, let it be done to me as thou hast said ; and the angel departed from her. Now when this command [or message] from God*

<sup>6</sup> Luke i. 28-35, 38.

<sup>7</sup> be impregnated.

the Father came, then the nature of the spirit of the soul in *Mary* was astonished, as the text saith; for <sup>1</sup>it was stirred by a precious Guest, who went into a wonderful lodging [or inn].

<sup>1</sup> the spirit.  
of the soul.

36. But the Reader must not here understand it, as if the Word for this incarnation at this time did first come down, out of the highest heaven above the stars, hither beneath, and became man, as the world teacheth in blindness. No; but the Word, which God spake in paradise to *Adam* and *Eve*, concerning the Treader upon the Serpent, (which imaged [or imprinted] itself in the door of the light of life, <sup>2</sup>standing in the centre of the gate of heaven, and waiting perceptibly in the minds of the holy men, even till this time) that same Word is become man; and that same divine Word is again entered into the virgin of the divine Wisdom, which was given to the soul of *Adam* <sup>3</sup>near the Word, to be a light, and a <sup>4</sup>handmaid as to the Word.

<sup>2</sup> Or being.

<sup>3</sup> Or joined to.

<sup>4</sup> Or maid-servant or ministress.

37. And the will of the Heart of God in the Father, is from the heart entered into the will of the wisdom, before the Father, into an eternal <sup>5</sup>contract; and the same virgin of the wisdom of God, in the Word of God, hath, in the bosom of the Virgin *Mary*, given itself into her virgin matrix, and united itself, as a propriety, not to depart in eternity; [you must] understand, into the essences, and into the tincture of the element, which is pure and undefiled before God. In that,

<sup>5</sup> Or espousal

the Heart of God is become an angelical man, as *Adam* was in the creation; and the going forth out of the Heart of God, with the whole fulness of the Deity (out of which also the Holy Ghost [or spirit] of God, and out of the spirit the virgin, goeth forth) maketh this high angelical image greater than *Adam*, or ever any angel was; for it is the blessing, and the might of all things, which are in the Father eternally.

38. For the Word (by its being given into the element, into the virgin matrix) is not severed from the Father; but it continueth eternally in the Father, and it is (in the heaven of the element) everywhere present; into which [element] the same [Word] is entered, and is become a new creature in man; which [new creature] is called God. And you must here very highly and accurately understand, that this new creature in the holy element is not generated of the flesh and blood of the virgin, but of God, out of the element, in a total fulness, and union <sup>1</sup> of the holy Trinity; <sup>1</sup> Or with. which [creature] continueth with total fulness without <sup>2</sup> ending therein eternally: Which [crea- <sup>2</sup> fading. ture] everywhere filleth all, in all the gates of the holiness, whose depth hath no ground, and is without number [measure] and name.

39. Yet you must know, that the corporeity of the element of this creature is <sup>3</sup> inferior to the Deity; for the Deity is spirit, and the element <sup>3</sup> Or less than the Deity. is generated out of the Word from eternity; and

the Lord entered into the servant, at which all the angels in heaven do wonder. And it is the greatest wonder that is done from eternity, for it is against nature ; and that may [indeed rightly] be [called] love.

40. And after that this high princely angelical creature, in the twinkling of an eye, in the Word and Holy Ghost (in the holy element) was figured [fashioned, formed, or made] a self-subsisting creature (with perfect life and light) in the Word ; then also in the same twinkling of an eye the four elements (with the dominion of the sun and stars) in the tincture of the blood, together with the blood and all human essences, which were in the body of the Virgin *Mary* in her matrix (according to the counsel of God) in the element, <sup>1</sup>received the creature, wholly and properly, as one [only] creature, and not two.

<sup>1</sup> assumed.

41. And the holy [pure] element of the heaven, which encloseth the Deity, that was the *Limbus* (or the masculine seed) to this creature ; and the Holy Ghost, with the holy *Fiat*, in the virgin of the divine wisdom, was the master-builder, and the first beginner ; and every regimen built its own (in its own centre) therein.

42. The holy spirit of God built the formation in the wisdom of the virgin, in the [holy] element, in its centre of the heaven, even the highly worthy princely and angelical formation ; and the regimen of the stars and elements of this world formed the

outward man (wholly, with all essences of our human bodies), with a natural body and soul (wholly like us) in one only person.

43. And yet every form hath its own height, source [or quality] and perception ; and [yet] the divine [source] hath not so mixed, that [thereby] it is the less ; but what it was, that it continueth to be ; and that which it was not, that it is, without severing from the divine substance ; and the Word abode in the Father ; and the natural humanity, in this world, in the bosom of the Virgin *Mary*.

*Of the three Regions of the [Incarnation, or] becoming Man ; the forming [or imaging] of the Lord Jesus Christ.*

44. The forming of this highly worthy person is severally [done] ; first there is the Word, or the Deity, which hath had its forming from eternity in the Father ; and assumed in the becoming man no other forming [or image], but continued in the Father, as it was from eternity, in its seat.

45. The second forming is done naturally, in the same time of the angel *Gabriel's* greeting, when the virgin said to the angel, *Let it be done unto me as thou hast said*. In the performance of the same Word, the imaging [or forming] in the <sup>1</sup>element was done, which [image] was like the <sup>1</sup>inward element. first *Adam* before the fall, which then should have generated such an angelical creature out of himself ;

and the whole propagation of the angelical men [should have been] so; and that he could not do now, because he had entered into the spirit of this world; and therefore there must be such a virgin-like creature born in the earthly virgin, which must bring the earthly virgin (with her brethren and sisters) out of the earthliness again into the [pure] element (before God) through himself. And this forming [or imaging] is done in the twinkling of an eye, wholly and perfectly without any defect; and nothing at all hath happened to it the more with the length of time.

46. And the third forming was together, in the same twinkling of an eye, with the other formings also at once (out of the [pure] element) produced, just as if an earthly seed were sown, out of which a whole child springeth forth, and took its beginning naturally; and the new creature (in perfection of the element) was the masculine seed of the earthly man, which the earthly matrix of the virgin conceived in the bosom of the Virgin *Mary*; yet the earthliness defiled not the *limbus* of the new creature in the holy element, for the Word of the Deity (which was the mark of the limit of separation) did hinder that.

47. And the angelical image, as to the *limbus* of the [holy pure] element, came naturally to be flesh and blood, with the infecting and figuring of all natural regions of human members, as in all the children of men, and attained his natural soul in

<sup>1</sup>the beginning of the third month, as all other <sup>1</sup>Or in the children of *Adam*, which hath its ground out of <sup>end.</sup> the first Principle, and hath raised up its throne and seat into the divine element, into the joy [or habitation] wherein it sat (in the creation) in *Adam*; and there it hath attained its princely throne (in the kingdom of heaven, before God) again, out of which it was gone forth with sin in *Adam*.

48. And thither the second *Adam* (with his becoming man) brought it in again, and [there] as a loving child it was bound up, with the Word of God, in love and righteousness; and there the new creature (out of the element) came to be the body of the soul. For in the new creature of the *limbus* of God, the soul was holy, and the earthly essence (out of flesh and blood) clave to it, in the time of the earthly body; which [essences] Christ (when his soul with the new creature went into death) left in death, and with the new body in the natural soul he arose from death, and triumphed over death; as hereafter you shall see the wonders concerning the death and resurrection of Christ.

49. But that the soul of Christ could be generated both in the new, and also in the old earthly creature, is because the gate of the soul in the first Principle standeth in the source [or quality] of the eternity, and reacheth into the deep gate of the eternity, in the Father's original will, wherewith he breaketh

open the gate of the deep, and shineth [or appear-eth] in the eternal light.

50. Now then as the Word of God is in the Father, and goeth forth out of the Father into the [pure] element, and that the same Word was given to man again in the fall (from out of the [holy] element, through the voice of the Father, with the promise of the Treader upon the Serpent) out of grace, in the centre of the light of life; so the natural soul of Christ, with its first kindling in its centre of the light of life (where the Word, with the consent of the Virgin *Mary*, had set itself, by the Word in the Father of eternity) received the Principle of the Father in the light.

<sup>1</sup> in this manner or way.

51. Thus Christ (<sup>1</sup> according to this form) was the natural eternal Son of God the Father; and the soul of Christ (in the Word) was a self-subsisting natural Person in the holy Trinity.

52. And there is in the depth of the Deity no such wonderful Person more, as this Christ is, which the Prophet *Isaiah* calleth (in the spirit highly known by him) Wonderful, Power [or Virtue, Champion, or] Saviour, Eternal Father, and Prince of Peace; whose dominion is great, and upon his shoulders; <sup>2</sup> understand [upon] the creatures of the element.

<sup>2</sup> over the creatures of the inward element.

53. And the second birth of the soul of Christ stood in the natural propagation, like [the souls of] all men; for he also as well [as other men] was in six months wholly figured [framed or formed], with

a natural body and soul, with all the gates of the mind and senses; the soul in the first Principle, and the body in the third Principle; and then Christ (the true breaker-through) continued standing in the second Principle, in the kingdom of God, and after nine months was born a man, out of the body [or womb] of the Virgin *Mary*, and we saw his glory as the glory of the only begotten Son of God the Father.

54. And here the light shone in the darkness of the natural outward body, as Saint *John* witnesseth; he came into [or to] his own, and his own received him not, for they knew him not; but those which received him, [to them] he gave the might to be the children of God; they were through him begotten to the kingdom of heaven. For his is the kingdom, the [power or] might, and glory in eternity. *Amen.*

55. Thus consider here, thou beloved mind, thou shalt here find the <sup>1</sup>root, whereby men (before the <sup>2</sup>birth of Christ) entered into salvation; if you understand this writing aright (as the same is known by the author in the grace of God) then you understand all whatsoever *Moses* and the Prophets have written; as also all whatsoever the mouth of Christ hath taught and spoken; thou hast no need of any <sup>3</sup>mask or spectacles about it. That knowledge needeth not to be <sup>4</sup>confirmed by the antichristian throne [or stool], who saith, The divine ordinances must be established by

<sup>1</sup> the foundation; hit the mark, or get the prize.

<sup>2</sup> Or nativity.

<sup>3</sup> Or dead teaching, or other man's exposition.

<sup>4</sup> Or approved.

his see or throne, and whatsoever men must teach and believe, [as if] <sup>1</sup> he could not err.

<sup>1</sup> that which we call I, or self, in our reason.

56. The light of nature sheweth us now (in the love of God) quite another throne, which God the Father with his Son Jesus Christ hath established; the same is the eternal <sup>2</sup> throne in [or of] grace, where our soul may be new regenerated, and not in the antichristian throne; that is nothing else but the throne of *Babel* the confusion, where he may continue to be the ape of Christ upon earth, with his brave <sup>3</sup> hood; where of late we saw a young lad [disciple, or scholar], who plucked the Pearl from his <sup>4</sup> hatband, and his hatband broke; and then he became as another earthly man, and none saluted [reverenced or regarded] him.

<sup>2</sup> the throne of resignation in the mercy of God.

<sup>3</sup> Or degree of Master, or Doctor.

<sup>4</sup> his might, power, and authority.

*The Difference [or Distinction] between the Virgin Mary, and her Son JESUS CHRIST.*

*The Earnest and true Gate of Christian Religion; and of the Articles of Belief, earnestly to be considered for the Sake of Man's Salvation, and because of the Inventions and Opinions of Heretics and Schismatics, forged by the confused Babel of Antichrist.*

*The high and deep Gate of Aurora and Day-spring in the Root of the Lily.*

57. The *Mysterium* [or Mystery] which we knew not before, meeteth us, nor did we know the ground of it; neither did we ever esteem ourselves worthy of such a revelation; but seeing it appeareth unto us of grace, through the mercy of the gracious Son

of God, our Lord Jesus Christ, therefore we must not be so lazy, but labour in the garden of the lily, in love to our neighbour, and for the sake of the children of hope, especially for the sake of the poor sick *Lazarus*, who lieth wounded in *Babel*; who (after his painful sickness) shall be healed, <sup>1</sup> in the <sup>1</sup> Or by. smell of the lily; and when he shall begin to go out from *Babel*, we will set a root before him in *Hebron*, which shall afford him strength, to get quite out of <sup>2</sup> *Babel* for his health.

58. For the virgin [the wisdom of God] hath graciously bestowed a rose upon us; of which we will write in such words as we behold in that wonder; and we cannot [write] otherwise, but our pen is broken, and the rose taken from us, and then we are as we were before the time [of our knowledge]; whereas yet the rose standeth in the centre of paradise, in the hand of the virgin, which she reacheth forth to us, in the same place where she came to us in the gate of the deep, and proffered us her love, when we lay on the mountain towards the <sup>3</sup> north, <sup>3</sup> Or mid-night. in the strife and storm before *Babel*, which [virgin] our earthly man hath never seen nor known.

59. Therefore we write out of a school, wherein the earthly body (with its <sup>4</sup> senses) never studied, <sup>4</sup> Or reason. nor ever learned the A, B, C; for in the rose of the virgin we learned that A, B, C, which we supposed we could have learned from the <sup>5</sup> thoughts <sup>5</sup> senses. of the mind; but that could not be, they were too rough, and too dark, they could not comprehend it.

And therefore the earthly body must not learn in this school, and its tongue cannot raise itself up to it; for the mind of this school stood hidden in the gate of the deep, in the centre. Therefore we ought not to boast of this school at all, for it is not the proper one of the senses [or thoughts] and mind of the earthly man; and if we go forth from the centre of the noble virgin, then we know as little from this school as others; just as it was with *Adam* when he went out of the paradise of God, into the sleep of being overcome, then at his awaking in this world he knew no more of paradise, and he knew his loving <sup>1</sup> virgin no more.

<sup>1</sup> The noble *Sophia*, the eternal wisdom of God.

60. Therefore we have no ability, might, nor understanding (in our earthly will) to teach of the wonders of God, we understand nothing thereof, according to our in-bred nature; and none ought to require anything from our own will, for we have nothing [in it].

<sup>2</sup> declareth or foretelleth.

61. But the spirit <sup>2</sup> intimateth, that if you shall go out from *Babel* into the meekness of Jesus Christ, then the spirit in *Hebron* will give you teachers with great power, at whose power the elements will tremble, and the <sup>3</sup> gates of the deep fly open: And thou shalt go out from *Lazarus*, his sicknesses [and sores], through the word and wonders of these men, for the time is near, the bridegroom cometh [to fetch home his bride].

<sup>3</sup> Or the secret Mysteries.

62. And now if we consider in our own reason, and (in the consideration of our high knowledge)

look upon what the world at *Babel* hath introduced in this high article [of prayer], whereof we are about to treat, in that Antichrist hath set himself therein, and shewn his great <sup>1</sup> power therein, then <sup>1</sup> Or authority. our reason might well keep us back, because of the great sting and danger that might befall us from the fierce wrath of Antichrist. But seeing it appeareth to us without our knowledge, therefore we will rather obey the voice of God, than the earthly fear, in hope to be recompensed. And though it should happen that Antichrist should destroy our earthly body (which yet standeth in the permission of God, which we must not withstand), yet we will more highly esteem that which is to come, than that which is transitory, which [things to come], if we attain them, are our true native country, out of which we (in *Adam*) are gone forth; and the spirit inviteth all men's attention before this glass.

63. Hitherto the honour of invocation [or worship] hath been done and afforded to the Virgin *Mary*, and other saints [or holy people] that have been here [in this life]; whereas yet (in the ground of the light of nature) this command or law was not known at all, and it is most highly necessary to be known, that the ground thereof hath been taken in the confused *Babel*, when men were weary of the poor Christ, who in this world had not whereon to lay his head. Then they did as *Israel* with *Moses*, who made themselves a calf to be their god, and

said : *Behold, Israel, these are thy gods, which brought thee out of the land of Egypt ; and they made a calfish worship of God, for their voluptuous life, and looked no more after Moses, but said, We know not what is become of this man Moses ; and they said to Aaron, Make thou us gods which may go before us, and he made them the calf ; but when Moses came and saw it, then he was wroth, and took the Tables of God and brake them, and threw them away, and said ; Hearken, ye that belong unto the Lord, gird every man his sword to his side, and slay his brother, the worshippers of the calf.*

64. In such a form [or condition] also is the confused *Babel* (in the kingdom of Christ upon earth) in the blind earnestness of man's own reason, where men seek Christ in the <sup>1</sup>kingdom of this world ; whereby they could not find him, as *Israel* [could not find] *Moses*, while he was on the mount. And thereupon they have made other gods to [go before] them, and [have instituted and set up] the divine service [or worship] of God, with the richest [and most costly ornaments] and holy show ; and they continually say [in their mind], We know not what is become of this Jesus, for he is gone from us ; we will erect a divine service for him in our country, and we will make merry at it, and that shall be done according to our own will and pleasure, that we may be rich and fat with it, and refresh ourselves fully with this Jesus.

<sup>1</sup> Or in the bravery and glory of this world.

65. Are we not lords in his kingdom? And being in his ministry [service or worship] we are the most holy and best. Who may compare himself with us? He is ascended into heaven, and he hath given us his dominion on earth. The keys of *Peter*, he must be [deputy, viceroy, vicar, or] keeper of the city, and those he hath left us to [open] the kingdom of heaven and of hell. Who will take them away from us? We can get into heaven well enough, though we be evil, it matters not, we have the keys that can open it; we are priests in power [or ministers having authority], we will let those in that make much of us [fatten us], and give much to our kingdom; and then the Christian Church will be in great honour [glory, and esteem], when they so highly honour her ministers [or servants]; that will well please our Lord [and Master]. Where is there such a kingdom as we have? Should not that [kingdom] be crowned with the <sup>1</sup>most glorious crown of this world? And should not all bend and crouch before it?

<sup>1</sup> with riches,  
or the best  
treasure of  
this world.

66. Yes indeed, say they, we ourselves confess that we are evil wicked men, but this <sup>2</sup>order maketh us holy. Our office is holy, we are the true ministers of Christ in his service; and although we be evil [mere natural wicked carnal] men, yet our office remaineth holy; and the highest dignity is due to us for our office sake. As *Aaron* (with his worship of the calf) must be called holy in his

<sup>2</sup> holy orders,  
ordination of  
ministers,  
presbyters, or  
institution of  
the spiritual-  
ity or clergy.

<sup>1</sup> their glut-  
tony and  
drunkenness.

office, although they forgot *Moses*, and rose up (from <sup>1</sup> eating and drinking) to dance and to play; and so also *Aaron* must be highly honoured [and revered] for his ministry or service to the calf.

67. But that the kingdom of Christ on earth in *Babel* might stand in great earnest [zeal], they say, We will ordain a holy divine service [and worship of God], that may be diverse [or separated and set apart] from the world, and procure there, that our laws may be in force [and put in execution by them]. We will impose great fasting days, and holy days of feasting, that the world also may have a looking-glass of holiness, and highly honour and reverence us, and acknowledge that our ministry [or worship], which we perform [when we pray] before God, is holy; we must be the holy priests of God; whosoever judgeth otherwise, we will condemn them; and we do right in it, and do God good service by it. For though an angel should come from heaven, and preach any other doctrine than we, he is accursed, as *Paul* saith.

<sup>2</sup> Or con-  
cluded.

68. Whatsoever we have <sup>2</sup> ordained at the convention of the chief fathers, [rulers, elders or presbyters], with the whole consent of our *concilium* [or council], that is holy; for it is written, *Thou shalt not curse the chief* [or ruler] *of thy people*. And when our hearts (before the light of nature) <sup>3</sup> condemn us, or that we must stand ashamed of ourselves before God, and

<sup>3</sup> challenge,  
accuse, and  
affright us.

acknowledge ourselves great sinners, then we will invoke the holy mother of Christ, and his disciples, that they may pray for us, that so our sins may not be known. When we go in pilgrimage (to honour them) and perform divine service, or worship, then she will make intercession, and speak to her Son for us, and pray for us, so that we may thus (in her service) be holy; and though we stick continually in bestial lechery, self-honour, and voluptuousness, yet that is no matter, we have the keys of *Peter*, and the mother of Christ for our assistance.

69. [Thus it is with the holy priests], as it was not *Israel's* meaning (in *Moses*) concerning the calf, to acknowledge it for a god, and to account it for the true God; because they knew that [the calf] was gold, and that the true God had made himself known to be otherwise; and also they had good experience [of the true God] by the wonders [which were wrought] before *Pharaoh*; but they would thereby worship and reverence the absent God, and make a remembrance and worship of God for themselves: As king *Jeroboam* with his calf-worship, where yet the honour must be <sup>1</sup>done to the true God. <sup>1</sup>intended by it.

70. And as *Jeroboam's* calves were an abomination to God, which he yet with earnest zeal set up to serve the true God thereby, only that he might preserve his worldly kingdom, that the people might not fall from him, when they were to go up

to *Jerusalem* to offer sacrifice; and God rejected him and his whole house for it; and as *Moses* came (in wrath) because of their divine service before the calf, and brake the Tables of the divine law, and took his sword, and one brother must slay the other, because of their abominations and sins of false worshipping of God; so also (thou blind world in *Babel* of confusion) seeing thou art fallen away from the everywhere-present, all-knowing, all-seeing, all-hearing, all-smelling, and all-feeling Heart, Jesus Christ, and set upon thy own conceited ways, and dost not desire to see the gracious countenance itself of Jesus Christ, and wilt not lay aside thy shame and whoredom, thy appearing show of holiness or hypocrisy, thy self-conceited wilful pride, might, authority, pomp, and state, but livest in thy invented holiness, for thy pleasure, in covetousness, gormandizing, gluttony, and drunkenness, and in mere exalting of thyself in honour; therefore the second *Moses* (who was promised by the first, and whom men should hear) hath broken the Tables of his law, whereupon his precious <sup>1</sup>incarnation, suffering, death, resurrection, and entering into heaven stood, and hath stopped their entering into thy ears; and he hath sent thee strong delusions (out of the spirit of thy own invented show of holiness) as *St Paul* saith; so that thou believest the spirit of lying, and livest according to thy fleshly lust, that so thy own invented show of holiness with thy false key (which doth not open

<sup>1</sup> Or becoming man.

the suffering and dying of Jesus Christ in his death) doth deceive thyself.

71. For thou art not entered into the Father by the intercession of men, but by the precious incarnation of Jesus Christ; and if thou dost not instantly turn in the last voice of God's call (whereas many of you have been much called) and go out from *Babel*, then *Moses* standeth in wrath, and saith, *Gird every one his sword to his side, and slay his brother in Babel*, and so thou destroyest thyself. For the spirit of thy own mouth will destroy thyself, so that thou shalt be no more called *Babel*, but fierceness, wrath and sword within thyself, which will consume thee, and not spare; for thou murderest thyself, thou great wonder of the world.

72. O how have all the Prophets written of thee, and yet thou knowest not thyself; thou ridest so upon thy fat pampered beast, and that riding pleaseth thee so well, that thou wilt rather go to the devil into the abyss of hell, than that thou wilt light off thy beast. What shall become of thee then, thou blind *Babel*? Do but light off from thy great ugly beast, [which indeed is] thy might, pomp, state, and pride. Behold! thy bridegroom cometh, and reacheth forth his hand to thee, and would lead thee out of *Babel*.

73. Did not he walk on foot upon earth? He did not ride in that manner. He had not whereon to lay his head. What kingdom do you build for him? Where is the place of his rest? Doth he

not rest in thy arms? Wherefore dost thou not embrace him? Is he [according to thy reason] too poor in this world? Yet he is rich in heaven. Who wilt thou send to him to be reconciled to thee? The mother of Jesus? O no, that will not avail; he doth not stand behind thee and absolve thy wickedness, for thy inclination of falsehood. He knoweth not thy <sup>1</sup> letters which thou sendest to him by the saints, who are in the still rest before him in the heavenly element.

<sup>1</sup> thy embassies and messages.

74. The spirit of their souls is in the stillness, in the still habitation before God. It doth not let thy rough sins come into it to sleep upon them, but its imagination and whole will standeth directly bent into the Heart of God, and the <sup>2</sup> spirit of the first Principle of its original source saith, Lord, when avengest thou our blood? And the meekness of Jesus Christ saith: Rest in the stillness, till thy brethren also come to thee, who shall be slain in *Babel* for the witness of Jesus.

<sup>2</sup> the original property of the spirit of their souls, faith.

75. <sup>3</sup> They make no intercession for thee, neither doth it avail anything; for thou must be regenerated anew, through earnest sorrow and repentance; thou must light down from off thy beast, and must go on foot with Christ over the brook *Kedron*, into his sufferings and death; and through him thou must rise again out of his grave; thou thyself must come to this. Another cannot save thee; thou must enter into the birth of Jesus Christ, and with him be conceived by the Holy Ghost; thy soul

<sup>3</sup> the holy souls do not pray for thee.

must in the Word, and in the new man Christ, in the [one eternal] element, be born [or brought forth] out of the four elements into the water of the element of eternal life; thy antichristian feigned fables help thee not; for it is said, Such <sup>1</sup> belief as people have, such a God also they have <sup>1</sup> Or faith. to bless them.

76. But that thy <sup>2</sup> predecessors after their death <sup>2</sup> forefathers. have <sup>3</sup> appeared in deeds of wonder (upon which <sup>3</sup> Or done miracles. thou buildest), that was caused by the faith of the living, and their <sup>4</sup> imaging in [or impression upon] <sup>4</sup> Or imagination. their tincture, which is so strong that it can remove mountains. An evil faith also (if it be strong) can (in the first Principle) stir up wonders, as may be seen by <sup>5</sup> incantation, and by the wicked showers <sup>5</sup> Of witches and conjurers. of signs before *Pharaoh*: <sup>6</sup> as they believed, so it <sup>6</sup> Or it was according to their faith. was done.

77. And while the faith of the living [at the time of thy forefathers] was yet somewhat good and pure, [as] to the kingdom of God still, and they did not seek their bellies and pomp [as they do now], therefore their faith [or belief] pierced into the heaven, into the [pure] element, to the saints [or holy souls]; who thus did also naturally appear with works of wonders [or miracles], to the living saints (in their element) in the strong faith, which [works of wonders] were only comprehended [or taken hold of] in the faith, and that <sup>7</sup> not <sup>7</sup> Or the ungodly did not partake of them. imparted to the ungodly.

78. For one tincture caught hold of the other,

so that the saints [departed], in the element, became longing after the strong faith ; especially those [saints departed] that on earth had turned many to righteousness ; for as all men's works of faith follow after them, so also their will to turn more men, still followeth after them ; and therefore one faith (in the tincture of the holy element) caught the other, and so [miracles or] works of wonder were done at the memorials of the saints ; this God permitted for the heathen's sakes, that they might see, that the saints that were slain [or departed] were in God, and that there was another <sup>1</sup> life after this, that they should turn and be converted ; and therefore God suffered these works of wonder to be done.

<sup>1</sup> So that God is the God of the living, and not of the dead.

79. But in the ground of the originality it is not so, that one that is departed hath power to help one that is living into the kingdom of heaven ; or that they should undertake to bring and report the miseries of the living before God, and pray for them ; for that were a great disrespect to the Heart of God, which without intercession, or their prayer, poureth forth his mercy over all men with stretched-out arms ; and his voice is never any other than only thus : <sup>2</sup> *Come ye all to me, ye hungry and thirsty, and I will refresh you.* He said, Come to me, I will do it willingly. Also, It is delight to me to do well to the children of men.

<sup>2</sup> Matt. xi.

80. Who is it that will presume to undertake to stand before the source [or spring] of the merciful-

ness, and make intercession [or pray] for one that invocateth them? As if the love in the Heart of God were dead, and did not desire to help those that call to him; whereas his arms continually without end stand stretched out, to help all those that turn to him with their whole heart.

81. Thou wicked Antichrist, thou sayest, that faith alone doth not justify the soul, but thy invented works, (for thy avarice or covetousness), these must do the deed. Wherein wilt thou be regenerated? In thy *mausim* [or belly-god]? or through the birth of Jesus Christ? Which is nearest of all to the Deity? Thy works pass away, and follow thee in the shadow; yet the soul hath no need of any shadow, but it must be earnest; it must enter in through the gates of the deep, and must pass through the centre of the [grim] fierceness of death, through the wrath of the eternal band, to the meek incarnation of Jesus Christ, and become a member of the body of Christ, and receive of his fulness, and live therein; his death must be thy death; his essences must flow in thee; and thou must live in his source, [property or virtue]. Thus thou must be regenerated anew in him, if thou wilt stand before his Father; else nothing will help; if there had been anything in the whole depth of the Deity, that could have helped, God would have bestowed it upon *Adam*, and would not have let his Heart (against the course of nature) to become man. But there was no counsel [or

remedy], neither in heaven, nor in this world, except God did become man. Therefore be thou in earnest, and do not seek by-ways to *Babel*.

82. God indeed (in former times) permitted much for the conversion-sake of the heathen; but he hath not ordained the Antichrist to be so, in his covetousness, ordinances [or laws], and babble in their councils; where men have stopped the mouth of the spirit of God, that it should speak no more, but that the <sup>1</sup>spirit of this world should speak, and build a kingdom of heaven upon earth, in laws, disputations, and great talkings; and therefore that kingdom of heaven, upon earth, must be bound up with precious oaths or covenants, (because it stood not in the liberty of the Holy Ghost), that so it might be fat and lusty, great and wanton, and never be broken. But it is come to be a *Babel* of confusion thereby, and in the confusion it breaketh [or destroyeth] itself.

<sup>1</sup> *Viz.* those that are learned in reason in the universities.

83. If now thou wilt behold the Virgin *Mary*, with her Son Jesus Christ, then thou shalt find that she hath been justified and saved through her Son; although she is come into great perfection, as a <sup>2</sup>bright morning-star, above other stars. And therefore also the angel called her blessed among women, and said, *The Lord is with thee*: But she hath not the divine omnipotence.

<sup>2</sup> a holy or half morning star, or as a half Lucifer before he fell.

84. For the Word (which God promised in the Garden of *Eden*) sprang [and budded] in the light of her life, in the centre of God; and when the

angel *Gabriel* (from the command of the Father) stirred that [Word of the promise] with the message, then it let itself into the chaste virgin<sup>1</sup> in the element; and not so wholly and altogether into the soul of the virgin, or into the earthly body, that she was deified. No; for Christ himself saith, None goeth into heaven but the Son of man, who is come from heaven, and who is in heaven; all others must go through him into heaven; <sup>2</sup>he is their heaven, and the Father is his heaven, he was in the heaven; and also (in the bosom of the virgin) in this world: the world was made through him, how then could it comprehend him?

85. The virgin comprehended [or contained him] as a mother doth her child, she gave him the natural essences which she inherited from her parents; those he assumed to the creature, which was God and man, the essences of his mother (in her virgin-matrix, out of flesh and blood) he assumed to the *limbus* of God (out of the [holy] element) and in these became a living soul, without blemishing of the [holy] element; and the Word was in the midst; the might [strength], height and depth of the soul, reacheth even into the Father; and the outward kingdom of this world hung to the inward, as the four elements hang to the [one] element,<sup>3</sup> which in the end shall pass away again, and go through the fire.

86. And as the child is another person than the

<sup>1</sup> in the element before God.

<sup>2</sup> he is in the Father, and his members are in him.

<sup>3</sup> four elements.

mother, and as the child's soul is not the soul of the mother, so also here in this place. For the outward virgin could not comprehend, that she did bear the Saviour of the world; but she committed that (in her virgin-chastity) to God; whatsoever he did with her, she would still be contented with it.

87. But thou abominable antichristian beast, that wouldst devour all, this thou shalt know concerning the holiness of the Virgin *Mary*; that the Virgin *Mary* is higher, and hath a greater fulness of the glance [or lustre] than another child, out of another body. Although thou (evil beast) art scarce worthy to have this told thee, thou art such a devourer, yet because the counsel of God hath concluded so, <sup>1</sup>it shall stand for a witness against thee in thy judgment.

<sup>1</sup> it shall be manifested.

88. Behold, dost thou know how a child cometh to be flesh and blood, and in the end a living soul? And do you not know that the tincture of the mother is first, when a child shall be conceived? Which is done in the desire of the will between man and woman; where then the seed [for the child] is sown, and then the tincture in the matrix assumeth it, with the mixture of the *limbus* of the man. And though the outward mother doth not desire [to have] <sup>2</sup>the child, but desireth many times only to have her pleasure; yet the inward [mother] doth desire it, and also first of all impregnateth itself in the tincture, and then

<sup>2</sup> Or the impregnation.

attracteth the <sup>1</sup> *Fiat* to it, and holdeth the *limbus* of the man, and becometh impregnated.

<sup>1</sup> Or the Word which then formeth and createth.

89. But now that tincture qualifieth [or mixeth] with the whole body, and also with the soul; for if it [the tincture] be faithful, then it reacheth the virgin of God in the element, and it is rightly the habitation of the holy soul, in which God assisteth <sup>2</sup> it.

<sup>2</sup> the soul.

90. Now thus the child qualifieth [or mixeth] with the mother, and with all essences, till it kindleth the light of life, and then the child liveth in its [own] spirit, and the mother is its dwelling-house. But now seeing the soul of the child is generated out of the *limbus*, and out of the essences of the mother, therefore <sup>3</sup> it is indeed half the mother's, though now it is become the proper own of itself.

<sup>3</sup> the soul of the child.

91. Thus also in Christ; the will [to the child] was the mother's, when the angel declared the message to her, and the tincture (which received the *limbus* of God, and brought it into the will, that she was thus impregnated in the element) that was also the mother's, and thus the Deity was conceived, in the mother's tincture, in her will, like any other natural child.

92. Seeing then that the soul of her child was in the holy Trinity, what dost thou think here? Seeing it went forth out of the mother's essences, whether might not the holiness of the child (especially his high light) in the mother shine

bright and gloriously? And whether this mother may not rightly stand upon the moon, and despise that which is earthly, as is to be seen in the Revelation [of St *John*]?

93. For she bore the Saviour of all the world, without any earthly mixture; and she is also a virgin of chastity, highly blessed by her Son Jesus Christ, in the divine light and clarity, <sup>1</sup> more than the heavens, like the princely thrones of the angels. For out of her went forth the body, which attracteth all members to it, which are the children of God in Christ. And therefore her glance [lustre or brightness] is above the glance of heaven; and the glance of her soul is in the holy Trinity, where all other children of *Adam* (which are born [or begotten] in Christ) are also members therein, in that one Christ Jesus.

<sup>1</sup> Or above the clarity of the heavens.

94. Or dost thou think I make a god of her? No, the invocation doth not belong to her; for the might [or ability] to help cometh only out of the Father, through the Son; for in the Father only is the source [or fountain] of the omnipotence, which he in the Son speaketh forth, for the might of the strength is in the first Principle, which is the Father himself, and the Son is his love, and <sup>2</sup> light; so now the Virgin *Mary* dwelleth in the heaven, in the light and in the love of the Father, as also all other saints [do].

<sup>2</sup> brightness or glance.

95. But that they feign [or babble] that she was taken up into heaven alive with soul and body, and

that she can carry our miseries, and present them before her Son, I would fain know what understanding and knowledge the author of such an invented fable hath had of the kingdom of heaven. Surely he took the kingdom of this world to be heaven.

96. I let it pass, and it is true, that she may be in heaven with body and soul ; but with such a body as *Moses* and *Elias* had upon mount *Tabor*, in the apparition before Christ [at his transfiguration], *viz.* that new body out of the element ; the transitory [corruptible body] belongeth to the earth, for if we could have subsisted in God, with this [transitory and corruptible] body, God would not have become man, and have died for us. Even as all the Apostles of Christ are dead, and yet live ; and so may it also be, that the body of the virgin was changed into a heavenly, and laid off the earthly. What doth that avail us ? She is no goddess.

97. And the invocation of the saints is wholly against the nature of the first Principle. She is with God indeed, we need not to dispute that ; but we should only look to it, that we also may come to her [where she is] in her Son, and then we shall have eternal joy with her, for that she is (from the grace of God) become the blessed of [all] women, and that we see the green lily twig on her, and that she is the mother of our salvation, out of whom salvation is born, through God.

<sup>1</sup> Or purifying  
fire.

*Of <sup>1</sup> Purgatory.*

98. That invented and well-forged purgatory hath some ground in nature, but in such a way (as it is taught) it is a lie; and the greedy [desire of] filling the insatiable belly of the fierce [ravening] beast sticketh therein; For it hath founded its kingdom of heaven thereon, and hath taken upon it to have the keys of *Peter*, (which it never had at all), to [open and shut] purgatory.

99. Yet I grant that it hath the key to open purgatory with; but the other key which it hath, will not open the kingdom of heaven, but only the rich chest of gold, out of which the [supposed] maids [or virgins] receive their wages, and are sent (with fine passports) <sup>2</sup>into purgatory; then the <sup>2</sup>strumpet thinketh she goeth to heaven, to *St Peter*, and thus the false god beguileth the false goddess.

<sup>2</sup> the whore,  
the apostate  
unfaithful  
soul.

100. O! thou blind world, with thy forged masses for souls, such as thy blessing is, such thou art thyself; thou dost all for money; if nothing be given thee, thou wilt keep no solemnity or procession. If thou wilt pray for thy neighbour's soul, do so while it is between heaven and hell, in the body of this world, then thou mayest effect somewhat; and it is very pleasing [and acceptable] to God, that thou desirest to be one body in Christ; and thou helpst the necessity [or want] of thy fellow-member, to bring him into God;

it is the pleasure and will of God, that one [help] to bear the burthen of another, and to be saved in one brotherly love, and in one body.

101. Thou blind minister to the kingdom of Antichrist, when thou sayest mass for souls, how is it, that sometimes thou takest upon thee to ransom a soul which is in heaven, or altogether in the abyss with the devil? Dost thou not think that the devil mocketh thee? Or how canst thou help them that are in heaven? Thou criest out [and sayest], They are in pain [and torment]. And thou art a liar in the presence of God. And how then will that holy soul bless thee, and give thee thanks? How is it, when thou thyself art in the abyss with all devils, that thou standest, and wilt ransom others out of purgatory, and that for money, which thou afterwards spendest with whores? O fie upon thee! thou great whore [or harlot], how hast thou made for thyself a heavenly kingdom upon earth, for thy voluptuousness, and deceivest the poor soul of man? Thou must either turn, or go into the eternal purgatory.

102. And now seeing there is somewhat in purgatory, and that all is not so dead, <sup>1</sup>as the <sup>1</sup>Or the wolf of the beast feigneth, whereby he may devour <sup>of the beast</sup>giveth it forth. the beast, and the woman that sitteth thereon, and he is himself a wolf, and there hangeth a fox behind him, and in the fox there groweth up an [other] Antichrist again, never a whit better than the first; he goeth flattering with his <sup>2</sup>fox's skin, <sup>2</sup>Or fox's tail.

smelling about (and the wolf sticketh therein) till he getteth the kingdom [or dominion]. If he should come to be old enough, how would he devour the poor people's hens, in the fierce [cruelty]: Therefore the lily in the wonder destroyeth him, which groweth towards the north [or midnight], in the [bitter or] fierce storm.

103. Seeing the world forgeth so much concerning purgatory, therefore I will also set down the ground of it in the light of nature, and see how it will be endured, and whether we can search it out or no; for we must look upon life and death, and upon the gate where the soul entereth through death into life, and [upon] all the three Principles, because the root [the pith or kernel] lieth therein.

## THE NINETEENTH CHAPTER

*Of the Entering of the Souls to God, and of the  
wicked Souls Entering into Perdition.*

*Of the Gate of the Body's Breaking off [or Parting]  
from the Soul.*

1. **I**F we consider now (in the light of nature) of man, the image of God, of his beginning, and of his eternal enduring, being [or substance], and then of the breaking of his body, how body and soul part asunder, and whither the souls go, when the spirit of their breath doth break [or dissolve] in them, and the springing or moving in the tincture of this world doth cease, then we find the ground of the unquietness of the soul, when it is separated from the body, [being] unregenerated; from whence lamentation and desiring arise; from whence then the *Babel* of confusion hath arisen, so that very many things have therefore been invented to ransom souls [out of distress].

2. Many of which [things] have no foundation in the light of nature, nor can be found [therein], but were rather invented for covetousness, and for

<sup>1</sup> for livings.

<sup>1</sup> filling of the belly, and for deceit, upon which the antichristian kingdom is founded. And thereout is a right *Babel* of confusion come to be, out of which then also the [grim] fierce, cruel enmity and hatred is arisen, from whence *Babel* is broken in herself, and [enmity] is generated out of <sup>2</sup> *Babel*; and it is the fierce wrath of God which appeareth in the breaking [or destruction] of *Babel*, because she is generated in the deceit.

<sup>2</sup> wrangling,  
dissension,  
and warring.

3. But now that the wrath devoureth all, and wholly darkeneth the *Mysteria* [Mysteries or hidden secrets], and maketh the source [or quality] of the eternal birth [to be] a darkness, only that it may exalt its wrath, and seeth nothing in the birth of eternity, but bringeth all things that are therein to nothing; that is a very great *Babel*, for it not only devoureth itself, but maketh itself <sup>3</sup> stark blind in nature; and it maketh of man's image mere evil wolfish beasts, which think that they are gone out from *Babel*, and yet are begotten in *Babel*, and are in the body of the evil devouring beast, and so devour the house of their mother, and manifest it to be a vile stinking lake; and yet themselves will not go out from it, and it is altogether a kingdom, which continually generateth itself, in its own voluptuousness and pride, and also continually manifesteth its own shame, and devoureth itself in the wrath of its own sins, and is rightly called *Babel*.

<sup>3</sup> Or stock-blind.

4. But if we go out from *Babel* into the new

regeneration, and consider our corruption, wherein the poor soul lieth captive, and also consider our regeneration in Christ Jesus, how we are regenerated out of God, and then, how man must enter into this new regeneration, and be regenerated in the birth of Christ, then we shall well find what the unquietness of the soul is after the [departure or] breaking off of the body.

5. For the soul which is out of the first Principle (out of the band of the eternity) was breathed into the element of the body, to [be] the image of God, out of the strong might of God,<sup>1</sup> and enlightened from the divine light, so that it hath received an angelical source [or quality]; but when it went forth out of the light of God into the spirit of this world, then there sprang up in it the source of the first Principle; and it neither saw nor felt the kingdom of God any more, till that the Heart of God set itself in the midst again; into that the soul must enter again, and be born anew.

6. And that it might do this, therefore the Heart of God became a human <sup>1</sup>soul, and slew (by <sup>1</sup> One copy  
hath human  
body.\* his entering into death) the spirit of this world, and brought the fulness of the Deity again into his human soul, so that we also may altogether in his (as in our own) human soul, through him, press into the holy element before God. And now there

\* We believe that John Sparrow translated from MS. copies of the author's work. In the German edition of 1682 Gichtel prints: "Und dass sie solches könnte thun, so ward das Hertze Gottes selber eine menschliche Seele"—without any reference to "body."—[C. J. B.]

is nothing to hinder us but our own vile sluggish drowsiness, that we suffer ourselves to be so wholly and altogether led by the spirit of this world, with pride, exalting of ourselves to honour and esteem, and greedy filling of the belly [with plenty]; and we look no further, [to consider] that we are but pilgrims, and that as soon as the spirit of this world hath laid hold of us in the mother's body [or womb], we are then pilgrims, and must travel with our souls into another country, where the earthly body is not at home.

7. For as this world breaketh and passeth away, so also all flesh (which is generated out of the spirit of this world) must break and pass away. Therefore now when the poor soul must depart out of this body, wherein yet it is generated, if then it hath not the new garment of the regeneration of the Holy Ghost in it, and is not clothed with the mantle of Christ, with his incarnation, suffering, death, and resurrection, in him, then there beginneth great sorrow and unquietness, [*viz.*] in those only which at the breaking of their bodies are but in the gate, and so swim between heaven and hell; and there then <sup>1</sup>is need of wrestling and struggling, as is to be seen by very many when they are dying.

<sup>1</sup> Or beginneth the wrestling.

8. There then the poor soul in the first Principle doth <sup>2</sup>move in the door of the deep, being clothed with the virtue [or power of the dominion, or region] of the stars, appearing in that [shape or]

<sup>2</sup> swing, or swim.

form of the body, which it had here; and many of them desire this or that, which was their last will, in hope thereby to attain abstinence, and [quietness or] rest; also many by night (according to the sidereal spirit) shew themselves very disquiet with tumbling and tossing of the body; which our learned men from the school of this world ascribe to the devil; but they have no knowledge [or understanding] in it.

9. Seeing therefore that this is the weightiest article, and cannot be apprehended in such a way, we will describe the dying of man, and the departure of the soul from the body, and try if it might so be brought to knowledge, that the Reader may comprehend the [true]<sup>1</sup> meaning of it.

<sup>1</sup> Or understanding of it.

10. Man's image born of a woman, here in this life, is in a threefold form, and standeth in three Principles [or beginnings]; *viz.* the soul, that hath its original out of the first Principle, out of the strong and sour might of the eternity; and it swimmeth [or moveth] between two Principles, begirt with the third [Principle]; it reacheth with its original root into the depth of the eternity, in the source [or quality] where God the Father from eternity entereth (through the gates of the breaking through, and opening) in himself, into the light of joy; and it is in the band, where God calleth himself a jealous, angry, and austere God, and is a sparkle out of the almightiness, <sup>2</sup> appearing in the great wonders of the wisdom of God, through the

<sup>2</sup> sparkling forth, or discovered.

dear virgin of chastity; and with the form of the first Principle [it standeth] in the gate of the sourness of eternity, [mingled, united, or] qualified with the region of the sun and stars, and begirt with the four elements; and the holy element (*viz.* the root of the four elements) that is the body of the soul, in the second Principle, in the gate [before or] towards God; and according to the spirit of this world, the region of the stars is the body of the soul; and the issue of the four elements is the source-house [conduit-house, or work-house], or the spirit of this world, which kindleth the region, so that it [springeth forth or] worketh.

11. And thus the soul liveth in such a three-fold source [or working quality], being bound with three <sup>1</sup> cords, and is drawn of all three. The first cord is the band of eternity, generated in the rising up of the anxiety, and reacheth the abyss of hell. The second cord is the kingdom of heaven, generated through the gates of the deep in the Father, and regenerated out of the birth of sins, through the humanity of Christ, and there the soul also (in the <sup>2</sup> incarnation of Jesus Christ the Son of God) is tied up, and is drawn by the dear virgin, in the Word of God. The third cord is the kingdom of the stars, qualifying [or mingling] with the soul, and it is hard drawn and held by the four elements, and carried and led by them.

12. But the third kingdom is not also in the eternity, but is generated out of the one element

<sup>1</sup> Or reins.

<sup>2</sup> Or becoming man.

in the time of the kindling of the *Fiat*; that now is corruptible, and hath a certain *seculum*, limit and time, [how long it shall last]; and so this region in the soul (when the light of life kindleth itself) hath also a certain *seculum*, and time of its breaking; and that kingdom <sup>1</sup>bringeth man up, and giveth him the source of his manners [conditions and disposition], will and desires to evil and good, and setteth him in beauty, glory, riches and honour, and maketh him an earthly god; and it openeth to him the great wonders <sup>2</sup>in him, and runneth along with him inconsiderately to the end of his *seculum*, term, and end, and then it departeth from him; and as it helped man to his life, so it helpeth him also to death, and breaketh off from the soul.

<sup>1</sup> Or educateth man.

<sup>2</sup> In the kingdom of the four elements.

13. First, the four elements break off from the [one] element, and then the source [or working faculty] of the third Principle ceaseth; and that is the most horrible thing [of all], when the four elements break in themselves; and that is the death, when the brimstone-spirit (which hath its original from the gall, and kindleth the tincture of the heart) is choked; where then the tincture with the shadow of man's substance goeth into the ether, and remaineth standing with the shadow, in the root of the one element; from which [one element] the four elements were generated and gone forth; and therein only consisteth the woe in the breaking, where one source-house is broken off from the soul.

<sup>1</sup> Or issuing substantial faculties, or virtues.

14. But if now the <sup>1</sup> essences of the first Principle of the soul have been so very conversant about [or addicted to] the kingdom of this world, so that the essences of the soul have sought after the pleasures of this world only, in temporary honour, power, and bravery; then the soul (or the essences out of the first Principle) keepeth the starry region to it still, as its dearest jewel, with a desire to live therein; but then [the starry region] hath the mother (*viz.* the four elements) no more, and therefore it consumeth, with the time itself, in the essences out of the first Principle; and so the essences of the first Principle continue raw [or naked, without a body].

<sup>2</sup> Or refining fire.

15. And here standeth the <sup>2</sup> purgatory. Thou blind world, if thou canst do anything, then help thy soul through the <sup>3</sup> strait gate. Now here, if the Treader upon the Serpent hath not hold of the cord, then it must indeed continue in the first Principle. Here now is the great life, and also the great death, where the soul must enter into the one or the other, and that is its eternal country afterwards. For the third Principle falleth away, and leaveth the soul, and it can use that no more in eternity.

<sup>4</sup> *Exit.*

*Of the <sup>4</sup> Going-forth of the Soul.*

16. Seeing then that man is so very earthly, therefore he hath none but earthly knowledge, except he be regenerated in the gate of the deep.

He always supposeth that the soul (at the deceasing of the body) goeth only out at the mouth; and he understandeth nothing concerning its <sup>1</sup>deep essences above the elements. When he seeth a blue vapour go forth out of the mouth of a dying man (which maketh a strong smell all over the chamber) then he supposeth that is the soul.

<sup>1</sup> deep essential virtues or faculties, which are of a higher original than the four elements.

17. O no, beloved reason, it is not so; the soul is not seen nor comprehended in the outward elements; but that is the brimstone-spirit, the spirit of the third Principle; for as when thou putteth out a candle, a filthy smell and stink cometh from it, which was not before when the candle did burn, so here also, when the light of the body breaketh, then the brimstone-spirit is smothered, from whence that vapour and deadly stink proceedeth, with its working [spirit, or infecting] poison.

18. Understand [or consider] it aright; it is the source-spirit [or working spirit] out of the gall which kindleth the heart, whereby the life was stirred, which is choked as soon as the tincture in the blood of the heart is extinguished. The right soul hath no need of such going-forth, it is much more subtle than the brimstone-spirit, though (in the lifetime) it is in one only substance.

19. But when the spirit of the four elements parteth, then the right soul (which was breathed into *Adam*) standeth in its Principle; for it is so subtle that it cannot be comprehended; it goeth

through flesh and bones, also through wood and stone, and <sup>1</sup> stirreth none of them.

<sup>1</sup> breaketh or disturbeth.

20. It may be comprehended [as followeth]: If it hath <sup>2</sup> promised somewhat in the time of the body, and hath not recalled it, then that word, and the earnest promise, comprehendeth it, (which we ought to be silent in, here); or else there is nothing that comprehendeth it, but only its own Principle wherein it standeth, whether it be the kingdom of hell, or of heaven.

<sup>2</sup> been enamoured, and not broken off from it.

21. It goeth not out at the mouth like a bodily substance; it is raw [or naked] without a body, and instantly passeth (at the departure of the four elements) into the centre, into the gate of the deep, [in the hidden eternity]; and that which it is clothed withal, that it comprehendeth, and keepeth it: If its treasure be voluptuousness, might [or power], honour, riches, malice, wrath, lying, or the falsehood of the world, then the fierce might of the essences out of the first Principle comprehendeth these things, through the sidereal spirit, and keepeth them, and <sup>3</sup> worketh therewith according to the region of the stars; yet [the starry region] cannot bring the spirit of the soul into its own form, but it practiseth its juggling therewith, and so there is no rest in its <sup>4</sup> worm, and its worm of the soul hangeth to its treasure; as Christ said, *Where thy treasure is, there is thy heart also.*

<sup>3</sup> buddeth or floweth.

<sup>4</sup> Or conscience.

22. Therefore it happeneth often, that the spirit of a deceased man is seen walking, also many

times it is seen riding in the perfect form of fire; also many times in [some] other manner of disquietude; all according as the clothing of the soul hath been in the time of the body, just so hath its source [or condition] been; and such a form, according to its source, it hath (after the departing of the body) in its figure, and so rideth (in such form) in the source [or working] of the stars, till that source also be consumed; and then it is wholly <sup>1</sup>naked, and is never seen more by any man. But <sup>1</sup> Or without  
a body.  
the deep abyss without end and number is its eternal dwelling-house, and its works which it hath here wrought, stand in the figure, in its tincture, and follow after it.

23. Hath it wrought good here? Then it shall eat that good; for all sins stand before it in its tincture: If it think inwardly in itself of the kingdom of heaven, (which yet it neither seeth nor knoweth), then it seeth the causes wherefore it is in such a source [or misery]; for itself hath made that. And there all the tears of the oppressed and afflicted are in its tincture, and they are fiery, stinging and burning in a hostile manner, fretting and gnawing in themselves, and make an eternal despair in the essences, and a hostile will against God; the more it thinketh of <sup>2</sup>abstinence, the more <sup>2</sup> Or forbear-  
ance.  
the gnawing worm riseth up in itself.

24. For there is no light, either of this world, or of God, but its own fiery kindling in itself, and that is its light, which standeth in the horrible flash of

the grimness, which also is an enmity to itself; yet the source is very unlike, all according to that which the soul hath here burthened itself with. For such a soul there is no [remedy or] counsel, it cannot come into the light of God; and although *St Peter* had left many thousand keys upon earth, yet none of them could open the heaven for <sup>1</sup>it; for it is separated from the band of Jesus Christ, and there is between it and the Deity, a whole <sup>2</sup>birth; and it is as with the <sup>3</sup>rich man, where those that would come from thence to us cannot. And this must be understood of the unrepentant souls, which thus in hypocrisy [or show of holiness] depart from the body, being unregenerated.

25. But there is a great difference in souls, and therefore <sup>4</sup>the going to heaven is very unlike; some of them are through true repentance and sorrow for their <sup>5</sup>misdeeds, through their faith (in the time of their bodies) set [or engrafted] into the Heart of God, [and] new regenerated through the birth of Jesus Christ; and they instantly (with the breaking of their bodies) leave all that is <sup>6</sup>earthly, and instantly also lay off the region of the stars; and they comprehend, in their essences of the first Principle, the mercy of God the Father in the kind love of Jesus Christ; and [these] also stand, in the time of their bodies, according to the essences of the soul, (which they receive from the passion and death of Christ), in the gate of the heaven; and their departure from

<sup>1</sup> that soul.

<sup>2</sup> Principle or gulf.

<sup>3</sup> Luke xvi.

<sup>4</sup> Or their departure is also unlike.

<sup>5</sup> Or evil deeds.

<sup>6</sup> transitory or corruptible.

the body is a very pleasant entering into the element before God, into a still rest, expecting their bodies, without [irksome] longing; where then the paradise shall flourish again, which the soul tasteth very well, but effecteth no source [or work] till the first *Adam*, [as he was] before the fall, <sup>1</sup> be again upon it. <sup>1</sup> Or be its clothing again.

26. These holy souls' works also follow them, in their tincture of the spirit of the soul, in the holy element, so that they see and know how much good they have wrought here; and their highest delight and desire is still continually (in their love) to do more good; although without the paradisaical body (which they [shall then] first attain at the restoration) they work nothing, but their source [quality or property] is mere delight and soft <sup>2</sup> welfare.

<sup>2</sup> Or well-doing.

27. Yet you are to know, that the holy souls are not so void of ability [or power]; for their essences are out of the strong might of God, out of the first Principle; although (because of their great humility towards God) they do not use that [might], whereas they continually expect their bodies in that still rest with great humility, and yet their love and delight is so very great, that at several times they have wrought great wonders [or miracles], among the faithful upon earth; which [faithful people] so vigorously set their love and desire in them, that one holy tincture took hold of the other, and so through the faith of the living,

wonders are thus done, for *there is nothing impossible to faith.*

<sup>1</sup> Or upon. 28. And it is not hard for the holy souls, which are departed from the body, to appear <sup>1</sup> to a strong faith of one that is living; for the firm faith of the living (if it be born of God) reacheth also unto the kingdom of heaven, into the holy element, where the separated souls have their rest.

29. And now if the deceased (or separated) soul was here in this world a candlestick, and a declarer [of the name] of God, and that it hath turned many unto righteousness, then it appeareth also to the living saints, which incline their faith so strongly to them; and it is not a jot harder now than in former times, when (in the times of the saints) great wonders were done; for the faith of the living, and the love of the separated [souls] towards the believing saints, hath wrought them in the strong might of God; and God hath permitted it for the conversion of people, that they might see the great might of those [that were] deceased in God, and that they are, and live, in another kingdom, that so they might be assured of the resurrection of the dead, by the great miracles of the deceased souls: All which, in general, were put to death for the witness of Jesus; that the heathen and all people might thereby see what manner of reward the holy [people] had, when they laid down their life for the testimony of Christ; by whose example many people also were converted.

30. But now that a *Babel* of confusion is come out of this (in that it is come so far, that the saints departed are invocated [or worshipped], as intercessors to God, and that divine honour is done them) this the holy souls departed are not guilty of, neither here did they desire any such thing, neither do they present the miseries and necessities of men before God. But the fault lieth in the forged superstition of the wicked deceitful Antichrist, who hath founded his <sup>1</sup>stool of pride <sup>1 chair or throne.</sup> thereon; not as a living saint, which (with the holy) inclineth himself to God; but as an earthly god, he thereby arrogateth divine omnipotence to himself, and yet hath none, but is the greedy, covetous, proud Antichrist, riding upon the strong <sup>2</sup>beast of this world.

31. The souls departed do not present our wants before God; for God is nearer to us than the souls departed are; and [besides] if they should do so, then they must have bodies, as also paradisaical sources [or flowing properties] springing up and working, whereas they are in the still humility and meek rest, and do not suffer our sour miseries to enter into them, but one holy tincture taketh hold of another, to [increase] the love and delight. But they make not of Christ (their great Prince) a deaf hearer, as if he did neither hear, feel, nor see anything himself; who stretcheth out his arms, and himself without ceasing calleth with his holy spirit, and inviteth all the children of men to

<sup>2</sup> the arm  
of the civil  
power.

the wedding; he will readily accept all, if they would but come.

32. How then should a soul come before Christ, and pray for a living invocator, whereas Christ himself doth stand and invite men, and is himself the Atonement of the anger in the Father? For the Father hath given men to the Son, as himself witnesseth: *They were thine, and thou hast given them to me, and I will that they be with me, and see my glory which thou hast given me.*

33. O thou confounded *Babel*, go out from Antichrist, and come (with a penitent heart and mind) before thy merciful brother, and Saviour of all men; he will more readily hear thee, than thou come to him. Step only out of this wicked *Babel* into a new birth, and be not so-much in love with the kingdom of this world; thou art but a mere guest and stranger in it. What availeth thee thy <sup>1</sup>transitory honour [from men], which scarce lasteth one moment? Thou shalt indeed get much greater [surpassing] joy and honour in the new regeneration, where the holy souls in the heaven, and the angels, will rejoice with thee. Consider what joy and gladness thou wilt stir up thereby in the Heart of Jesus Christ, where then instantly the precious talent (the Holy Ghost) will be given thee, and thou wilt get the keys of the kingdom of heaven, that thou thyself mayest open it. Or dost thou think it is not true? Do but seek and try with an earnest mind, and thou wilt find

<sup>1</sup> Or corruptible.

wonders indeed; thou thyself shalt know [understand], and (without any doubt at all) assuredly see in thy mind, out of what school this is written.

34. Now the mind thinketh, that if all the works of a soul (which it wrought here) shall follow it in the figure, then how shall it be, if a soul here hath for a long time <sup>1</sup> committed great abominations, then that they will be great shame to it, if they must stand in the figure before its eyes? This is a great stumbling-block of the devil's, which plagueth the poor soul, and usually forceth it thereby into despair, so that itself continually presenteth its sins before it, and despaireth of the grace of God.

<sup>1</sup> Or wrought great crimes, sins, and blasphemies.

35. Now behold, thou beloved soul, who art dearly redeemed by thy Saviour Jesus Christ, (with his entrance into the humanity, and with his entrance in the abyss of hell), and plucked off from the kingdom of the devil, in the might of the Father, and sealed with his blood and death, and covered with his ensign of triumph, all thy works, [both] the evil and the good which thou hast done, follow thee in the shadow, but not in the substance, nor in the source, [or in the working property]. Yet they will not be any <sup>2</sup> prejudice in the heaven to the holy souls, which have turned into the regeneration in Christ, but they shall have their highest joy concerning them, in that they have stuck in such hard misery and sins, and have been plucked out of them by their Saviour Christ;

<sup>2</sup> detraction, shame, or disgrace.

and from thence will arise mere joy and rejoicing, that they are redeemed from the <sup>1</sup>driver of their sins, and from great misery, and that the <sup>1</sup>driver is captivated, which tormented them day and night in such <sup>2</sup>sins.

<sup>1</sup> hunter, or the devil.

<sup>2</sup> sinfulness.

36. And there all the holy souls and angels (in one love) will highly rejoice, that the poor soul is delivered from such great necessity [or misery]; and the great joy then taketh its beginning from thence, of which Christ said, *That there is more joy for one sinner that repenteth, than for ninety and nine righteous that need no repentance.* And the soul will praise God, that he hath redeemed it out of these great sins; and herewith the praise of Christ [in] his merit, passion, and dying for the poor soul, springeth up in eternity, and it is the right song of the redeemed bride, which riseth up in the Father, where the souls so highly rejoice, that the driver is captivated, and his <sup>3</sup>confederates [or followers].

<sup>3</sup> dependants, accomplices.

37. And here is fulfilled that which king *David* descanteth upon: *Thou shalt rejoice to see how the wicked are recompensed*; how the wicked driver [hunter or oppressor], and <sup>4</sup>incendiary of malice and wickedness, is tormented in his prison; for the sins that are washed away shall not appear in heaven (as in the abyss of hell) in the form of fire; but as *Isaiah* said, *Though thy sins were as red as blood [or scarlet], (if thou turn) they shall be like wool, white as snow*; they shall stand in

<sup>4</sup> occasioner, or stirrer up of evil.

a heavenly figure, for men to sing of in a hymn of praise, and a psalm of thanksgiving, for their deliverance from the driver.

38. And now seeing the departure of souls is various, so also their <sup>1</sup>source [quality or condition] <sup>1</sup> Or torment. after their departure is various; so that many of the souls departed <sup>2</sup>are indeed for a long time in <sup>2</sup> Or have a purgatory for a tedious while. purgatory, if the soul had been defiled with gross sins, and hath not rightly stepped into the true earnest regeneration, and yet do hang a little to it; as it useth to be with those that have been laden with temporal honour and might [or authority and power], where many times their own power and profit prevaieth over right, where wickedness or malice (and not wisdom) is the judge; and here a great burthen is laid upon the poor soul, and that poor soul also would fain be saved.

39. Here cometh man, and prayeth before God for forgiveness of sins, and the fox hangeth behind his cloak; he would be justified, and his unrighteousness sticketh in the abyss, and that will not suffer him to enter into the new regeneration; his covetousness hath taken too much hold of him; his wicked *Babel* (of Antichrist's opinions) will not let him come to the true earnest conversion; they bar up the gate of love, [and] the spirit of this world (in the lust of the flesh) continueth always [predominant or] chief.

40. And yet however, when the point [or hour] of death cometh, that the conscience is roused, and

that the poor soul beginneth to tremble for great fear at the [torment or] source of hell, then these also would fain be saved, though there is very little faith in them, only mere unrighteousness, falsehood, and pleasure of the earthly life. The groanings and tears of the poor stand hard before it, and the devil readeth the book of conscience to the mind; and there standeth also before the mind the pleasure of the world, and [the person] would fain live [somewhat] longer, and promiseth to lead a life in [forbearance of evil, or] abstinence; and the mind inclineth a little towards God [or goodness], but the sins beat that [inclination] down again, and then there ariseth great doubt in <sup>1</sup>unquietness; yet, nevertheless, many of them lay hold on the Saviour by a thread.

<sup>1</sup> Or unrighteousness.

41. And now when death cometh and severeth the body and soul asunder, then the poor soul hangeth by a thread [of faith], and will not let go; and yet its <sup>2</sup>essences stick fast in the anger of God, the source [or pain] of the gross sins <sup>3</sup>torment it, the thread of faith (in the new regeneration) is very weak; and here therefore now they must press through the gate of the deep, through the passion, and through the death of Christ, [through the kingdom of hell], to God; and hell hath yet a strong band about the soul, the falsehood is not yet washed off.

<sup>2</sup> budded essential virtues.

<sup>3</sup> boil up in it.

42. There then saith the bridegroom, *Come!* On the other hand, saith the poor soul, *I cannot yet,*

*my lamp is not yet trimmed.* Nevertheless it holdeth the Saviour fast by the thread [of faith], and setteth its imagination [or desire] (through the thread of faith and confidence) further into the Heart of God; where then at last it is ransomed out of the putrefaction, through the passion of Christ.

43. But what its putrefaction is, my soul doth not desire to try by participating with them; for it is their abominable sins, which are kindled in the anger of God; there must the poor soul <sup>1</sup> bathe, <sup>1</sup> Or swim. till it cometh into the rest, through the small faith; where its clarification [or glorification] shall not in eternity be like the true-born saints. Although indeed they are redeemed out of hell, and have fruition of the heavenly joy; yet the greatest joy standeth in the earnest regeneration, wherein there springeth up paradisaical virtue [or power] and wonders.

44. And thy worldly bravery, glory, beauty, and riches, will not exalt thee before God, as thou supposest, nor yet thy office which thou didst bear here, be it the kingly or priestly office; if thou desirest to be in heaven, then thou must (through thy Saviour) be new born; thou must endeavour to bring thy subjects unto righteousness, and then thou wilt shine (with thy office) as bright as the lustre of heaven, and thy works will follow thee. O Man! consider thyself in this.

45. But thou earthly *Babel*, what shall I write

much of thee for? Indeed I must shew thee the ground, that thy hypocrisy may be brought to light, and that the devil may not continue (in such a manner) to stand in an angelical form, and in the voluptuous kingdom of this world (in man) be a god, which is his highest endeavour.

46. Behold, thou callest thyself a Christian, and thou boastest [that] thou art a child of God; this thou confessest with thy mouth, but thy heart is a thief and a murderer; thou endeavourest after nothing else but honour and riches, and thy conscience regardeth little by what means thou attainest them [whether by hook or by crook]. Thou hast a will, one day, to enter into earnest repentance, but the devil keepeth thee back, that thou canst not; thou sayest to-morrow, [to-morrow], and that is always so, from time to time; and thou thinkest with thyself, if I had my chest full, then I would give to him that hath need, [and become another man]. If I had but enough to serve my turn [beforehand], that I may not come to want myself. This is thy purpose till thy end, which the devil persuadeth thee that it is far off from thee.

47. In the meanwhile, thou consumest the sweat and blood of the needy, and thou gatherest all his miseries and necessities on a heap in thy soul; thou takest his sweat to maintain thy pride therewith, and yet thy doings must be accounted holy; thou givest scandal to the poor, so that by

thy example and doings, he cometh to be vile [and wicked], and to do that which is not right in the presence of God; he curseth thee, and therewith causeth himself to perish also; and thus one <sup>1</sup>abomination generateth another, but thou art the first cause thereof. And though thou settest forth thyself never so wisely and handsomely, yet the driver is still before thee, and thou art the root of all those sins [which thou causest in others by thy hardness or oppression].

48. And though thou prayest, yet thou keepest thy dark garment on still, which is defiled with mere <sup>2</sup>calumny, with usury, covetousness, high-<sup>3</sup> mindedness, lechery, whoredom, wrath, envy, and robbery, [thy mind] is murderous, envious, and malicious; thou criest to God that he should hear thee, and thou wilt not pull off this furred coat. Dost thou think that such a devil shall enter into God, or that God will let such a rough devil into him? Thy mind standeth in the figure of a serpent, wolf, lion, dragon, or toad; and when thou <sup>3</sup>carriest thyself so sprucely, thou art scarce [thought] a subtle fox; but as the will and the source [or quality] of thy heart is, so standeth thy figure also [before God], and such a form thy soul hath. And dost thou suppose that thou shalt bring such a pretty beast into the kingdom of God?

49. Where is thy image of God? Hast thou not turned it into a horrible worm and beast? O! thou belongest not to the kingdom of God, except

<sup>1</sup> one sin  
bringeth  
forth another.

<sup>3</sup> dost prank  
thyself so  
demurely and  
devoutly.

thou be born anew, and that thy soul appear in the image of God, then the mercy of God is upon thee, and the passion of Christ covereth all thy sins.

50. But if thou perseverest in thy bestial form till the end, and dost then stand, and givest God good words, that he should receive thy beast into heaven, whereas there is no faith in thee at all, and thy faith is nothing else but an historical knowledge of God, which [history] the devils also know very well; then thou art not fastened to the band of Jesus Christ, and thy soul continueth to be a worm and a beast, and it beareth not the image of God; and when it departeth from the body, it continueth in the eternal fire, and never more reacheth the gate of the breaking-through.

*The Earnest Gate of the Purgatory.*

51. Then the mind asketh, May not a soul by the intercession of men [or their praying for them], be ransomed out of purgatory? Antichrist hath played many juggling tricks with this, and hath built his kingdom upon it; but I shall here shew you the root, which is highly known [by us] in the light of nature.

<sup>1</sup> Or inter-  
cession.

52. Men's <sup>1</sup>praying for, prevaieth thus far; if a soul hangeth to the thread of the new regeneration, and that it is not a total worm and beast, and that it presseth into God with an earnest desire, and if there be true Christians [there], which stand unfeignedly in the new birth, and that their spirit

of the soul (in their burning love towards the poor soul) doth press into God with the thread of the band of the poor soul, then indeed it helpeth the poor soul to wrestle, and to break in pieces the chains of the devil, especially if it be done before the poor soul be departed from the body; and especially by parents, children, sisters, and brothers, or kindred of the blood. For their tinctures qualify [or mingle] therewith, as being generated from one and the same blood; and the spirit of their soul entereth much more freely and willingly into this great combat, and getteth victory much sooner and more powerfully than strangers, if they stand in the new birth; but without the new birth no victory is gained. There is no devil that doth destroy another [devil].

53. But if the soul of the dying party be quite loosed off from the band of Jesus Christ, and that itself (by its own pressing in) doth not reach the thread [of faith], then the prayers of those that stand by about it help not, but it is with them, as Christ said to his seventy disciples, which he sent abroad, *When you enter into a house, salute them [that are in it]. And if there be a child of peace in that house, then your salutation of peace shall rest upon it, but if not, then your salutation shall return to you again.* Thus also their hearty wish of love, and their earnest pressing in to God, returneth again to the faithful, who were so heartily inclined to the soul of their friend.

54. But concerning the feigned masses for souls which the <sup>1</sup> priests say for money, without any true devotion, and without hearty pressing in to God, that is altogether false, and <sup>2</sup> standeth in *Babel*; it helpeth the soul little or nothing; it must be an earnest fight that must be had with the devil, thou must be well armed; for thou enterest into combat with a [mighty] prince, look to it that thyself (in thy <sup>3</sup> rough garment) be not beaten down.

<sup>1</sup> pope or ministers.

<sup>2</sup> Or is founded.

<sup>3</sup> in thy unrepentant garment of sins.

55. I will not say, that one that is a true believer [or truly faithful] in the new birth, cannot (with earnest combating) help a soul, which moveth in the <sup>4</sup> door of the deep between heaven and hell; but he must have sharp weapons, when he hath to do with <sup>5</sup> principalities and powers, or else they will deride and scorn him; as it is done for certain, when the <sup>6</sup> priest, with his glistening cope [or other fine clothes], cometh between heaven and hell, and will [undertake to] fight with the devil.

<sup>4</sup> Or between time and eternity.

<sup>5</sup> princely potentates.

<sup>6</sup> pope or minister.

56. O! hear thou <sup>6</sup> priest, there belongeth neither gold nor money, nor any self-chosen holiness about it; there is a very worthy Champion which assisteth the soul; and if it getteth no victory in him, then thy hypocrisy will not help it. Thou takest money, and sayest mass for every one, whether they be in heaven or in hell, thou dost not inquire after that; and besides, thou art altogether uncertain of it, but only thou mayest be sure, that thou appearest before God to be a perpetual liar.

57. But that they have hitherto ascribed such acute knowledge to the soul, after the departure of the body, that thing is very various, according as the soul is variously armed. If it here (in this body) entered into the new birth, and if itself was entered, with its noble Champion [Jesus Christ], through the gates of the deep, to God, so that it hath received the crown of the high wisdom from the noble virgin, then indeed it hath great wisdom and knowledge, even above the heavens, for it is in the bosom of the virgin, through whom the eternal wonders of God are opened. This [soul] hath also great joy and clarity [brightness or lustre], above the heavens of the elements; for the glance of the holy Trinity shineth from it, and clarifieth [brighteneth, or glorifieth] it.

58. But that they should ascribe great knowledge to a soul (which scarce at the end, with great danger, is loosed from the band of the devil, and which in this world did not so much as once care for the wisdom of God, but looked after its pleasure only, and which hath not in this world been once crowned with the Holy Ghost) that is not so. Doth not Christ himself say, *The children of this world are wiser in their generation than the children of light?*

59. If the soul be freed from the bands of the devil, then it liveth in meekness, and in great humility, in the stillness of the <sup>1</sup>element, without <sup>1</sup>eternal element or mercy of God. the springing-up of any works; it doth no miracles

[or sheweth no works of wonder], but humbleth itself before God. Yet it is possible for the highly-worthy champion-like souls to do wonders; for they have great knowledge, and power [or virtue], though they all appear (in the humble love) before the countenance of God, and there is no grudging among them.

*The true Door of the Entrance into Heaven,  
or into Hell.*

60. Reason always seeketh for paradise, out of which it is gone forth, and it saith, Where is the place whither the souls go to rest in? Whither flieth it when it departeth from the body? Doth it go far, or doth it stay here?

61. Although we may be hard to be understood, in our high knowledge, (because a soul that desireth to <sup>1</sup>see it, must enter into the new birth, or else it standeth behind the veil [of *Moses*], and asketh continually, Where is the place?), therefore we will set it down for the sake of the lily-rose, where then the Holy Ghost will open many doors in the

<sup>1</sup> Or understand it.

<sup>2</sup> to be opened. wonders, which men now hold for <sup>2</sup>impossible;

<sup>3</sup> Or at home. and in the world none is <sup>3</sup>therein, but they are

<sup>4</sup> Or at Babel. <sup>4</sup>in *Babel*.

62. Therefore now if we will speak of our native country, out of which we are wandered with *Adam*; and will tell of the resting-place of the souls; we need not to <sup>5</sup>cast our minds afar off; for far off and near is all one and the same thing with

<sup>5</sup> Or to think of some far distant place.

God; the place of the holy Trinity is <sup>1</sup>all over. <sup>1</sup> Or everywhere. Heaven and hell are [everywhere] all over in this world, and the man (Christ) dwelleth all over, for he hath laid off the corruptibility, and hath swallowed up death, as also that which is [fragile or] temporal, and he liveth in God; his body is the substance of the element, which out of the Word of the mercifulness, is from eternity generated out of the gates of the deep; it is the <sup>2</sup>habitation, where <sup>2</sup> Or refreshment. the sharpness of God breaketh open the darkness, where the eternal virtue [or power] appeareth in wonders; and it is the tincture of the Deity, which is before God, out of which the heavenly virtues are generated; its name is Wonderful; the earthly tongue cannot express it.

63. And *Adam's* body was also created out of it; and the whole world was made through the element out of its issuing forth. Now therefore this gate is [everywhere] all over; that which is most inward is also the most outward, but the middlemost is the kingdom of God; the outward world hangeth to the outermost, and yet is not the outermost; but the ground of hell is the outermost; and none of them all comprehendeth the other, and yet they are in one another, and the one is not seen in the other, but the <sup>3</sup>source which <sup>3</sup> Or property is felt. is broken forth.

64. We find indeed the virtue of the kingdom of heaven in all things; and also we find the virtue [or effect] of the kingdom of hell in all things; and

<sup>1</sup> Or the one eternal.

yet the thing is not hurt [or disturbed] by either of them, but what is not generated out <sup>1</sup> of one [of them alone].

<sup>2</sup> the spirit of this world.

65. The soul of man is generated out of the gates of the breaking-through out of the outward into the inward, and is gone forth out of the inward (in <sup>2</sup> the out-birth of the inward) into the outward; and that [soul] must enter again into the inward; if it remain in the outward, it is in hell, in the deep great wideness [vacuum or space], without end, where the source [or the rising tormenting quality] generateth itself according to the inward, and in itself goeth forth into the outward.

66. The source in the breaking-forth out of the outward into the inward, is the sharpness and the almightiness of the kingdom of the heavens over the outward; the outward is the eternal band, and the inward is the eternal virtue and light, and cannot perish. And thus God is all in all, and yet there is nothing that comprehendeth or detaineth him, and he is included in nothing.

67. Therefore the soul (when it departeth from the body) needeth not to go far; for at that place where the body dieth, there is heaven and hell; and the man Christ dwelleth everywhere. God and the devil are there, yet each of them in his own kingdom. The paradise is also there; and the soul needeth only to enter through the deep door in the centre. Is the soul holy? Then it standeth

in the gate of heaven, and the earthly body hath but kept it out of heaven ; and now when the body cometh to be broken, then the soul is already in the heaven ; it needeth no going out or in, Christ hath it in his arms, for where the four elements break, there the root of them remaineth, which is the holy element, and therein the body of Christ standeth, and also the paradise, which standeth in the springing source of joy ; and that element is the soft still habitation.

68. So also it is with the damned [soul], when the body breaketh the soul needeth no flying forth, or departing far away ; it remaineth in that which is outermost <sup>1</sup> without the four elements, in the <sup>1</sup> beyond. darkness, and in the <sup>2</sup> anguishing source ; its source <sup>2</sup> Or aching property. is [that which cometh] after the light, and its rising [or springing-up] is enmity against itself, and so climbeth continually aloft over the thrones of the Deity, and findeth them not, to eternity ; but it rideth in its pride aloft over the thrones, in their own game, with the strong might of the grimness ; of which you shall find at large, about the description of the Last Judgment.

## THE TWENTIETH CHAPTER

*Of Adam and Eve's going forth out of Paradise,  
and of their entering into this World.*

*And then of the true Christian Church upon Earth, and  
also of the Antichristian Cainish Church.*

1. **H**ERE we shall not be acceptable to the Antichrist, much less to his stout horse [or stately beast]. But seeing it thus appeareth to us (in the wonder), we will describe it for a Memorial to ourselves, and behold how the beginning and end of everything is, that we also (in our combat) may labour in the <sup>1</sup>gate of the deep; although it be plain that we have nothing else to expect, in this world, for this revelation [or manifestation], from Antichrist and his beast, but scorn [contempt], disgrace, and danger of our temporal life, yet we comfort ourselves with the eternal conquest in our Saviour Christ, wherein we have to expect our great recompense, the glimpse of which appeareth to us here, <sup>2</sup>in the great wonder; for which cause we will proceed, and not look upon this world, but esteem that which is to come greater than all.

<sup>1</sup> Or in the hidden Mysteries.

<sup>2</sup> Or in great wondering.

when the <sup>1</sup> lily-rose shall blossom; for in these <sup>1</sup> the blossom of the sweet smelling purity. [writings] there is many a noble rose-bud, which at present (because of the great darkness in *Babel*) cannot be known; but there is a time, wherein it shall <sup>2</sup> stand according to its spirit.

3. Now if we here discover the Antichrist, the devil (<sup>3</sup> in his beast) will mightily resist us, and cry out upon us, as if we would stir up [sedition] tumults and uproars; but that is not true. Do but earnestly consider what a Christian is; it belongeth not to him to make uproars, for he is a sheep, in the midst among wolves, and must be in the form and mind of a sheep, and not of a wolf.

4. Though indeed the spirit of God (in zeal and in the great might of the Father) armeth many in the fierceness [or wrath], as may be seen by *Elias*; where sometimes the sword of the wrath of God is given to the angel, for the slaying of *Baal's* priests in *Babel* by *Elias*. Also, where *Moses* brake the tables, and employed the sword against the sin of the worshippers of the calf; which neither *Moses* doth, nor *Elias*; but the fire of the wrath of God, by *Elias*, on the mount.

5. Now when God the Lord had pronounced *Adam* and *Eve's* sentence, about their earthly misery, labour, cares, and hard burthen, which they must bear, and [that he had confirmed them] husband and wife, and also bound them in the oath of wedlock, to keep together as one [only] body, and to love and help one another, as the members

of one [and the same] body, they were then wholly naked, they stood and were ashamed of their earthly image, and especially of the members of their

<sup>1</sup> Or privities. <sup>1</sup> shame; also [they were ashamed] of the <sup>2</sup> excrement of the earthly food of their bodies, for they saw that they had a bestial condition, according to the outward body with all its substance; also heat and cold fell upon them, and the chaste image of God was <sup>3</sup> extinct; and now they must propagate after a bestial manner.

<sup>1</sup> Or privities.

<sup>2</sup> the dung.

<sup>3</sup> Or lost.

6. And then God the Lord, through the spirit of this world, made them clothes of the skins of beasts, and put those on them through the spirit of this world, that they might see, that (according to this [outward] world) they were beasts; and [he] taught them how they should seek the wonders, in the spirit of this world, and manifest them, and clothe themselves out of the wonders.

7. And here it may be seen very perfectly, that man in this world is not at home, but he is come into it as a guest, and hath not brought the clothes of this world with him, (as all other creatures that are at home therein do), but must borrow clothing from the <sup>4</sup> children of the stars and elements, and must cover himself with strange clothing, which he brought not along with him when he entered into the spirit of this world, with which he strutteth like a proud bride, and sheweth himself, supposing that he is very fine and brave in it; and yet it is but borrowed from the spirit of this world, which

<sup>4</sup> Or from the creatures of the four elements.

in its due time taketh it away again, and lendeth it him but for a while, and then consumeth it again.

8. And this is done to the end (because the spirit of this world continually seeketh the noble virgin of the divine wisdom, and knoweth that she is in man) that man should seek the great wonders that are in <sup>1</sup>it, and bring them to light: <sup>1</sup>It still <sup>1</sup>the spirit of this world supposeth, that it shall through man bring the noble tincture to light, that the paradise might appear, and that <sup>1</sup>it might be freed from vanity.

9. For the holy element continually <sup>2</sup>longeth <sup>2</sup>Or laboreth. [or groaneth] through the four elements, to be released from the vanity of the four elements; in like manner also the qualifying [or influence] of the grim [constellations or] stars [laboureth]; and therefore it driveth man to seek such wonderful forms [or ways], that the eternal wonders of God might be <sup>3</sup>manifested, which (in the breaking of <sup>3</sup>Or discovered. the world) shall stand all (in the <sup>4</sup>figure) in the <sup>4</sup>figure of the shadow.

10. Therefore all arts and sciences [or trades] are (through the starry spirit of this world) from God, <sup>5</sup>manifested in man, that they may appear in <sup>5</sup>Or brought to light. wonders; and to that end God created this world, that his wonders might be made <sup>6</sup>manifest; and <sup>6</sup>Or known. therefore God permitted that man is entered into the spirit of this world, that he might manifest his wonders through him. Yet he desireth also that <sup>7</sup>he should not misuse this world, but that he <sup>7</sup>man.

should go again out of this world into him; he desireth that man should be where he is. And therefore he instantly shewed *Adam* and *Eve* their monstrous form, by the <sup>1</sup>bestial clothing which he put on them, *per spiritum majoris mundi* [by the spirit of the great world].

<sup>1</sup> the clothing of the skins of beasts.

11. But now if *Adam* had continued in paradise, he would have been able to manifest the wonders much better, for they would have been much nearer to the form of angels, and such great sins and abominations had not been brought to effect with <sup>2</sup>many, as is usually done now.

<sup>2</sup> many arts and sciences, or trades.

12. But the spirit of the grimness [or fierceness] in the eternal source [or working property] would also be manifested, and open its wonders; of which much may not be written, for it is a *Mysterium* [Mystery or hidden secret] that belongeth not to us to open, though indeed we have the knowledge of it; let it stay till the time of the lily, wherein then the rose will blossom, and then the thorns (in *Babel*) will not prick us.

<sup>3</sup> Or snares of the hunter.

13. When the <sup>3</sup>chains of the driver are broken, and the thorny bush is burnt, then one may go more safely by the thorns of the burner; and then this *Mysterium* [or hidden secret] may well stand in the light; for it is great and wonderful, and reacheth into the gate of the Father.

14. The rose-branch in the wonders will understand us well; but *Babel* is not worthy of it. She seeketh nothing but the thorns, and loveth to strike

with them; therefore we will give the <sup>1</sup>driver no <sup>1</sup>hunter or oppressor. cause [to do so], but rather <sup>2</sup>let these Mysteries <sup>2</sup>Or reserve these Mysteries. stand for the children of the lily-rose; they are <sup>3</sup>wise, and have the noble tincture <sup>4</sup>in the light; the <sup>3</sup>Or understanding. lustre of the driver will be no more so esteemed, <sup>4</sup>Or in their knowledge. for the guests of this world have that [government] in hand.

15. Thy proud horse [or beast], thou shameful whore, shall ride no longer alone over the bended knees; in that time it will no more be said, The power [might or authority] sticketh in my chest of money; that mineral [or metal] becometh a blossom in the light; and the tincture standeth in the blossom of the lily; stones are of as much worth [as that metal is]; <sup>5</sup>the clothing of the virgin is <sup>5</sup>Or the humility of the divine wisdom. brighter than thy pride. How finely doth the ornament of this world stand on modesty and the fear of God, if the heart be humble? How doth thy silken and golden clothes adorn thee? Dost thou not appear in God's deeds of wonder? Who will call thee a false woman, if thou be so very chaste? Dost thou not stand to the honour of the great God? Art thou not his work of wonder? Is there not a friendly <sup>6</sup>laughter before thee? Who can <sup>6</sup>mirth or cheerfulness. say that thou art a wrathful woman? Thy modest countenance shineth over <sup>7</sup>mountains and valleys. <sup>7</sup>high and low. Art thou not at the end of the world, and [will not] thy glance [or lustre] be espied in paradise? Wherefore standeth thy mother in <sup>8</sup>*Babel*, and is <sup>8</sup>Or in confused jangling. so very malicious? O! thou shameful whore; get

<sup>1</sup> with wrath,  
or with the  
devouring  
sword.

thee out, for *Babel* is <sup>1</sup> on fire, or else thou wilt be burnt thyself.

16. Or dost thou suppose that we are mad? If we did not see thee, we would be silent. Thou boastest now (by thy flatterers) of a golden time; but they are most of them wolves of *Babel*; when the day breaketh, then they will be known. Or should I not tell thee this, thou proud whore? Behold, when thou with *Adam* and *Eve* wentest out of paradise into the spirit of this world, then thou wast as a god in the spirit of this world; thou mightest seek all Mysteries, and use them for thy ornament. If thou hadst always gone clothed in silk and purple [or scarlet], yet thou hadst not [thereby] offended God; but thou hadst gone [in them] to the honour of the great God in his deeds of wonder. Wherefore hast thou forsaken the <sup>2</sup>love, and art become a murderer? Was not covetousness thy sin, in that thou affordedst not thy members so much as thyself? Thou desirest to be only fine thyself alone. Thy way only <sup>3</sup>should be holy. Wherefore was the fratricide between *Abel* and *Cain*? The self-honouring pride brought it about, so that *Cain* envied *Abel's* <sup>4</sup>uprightness, for the sake of which he was so much beloved of God. Wherefore was not *Cain* also humble and pious?

<sup>2</sup> Or God and  
goodness.

<sup>3</sup> Or must.

<sup>4</sup> honesty.

17. Wilt thou say, The devil beguiled him? Yes indeed, and he beguileth thee too, so that thou enviest the comeliness and beauty of others. Hath

God made thee a degree higher? Art thou not a child of *Eve*? Prithee tell me the truth, Art thou not the Antichrist, which under a cloak [of being counted the minister and servant of God] ridest upon the devil's horse? Methinks I see thee. Hearken! When thou wentest out of paradise into this world, wherefore didst thou not continue in one [only] love? Wherefore didst thou not rejoice in thy neighbour? Wherefore didst thou not love the members of thy body? Why dost thou not adorn thy brother with thy ornament? Didst thou not see him plainly? Was not the earth thy own? Thou mightest have made what thou wouldst of it. Who did hinder thee in it? Why didst thou not eat with thy brother? Thou mightest have had fully enough; there would never have been any want. If thy humility towards thy brother had continued, then his also had continued towards thee. And then what a fine habitation and dwelling had there been upon earth. What need had there been for thee to have coined silver and gold, if unity had continued? Thou mightest have made thy ornaments of it well enough; if thou hadst adorned thy brother and sister, then they would have adorned thee again with their ready serviceable love. Dost thou think it had been a sin, if thou hadst gone in pure silk and gold, for the benefit of thy brother, and to the honour of the great God?

18. O thou blind *Babel*! I must tell thee, how

thou becamest thus mad ; thou hast suffered thyself to be possessed by the region of the stars, and to be led by the abominable devil, and art become a perjured [or forsworn] whore to God, and nevertheless, thou hast built thyself a kingdom upon earth ; as <sup>1</sup> they lead their region, thou ledest thine ; as they generate by the elements, and consume it again, so dost thou with thy children also ; thou generatest them and killest them again ; thou makest war, and art a murderer for thy pride and covetousness sake, so that thou hast no room at all upon the earth.

<sup>1</sup> the stars  
order their  
government

19. Dost thou suppose that God taketh pleasure in it ? Yes, the spirit of the great world is pleased with it ; and through that spirit the fierce anger of God [is also pleased], because they qualify [or mingle] one with another, and out of one and the same root.

20. Dost thou suppose that all the Prophets have spoken from the pleasant kind love of God, from the Heart of God, when they said to the kings of *Israel*, Enter into battle, thou shalt overcome, God shall give you victory ? Indeed they spake from God, but from his fierce wrath against sins, through the spirit of the great world, which would devour again what it hath made, because the love was extinguished.

21. Or dost thou suppose that God sent *Moses* to slay the kings of the heathen in the Promised Land, and that he is so well pleased with murder-

ings? No, friend, look under the veil of *Moses*, and thou shall find it quite otherwise.

22. Why did God keep *Israel* forty years in the wilderness, and fed them with <sup>1</sup>heavenly bread? <sup>1</sup> manna. That they should be a people full of love, such as love one another, and should depend on God in one love; and therefore he gave their laws brightness [or clarity], to see if they could live in the love of the Father, and then he would have sent them among the heathen, to turn them with their wonders; as was done at the time of the Apostles. And in that he fed them from the heaven, and that none of them (which gathered much or little) had any want; thereby they ought to have known, that the kingdom [the power and all] is God's, and that they were in him; they ought to have left their covetousness, and to converse among one another with brotherly love, none ought to look after covetousness, because he horribly punished <sup>2</sup> it.

<sup>2</sup> covetous-  
ness.

23. Also when the heathen should hear, that God would send this people, which he had brought out of *Egypt* with great wonders [or miracles], among them to destroy them, that they should turn to God, and depart from covetousness, and enter into brotherly love, therefore he gave <sup>3</sup> them <sup>3</sup> the heathen. a long time of respite; as also to *Israel* (whom he fed from heaven) for an example, that one people should be an example to the other, that there is a God that is almighty. But they being earthly,

both of them, and only evil, and being they did live in the Father's fierce anger, therefore the anger and severity of God lusted also to devour them, because they continually kindled <sup>1</sup>it.

<sup>1</sup> his wrath.

24. Therefore he said to *Joshua*, *Pass over Jordan, and destroy that people; and leave none of them among you, that you be not polluted.* This (saying of his) proceeded not out of his love, when he bid him kill the heathen; as also the Prophets did not all speak from his love, but from his anger, which was awakened by the wickedness of man; so also he speaketh many times through the spirit of the Prophets in the great world (in the Prophets and in *Moses*) in the fire, or in other terrors, in an angry zeal.

25. And should we therefore say, that God is well pleased with anger and strife? No, the Prophets complained often (in the Holy Ghost [or spirit] of God) that this evil people offended their God, when they moved him to anger, so that accordingly his severe wrath went forth and devoured them. *David* saith, in the fifth *Psalms*, *Thou art not a God that art pleased with wicked ways.*

26. Now if man awaken sin, then the fierce anger [or severity] of God is stirred in himself, *viz.* in man, which otherwise (if man did stand in humility) would rest and be turned into great joy, as was often mentioned before. But now when he burneth [in wrath], then one people devoureth the other, and one sin destroyeth another. If *Israel*

had been <sup>1</sup> upright, they had not been put to make war, but they should have entered in with wonders, and have converted the people; *Moses* should have led them into the [Promised] Land with his [miracles or] deeds of wonder. But because they were wicked, they could not enter in (with the brightness of *Moses*, with deeds of wonder, in the lustre [or glance] of the Father) to convert the heathen; but *Moses* (with his deeds of wonder) must stay in the wilderness, and the whole people was consumed and devoured in the wrath; and *Joshua* must war with the heathen, and destroy them, for one <sup>2</sup> wrath devoured the other.

<sup>1</sup> honest, virtuous, or had feared the Lord.

<sup>2</sup> Or one sin.

27. Whereas *Joshua* was an image and similitude, that *Israel* (because they could not subsist in the Father's clarity and love) should be led by the second *Joshua* (or *Jesus*) out of the wrath into the love, through the breaking of his body, and entering into death. *Moses* must enter through death into life, and bring his clarity through death into life; even as he appeared with *Elias* on mount *Tabor* to the second *Joshua* (or *Jesus*), in the clarity of the Father, and shewed him the pleasure of the Father, [*viz.*] that he (the second *Joshua*) should bring *Israel* through his death and clarity into the Promised Land of paradise.

28. Yet it could not be (how vigorously soever it was sought after) that man (in his own power) could enter into paradise. And therefore poor captive man must sit in this world in the devil's

murdering den ; where now the devil hath built his chapel close by the Christian Church, and hath quite destroyed the love of paradise, and hath in the stead thereof set up mere covetous, proud, self-willed [or self-conceited], faithless, sturdy, malicious blasphemers, thieves and murderers, which lift themselves up against heaven and paradise, and have built themselves a kingdom (according to the dominion of the fierce sour [stars or] constellations), wherein they domineer (with silver and gold) and consume the sweat one of another ; whosoever is but able, oppresseth the other to the ground. And though he flee before him, yet then he only putteth forth his dragon's tongue, and spitteth fire upon him ; he terrifieth him with his harsh voice, and plagueth him day and night.

29. What can be said of thee, O *Cain* ? Dost thou suppose that God doth not see thee ? Thou monstrous beast, thou shalt stand naked, as the spirit in the wonders doth signify, that thy ornament may be made known. How art thou become thus ? O *Eve* ! are not all thy children, which thou hast brought forth, all come out of thy loins ? Was it then the purpose of God that the evil should domineer among the good, and one plague another ?

30. O no : But the devil, who is a cause of the<sup>1</sup> wrathfulness. *Adam* was made good out of the pure element, but the longing [desire or lust] of the devil deceived him, so that he went into the spirit of this world.

<sup>1</sup> From the grim wrath the devil's weeds or tares are sown among the wheat.

31. And now it cannot be otherwise, the two kingdoms wrestle one with another in the children of men; the one is the kingdom of Christ, [generated] through the new birth into paradise; that (in this world) is miserable and contemned, there are not many that desire it, for it hath mere scorn and contempt from the devil and his followers; it consisteth in righteousness and truth, and that is not valued in this world, and therefore it must lie at the rich man's door with poor *Lazarus*, and at his feet. If any do but let it appear that they are the children of God, then the devil will away with them presently, or else will put them to such scorn and disgrace, that they cannot be known; that so the devil may continue to be the great prince upon earth, and that the world may not learn to know him.

32. The other kingdom is that of Antichrist, with a golden [splendour or] glance, prancing in state, glistening on every side. Every one saith, It is a happy thing, for it adorneth itself most sumptuously, and setteth its seat over the hills and mountains; every one saluteth it [or doeth it reverence]. It draweth the tincture of the earth to itself, that it may glister alone; it bereaveth the kingdom of Christ of its temporal [food, livelihood, or] bread; it devoureth the sweat of the needy, and saith to him, You are mine, I am your God, I will set you where I please; you are the dog that lieth at my feet; if I had a mind to it, I could hunt you out

of my house, you must do what I will. And the needy worm must say, I am your poor servant, do but spare my life. And if he squeeze out the sweat of his brows, so that he smarts, which his <sup>1</sup>master consumeth [or spendeth], then he groweth impatient with his master, and curseth him, and seeketh out ways of lying and deceit, and by what way he might make his heavy burthen lighter.

<sup>1</sup> lord or superior.

33. And then if he findeth his master so unjust, that he riseth up against him, and taketh away his <sup>2</sup>unrighteous bread, which he thinketh to eat

<sup>2</sup> Or false.

<sup>3</sup> Or plagueth. under a soft yoke, and <sup>3</sup>worrieth him to the uttermost, and leaveth him no time to escape, he sticketh full of impatience under that heavy burthen, and grumbleth and murmureth, and seeketh all evil devices to ease his yoke, that he might eat his bread in quietness; and yet it will not be, the driver [hunter, cruel tyrant his master] is behind him, and taketh away his bread, and feedeth him with sorrow under his yoke.

34. And then he studieth cunning and deceit, and casteth about [to find] which way he may, by shifts and tricks, fill his belly and live; he curseth his master secretly, and though he stealeth away covertly by some slight the bread of another needy man, yet that must be right [with him]; and his master doth not regard it, so he eateth not of his cost, and so that he continue to be his dog under his yoke. Thus the master [lord or superior] is

unrighteous and <sup>1</sup>wicked, and maketh also that <sup>1</sup>evil or false. his servant is unrighteous and <sup>1</sup>wicked; whereas otherwise (if he might eat his bread under an easy yoke) he would not be so cursed, and cunning in thievery.

35. But what will the spirit of this kingdom say? Art thou not shining in splendour? Hast thou not taken possession of all? Hast thou not the earth in possession freely as God gave it thee? Dost thou not right? Dost thou not punish the wicked, and look to it, where the enemy breaketh it? Dost thou not defend thy country? Art thou not a light to the blind, and appointest teachers for them, which <sup>2</sup>drive them to patience? The <sup>2</sup>Or exhort. kingdom is thine indeed, thou hast purchased it; the poor is thy servant indeed, that [in thy opinion] cannot fail [but be right].

36. But the divine answer in the light of nature saith to me; Behold, out of what art thou grown? Have I planted thee? Art thou not grown in my wild garden? When *Adam* went into the wild garden, there he <sup>3</sup>planted thee. How art thou <sup>3</sup>grafted, or inoculated. grown so great? Who hath given thee virtue [or sap], thou wild tree? My love never stirred thee up, all thy branches are wild, and thy fruit is wild. Dost thou think that my soul lusteth after thy food? I will not eat of thy fruit: I am strong, and the kingdom is mine; he that cometh under my <sup>4</sup>wings, I will shelter him, no storm can touch <sup>4</sup>Or fatness. him; moreover, the country is mine. I have left

it to you, to be used in unanimous love; and have set you out of one [and the same] root, that you should be alike, and love one another, and prevent one another in chaste love.

37. Thou wild beast, how comest thou so great and strong? Hast thou not trampled in my garden of roses, and there made thee a couch? Where are thy brothers and sisters? How cometh it to pass, that they lie at thy feet, and that they are so lean, and thou only art strong [and lusty]? Hast thou not devoured my branches, and brought forth young wolves, which devour thy <sup>1</sup>cattle also? And thou art a beast with thy young ones! Should I suffer thee in my garden of roses? Where is the noble fruit which I did sow? Have you not turned them all into wild branches? And where now shall I seek for the fruit and profit of my garden of roses? My soul would fain eat of the good fruit, but thou hast trampled all under-foot, and made it a den of murder.

<sup>1</sup> kine, calves,  
sheep, lambs,  
etc.

38. Besides, I hear a great howling and lamentation, that all thy servants cry woe over thee, because thou plaguest them; and moreover, thou hast shed my noble seed, and not sown it, but [thou hast sown] thy wild [seed] for [the promoting of] thy great devouring and pomp. Behold, I have spewed thee out towards *Babel* in the press of my fierce wrath, and there I will press thee; and I will plant my lily-branch in my garden of roses, which bringeth me forth fruit, after which my

soul lusteth, of which my sick *Adam* shall eat, that he may be strong, and may go into paradise.

*Of the thrusting Adam and Eve out of the Paradise of the Garden in Eden.*

39. And when God had thus provided *Adam* and *Eve* a bestial garment to cover their shame, and to defend them against the cold, then he let them out of the garden, and set the Cherubim with a naked <sup>1</sup>two-edged sword before it, to keep the way to the Tree of Life, and he [man] must now till the ground. But the understanding of us poor children of *Adam* and *Eve* is <sup>2</sup>sunk so much, that at our last old age we scarce reach [the understanding of] any thing concerning the lamentable fall of *Adam* and *Eve*, seeing we must seek very deep for it in the centre of the light of life; for it is very wonderful which *Moses* saith, *God set the Cherubim before the garden, to keep and guard the way to the Tree of Life.* Who could understand it? If God did not open our eyes, we should speak simply of a keeper with a sword; and reason seeth nothing else.

<sup>1</sup> Or warning flaming sword.

<sup>2</sup> darkened, chilled, shut up, or frozen so hard.

40. But the noble virgin sheweth us the door, [and] how we must enter again into paradise, through the sharpness of the sword; yet the sword cutteth the earthly body clean away from the holy element, and then the new man may enter into paradise by the way of life. And the sword is nothing else but the kingdom or gate of the

fierceness in the anger of God, where man must press in, through the fierce [bitter] death, through the centre, into the second Principle, into the paradise of the holy element before God; where then the fierce [grim] death cutteth off the earthly body (*viz.* the four elements) from the holy [one] element.

41. And the keeper of the garden is the Cherubim, the cutter off of the source [or quality] of the stars, which holdeth the four elements for a while, and then breaketh them, and with its bitter sharpness severeth them from the soul, and passeth away itself also with its sword. This [keeper] is here in the way, that we cannot come to the Tree of the eternal Life; he is in the midst, and suffereth us not to come into paradise. The gross Garden of *Eden* (which is our earthly flesh) is the hedge [or fortification] before the garden.

42. Now if anybody would come into the garden, he must press in through the sword of death; though indeed Christ hath broken the sword, so that now we can much easier enter in with our souls, yet there is a sword before it still; but he that findeth the way aright, him it doth not cut very much, for it is blunt, and it is bent; and if the soul goeth but into the gate into the centre, then it is presently helped by the noble Champion Christ; for he hath gotten the sword into his<sup>1</sup> hands. He is the slain Lamb of the house of *Israel*, in the *Revelation* of *John*, which took the

<sup>1</sup> into his power or jurisdiction.

Book of the <sup>1</sup>first Principle, out of the hand of <sup>1</sup>shut, barred, or closed. the Ancient [of Days] who sat upon the throne, with his four-and-twenty Elders, which [Book] had seven seals, or seven spirits of the <sup>2</sup>birth <sup>2</sup>generation or operation. of God, and opened them; where the Elders fell down before him, and worshipped the Lamb that was slain, and gave praise and honour to him which sat upon the throne, because the Champion of the house of *Israel* had overcome. The seven golden candlesticks are his humanity, the seven stars are his Deity, as the divine <sup>3</sup>birth <sup>3</sup>working or revelation. in itself standeth in a sevenfold form, as it is explained in the beginning of this book, in the first four chapters.

43. Thus *Moses* hath a veil before his eyes; and if thou wouldst see his face, then thou must only set Christ thy Champion before thee, that he may lift up his veil, and then thou shalt see that *Moses* hath <sup>4</sup>no horns, but that he is a patient lamb, fast <sup>4</sup>no harsh law. bound to the death of Christ, and that his veil was the Book that was shut, so that we could not be well enough till the Champion came, and brake its seven seals with his entering into death, and there the veil [or covering] was done away; and in that Book there stood the holy <sup>5</sup>Gospel of the kingdom <sup>5</sup>*Evangelium*. of God, which our worthy Conqueror Jesus Christ hath <sup>6</sup>left us.

<sup>6</sup> instead of the law, or read, or declared it to us.

44. Now when *Adam* and *Eve* went out of the garden, they kept together, as now married people do, and now would make trial of their bestial

condition, [to try] what wonders might proceed from them; and the spirit of the great world did well enough teach them, in their reason, what they were to do. *And Adam knew his wife Eve, and she conceived and bare a son, and called him Cain; for she said, I have a man from the Lord.* These are sealed words which *Moses* writeth, that she said, *I have a man from the Lord.* [For] then said the <sup>1</sup>*major mundus*, *I have the Lord of this world.* *Eve* spake no otherwise, than as the Apostles thought, that Christ was to erect a worldly kingdom; so *Eve* thought that her son (as a strong champion) should break the head of the devil, and set up a glorious kingdom; from whence instantly a twofold understanding [or different condition] followed, and two sorts of Churches; the one [built or relying] upon the mercy of God; and the other, upon their own might [authority or power]. And therefore *Cain* could not endure his brother, because *Abel* pressed hard upon the mercy of God, and *Cain* [relied] upon his own power [might and authority]. He thought himself to be the lord of the whole world, as his mother had instructed him; and therefore now he would break the head of the serpent in his own might as a warrior [or soldier], and began with his brother *Abel*, for his faith relied not on God, but on his own power; and here the serpent did sting the Treader upon the Serpent in the heel the first time.

<sup>1</sup> the great world, or macrocosm.

*The Gate of the Mysteries, [or the Exposition of the hidden Secrets].*

45. Reason saith, How might that come to pass, that the first man born of a woman was [so evil] a malicious murderer? Behold, thou immodest vile whorish world, here thou shalt find a glass; behold thyself [and see] what thou art. Here again the great secrets meet us in the light of nature, very clearly and plainly to be understood. For *Adam* and *Eve* were entered into the spirit of this world, and the region of the four stars, with the infection of the devil, had miserably possessed them. And although they did somewhat stick to the word of the promise, yet the true longing and love towards God was very much extinguished; and on the contrary, the longing and desire after this world was kindled in them; and besides, they gat (from the region of the stars) a bestial lust [or wanton desire] towards one another, so that their tincture thus became a fierce bestial [lust or] longing; for they had no law but the light of nature, which they suppressed, and kindled themselves in wanton [lust], to which the devil helped them.

46. And now when *Eve* <sup>1</sup> was impregnated, her tincture was wholly murderous and false, for her spirit in the love looked not upon God with a total trust and confidence. Also the wisdom of God stood hidden in the centre of the light of her life.

<sup>1</sup> now began to be conceived with child.

<sup>1</sup> Or incline. *Eve* did not <sup>1</sup> unite [or yield herself] to it with love and confidence, but much rather to the lust of this world ; she must bring it to pass, if anything were to be done ; and being her trust was not in God, so also God was not in her, but in his own centre [or Principle] ; and the wrath began to flow forth [boil or work] ; and this is that which Christ said, *An evil tree bringeth forth evil fruit* ; and so out of a false tincture grew a sour evil root, and consequently such a tree and fruit. Also that which

<sup>2</sup> Or copulation. goeth forth [is] as the tincture in the <sup>2</sup> mixture was, and such a child is generated, for the spirit of the life generateth itself out of the essences.

47. And seeing *Adam* was gone out of Paradise into the spirit of this world, therefore now the strife was already between the two kingdoms (*viz.* the kingdom of heaven, and the kingdom of hell) about the children of *Eve* ; and here it is seen that the wrath had the victory ; and the spirit of God complaineth, not without cause, [saying], *I am as a grape-gatherer that gleaneth, and yet fain would eat of the best fruit.*

48. But the fault lieth in man ; if he did put his trust in the love of God, then the kingdom of God would have the victory ; but if he putteth it in his evil lust and wantonness, in himself, in his own ability [or power], then he is captivated by the wrath, and his body and soul are in the wrath. But when he putteth his mind and confidence in God, then he goeth out from the wrath, and the

kingdom of God worketh (in him) to righteousness; and thus it is seen, as clear as the sun, what the cause is that the first man born of a woman became a murderer.

49. For as the tree was, so was the fruit; and though the tree was not wholly evil [or false], yet as to the <sup>1</sup>becoming man, the tincture (by the <sup>1</sup> Or incarnation. wrestling of the two <sup>2</sup> regions) became false [or evil]. <sup>2</sup> Or kingdoms. And besides, afterwards *Eve* (his mother) helped <sup>3</sup>him forward very much, because she sought after <sup>3</sup> *Cain*. an earthly lord and treader upon the serpent, and instructed him, [telling him] that he was the warrior [or soldier to overcome] against the devil, he must do it; and so the wrath held him captive, and his offering [or sacrifice] was not acceptable to God, because (in wrath) he built upon himself, and so his prayer reached not the gate of heaven, but the <sup>4</sup> driver did take it up, because it proceeded <sup>4</sup> the hunter, the devil. out of self-pride (like the proud Pharisee), out of an [evil or] false mind.

50. And <sup>5</sup> here (thou lascivious whore in *Babel*, <sup>5</sup> in *Eve's* fruit. full of immodesty and lechery, in such whoredom) thou hast a gloss in thy [evil or] false copulation without the fear of God; thou shouldst look [well to it] what thou sowest, that there groweth not a tree in hell-fire. Thou supposest that it is a small matter to commit whoredom. But I pray consider thyself, whither dost thou send thy tincture? Which, if it be true [or faithful], reacheth the element of God; and now, if you pour it forth

thus, in such a false [or evil] way, in the impulsion of the region of the stars, with the infection of the devil, and also into such an unclean vessel, what dost thou suppose shall accept it? Dost thou not know that the tincture in the seed is a blossom of the life, which qualifieth [or mingleth] with thy body and soul, which (as often as it is generated) is a figure before God? How dost thou think, whether doth it stand in the love, or anger of God?

51. O thou *Babylonish* whore, when thou thus committest whoredom, and <sup>1</sup>breakest afterwards the *limbus*, together with the matrix, wherein the figure of the image of God standeth, only for thy filthy lechery sake; what dost thou think, how shall this figure appear? Seeing all (whatsoever is generated at any time out of the tincture) shall after the breaking of this world stand before God. And will not these figures appear in the anger of God? Or hast thou an absolution for that which thou sowest in hell? Look to it that this figure doth not qualify [or mingle] with thy body and soul; for the tincture [then] is not yet become a spirit, it reacheth thyself; if thou art not new-born (through the blood of Christ) then thou must bathe [swim or swelter] therein eternally. It is not I that say this, but the high spirit in the bosom of the virgin.

52. Therefore consider thyself, and say not, I stand in the dark, and <sup>2</sup>exercise love; none seeth it. Thou standest before the clear countenance of

<sup>1</sup> Or destroy-  
est.

<sup>2</sup> Or play a  
trick of  
youth.

God ; also thou standest before the abyss of hell, before the council of all devils, who mock at thee ; and besides, thou hast an evil [false] or unfaithful love, and it is no other than a [wanton] lechery ; if <sup>1</sup> it were faithful, thou wouldst not defile thy <sup>1</sup> the love. brother or sister ; both of you miserably defile the image of God, and are the worst enemies one of another ; you cast one another in the devil's murdering den, and are in the wrestling ; but the devil tickleth you, and stroweth sugar, that he may catch you and bind you fast ; and then he leadeth you <sup>2</sup> to *Jericho*, and scourgeth [woundeth], and <sup>2</sup> Or into the world. plagueth you sufficiently.

53. And then when the poor soul shall travel [home], there are great mountains in its way ; and then thy fair tincture will appear before the [holy] element like a defiled cloth ; and there standeth the devil and readeth the <sup>3</sup> law to you about it ; <sup>3</sup> Or the sentence of the law concerning it. and then the poor soul quaketh, and beginneth to doubt ; and when it is to break through the bitter gate [of the Cherubim], then it continually feareth that the fierce anger of God shall seize upon it, [as upon hellish brimstone], and kindle it ; as it cometh to pass for certain, if it be not born anew in Christ, through earnest repentance.

54. Therefore, O man, consider what thou sowest here, that thou shalt reap ; take an example in *Cain*. Or dost thou suppose, that it is an invented fable, [which I here write] ? Do but ask thy own mind, that will convince thee, except thou art too

much captivated by the devil. Behold the horrible punishments from the anger of God, since the beginning of the world; the flood [or deluge] was a punishment for the unchastity [or uncleanness], whereby God would drown the <sup>1</sup>matrix of the burning lust of lechery; and therefore he punished the world with water; for the water is the <sup>1</sup>matrix of all things.

<sup>1</sup> mother or root.

55. Therefore God established the state of wedlock with *Adam* and *Eve*, and bound it fast with a strong chain, in that he said, *A man shall leave father and mother, and cleave to his wife, and they two shall be one flesh.* And God tolerateth their <sup>2</sup>lust, because it is to be bound with faithful chaste love, as one body <sup>3</sup>and its members, and must aim (in the fear of God) at the getting of children; or else the wantonness [or lust] in itself (without that true love of the state of wedlock) is <sup>4</sup>continually a bestial lust [infection], and sin. And if you (in the state of wedlock) seek nothing but the lust and lechery, then in such a condition, thou art not a jot better than a beast. And do but consider it rightly, that without this, thou standest [already] in a bestial birth [or generation] (contrary to the first creation) like all beasts. For the holy man in *Adam* was not fore-appointed to have propagated so, but in great modest love out of himself.

<sup>2</sup> Or their burning unchastity.

<sup>3</sup> Or in.

<sup>4</sup> Or every way.

56. Therefore, O man, look to it! [have a care] how you use the bestial lust; it is (in itself) an

abomination before God, whether it be in the state of wedlock, or out of it. But the right love and fidelity [or faithfulness] (in the fear of God) covereth it before the countenance of God; and (through the Son of the virgin) it is regenerated to be a pure undefiled creature again, in the faith, if thy confidence be in God.

57. But for the whores and rogues (who run a-whoring without marrying in lustful lechery) we have no other language for <sup>1</sup>them; neither can we find any otherwise in the light of nature, than that it is an abomination [or loathing] in the anger of God; and if earnest repentance (with *Mary Magdalene*) be not there performed in the regeneration, then we find nothing else but the anger of God and hell-fire to be their wages. *Amen.*

<sup>1</sup> Than that which is mentioned a little before.

*Of the innocent and righteous Abel.*

*The Gate of the Christian Church.*

58. Seeing then that *Adam* and *Eve* had yielded themselves to the spirit of this world, and did live in two [kingdoms], *viz.* in the holy element before God, and also in the out-birth, [*viz.*] the four elements, which reacheth that which is most outward, [*viz.*] the kingdom of the [sour, fierce] grimness, so there were also two sorts of children generated out of them, *viz.* one a mocker [or scorner], and another a plain honest man; as is sufficiently to be seen by *Isaac* and *Ishmael* [the sons of] *Abraham*; also by *Jacob* and *Esau*.

59. And although the Church in *Babel* will prattle much here about the Election from the purpose of God, yet it hath as little knowledge thereof as the *Babylonish* tower, whose top should reach to heaven, [had] of God. As if it were not possible, that a child could go out of the anger into the love of God, whereas the love in the breaking of the anger doth <sup>1</sup>fully appear [or shine forth]; and it is for want of repentance, that man suffereth himself to be held by the devil.

<sup>1</sup> Or in perfection.

60. And the hardening is not so wholly in the birth, that the soul (from the mother's womb) should be quite dead to God, or that God did not desire it. The anger is in the flowing [working or boiling] of the Father, and the Father is God indeed, and generateth his dear Heart and love (in the breaking of the gate in the habitation) out of himself. Should he then be at odds with himself, because his anger is under the root of his love? Should he be at enmity against himself? His anger is his strength and omnipotence [or almightiness], and consuming fire; and his Heart in the love is his <sup>2</sup>meekness; and so now, that which approacheth and entereth into his anger, is captivated in the anger.

<sup>2</sup> Or humility.

61. But it is possible to go out from the anger; as his dear Heart is generated out of the anger, which [cooleth, pacifieth, or] stilleth the anger, and is rightly called the paradise or the kingdom of heaven. And his anger is not known in the

heaven; and so there also, his election goeth always over the children of love, which belong to the kingdom of heaven. And St *Paul* speaketh no otherwise of his Election, but meaneth [it of] them that draw near to him, and enter into his covenant, and give up themselves to him; and these the Father draweth with the Holy Ghost, through the death of Christ into the pure element [that is] before the Father. <sup>1</sup> *Fear not thou [O]* <sup>1</sup> *Isaiah xliiv. 2.*  
*my servant Jacob, and thou* <sup>2</sup> *upright [one] whom* <sup>2</sup> *honest,*  
*I have chosen.* <sup>2</sup> *sincere,*  
*obedient,*  
*faithful one.*

62. But that God (out of his purpose) should harden the will of any, and make it dark, that is not true; the spirit of God is withdrawn from the wicked, who only wrestle for the might [or power] of the fire, for he himself goeth out from God, and desireth not [to enjoy] God. God withdraweth himself from none. Man hath a free will, he may lay hold on what he will; but he is held by two, by heaven and by hell, to which he yieldeth, he is in that.

63. *Cain* was not rejected in the mother's womb [or body]; though it is plain, that God doth not love such a false [or evil] seed, yet it standeth free, it may press into the love, or into the anger, and <sup>3</sup> the one as well as the other will receive it, <sup>3</sup> *Or both will*  
 as *Paul* also saith, *To whom you yield yourselves* <sup>3</sup> *receive it.*  
*servants in obedience, his servants you are whom*  
*you obey; whether it be in the obedience of God*  
*to righteousness, or of sin unto death.*

64. Now God will have no malicious soul [to be] in the love, but in the anger; and he is the <sup>1</sup> searcher of the hearts, and knoweth well what is in man, and what he will do, even while [man] is in the seed, and will not cast the Pearl before swine; and yet the false [or evil] seed is not [come] out of his will and purpose, else he must also have willed the devil to be a devil.

<sup>1</sup> Or knower of the hearts.

65. And know you not that the band of the eternity standeth free, and maketh itself? But that which inclineth to him, is also <sup>2</sup> generated in God. And yet the love presseth not into the anger, but the love is generated out of the <sup>3</sup> anger, and is wholly free; and therefore the Heart of God in the love, is another person than the <sup>4</sup> Father, and the issue, [or going forth from them] is the <sup>5</sup> Holy Ghost, who goeth not [back] again into the anger.

<sup>2</sup> Or born of God.

<sup>3</sup> As the light is generated out of the burning of the fire, and is free from the fire.

<sup>4</sup> As the light is another thing than the fire.

<sup>5</sup> As the air goeth forth from the fire and the light.

66. Then why doth not the soul of man go also [therewith] out of the anger into the love, and so it should be generated [to be] another creature in the love? St Paul saith, *Whom he hath foreseen, those he hath sanctified, that they may be like his image*; the foreseeing is in his election; he always electeth [or chooseth] his sheep. Those who come to him, he assureth them the eternal life. But that he hardeneth those that desire <sup>6</sup> earnestly to come to him, and will not foresee [predestinate or elect them], that is not so. His will is to help all men. And Christ himself saith,

<sup>6</sup> sincerely, or unfeignedly.

*Come ye all to me that are weary and heavy laden*, (here it is, those that are laden with sins) *I will refresh you*; that is, certainly foresee [or elect] and draw [them] to me; and there wanteth but to come.

67. What is it now that lieth in the way of the wicked, that he cannot come? It is the angry sword of the angel (or Cherubim) which he will not break; the fair, glistening, hypocritical, dainty world in his bosom, [malice or wickedness] in flesh and blood pleaseth him too well; he will not break his mind, which yet he is able to do; and if he doth break it, then he is drawn of God (by Christ) to the Father, and instantly is chosen to [be] a child of God; and out of the image of the serpent there cometh [to be] the image of an angel.

68. For so long as the image standeth in the anger, it is the image of the serpent; but if it goeth forth [from the lust of sin, or desire of evil] into the breaking [or destroying thereof], then a heavenly image is figured (by the Treader upon the Serpent), and <sup>1</sup> the serpent's head is broken; the <sup>1</sup> the evil is overcome with good. two kingdoms fight [or wrestle] one with another, and that which overcometh, figureth the image.

69. Whereby it is seen, how great the anger was in *Adam* and *Eve*, in that the wrathful kingdom sooner overcame than the kingdom of heaven; and the scorner is sooner generated than the <sup>2</sup> upright. But yet the fault of this was in <sup>2</sup> honest or innocent. the parents; had they not sinned, and let the

anger into them, then it had not been so, as at this day.

70. Although indeed nature taketh hold of the child in the mother's body [or womb], and [shapeth, figureth, or] imageth it; yet the <sup>1</sup>region of the stars hath no other than the <sup>2</sup>image in the four elements, and not [that] in the holy element. And although indeed it image [or frame] a man in the outward bestial mind, with a little understanding many times, yet that is no matter; the outward man is the beast of the stars, but the inward in the [one] element is the image of God; and the divine framing [figuring or imaging] is not performed in the <sup>3</sup>outward, but in the inward element.

<sup>1</sup> Or dominion.  
<sup>2</sup> Or the four elementary images in the holy element.

<sup>3</sup> four elements, but in the one holy element.

71. For a man is many times (in the outward) so very evil-natured [or malicious, froward conditioned], from the stars, that he becometh <sup>4</sup>loathsome to himself; but when he considereth himself, then he entereth into himself, into the inward man, and reacheth after abstinence [or forbearance of evil], and yet cannot be quite loosed from [or rid of] the outward wicked malicious man, but must continually (with the inward) break the head of (the outward) the serpent.

<sup>4</sup> Or angry or vexed with, and abhorreth himself.

72. For the serpent stingeth many in the outward; but if it <sup>5</sup>get the inward man, then the image of God is gone. The evilness [or malice] of the stars driveth many [strongly] to murder, steal, lie, and <sup>6</sup>deceive, till they come to the gallows,

<sup>5</sup> Or overcome the inward.

<sup>6</sup> Or cheat.

and sword [or block], and yet have not wholly [captivated] the inward; he is yet in the gate, and is able (through repentance) to go into another image, which is not like the outward. Man cannot judge the inward man so wholly according to the outward, except they see that he despiseth God, and blasphemeth the Holy Ghost; in such a one there is <sup>1</sup>no divine image. And it is hard <sup>1</sup>Or no image of God. <sup>2</sup>Or for him to attain the image of God. [in the <sup>2</sup>with him]; yet his judgment is not [in the time of] this body; the gate of the mercifulness standeth open towards him, while he is in this tabernacle.

73. But after this life we shall attain it no more, except he hath [hold of] the mercifulness [of God] by a thread; for God will not quench the smoking flax, as *Isaiah* saith; though indeed he must bathe [swim or swelter] in his sins, <sup>3</sup>till the anger <sup>3</sup>between time and eternity: See more in the preceding chapter. (through the death of Christ) be overcome; on which thread he must hang, and the putrefaction is his purgatory in his sins, and no strange [or distinct heterogeneous purgatory] of which Antichrist feigneth and prateth, but his own self [purgatory] in his sins.

74. And it is all vain and idle [which is said] concerning purgatory, as the wolf of the whore's beast feigneth [or conceiteth], for it is well known, that after the [outward] life, there is an eternal life, and that all sins are <sup>4</sup>remitted here; but as <sup>4</sup>Or forgiven. long as thou art between the door and the hinges, and hangest by a small hair, thou art yet not

<sup>1</sup> the eternal  
hellish or  
heavenly life.

wholly in the <sup>1</sup> eternal life; but if thou be once in the eternal life, then thou art perfect [or fully there], whether it be in the heaven or in the hell, out of that there is no redemption, for it is the <sup>1</sup> eternal life.

<sup>2</sup> innocent.

75. But while we are thus speaking of the <sup>2</sup> upright *Abel*, we cannot say, that the kingdom of heaven was not assisting in him, and that he merely out of his own might and power made himself such an upright [honest] man; for <sup>3</sup> it was in the wrestling, and overcame the anger. For man is weak and <sup>4</sup> ignorant, and can do little by his own power [or ability], <sup>5</sup> yet he hath the imagination, and the choosing, or the free yielding [to a thing], where then the maker is ready beforehand, which maketh him [to be] according as his lust [or desire] is; as it is to be seen by *Adam*, for when he longed and lusted in the spirit of this world, there instantly the maker was present, and made (of an angelical image) a man.

<sup>3</sup> the heaven.

<sup>4</sup> Or void of  
understand-  
ing.

<sup>5</sup> Note what  
free-will is.

<sup>6</sup> Or of.

76. The lust [or longing desire] is the introducing <sup>6</sup> into a thing, and out of the lust cometh the form [or image] of the lust, *viz.* a body, and the source [or active quality] of sins sticketh therein; and you may more easily hinder the lust, than break the body, which is very hard; therefore it is good to turn away the eyes, and then the

<sup>7</sup> the kindling  
is not brought  
into the issu-  
ing essential  
powers.

<sup>7</sup> tincture goeth not into the essences by which the spirit is impregnated; for the lust indeed is not the mind wholly, but they are sisters; for when

the lust impregnateth the mind, then it is already a half <sup>1</sup> substance, and there must necessarily <sup>1</sup> Or body. follow a breaking, or there cometh to be a whole substance, and an essence of a thing.

77. Now *Abel* is the first Christian Church in patience, which God established, that the Cainish church should be converted by *Abel*; he hath not therefore so rejected the Cainish church, that he would have no member out of it. Understand it thus: The true Christian Church standeth like a sheep among wolves; though indeed we are men and not wolves, but in mind and in figure. <sup>2</sup> It <sup>2</sup> the Abellish Church. teacheth the wicked; and if he be converted, then it hath gained him, and he is figured into an image [of God]; and thereby joy is caused among the angels of God, that the kingdom of heaven hath the victory.

78. Or dost thou suppose, that the word in *Daniel* is nothing, concerning the angel *Gabriel*, who said, <sup>3</sup> that *the prince in Persia withstood him* <sup>3</sup> Dan. x. *one and twenty days*, and that our prince *Michael* came to help him? Thereby it may be seen how the princes and throne-angels strive against the kingdom of the fierce wrath, and assist men; the cause whereof is this: The devil awakeneth the anger against men; and the angels of God (*viz.* the throne-princes) keep it back, because God <sup>4</sup> yet <sup>4</sup> Notwithstanding the devil's stirring up, or awakening of his anger. willeth not evil.

79: We are especially to observe in *Cain* and *Abel*, what their purpose was. *Cain* was a plough-

man [or tiller of the ground], and *Abel* was a shepherd [or keeper of sheep]. *Abel* relied upon the blessing of God towards his flock, to maintain himself by the blessing of God. *Cain* relied upon his own labour, to maintain himself by his own skill and industry. *Eve* took part with *Cain*, and *Adam* with *Abel*; for *Eve* counted him to be the prince on earth, to whom the kingdom did belong, and supposed that he (as a champion) would chase and hunt away the devil; although she knew<sup>1</sup> him not.

<sup>1</sup> the devil.

80. But if men search very deep, this [that followeth they will find] is the very ground. *Eve* was the child in the matrix of *Adam*, which *Adam* (if he had not been overcome) should have generated out of himself, in great modesty [purity] and holiness; but because *Adam's* matrix was impregnated from the spirit of this world, therefore God must frame a fleshly woman out of it, which afterwards (in her first fruit) became lustful, and infected from the devil, as well as the *limbus* in *Adam*.

81. And therefore they also generated such a towardly child that looked only after covetousness; as *Eve* also did, who would be like God; and surely *Adam* had some mind that way, or else he would not have entered into the spirit of this world.

82. And such also now was their son *Cain*; he supposed that he was lord on earth; and therefore

he grudged that his brother should have anything ; especially when he saw that he was accepted before God, that vexed him, and he thought that *Abel* should come to be lord on earth ; in his sacrifice, he regarded not the fear of God, though he, as a seeming holy man [or hypocrite] sacrificed also ; but he regarded only the <sup>1</sup> region.

<sup>1</sup> the highest place of earthly dominion.

83. And here the antichristian kingdom took its beginning, where men <sup>2</sup> give God good words, and their heart is possessed with covetousness, and seek after nothing but power and authority, to domineer over the needy and miserable, who trust and rely upon God. Therefore Antichrist hath his god in his chest, and in the strength of his power, and behind his cloak there hangeth a fox. He prayeth, yet he desireth nothing else but the kingdom of this world ; his heart doth not leave off to persecute and to hunt poor *Abel*. But *Abel* prayeth to the Lord, and his heart inclineth itself to the love of God, in the true image, for he desireth the kingdom of heaven, and the blessing of God here, for his <sup>3</sup> maintenance.

<sup>2</sup> Or speak good words before God.

<sup>3</sup> necessity, or subsistence of the body.

84. Now the devil cannot endure that a holy Church should grow up in his dominions, he will murder *Abel* still, as he did then ; because *Cain* feared not God, therefore the devil gat an access to him, and stirred up the inbred wrath in *Cain* against *Abel*, that he slew him. Here surely all the devils danced at it, and thought, Now is the kingdom ours again ; whereat *Adam* and *Eve* were

much amazed and affrighted, when they saw that he whom they accounted for a prince, became a murderer ; and, as the history saith, they copulated [or knew one another] no more in seventy years after.

85. Now it being thus, therefore they sought for quite another Treader upon the Serpent ; also now they inclined their heart to God, so that seventy years after this murder, they begat a very upright [virtuous] holy son that feared God, (who established again the pure Church of the fear of God and promised Seed of the Woman), whose name was *Seth* ; who also begat a very upright [virtuous] son, whose name was *Enos*, and then men began to preach openly [or plainly] of God ; and the Christian Church always rose up like a small flock, in spite of all the ragings of the devils.

86. But *Cain* exalted himself to be a lord over his kindred ; from whence arose the dominion, and rule or government of this world, all (according to the influence of the stars) generated *per spiritum majoris mundi* [by the spirit of the <sup>1</sup>great world], and is not, as *Cain* supposed, so ordained by the clear Deity.

87. It is true indeed, when the world became so evil, malicious, and murderous, then there must needs be judges and magistrates, that the fierce wrath might be stopped by punishment and fear ; but if thou hadst continued in love, then thou shouldst have had no lords, but loving brothers and

<sup>1</sup> Or macro-cosm.

sisters. O *Cain*! thy potent kingdom cometh not from God, but hath its influence from the starry heaven in anger, which domineereth over thee, and many times giveth thee tyrants, who consume thy sweat in pride, and this thou hast for thy paradise.

88. St *Paul* writeth very well, that there is no [power, authority, or] magistracy, but of God; but he sayeth, it is an <sup>1</sup> avenger of the wicked, and beareth not the sword in vain; herein thou hast ground enough, that God useth the worldly government, and the sword thereof, for the wicked's sake, under which thou must now (for the sake of sin) bear thy yoke, because thou art a continual devourer and murderer; do but behold thyself, together with the avenging sword, perhaps thou wilt see thyself.

89. But if any say, that God doth [abhor or] loathe the great tyranny and oppression, when they domineer and take away the sweat of the poor and needy, and consume it in pride and stateliness, that, *Cain* cannot endure; if the terrible example of the flood [or deluge] did not stand there, then [tyranny] would be accounted holiness; but thy <sup>2</sup> kingdom, O *Cain*! is set up in *Babel*, and thy beast ruleth in *Sodom* and *Gomorrhah*; there is a fire from the lord of heaven in it; it is time to go with *Lot* out of *Sodom*, sin is awakened in *Cain*.

90. Now when *Cain* had murdered his brother, then he went securely as a lord, and thought, now

<sup>1</sup> Or for the punishment of evil doers.

<sup>2</sup> The time will not bear the exposition of this, let every one find it with his own eyes.

thou art sole prince on earth; but the voice of the fierce anger of God came, and said, *Where is thy brother Abel?* And he answered, *I know not. Shall I be my brother's keeper?* And

<sup>1</sup> God's anger. <sup>1</sup> *he said, What hast thou done? Behold, the voice of thy brother's blood crieth to me from the earth; and now thou art cursed upon the earth, which hath opened its mouth to receive thy brother's blood from thy hands. When thou shalt till the ground, it shall not yield its strength to thee henceforward; thou shalt be a vagabond and fugitive upon earth.*

91. And now when the anger of God stirred the sin in *Cain*, then it became awakened, and he was perplexed [or troubled], and then his false faith was seen; for he despaired, and said, *My sins are greater than that they can be forgiven me; behold thou drivest me away from the Lord this day, and*

<sup>2</sup> Or before. *I must hide myself* <sup>2</sup> *from thy countenance, and I must be a fugitive and vagabond upon the earth; and it shall so befall me, that whosoever* <sup>3</sup> *findeth me will slay me.*

<sup>3</sup> Or meeteth.

92. Here there appeareth to us the most terrible, lamentable, and miserable gate of despair, upon the committing of sins; for when God said, <sup>4</sup> *Cursed art thou upon the earth, which hath opened its mouth, and received thy brother's blood from thy hands;* then the lofty, self-potent, glistening, hypocritical, flattering kingdom of Antichrist was rejected of God; and it hath (with its entering

<sup>4</sup> This concerneth Christendom to consider it.

into the fierce wrath, in the murder) separated itself from God.

93. Therefore said God, *Be thou cursed*. And the distinction of this cursing or flying out of the fierceness <sup>1</sup>is, that the love of God will not dwell <sup>1</sup>Or sheweth. in the fierceness, and that kingdom must not be called after his name; for God consented not to the murder, but the fierceness [or wrath] of which God warned *Cain* at his sacrificing, [saying], *Be thou upright, and thou shalt be accepted; if not, then sin* (and the kingdom of fierce wrath) *lieth at the door*; he should not let <sup>2</sup>it have <sup>2</sup>the wickedness or fierceness. any power, but should rule over it; but when he letteth it have power, then it ruleth and vanquisheth him.

94. Thus also God withdrew, that is, *Cain* went out from God, from the kingdom of God into the kingdom of the fierceness of the driver; therefore also his affairs (which he further [managed, held forth, and] pretended) were not of God, but from the kingdom of the fierce wrath; that [fierceness] led him, and generated or awakened its <sup>3</sup>wonders through him, that the [kingdom of <sup>3</sup>the wonders of the fierce wrath. the] fierceness might be also manifested, even as it was a great wonder, <sup>4</sup>how the noble image in <sup>4</sup>Or that. *Abel*, by the fierceness of hell, and of this world, <sup>5</sup>could be separated in the <sup>6</sup>breaking of the body; <sup>5</sup>Or was. whereas the kingdom of hell would fain have <sup>6</sup>dissolution. found [or felt] it; and therefore the first death must be hastily [or suddenly], where then the

<sup>1</sup> scholarship. Treader upon the Serpent shewed his first <sup>1</sup> masterpiece, when the kingdom of this world <sup>2</sup> parted from *Abel*, when the Cherubim did this first time <sup>3</sup> cut off the four elements from the holy element.

<sup>2</sup> Or was severed.

<sup>3</sup> with his sword.

95. And there the Word, or the Treader upon the Serpent, stood in the new regenerated element, in the soul of *Abel*, in the centre, in the gate of the deep, and did break the serpent's head (that is, the kingdom of the fierceness) of its might ; for the head signifieth the strong might of the fierce anger. And there the love of God (out of the Heart of God) <sup>4</sup> let itself into the hell of the anger, and did smother the kindled fire of the poor soul in the love again ; and here the first work was proved, according as was promised from God to *Adam* and *Eve*.

<sup>4</sup> Or put.

96. Secondly, also the terrible work of the entering into the fierceness [or anger] was proved in *Cain*, for each kingdom proved its own. And now when *Cain* went into the anger, then the love of God stood in the centre before him, wholly hidden ; there *Cain* (as a champion) should have broken the serpent's head, which he before supposed that he was the man that should do it, and would do it in his own power and might ; and here it was rightly tried, whether it were possible in one's own self-power (through the lustre of the Father in the fire) to possess the kingdom of God.

97. But it was miserable, and all in vain, for *Cain* (in his tender humanity) cried, Woe, woe is

me. His sins were greater than <sup>1</sup>he, he could not <sup>1</sup>Or above his power. in his own power press in to God; he trembled, and at length stood amazed before the abyss of hell, which had captivated him, and held him in it; he <sup>2</sup>severed himself now also from [the company <sup>2</sup>separated. of] men, and said, *Now whosoever shall find me will slay me, for I must flee from thy face.*

98. And here is seen the separating of the Christian Church from the Cainish, where God expelled *Cain*, that he must dwell in another place; and the true understanding of these high hidden secrets sticketh wholly in the word, under the veil [of *Moses*], and was almost never known [yet], but (in the time of the lily) it shall <sup>3</sup>stand <sup>3</sup>Or be known. in the wonders. And thou antichristian church on earth shouldst know, that all (whatsoever thou inventest without the spirit of God for thy trimming and pride, also for thy strength and power) is gone forth with *Cain* from *Abel*, out from the Church of Christ, beyond *Eden*, into the Land of *Nod*; if thou art so highly learned, and dost understand <sup>4</sup>this in the language of nature, <sup>4</sup>this speech of *Moses*. what it is, as thy flatterers in their bonnet [or promotion] suppose [they do]; but they apprehend nothing but the <sup>5</sup>four elements in the going forth <sup>5</sup>Or the strife, contention, and wrangling disputations. with *Cain*, and not the [one] element before God; therefore the same is the *Babel* of confusion and of various opinions, and not the ground <sup>6</sup>in the <sup>6</sup>in the agreeing love and unity. [one] element, which standeth in one alone, and not in multiplicity.

<sup>1</sup> Or example.

99. Thou hast been a clear <sup>1</sup>glass (in him) of men's own conceits [or opinions], what one's own good meaning (without the spirit of God) is. *Cain* went not into the sheepfold at the door (which God made for *Adam* and *Eve*, with the Word, and Treader upon the Serpent), but climbed into it another way, by his strong lionish mind, and would be a lord over the sheep, and became a thief and murderer of the sheep, and the sheep followed him not, but they went (with *Abel*) through the sword of the angel [or Cherubim] (out of this frail and corruptible life) with the Treader upon the Serpent, into their resting sheepfold, where there is not one wolf; for the Cherubim will let none of them in. And if any of them do come, then he cutteth their wolf's heart of the fierceness of the kingdom of this world clean away, and then they also become sheep, and lay themselves patiently among the sheep, and seek no more after the wolf, for <sup>2</sup>he is beyond *Eden*, in the Land of *Nod*; but they are gone through the sword of the Cherubim into paradise, where no wolf entereth in; there is a wall of a Principle and whole <sup>3</sup>birth before it.

<sup>2</sup> the wolf.

<sup>3</sup> Or a great cliff or gulf before paradise.

100. And thou Cainish church (with thy laws and pratings, thy acute comments, and expositions of the writings of the holy men [or saints] who have spoken in the spirit of God) should look well upon thyself, and do not build thy voluptuous and soft kingdom so much upon those things; for

<sup>1</sup> they are most of them <sup>2</sup> in paradise; they speak <sup>1</sup> they that have spoken and written in the spirit of God. out of the root of the holy element through the <sup>3</sup> out-birth of the four elements, and many times apprehend (in the out-birth) the fierce wrath, <sup>2</sup> when they speak and write in this world. which men had awakened; therefore look to it, that thou build no stubble, straw, or weeds there- <sup>3</sup> Or strife. upon. If thou hast not the spirit of understanding out of the holy element, then let them alone, do not <sup>4</sup> daub them with the four elements, or else <sup>4</sup> defile them with sidings and divisions. those things stand in *Babel*, it is not good to build the four elements thereupon; for the Cherubim standeth between, and he will cut off whatsoever doth not belong to the sheepfold; thou wilt have no benefit of it, for thy labour [or work] stayeth <sup>5</sup> in the Land of *Nod*.

<sup>5</sup> in self.

101. O *Cain*! look but upon thy kingdom, and consider what befell thy great [grand] father *Cain*, who built this kingdom, who cried out, Woe is me! my sins are greater than can be forgiven me, when he saw himself (with his kingdom) to be without God, in the abyss of hell. And if the loving Word of God had not recalled it, (when it said, No, *Whosoever killeth Cain, it shall be avenged sevenfold; and God made a mark upon him, that none that met with him should kill him*) he had been quite lost. Those are wonderful words, *Moses'* face is so very much under the veil; for the veil is rightly the *Cainish* church, which covereth the kingdom of Christ.

102. Here is the clear and plain ground and

root of the false Cainish church; for *Cain* had made himself a lord of this world, and built [or relied] upon himself. Yet now he had in himself nothing for a propriety, but the first and the third Principles; for as to his soul, he was in the first Principle, as all men [are], and as to the body, he was in the third Principle in the kingdom of this world. And now he should with his soul go out of the kingdom of this world, and press into the second Principle, (*viz.* into the trust in God, into the Word of the Promise) to God, as *Abel* did, and labour with his hands in this world, and plant and build; but his mind should be directed to God in confidence, and should commend the <sup>1</sup>kingdom of this world to God, and carry himself therein as a travelling stranger, which only with this strange body is in his propriety, as to the body, and a stranger only as to the soul, and besides, as an ashamed guest, like a prisoner in it, whose only study should be, to get again into his true native country, out of which he is gone forth with his father *Adam*; but he let the second Principle, the kingdom of heaven go, and yielded himself wholly with his soul into the kingdom of this world, where he would be lord; and so the anger took hold on him, for he went out from the Word, the promise of grace.

<sup>1</sup> rule or government.

103. And then the Word stood against him, in the centre of the heaven; and he stood (in the

root of the fierceness) against the Word; for his spirit went out of the gate of the centre of heaven, and stood in the source [or active property] of the original of the creation in the fierce root of the fire, and desired the out-birth out of the holy element (which also stood in the kindling in the fierceness) *viz.* the four elements.

104. His anger against *Abel* came from hence, because *Abel* <sup>1</sup> stood not in his birth, and his spirit would not endure the kingdom of *Abel* in his kingdom; for he would rule (as by his own power) in the <sup>2</sup> two Principles wherein he stood; and therefore he slew *Abel*. <sup>1</sup> Or took no pleasure in the kingdom of this world. <sup>2</sup> the first and the third.

105. Yet God would not have it so, but <sup>3</sup> kindled the anger in *Cain*, which rested before in the swelled kingdom of the four elements, and was only climbed up in great and mighty joy, whereas *Cain* did not know the anger, nor understand anything of it; only the essences of the soul knew that they dealt falsely, but they knew not the fierce source in the kindling of the fire, till they went forth from the centre of God into the <sup>4</sup> falsehood, and there they felt the fire of the anger with great horror, trembling, and crying; for they were gone out from God, and neither saw nor felt the heavenly source any more; and therefore they despaired, because they found [or felt] themselves in the source of the wrath; and the body with all its essences cried, *My sins are greater than that they can be forgiven.* <sup>3</sup> Or awakened the gnawing worm. <sup>4</sup> Or wickedness.

106. And here is apparently seen the glass of the abyss of hell, and [of the] eternal despair; when the anger of God riseth up in the source, that the malice [and wickedness] is made stirring, and there beginneth trembling, galling, and crying, and despair in itself as to God; there the soul seeketh abstinence in the kingdom of this world, and findeth <sup>1</sup> none; and then it leaveth the kingdom of this world also, and runneth into the originality, into the root of the eternal birth, and seeketh abstinence, and yet findeth nothing; and then casteth itself into the abominable deep, supposing to reach the original of the abstinence, or the gate of the breaking in; but it mounteth only above the heaven, out (into the most outermost) into the fierce [wrathful, grim] eternity.

<sup>1</sup> Or no comfort.

107. Then it beginneth venomously to hate the body, wherein it hath borne the image of God; and many run headlong into the water, or take a rope, or a sword, and murder the body, which hath bereaved it of the image of God, through temporal pleasure, through false confidence, relying upon itself, to contemn and scorn its brother and sister, to murder him, to take away his daily bread, and also to give occasion of wantonness to their brethren and sisters.

108. And thou Cainish church, here thou hast a glass, in thy rising up in pride, and self-power, also in thy voluptuous self-honouring life, behold thyself [in it]. For thou art gone into the spirit

of this world, and thou hast made the kingdom of this world thy kingdom of heaven, and thou trustest only in thyself; thou makest thyself a lord over *Babel*, and thou drawest the kingdom of this world to thee only by <sup>1</sup>cunning [subtlety]; <sup>1</sup>tricks, devices, or deceit. and thou makest thyself a patron therein, and therewith thou goest out from God; thou supposest that thou art holy, though thou suppresses the poor *Abel* under thy yoke, and vexest him day and night; he must here be thy blood-hound, and thou accountest him thy slave, though thou hast not right to the least hair of his head as thine own; and therefore thou art no other than his driver [or hunter] in *Jericho*, thou art his murderer, who strippest him, beatest, and killest him.

109. Dost thou ask, Wherefore? Behold, I will tell thee, thou art *Cain*, the lord of the world, for thou hast made thyself so; and now *Abel* is thy servant, who is entered into this world as a guest, yet he standeth and desireth to be <sup>2</sup>gone out <sup>2</sup>regenerated. of this world into his native country, which thou canst not endure; thou pressest him to the ground two manner of ways, very subtly, and in self-power. First, with thy hypocritical false doctrine, [teaching or preaching] *Babel*, where he shall and must believe whatsoever thou <sup>3</sup>prescribest him, <sup>3</sup>Or enjoimest him as orthodox. without the spirit of God, that thereby thou mayest but strengthen thy gorgeous <sup>4</sup>fat kingdom, whereby <sup>4</sup>Or stately dominion. thou drawest him away from God, into the spirit

<sup>1</sup> Or must esteem your artificial teaching as the means of salvation.

of this world, so that he must <sup>1</sup>gape upon thy prating; and if he do not so, then thou murderest him, as *Abel* [was murdered].

<sup>2</sup> plaguest or tormentest.

110. And secondly, thou hast set thyself to be lord over him, and hast made him thy slave, and so bravest it over him, as the proud woman of this world, thou <sup>2</sup>vexest him day and night, and consumest his sweat in high-mindedness, all according to the <sup>3</sup>fury of the wrath [or fierceness]. And so he sticketh not only in the <sup>4</sup>darkness, but [also] in great misery, cares, and perplexity, and seeketh ways to get out of them, and how to come to the light again, and escape the driver.

<sup>3</sup> kingdom, vengeance, or rage.

<sup>4</sup> contempt and scorn.

111. But he findeth nothing in thy gates but the way of falsehood, bribery, cunning, subtlety, lying, and deceit, also covetousness, and to wind himself about so under thy yoke, that he may but live; and so himself murdereth his own poor soul, under thy yoke, and rendeth himself off thus from the kingdom of God, and giveth himself up to the <sup>5</sup>kingdom of this world, kneeling and praying before thy beast, and honoureth thy proud bride that rideth upon thy beast, as the spirit of God in the *Revelation* of *John* witnesseth.

<sup>5</sup> Or spirit.

112. Thus thou continually murderest poor *Abel* two manner of ways, and givest him great occasion of stumbling; by thy pomp and power thou drawest him away from God into the spirit of this world, where he then groweth stark blind, and so he will

continually ride <sup>1</sup> after thee ; he will still sit upon thy beast, and be lord also, and ride over the bended knees, and thus the kingdom of this world is a right den of thieves, and in the presence of God a lake of abominations.

113. The spirit of thy stout beast is the hellish <sup>2</sup> worm ; the crowned bride that sitteth upon it is the false woman [or whore] of *Babel* : She drinketh only out of the cup of whoredom and abominations, her drink in that cup is the fierceness of the anger of God, of which the people [or nations] drink, and become drunk, and so in their drunkenness they become murderers, robbers, thieves, false perfidious mockers, jesters, scorners, proud, high-minded, self-honourers, stern malicious people ; there is no end of the number of those that hate one another ; every one supposeth his way is right, and that he walketh in the right path ; if his brother and sister go not in the same way with him, he scorneth them, and calleth them *heretics* ; and so one wolf biteth another ; his way is in his own opinion, as his master teacheth him, who yet never regardeth anything but his <sup>3</sup> belly-god, that his esteem and glory may be great among men ; thus one hypocrite deceiveth the other, and they are scorners and persecutors one of another among themselves ; and one is a wolf as well as another ; and the poor *Abel* (who standeth in true resignation, and relieth upon God) must continually be <sup>4</sup> their footstool, he is continually murdered in a twofold manner.

<sup>1</sup> use all the might and authority he can, as thou dost.

<sup>2</sup> dragon or serpent.

<sup>3</sup> his own elected god *mausim*.

<sup>4</sup> as the dust under their scat.

114. One is, that he is deceived, and goeth along into *Babel*, and is murdered, as to the kingdom of heaven. The other is, that if he remain constant, then the devil (with *Cain*) will not endure him, but murdereth him outwardly, as to the body, or taketh away his good name and credit, and <sup>1</sup>covereth him so that he may not be known, that so the kingdom of *Cain* and the Antichrist may remain in *Babel*; of which we know well how to speak by our own experience, if wrath and anger did please us. But it fareth very well with our *Abel*, and our being scorned springeth up in the blossoming of the lily, whereat we will rejoice well enough, when we return again from *Jericho* to *Jerusalem* to our father *Abel*.

<sup>1</sup> with all manner of slanders and lies.

115. And now what hast thou to expect, thou proud bride of *Babel*, for thy stately pride, from the spirit of this world, that thou servest it so faithfully? Behold, thou hast a threefold [reward to expect]; First, that the spirit of this world leave thee, and depart from thee, and tear away thy proud body from thee, and turn it to dust and ashes; and it taketh thy goods, power, and pomp, and giveth them to another, and tormenteth him for a while therein.

116. And secondly, that it receive all thy purposes and deeds, and set them in the tincture of thy soul, and make of it another dwelling-house for thy soul, that it may not send thee so naked away from it.

117. And then, thirdly, that it hath brought thy soul out of heaven into the pleasures of this world, and now leaveth it in its misery, wholly naked and bare, sitting in its filthiness, and goeth away and regardeth no more where the soul is, or how it is with it, if it <sup>1</sup> were in the abyss of hell [it were all <sup>1</sup> Or should go into hell. one to the spirit of this world]; this thou hast to expect for thy recompense from the spirit of this world, because thou hast so truly served it.

118. Therefore, O *Cain*! flee away from the spirit of this world, there is a fire (out of the root of the originality) from the Lord of heaven in it; thy swelled secret kingdom is kindled, that men may see [or know] thee in every place; thou shalt stand quite open [or naked] with all thy <sup>2</sup> secrecies; <sup>2</sup> Or mysteries. for the *spiritus majoris mundi* [or spirit of the great world] hath found the tincture, and its roses blossom in the wonders.

## THE TWENTY-FIRST CHAPTER

*Of the Cainish, and of the Abellish Kingdom; how they are both in one another. Also of their Beginning, Rise, Essence, and Drift; and then of their last Exit. Also of the Cainish Antichristian Church, and then of the Abellish true Christian Church; how they are both in one another, and are very hard to be known [asunder]. Also of the Variety of Arts, <sup>1</sup> States, and orders of this World. Also of the Office of Rulers [or Magistrates], and their Subjects; how there is a good and divine <sup>2</sup> Ordinance in them all, as also a false, evil, and devilish one. Where the Providence of God is seen in all Things; and the Devil's Deceit, Subtlety, and Malice, [is seen also] in all Things.*

<sup>1</sup> Conditions and Courses.

<sup>2</sup> Or Order.

<sup>3</sup> conditions of things.

<sup>4</sup> Or spring.

1. **WE** find by the divine providence in all things, as also in arts and <sup>3</sup> states, that the things of this world are all good and profitable, and that only the devil's poison brought into them is evil; and so we find also all states [or conditions], high and low, come out of one <sup>4</sup> only tree,

and one always proceedeth out of the other, so that the divine providence cometh to help all things, and so the eternal wonders (in all the three Principles) are <sup>1</sup> manifested; to which end God <sup>1</sup> Or discovered. brought to light the creation of all things, which from eternity in themselves stood only in the [flowing, budding, or] <sup>2</sup> springing up, but by the <sup>2</sup> As the thoughts in the mind flow or spring up. creation of this world are put into the wonders.

2. Therefore now we can speak or write of nothing else but of his wonders; for we have a great example of them in *Cain*, when the kingdom of the fierce wrath (after his murder) awaked in him, and would have <sup>3</sup> devoured him, that God <sup>3</sup> By making him despair in God. came to help him; when the divine justice (in his conscience) sentenced him to death, then the divine answer spake against it, [saying], No: *Whosoever slayeth Cain, it shall be avenged sevenfold*; by which speech the fierce vengeance of the abyss of hell was driven away from him, so that *Cain* did not despair; and though he was gone forth from God, yet the kingdom of heaven stood towards him, he might turn, and enter into repentance. God had not yet quite rejected him; but his malicious, murderous, and false confidence he accursed, and would not <sup>4</sup> be therein.

3. For God departed not from *Cain*, but *Cain* went himself from God: If he had been strong in faith and confidence in God, then he might have been able to enter into God again; even as he thought before the fall [into the murder] that he

<sup>4</sup> Or consent thereto.

would break the head of the serpent, but there it was seen what man's ability was. If he had laid hold on the true Treader upon the Serpent, then he might have gone instantly (in the virtue of the Treader upon the Serpent) into God again.

<sup>1</sup> Or was.

4. But *Cain* <sup>1</sup> had flesh and blood, and understood not the meaning of the eternal death; yet when he was assured from God that none should slay him, he became cheerful again; for the <sup>2</sup> essences of his soul were refreshed again by God's recalling [him]; for the door of grace stood open towards him, he should return, for God would not the death of a sinner.

<sup>2</sup> his faculties that were in doubt were again assured of God's grace.

5. And here may be seen very exactly, who was the accuser of *Cain*, viz. the blood of *Abel*, which cried to God from the earth, and awakened the fierce anger against *Cain*; where the essences of the soul of *Abel*, through the deep gate of anger, pressed into God, through the Treader upon the Serpent, and so stirred the root of the fire in *Cain*, whereby the anger was awakened. Here consider what the sighings of the righteous, and their pressing in to God (in their being unequally oppressed) can do, how it kindleth the anger of God, as in *Cain*; whereas then fiery coals are heaped upon the driver's [or oppressor's] head.

<sup>3</sup> the wrath, or the gnawing worm of his conscience.

6. But when <sup>3</sup> it was allayed again by the voice of God, then *Cain* did not know how that came to pass, and set his murder at rest, like one who hath a secret gnawing dog sitting in the dark; yet

he proceeded and built his powerful earthly kingdom, and did not wholly put his trust in God. For when he saw, that he must seek for his bread out of the earth, and must take his clothing from the <sup>1</sup> children of the earth, therefore all his business lay in the art of seeking how and which way he might find, and how possess the treasure of that which was found, that he might always have enough; because he saw God no more, therefore he did like *Israel*, who were brought out of *Egypt* by *Moses*, and when they saw him not (because he was on the mount) then they began their dancing and false worship of God, and asked after *Moses* no more.

<sup>1</sup> the beasts, and that which groweth out of the earth.

7. Thus *Cain* now built his earthly kingdom, and began to search all manner of arts, not only in <sup>2</sup> agriculture, but also in metals, and further [all arts] according to the seven spirits of nature, which <sup>3</sup> in the letter is well to be seen, wherein our schools [or universities] will now be masters; but they are not yet scholars in the ground.

<sup>2</sup> husbandry, ploughing or tilling of the ground.

<sup>3</sup> in the name of *Cain*, and the other circumstances.

8. And it is excellently shewn, that they had <sup>4</sup> the light of the tincture in their hands, wherein they found [their inventions], though it was not wholly known, for sins were not then in such multiplicity upon the earth; and therefore the <sup>5</sup> Mysteries were not so very hard and close hidden to them, but all was found out very easily; especially by *Adam*, who had the Mysteries <sup>6</sup> in his hand, and was [but] entered out of the wonders of

<sup>4</sup> That is, in *Cain's* time they had the tincture in their power.

<sup>5</sup> the Mysteries were not so dark to them.

<sup>6</sup> Or naked, open and plain.

paradise into the wonders of this world, who knew not only the essences, <sup>1</sup> natures, and properties of all the beasts, but also of all plants and metals; he knew also the ground of the seven liberal arts [arising] out of the seven forms of nature; yet not so altogether out of the ground [or fundamentally]. But he was the tree, out of which afterwards all the roots and branches grew.

<sup>1</sup> Or kinds.

9. But the depth in the centre of the birth he knew much better than we in our schools [or universities]; which is shewn by that <sup>2</sup> saying, That he gave names to all things, to every thing according to its essence, <sup>3</sup> nature, and property, as if he had stuck [or dwelt] in every thing, and tried all <sup>4</sup> essences; whereas he had the knowledge of them only from their sound, also from their form and aspect, smell and taste; the metals he knew in the glance of the tincture, and in the fire, as it may yet well be known.

<sup>2</sup> speech or word.

<sup>3</sup> Or kind.

<sup>4</sup> Or beings.

10. For *Adam* was the heart of everything in this world, created out of the originality of all things; his soul was out of the first Principle, throughly <sup>5</sup> illustrated with the second [Principle]; and his body was out of the [one] element, out of the <sup>6</sup> *Barm*, or birth, out of the divine virtue [which is] before God, which [body] was entered into the out-birth of the [one] element, *viz.* into the four elements, and wholly gone into the spirit of this world, *viz.* into the third Principle. And therefore he had the tincture of everything in him,

<sup>5</sup> Or shining, or enlightened.

<sup>6</sup> Or warm hatching.

by which he reached into all essences, and proved [or searched] all things in the heaven, earth, fire, air, and water, and all whatsoever is generated from thence.

11. And so one tincture took hold of the other, and the stronger hath proved [or tried] the weaker, and given names to all things, according to their essences; and that is the true ground of *Adam's* fall, that he went out of the eternal [being] into the out-birth of the corruptible [being], and hath put on the <sup>1</sup>corruptible image, which God forbad <sup>1</sup> Or transitory. him.

12. And here the two strong kingdoms of the eternity are to be seen, which have been in strife with one another, and are always so; and the strife continueth to eternity, for it is also from eternity, viz. [between] <sup>2</sup> the fierceness and the meekness. <sup>2</sup> the wrath and the love. If the fierceness were not, there would be no mobility; but it overcometh in this world only <sup>3</sup> according to the kingdom of hell, and in the <sup>3</sup> The wrath ruleth in all that is evil in the four elements, and in that which is good it maketh the exalting joy. heaven it maketh the ascending joy, and the meekness.

13. And it is highly to be found and considered by us, in the light of nature, how the fierceness [or wrath] is the root of all things, and, moreover, the originality of the life; therein only consisteth the might and the power, and from thence only proceed the wonders; and without the fierceness [or wrath] there would be no enmity, but all would be [as it were] a nothing, as is formerly mentioned.

14. And then we find also, how the meekness is the virtue and the spirit, so that where the meekness is not, there the fierceness (in itself) is nothing but a darkness and a death, where no <sup>1</sup>growing can spring up, and it cannot generate nor discover its wonders; and thus we find that the fierceness [wrath or sourness] is a cause of the essences, and [that] the meekness [is] a cause of the joy, and a cause of the rising and [budding or] growing forth of the essences; and then that the spirit is generated by the flowing [working, springing] and rising up, out of the essences, and that the fierceness so becometh the root of the spirit, and the meekness is its life.

<sup>1</sup> working, fruit, or bringing forth.

15. Now there can be no meekness without light, for the light maketh the meekness, and there can be no fierceness without the light, for the light maketh a <sup>2</sup>longing in the darkness; and yet there is no darkness there, but the longing maketh the darkness in the will, so that the will attracteth to itself, and impregnateth the longing, so that it becometh thick and dark; for it is thicker than the will, and therefore it shadoweth the will, and is the darkness of the will.

<sup>2</sup> desiring, or attracting.

16. And if the will be thus in darkness, then it is in anguish; for it desireth to be out of the darkness, and that desiring is the flowing [or working] and the attracting in itself, where yet nothing is attained but a fierce source in itself, which by its attraction maketh hardness and roughness, which

the will cannot endure, and thus it stirreth up the root of the fire in the flash, as is before mentioned, whereupon the re-comprehended will goeth forth from the flash, into itself, and <sup>1</sup> breaketh the dark-<sup>1</sup> dispelleth. ness, and dwelleth in the broken darkness, in the light, in a pleasant [joy or] habitation in itself; after which [joy or] habitation, the will (in the darkness) continually lusteth, from whence longing ariseth, and thus it is an eternal band, which can never be <sup>2</sup> loosed; and thus the will now laboureth <sup>2</sup> Or dissolved. in the broken gate, that it may manifest or discover his wonders out of himself, as may be seen well enough in the creation of the world and all creatures.

17. But we should not here again wholly set down the ground of the Deity, (so far as it is meet and known by us), we account that needless [here], for you may find it before the incarnation of a child in the mother's [womb or] body. We set down thus much here, to the end that the region of this world may be understood. And thus we give the Reader exactly to understand and know how the regions of good and evil are in one another, and how it is an unfadable thing [or substance], so that one is generated out of the other, and that also the one goeth forth out of the other into another substance [or being], which it was not in the beginning; as you may learn to understand this in man, who in his beginning, in the will of man and woman, viz. in the *limbus*, and in the matrix, is conceived in the tincture, and sown in an earthly

<sup>1</sup> field, or ground.

<sup>2</sup> Or life.

<sup>1</sup> soil; where then the first tincture (in the will) breaketh, and his own <sup>2</sup> tincture springeth forth out of the anxious [or aching] chamber of darkness, and of death, out of the anxious source [or property], and blossometh out of the darkness, in the broken gate of the darkness in it, as a pleasant habitation, and so generateth its light out of the anxious fierceness out of itself; where then (in the light) there goeth forth again the endless source of the [thoughts or] senses, which make a throne and region of reason, which governeth the whole house, and desireth to enter into the region of the heaven, out of which it proceeded not. And therefore now this is not the original will, which there desireth to enter into the region of the heaven; but it is the <sup>3</sup> reconceived will out of the source of the anxiety, [which will is in a desire] to enter through the deep gate of God.

<sup>3</sup> Or recomprehended, or retaken will out of the property.

18. Now seeing it was impossible for the human spirit, how much soever it was attempted [tried or sought], therefore God must enter again into the humanity, and help the human spirit to break the gate of <sup>4</sup> darkness, that so it might be able to enter into the divine [power or] virtue.

<sup>4</sup> Or of death

19. And thus he dwelleth in two [properties], both which draw him, and desire to have him; viz. one fierce [property or] source, whose original is the darkness of the abyss; and the other is the divine [power or] virtue, whose source [or active property] is the light and the divine joy in the broken gate of heaven; as the word *Himmel*

[heaven] in the language of nature hath its proper acute <sup>1</sup> understanding, from the pressing through, and entering in, and then with its root continuing to sit in the stock of eternity, wherein the omnipotency is rightly understood; which my <sup>2</sup> Master in Arts will scarce give any credit to, for he hath no knowledge therein; it belongeth to the lily.

<sup>1</sup> meaning, or signification.

<sup>2</sup> the learned in their own conceit, or reason.

20. Thus man is drawn and held of both; but the centre standeth in him, and [he] hath the <sup>3</sup> balance between the two wills, viz. between the original and the reconceived [will] to the kingdom of heaven; and in each scale there is a maker, who formeth what he letteth into his mind; for the mind is the centre of the balance, the senses [or thoughts] are the weights that pass out of one scale into the other; for the one scale is the kingdom of the fierceness, and of anger; and the other is the regeneration (in the virtue [or power] of God) in the heaven.

<sup>3</sup> balance of the scales, or the weights.

21. Now behold, O man, how thou art both earthly and also heavenly, as [it were] mixed in one [only] person, and thou bearest the earthly, and also the heavenly image, in one [only] person; and thou art also the fierce [wrathful property or] source, and thou bearest the hellish image, which <sup>4</sup> springeth in the anger of God, out of the source of the eternity; thus is thy mind, and the mind holdeth the balance, and the <sup>5</sup> senses put [weight] into the scales.

<sup>4</sup> Or groweth.

<sup>5</sup> Or thoughts.

22. Therefore consider what weight thou putttest

in by the senses : 'Thou hast the kingdom of heaven in thy power, for the word of the divine virtue [or power] in Christ, hath given itself to thee to be thy own ; and so also thou hast the kingdom of hell in a bridle, in the root, and thou hast it for thy own by the right of nature ; and thou hast the kingdom of this world also (according to thy humanity received from *Adam*) for thy own.

23. Now consider what thou letteth into thy mind by thy senses, for thou hast in each kingdom a maker, which there <sup>1</sup>maketh [an image of] whatsoever thou layest into the scales, by the senses ; for all lieth in the making [or formation], and thou art (in this body) a field [ground or soil] ; thy mind is the sower, and the three Principles are the seed ; what thy mind soweth, the body of that groweth, and that thou shalt reap to thyself, and so when the earthly field or soil doth break, then the new-grown body standeth in [its] perfection, whether it be be <sup>2</sup>grown in the kingdom of heaven, or in the kingdom of hell.

24. By this now you might find and understand the ground, how the kingdom of this world is generated, and how one kingdom is in the other, and how one is the chest and receptacle of the other, where yet there is no captivating at all, but all is free in itself ; and man standeth manifested in all three [Principles], and yet knoweth none of them in the ground, except he be generated out of the darkness into the light, and then that

<sup>1</sup> formeth, fashioneth, or createth an image.

<sup>2</sup> Or figured.

<sup>1</sup> source knoweth the fierce eternity, as also the <sup>1</sup> Or property.  
<sup>2</sup> out-birth [or issue] of the eternity. But he is <sup>2</sup> the third  
 not able to search out the light, for he is environed <sup>Principle, or</sup>  
 therewith, and it is his dwelling-house; whereas <sup>the created</sup>  
 yet he is (with his body) in this world, and with <sup>world.</sup>  
 the originality of the soul in the ground of the  
 eternal source, and with the noble blossom of the  
 soul in the kingdom of heaven with God, and is  
 thus rightly a prince in the heaven, over hell and  
 earth; for the fierce source [or torment] toucheth  
 it not; but the blossom maketh out of the fierce  
 source [or quality] paradise, [viz.] the high exulting  
 joy in the springing up.

25. And thus thou earthly man mayest see, how  
 thou livest here in three Principles, if thy mind  
 inclineth itself to God; but if it give up itself  
 to the <sup>3</sup> source of this world, then thou standest <sup>3</sup> kingdom, or  
<sup>4</sup> before heaven, and thou sowest two Principles, <sup>course.</sup>  
 viz. the spirit of this world, and the fierce source <sup>4</sup> Or without.  
 of eternity.

*The Well-Spring [or Fountain] of the  
 Antichristian Kingdom.*

26. Man possesseth this world, and hath built him  
 a glorious kingdom for his own glory, as is plain  
 before our eyes; yet he is not to be condemned  
 therein, (though indeed that is cause of sins),  
 because God (of his grace) hath sent his beloved  
 Heart into the flesh, that man might (thereby)  
 go out from the flesh again, and enter into the

kingdom of heaven. But now his earthly body must have sustenance, that it may live and propagate; and all the governments and arts of this world stand in this necessity, for the earthly body cannot want them; and they are <sup>1</sup>borne withal (by divine patience) that the great wonders may thereby be manifested.

<sup>1</sup> Or permitted.

27. But this is man's condemnation, that he soweth only the earthly and the hellish seed, and letteth the heavenly stay in his barn; he stayeth without, before heaven, and entereth not in for the noble seed; but he giveth God good words, that he may be gracious to him, and receive him into his kingdom, and soweth nothing but the devil's weeds in body and soul. And then what new body shall there grow? Shall it stand in the heaven in the holy element, or in the abyss? Or shall the Pearl be cast before swine?

28. If thy maker in thee doth not make the image of God, but the image of the serpent, how wilt thou then bring thy beast into the kingdom of heaven? Dost thou suppose that God hath adders and serpents in the broken gate of the regeneration in the pleasant habitation? Or dost thou suppose that he looketh after thy hypocrisy, that thou buildest great <sup>2</sup>houses of stone for him, and therein dost exercise thy hypocrisy and pomp? What careth he for thy songs and roaring noise, if thy heart be a murderer and devourer? He will have a new-born man, who yieldeth himself up to

<sup>2</sup> colleges, churches, or monasteries.

him in righteousness, and in the fear of God ; him, the Treader upon the Serpent taketh into his arms, and maketh him an heavenly image ; such a one is a child of heaven, and not thy <sup>1</sup> fox.

29. Now it may be asked, Wherefore art thou called the Antichrist? Hearken, thou art <sup>2</sup> the opposer of Christ, and thou hast built thyself a seeming [holy] hypocritical kingdom, with a great show ; therein thou exercisest thy hypocrisy, thou carriest the law of God upon thy lips, and thou teachest it, but with thy deeds thou deniest the power thereof, thy heart is only bent upon the spirit of this world, the kingdom of thy hypocrisy tends only to thy own honour [and repute] under a pretended holiness ; all knees must bend before thee, as if thou wast Christ, and thou hast the heart of a greedy wolf.

30. Thou boastest that thou hast the keys of the kingdom of heaven, and yet thyself art in the abyss ; thy heart hangeth on thy keys, and not on the heart of God, thou hast the keys of the chest of gold, and not of the breaking through, by confidence in God ; thou makest many <sup>3</sup> laws, and yet thyself keepest none, and thy <sup>3</sup> law is to as

<sup>1</sup> Or thy subtle, cunning seeming holiness.

<sup>2</sup> Or against Christ.

<sup>3</sup> canons, ordinances, and orders.

31. Thou prayest before God, but in thy wolfish beast ; the spirit of this world (and not God) receiveth thy prayers ; for thy heart is a devourer,

and entereth into the devourer; thou desirest not earnestly to enter into God, but merely with thy historical hypocritical mouth, and thy heart presseth earnestly into the spirit of this world; thou desirest only much temporal goods, honour, power, and authority in this world, and so thereby

<sup>1</sup> Or kingdom. thou drawest the <sup>1</sup> region of this world to thee.

32. Thou suppresses the miserable and needy under thy feet, and thou constrainest him with necessity, and makest him vain [or carelessly wicked], so that he runneth after thy beast, and gazeth upon thee, and also becometh a servant of the opposer of Christ; thy beast whereon thou ridest is thy strength and power, which thou usurpest to thyself, thou fattenest thy beast with the fatness of the earth, and thou crampest it with the sweat of the needy; it is filled up with the tears of the miserable, whose sighs and groans press in through the gate of the deep to God, and (with their pressing in) they <sup>2</sup>awaken the anger of God in thy beast; as the blood of *Abel* did the anger in *Cain*.

<sup>2</sup> Or stir up.

33. Thus thou comest galloping with thy prancing horse, and thou ridest before the gate of heaven, and desirest <sup>3</sup>abstinence, and in thy shape thou art a wolf. What shall *St Peter* say to it? Dost thou suppose that he will give thee the keys of the kingdom of heaven? O no! he hath none for wolves; he hath but one for himself, he had never any to spare for others.

<sup>3</sup> rest, forgiveness, or comfort.

34. Wouldst thou get into heaven? Then thou must put off thy wolf, and get into a lamb's skin; not with hypocrisy, in a corner [<sup>1</sup>chamber], cloister, <sup>1</sup> closet, cell, or wilderness [and hermitage], but with earnestness <sup>or in secret.</sup> in the new birth; and thy light must shine forth in righteousness and mercifulness, to the overthrow of the kingdom of the devil, and it must destroy his nest, with kind well-doing to the needy.

35. Hearken, thou antichristian scorner; it is not enough for thee to stand and say, I have the true ground of the knowledge [that leadeth] to the kingdom of heaven, I have found the true religion. And doth condemn every one that hath not thy knowledge, or doth not consent to thy opinion; thou sayest, Such a one is a heretic, and of the devil. And thou art a wolf, and dost nothing else but confound the sheep with thy fierceness, and causest them to offend, and to calumniate those whom neither thou nor they know, as the *Ephesians* did by *Paul*. Dost thou suppose that thou hast hunted away the wolf by this means? Or hast thou not rather generated a heap of young scornful wolves, which howl and yell, and every one would devour, and yet know not where the evil beast is, nor especially that most evil beast of all, which generated them? O blind *Babel*, the kingdom of Christ doth not consist herein, but the abominable Antichrist of confusion in *Babel*.

36. But what can be said? The devil will

have it no otherwise. When his kingdom be-  
ginneth to be stormed [battered and assaulted] at  
one place, then he bloweth up the storm all over  
[as well in one as in another], in the children  
of God; the spirit of punishment [vengeance or  
reproof] is stirred up; and in the worldly bestial  
man, the devil bloweth up mere scorning and  
disgracing mockers; for they have the kingdom  
of Christ in the history, and the devil's kingdom  
in themselves, as their own possession.

37. What doth thy knowledge avail thee, thou  
opposer of Christ, that thou knowest how to speak  
of the kingdom of heaven, of the suffering and  
death of Christ, and of the new-birth in Christ,  
when thou art without it, sticking merely in the  
history? Shall not thy knowledge be a witness  
against thee, which shall judge thee? Or wilt  
thou say thou art not the Antichrist of *Babel*?  
Surely thou art the hypocrite, and thou fattenest  
thy evil beast yet more and more, and thou art  
the devourer in the Revelation of *John*. Thou  
dwest not only at *Rome*, but thou hast pos-  
sessed the breadth of the earth. I have seen  
thee in the spirit, and therefore it is that I write  
of thee, thou wonder of the world, of heaven,  
and of hell.

38. Thus this kingdom took beginning with  
*Cain*, and it hath its ground from the devil, who  
is a mocker of God; for the devil desireth nothing  
else but strong and mighty exalting in his own

power above the thrones of heaven ; but he cannot get in, and therefore he is so maliciously enraged, and his source [or quality] standeth in the anguish, not towards the birth, but towards the <sup>1</sup>source <sup>1</sup>Or torment of fire.

*Of the Kingdom of Christ in this World.*

39. Seeing now man is entered into the spirit of this world, and hath all gates in [him], viz. the kingdom of heaven, and the kingdom of hell, and also the kingdom of this world, and must thus live in the press [or narrow chink], between heaven and this world, where the devil stirreth up one mocker after another, (who are brought up by the kingdom of fierceness), and continually stirreth them up against the children of God, so that the world is full of tyrants, and bestial, bloody, incestuous persons, also murderers and thieves, and because covetousness grew up, therefore the office of ruling was most profitable, that the wicked <sup>2</sup>driver might be stopped by power [and authority].

40. And so it is seen, how the providence of <sup>2</sup>hunter, persecutor, or oppressor. God is come to the help of the kingdom of this world, and hath by the spirit of this world stirred up rulers, who have inflicted punishment ; yet the spirit of God complaineth of them, that they are turned tyrants, who suppress all with their power ; and the Abellish Church in love consisteth not therein, but the strong might of God, for the suppressing of evil-doers.

41. It is true indeed, the judges and kings, as also princes and rulers [or magistrates], are the officers of God in the house of this [four elementary] world, whom God (because of sin) hath set to punish secretly, that thereby the wicked drivers [and oppressors] might be stopped.

42. And their state [condition, jurisdiction, or authority] is founded in the originality of the essence of all essences, where God in the beginning created the thrones, according to his eternal wisdom; where then (both in heaven and also in hell) there are <sup>1</sup> thrones and principalities, and also a region [or dominion] according to the seven spirits of the eternal nature, of which here much ought not to be said, for the world holdeth it impossible to know such things; whereas yet a spirit born in God <sup>2</sup> searcheth into the kingdom of heaven.

<sup>1</sup> Or throne-princes.

<sup>2</sup> Or hath knowledge of.

43. But a true judge, who judgeth according to righteousness, he is God's steward [viceroy or vicegerent], in the kingdom of this world; and that it might not be needful that God should always pour forth his wrath upon the people [and nations], therefore he hath put the sword into their hands to protect and defend the righteous, and to punish the evil. And if any do so, in earnest uprightness (in the fear of God, and nothing partially for <sup>3</sup> favour) then he is great in the kingdom of heaven; for he beareth the [sword] for righteousness, and he shineth, as the sun and moon, exceeding the stars.

<sup>3</sup> Or for partial respect.

44. But if he turneth tyrant, and doth nothing but devour the bread of his subjects, and only adorneth his state and dignity in pride, to the oppression of the needy, and hunteth after nothing but covetousness, accounting the needy to be but his dogs, and placeth his office only in voluptuousness, and will not hear the oppressed, then he is an insulting, tormenting prince and ruler in the kingdom of Antichrist, and is of the number of the tyrants, and he rideth upon Antichrist's horse.

45. And we are to consider how the true Christian Church is environed with the Cainish antichristian church, and how they live in one only kingdom in this world. As the first Principle encloseth all, and yet can comprehend or hold nothing, but the kingdom of heaven is (from eternity) brought forth out of the anger, as a fair sweet-smelling flower, out of the earth, so also the holy Church standeth in the antichristian; where they both together go to pray before God, and one is accepted by God, and the other [is accepted] by the spirit of this world; each image goeth into its own region [or kingdom].

46. There is nothing more secret in this world than the kingdom of Christ, and also nothing more manifest than the kingdom of Christ; and it is often so, that he who supposeth he hath it, and liveth therein, hath it not, but hath the kingdom of Antichrist, and he is an hypocrite and scorner, and hath the serpent's <sup>1</sup> figure; and his heart also <sup>1</sup> Or image.

is but the heart of a greedy wolf, and he standeth not in the angelical <sup>1</sup> figure.

<sup>1</sup> Or image.

47. On the contrary, many a one is in great anguish, and longeth after <sup>2</sup> it, and generateth very painfully, he would fain have <sup>2</sup> it; but then the devil rusheth upon him, and after stirreth up irksomeness [vexation] and discontent, and also overwhelmeth him with great sins, so that he knoweth not himself, and then dejecteth him with impatience and doubting; and his heart standeth continually in anguish, it would fain get out of evil, and endeavoureth continually for abstinence or <sup>3</sup> forbearance, many times with groans, sighing, and longing: But then the devil holdeth his sins before him, and barreth up the door of the grace of God, that he might despair.

<sup>2</sup> the kingdom of Christ.

<sup>3</sup> forgiveness, comfort, or rest.

48. Yet he soweth the Pearl in his afflicting anguish, and the devil covereth it in him, that he may not know it, neither doth he know himself; he soweth into the kingdom of God, and knoweth not his own seed, but the seed of sin, and of the hunter. And so he consenteth not to the sins which he committeth; but the devil with his <sup>4</sup> followers [or associates] overpower him, so that the Adamical man in the anger doth that which the new-born [man] in the holy element willeth not; now though he doth it, yet the new man in the image doth it not, but the old man in the <sup>5</sup> anger. And therefore there is in him a continual strife, and he runneth continually to repentance;

<sup>4</sup> sect

<sup>5</sup> Or in the striving four elements.

where yet the hidden man in the <sup>1</sup>anger cannot reach the lily, but the hidden man [doth it]. <sup>1</sup> Or in the striving four elements.

49. Therefore he standeth often in doubt and impatience; and in such a man there is great strife; he knoweth not himself. He seeth and knoweth nothing else but his wickedness, and yet is born in God; for his spirit continually breaketh the gate of the darkness, but then the anger in him doth hold him back that he cannot enter in, but yet sometimes he reacheth a glimpse, from whence the soul is cheered, and the Pearl is sown in a very dark valley.

50. And then when he considereth the sweet foretaste of the Pearl which he had, then the soul would fain go through, and it seeketh the Pearl; but then cometh the black spirit, and covereth it from him, and then the storm and strife about the Pearl beginneth, each would have its right; the soul would have it, and then the devil covereth it, and casteth the wrath and <sup>2</sup>sin before it, that the soul should behold itself therein; then there falleth to be weakness and neglect, so that the poor soul becometh weary, faint, and timorous, and so sitteth still, and thinketh continually of some other way to abstinence [or <sup>3</sup>amendment], how it might <sup>3</sup>best get the Pearl. <sup>2</sup> Or infirmities in the way to the Pearl. <sup>3</sup> comfort or rest.

51. But the <sup>4</sup>hunter is a cunning artist, who cometh then with the region of this world, with worldly lusts of the flesh, with temporal honour and riches, and holdeth them before the poor soul,

<sup>1</sup> husks, or crabs.

that it might bite at his <sup>1</sup>swine's apples; thus he leadeth many a one for a long while, with his chains, captive in the anger of God.

52. But if the noble grain of mustard-seed be sown, then the noble virgin of God preserveth it, and maketh the poor soul continually careful to endeavour for abstinence, and to enter into fight with the devil. O what a wonderful way is it the children of God go in this miserable house of flesh! which the reason of the hypocrites neither comprehendeth, nor can believe; only they that have tried it, know it.

53. Though indeed the high precious knowledge is not [attained], except one hath overcome in the storm, and hath vanquished the devil, so that the soul hath once attained the heavenly gate, and gotten the garland of victory, which the lovely virgin of chastity setteth up, as a triumphant ensign of its conquest in its dear Champion, Christ, and there riseth up the <sup>2</sup>wonderful knowledge, yet not in perfection.

<sup>2</sup> Or the knowledge in the wonders which neither eye hath seen, nor ear heard, nor ever entered into the heart to conceive.

54. For the old enemy is subtle, and strong, who still assaulteth the soul again, to try how he may afflict and deceive it; if he cannot overwhelm it with sins, then he beginneth an outward war with it, and stirreth up the children of <sup>3</sup>malice against it, so that they contemn, mock, deride, vilify it, and do all manner of evil to it; and so they lay wait for its body and goods, they jeer, reproach, and scorn it, and account it as the off-

<sup>3</sup> Or iniquity.

scouring of the world; they upbraid it for its infirmities; if it do but reprove their faults and unrighteousness, - then it must be an hypocrite [with them].

55. Not only the children of malice do thus, but the devil many times bringeth the children of God, by his snares, to be against it, so that in their blindness they grow furious and raging, as *Saul at Jerusalem* did against *Stephen*. Thus the poor soul must be afflicted among thorns and thistles, and continually expect when the evil world shall tear away the body.

*The victorious Gate of the poor Soul.*

56. Now saith reason, What is the best counsel and remedy for the poor soul? What shall it do in this bath of thorns and thistles? Behold, we will shew thee the counsel of the <sup>1</sup>virgin, as <sup>1</sup>Or wisdom of God. it is given us for a victorious comfort, and we will write it for a firm Memorial to ourselves; for it may come, that we ourselves may stand in need of it, as we have already for a tedious while sweltered in this bath of thorns and thistles, wherein we also attained this garland; and therefore we must not be silent, but set forth the gift of the virgin, which helpeth against all the <sup>2</sup>gates <sup>2</sup>Or power. of the devil.

57. Behold, thou poor soul in thy bath of thorns, where is thy home? Art thou at home in this

world? Wherefore then dost thou not seek the favour and friendship of the world? Wherefore dost thou not hunt after temporal honour, after pleasure and riches, that it may go well with thee in this world? Why dost thou make thyself a fool to the world, and art every one's owl and footstool? Wherefore dost thou suffer thyself to be despised and abused by those that are inferior to thee, and know less than thou? Why shouldst thou not be stately and brave with those seeming holy hypocrites? And then thou wouldst be beloved, and nobody would abuse thee; and thou wouldst be more safe and secure in thy body and goods, than in this way, wherein thou art but the world's owl and fool.

58. But my loving virgin saith, O thou my beloved companion, whom I have chosen, go with me, I am not of this world. I will bring thee out of this world into my kingdom, there is mere pleasant rest and welfare; in my kingdom is mere joy, honour, and glory, there is no <sup>1</sup>driver in it. I will adorn thee with the glory of God, and put on thee my bright ornament. I will make thee a lord in heaven, and a judge over this world; thou shalt help to judge the <sup>1</sup>driver in his wickedness; he shall be laid at thy feet for a footstool, and he shall not open his jaws against thee, but he shall be barred up for ever in his fierce gate; thou shalt eat at my table, there shall be no grudging nor want; my fruit is sweeter and pleasanter than

<sup>1</sup> hunter,  
persecutor, or  
oppressor.

the fruit of this world, thou shalt never have any woe arise from it; all thy doings shall be pleasant cheerfulness and amiable discourse: mere humility in great love shall shine before thee. All thy companions are so very beautiful, thou shalt have joy in them all. Wherefore dost thou esteem thy corruptible life? Thou shalt enter into an incorruptible life that shall endure eternally.

59. But I have a little against thee: I have drawn thee out of the thorny bath, wherein thou wast a wild beast, and have figured thee for my image, and yet thy wild beast standeth in the thorny bath, which I will not take into my bosom, thou standest yet in <sup>1</sup>thy wild beast; now when the world taketh its wild beast which belongeth thereto, then I will take thee, and so every one shall have its own.

<sup>1</sup> in the four elements in flesh and blood.

60. Wherefore dost thou love that wild beast so much, which doth but afflict thee? And besides, thou canst not take it with thee, neither doth it belong to thee, but to the world; let the world do what it will with it, stay thou with me; it is but a little while before thy beast breaketh, and then thou art unbound, and abidest with me.

61. But I also have a law in my love, *viz.* I not only desire [to have] thee, but also thy brothers and sisters which are in the world, who are yet in part unregenerated, whom the <sup>2</sup>driver holdeth captive; thou must not hide nor bury thy Pearl,

<sup>2</sup> hunter, or persecutor.

<sup>1</sup> Or tell the truth.

but shew the same to them, that they also may come into my arms; thy mouth must not be shut, thou shalt walk in my law and <sup>1</sup> declare the truth.

62. And although the driver compasseth thee about, and will fetch thee away, yet there is a limit set for thy beast, how far it shall go, the hunter cannot break [or destroy] it sooner than the limited time; and then if he do break it, it is done only for [the manifesting of] God's deeds of wonder, and for thy best good; all thy stripes in the thorny bath shall stand in my kingdom for a fair ensign of thy victory; and moreover, thou shalt have great joy in it, before the angels of God, in that thou hast despised the hunter, and art gone out of a wild birth into an angelical one. O how thou wilt rejoice, when thou shalt think upon thy wild beast, which <sup>2</sup> plagued thee day and night, in that thou art <sup>3</sup> loosed from it.

<sup>2</sup> vexed and tormented.

<sup>3</sup> Or released.

63. Then thou hast great honour for thy great shame. And therefore why art thou so sad? Lift up thyself out of thy wild beast, as a fair flower springeth out of the earth. Or dost thou suppose, thou wild beast, that my spirit is mad, that it so little esteemeth thee? Thou sayest I am indeed thy beast, yet thou art born out of me; if I had not grown forth, thou hadst not been either. Hearken thou my beast, I am greater than thou; when thou wast to be, there I was thy master-framer; my essences are out of the root of

the eternity, but thou art from this world, and thou breakest [or corruptest], but I live in my source [or quality] eternally; therefore am I much nobler than thou; thou livest in the fierce [wrathful] source, but I will put my strong fierce property into the light, into the eternal joy; my works stand in power, and thine remain in the figure; when I shall once be released from thee, then I shall take thee no more to be my beast again, but [I will take] my new body which I brought forth in thee, in thy deepest root of the holy element. I will no more have thy rough issues of the four elements, death swalloweth thee up. But I spring and grow out of thee, with my new body, as a flower out of its root; I will<sup>1</sup> forget thee. For the glory of God (which<sup>2</sup> cursed thee together with the earth) hath grafted my root again in his Son, and my body groweth in the holy element before God. Therefore thou art but my wild beast, which dost plague me, and make me sick here, upon which the devil rideth, as upon his accursed horse; and although the world scorn thee, I regard not that, it doth that for my sake; and yet it cannot see me, neither can it know me. And wherefore then is it so mad? It cannot murder me, for I am not in it.

64. But thou, mad world, what shall the spirit say [of thee]? Art thou not my brother? The essences of my spirit stir thee; go forth out of thy

<sup>1</sup> Or leave thee.

<sup>2</sup> Or fled from thee.

beast, and then I go with my companions into the garden of roses, into the lily of God. Why keepest thou back, and sufferest thyself to be held by the devil? Is he not thy enemy? He doth but hunt after thy Pearl; and if he getteth it, then thy spirit becometh a worm and beast in its figure. Why sufferest thou thy angelical image to be taken away, for temporal pleasure sake? Thy pleasure is only in the corruptible beast. But what doth that avail the soul? If thou dost not go out from it, thou wilt get eternal woe and sorrow by it.

65. Or what shall thy noble warrior Christ say to it? Have not I [saith Christ] broken thy wild beast? Am not I entered into death? I have cut off from thy soul the four elements, and the wickedness [or malice] of the devil, and have

<sup>1</sup>Or engrafted. <sup>1</sup>inoculated thy soul into my virtue [or power], that thy body might spring and grow again out of my body, out of the holy element before God; and I have bound myself to thee by my spirit. Have I not made a covenant with thee, that thou shouldst be mine? Have I not given thee my body for food, and my blood for drink? Have I

<sup>2</sup>Or leader. not given thee my spirit for a <sup>2</sup>conductor, and allotted thee my kingdom for thy own? Wherefore dost thou despise me, and goest away from me? Thou runnest after the wolves and the dogs, and howlest with them, and thou seekest only after anger, and how thou mayest bite [and

devour]; thou swallowest nothing but <sup>1</sup> fierceness <sup>1</sup> wrath,  
[into thee]. What shall I say? I have in my <sup>malice, or</sup>  
suffering and death (by my regeneration) generated <sup>sins and</sup>  
no such beast, and therefore I will not have it, <sup>wickedness.</sup>  
except it be again born anew in me, to an angelical  
image, and then it shall be with me.

## THE TWENTY-SECOND CHAPTER

*Of the New Regeneration in Christ [from] out  
of the old Adamical Man.*

*The Blossom of the Holy Bud.*

*The noble Gate of the right [and] true Christianity.*

1. **B**ECAUSE we have written hitherto of the originality of the essence of all essences, how all [things] take beginning, and have shewn the eternal enduring [substance], and also the transitory; therefore we will now shew further, what is most profitable for <sup>1</sup>him to do, and to leave undone; wherein we will shew what God by his eternal Word hath ever spoken (by his holy spirit) by *Moses*, and by the Prophets; as also what the mouth of Christ and his Apostles have spoken, what God will have us men to do, and leave undone.

<sup>1</sup> man.

2. Seeing we poor Adamical men are, with our father *Adam* and mother *Eve*, gone forth out of the incorruptible and unchangeable inheritance, out from our true native country, into a strange inn, where we are not at home, but are merely guests, and where we must in so great misery continually

expect, when our strange host will thrust us out, and bereave us of all our ability, and take away from us all we have, so that we are truly swimming in a deep sea of misery, and swelter in a strange bath of thorns and thistles; and we know for certain, and see it also daily before our eyes, that we are no other than pilgrims in this inn, which must continually expect when the breaker [or destroyer] will come, and take our heart, senses, and mind, also our flesh and blood, and goods; therefore it is indeed most necessary for us, to learn to know and find the way to our true native country, that we may avoid the great misery and calamity, and enter into an eternal inn, which is our own, whence none may drive us out.

3. But because there are two of these inns, which are eternal without end and expulsion; the one standing in eternal joy (in great brightness and perfection) in mere love and meekness; but the other in great perplexity, anguish, misery, distress, hunger, and thirst, where never any refreshment from the love of God cometh; therefore it is very necessary that we learn, with great earnestness, to know the true way of entrance into the eternal joy, that we may not with the devil's dogs howl eternally in the anguishing inn.

4. And now if we look round about us everywhere, upon heaven and earth, the stars and elements, yet we can see and know no way [or passage] where we may go to our rest; we see no

other than the way of the entrance in of our life, and then of the end of our life, where our body goeth into the earth, and all our labour (also our arts and glory) is inherited by another, who also vexeth himself therewith for a while, and then followeth after us; and that continueth so from the beginning of the world to its end.

<sup>1</sup> understand,  
or compre-  
hend.

5. We can in our misery never <sup>1</sup> know where our spirit doth abide when the body breaketh, and cometh to be a carcase, except we be again new-born out of this world, that so we may dwell in this world as to our body, and as to our mind in another eternal perfect new life, wherein our spirit and mind put on a new man, wherein he must and shall live eternally; and then we first know what we are, and where our home is.

6. Seeing then we clearly see and understand, that we have our beginning altogether earthly, and are sown in a field (as grain is sown in the earth) where our life springeth up, groweth, and at length flourisheth, as corn [or grain] doth out of the earth; where we can know in us nothing but an earthly life; yet we see very well that the <sup>2</sup> constellations and elements qualify [or work] in us, and nourish, drive, govern, and guide us, also fill us and bring us up, and so preserve our life a while, and then break it again, and turn it to dust and ashes; like all beasts, trees, plants, and all [things] that grow; but we see not how it is with us afterwards, whether all be ended with it,

<sup>2</sup> Or stars.

or whether we go with our spirit and conversation into another life; and therefore it is most necessary to learn, and to seek the right way.

7. Now that is testified to us by the writings of those who have been regenerated out of this<sup>1</sup> earthliness, and at length are entered into a holy<sup>1</sup> and incorruptible life, who have written and taught of an eternal joyful life, and also of an eternal perishing and anguishing life; and have taught us how we should follow after them, and how we should step into a new birth, where we should be regenerated out of this earthliness, into a new creature, and that we should do nothing else about it but follow them, and then we should find,<sup>2</sup> in<sup>2</sup> deed and in truth, what they had spoken, written, and taught. Yea even in this life we should see our true native country in the new regeneration, and<sup>3</sup> know it (in the new-born man) in great joy,<sup>3</sup> whereas then our whole mind would incline to it; and in our new knowledge (in the new man) true faith would grow, and the hearty desire of the unfeigned love towards the hidden God; for which noble knowledge sake, many times<sup>4</sup> they have yielded their earthly body and life to<sup>4</sup> the unregenerated gainsayer (according to his devilish, malicious revengefulness) into death, and have taken it with great joy, and have chosen for themselves the eternal incorruptible life.

8. There is then the greatest and highest love in the new birth, not only towards God, or oneself,

<sup>1</sup> Or transitoriness.

<sup>2</sup> Or really.

<sup>3</sup> understand, or apprehend.

<sup>4</sup> holy people.

but also towards men, our brothers and sisters : So that those that were regenerated, have had their desires and love so carried towards men, that they have very earnestly taught men with meekness and reproof, and their love to them in their teaching hath been so great, that they have even willingly yielded their life up to death, and left their earthly goods, and all they had, in assured hope, (in their strong and firm knowledge) to receive all again in great honour [and glory].

9. And therefore we also have longed to seek after that Pearl, of which we write at present ; and though now the unregenerated (in the kingdom of this world) will give no credit to us (as it hath happened to our forefathers, from the children of this world) we cannot help that, but it shall stand for a witness against them, which shall be a woe to them eternally, that they have so foolishly ventured [and lost] so great an eternal glory and holiness, for a little pleasure of the eye, and lust of the flesh.

10. And we know (in our deep knowledge) that <sup>1</sup> they have rightly taught and written, that there is one only God, which is threefold in personal distinction, as is before mentioned. And we also know that he is the creator of all things ; that he hath generated all out of his own <sup>2</sup> substance, both light and darkness, as also the thrones and <sup>3</sup> dominions of all things. Especially we know (as the Holy Scripture witnesseth throughout) that he hath created man to his own image and similitude,

<sup>1</sup> the holy forefathers.

<sup>2</sup> essence or being.

<sup>3</sup> Or regimens.

that he should eternally be, and live, in the kingdom of heaven in him.

11. And then we know also, that this world (wherein we now are and live) was generated out of the eternal original in time (through the pure element) in the *Fiat*, and so created; and so, <sup>1</sup>it <sup>1</sup>the world of four elements. is not the substance of the holy pure element, but an issue [or out-birth] out of the eternal *limbus* of God, wherein the eternal element consisteth, which is before the clear Deity, wherein consisteth paradise, and the kingdom of heaven; and yet the *limbus*, together with the pure element, is not the pure Deity, which is alone holy in itself, and hath the virtue of the eternal light shining in it, but hath no essences (in the light of the clarity) in it; for the essences are generated from the virtue, <sup>2</sup>according to the light, as a desire; and <sup>2</sup>Or of the desire attracteth to it, from whence the essences proceed, as also the eternal darkness in the source, as is before mentioned.

12. Seeing then God is all in all, and hath created man to his image and similitude, to live with him eternally in his love, light, joy and glory, therefore we cannot say, that he was merely created out of the corruptibility of this world, for therein is no eternal perfect life, but death, and perplexity, anguish, and necessity; but as God dwelleth in himself, and goeth through all his works incomprehensibly to them, and is hindered by nothing, so was the similitude before him out

of the pure element; it was indeed created in this world, yet the kingdom of this world should not comprehend that [image], but the similitude (man) should mightily, and in perfect [power or] virtue, rule through the essences (with the essences out of the pure element of the paradisaical holy *limbus*) through the dominion of this world.

13. Therefore he breathed into him the living soul out of the eternal will of the Father (which will goeth thither only to generate his eternal Son); and out of that will he breathed into man; the same is his eternal soul, which must set its regenerated will in the eternal will of the Father, merely in the <sup>1</sup>Heart of God, and so it receiveth the <sup>2</sup>virtue of the Heart of God, and also his holy eternal light, wherein paradise, the kingdom of heaven, and also the eternal joy springeth up; and in this virtue [or power] it goeth through all things, and <sup>3</sup>breaketh none of them, and is mighty over all [things], as God himself is; for it liveth in the virtue [or power] of the Heart of God, and eateth of the Word [that is] generated out of God.

14. Thus also we know, that the soul is a spirit, generated out of God the Father, in the throne and entrance out of the recomprehended [or reconceived] will, out of the darkness into the light, to the generating of the Heart of God; and that [soul] is free to elevate itself above <sup>4</sup>it in the will, or in the meekness in the will of the Father,

<sup>1</sup> Or Son of God.

<sup>2</sup> Or power.

<sup>3</sup> hurteth, or moveth.

<sup>4</sup> above the Heart of God, as *Lucifer* did.

to comprehend and incline itself to the birth of the Heart of God the Father.

15. But its Body (which is the true image of God, which God created) standeth before the clear Deity, and is in, and out of, the holy pure element; and the *limbus* of the element (out of which the essences generate) is the paradise, a habitation of God the Holy Trinity. Thus was man an image and similitude before God, wherein God dwelleth, in which (through his eternal wisdom) he would manifest his wonders.

16. And now as we understand, that man (with the similitude wherein God dwelleth) is not merely at home in this world, much less in the stinking <sup>1</sup>carcase, so it is manifest (in that we are so very <sup>1</sup>cadaver, <sup>corpse.</sup> blind as to paradise) that our first parents (with their spirit) are gone out of the heavenly paradise into the spirit of this world, where then the spirit of this world instantly captivated their body, and made it earthly, so that body and soul are perished; and now we have the pure element no more for our body, but the issue [or out-birth] (*viz.* the four elements, with the dominion of the stars) and the sun only is the light of the body; also this body doth not belong to the Deity. God doth not discover himself in the stinking carcase [or corpse], but in the holy man, in the pure image which he created in the beginning.

17. Now man being thus fallen out of the holy into the unholy, out of the image of God into the

earthly corruptibility, therefore his body stood in the corruptible death, and his soul in the eternal will of the Father, yet <sup>1</sup> turned away from the Heart of God, into the spirit of this world, captivated by the eternal darkness; for whatsoever goeth out from God, goeth into the eternal darkness, and without the Heart of God there is no light.

<sup>1</sup> Or averted.

18. And now there was no [remedy or] counsel for this image, except it were new regenerated by the soul, through the Heart and light of God, through which the new element before God (*viz.* the body of the soul) is regenerated; or else the Deity would not, and could not dwell therein; this, man (by his own virtue or power) was not able to <sup>2</sup> attain; therefore if it was to be done, then the *Barmhertzigkeit*, mercifulness, or mercy of God must do it.

<sup>2</sup> Or bring<sup>t</sup> to pass.

19. And here we give the Reader (that loveth God) to understand clearly in the great deep, what the pure element is, wherein our body (before the fall of *Adam*) stood, and in the new regeneration now at present standeth also therein. It is the heavenly corporeity, which is not barely and merely a spirit, wherein the clear Deity dwelleth; it is not the pure Deity itself, but [it is] generated out of the essences of the holy Father (as he continually and eternally goeth in through the eternal gate, in the eternal mind in himself through the recomprehended will) into

the eternal habitation, where he generateth his eternal word.

20. Thus the pure element is the *Barm* [or warm] in the essences of the attracting to [be] the Word; the essences are paradise, and the *Barm* [or warm] is the element. Thus now the Father continually speaketh the eternal Word, and so the Holy Ghost goeth forth out of the speaking, and that which is spoken forth is the eternal wisdom, and it is a virgin; and the pure element, *viz.* the *Barm* [or warm] is her body, wherein the Holy Ghost discovereth himself through the outspoken wisdom; and so the flash [or glance] out of the light of God in the Holy Ghost, is called *hertz* [or heart], this receiveth the element in the essences of paradise, that it may be substantial, and then it is called *ig* [or *ed*]; and the strength of the Father, and the great might of the fire, goeth as a flash into the essence, and that is called *keit* [or *ness*], like a might [or force] which presseth through, as a sound [or noise] which severeth not the substance asunder; and this together is called *Barm-hertz-ig-keit* [*warm-heart-ed-ness*], or <sup>1</sup> *mercifulness*, and <sup>1</sup> Or mercy. this standeth before God; and God (the Holy Trinity) dwelleth therein.

21. And the virgin of the wisdom of God is the Spirit of the pure element, and is therefore called a virgin, because it is so chaste [or pure], and generateth nothing; yet as the flaming spirit in man's body generateth nothing, but openeth all

<sup>1</sup> Or bringeth  
that which  
is hidden to  
essence.

secrecies, and the body is that which <sup>1</sup> generateth, so also here; the wisdom (or the eternal virgin) of God openeth all the great wonders in the holy element, for there are the essences, wherein the buds [or fruits] of paradise spring up; and if we take the eternal band (and that together) wherein the Deity generateth from eternity, then it is called the eternal *limbus* of God, wherein consisteth the essence of all essences.

22. For in the root of the *limbus* in the dark anxiety is the anger and the darkness, and the first cause of the essences; but because we have before handled it at large, therefore here we leave it thus, for we should not be well understood [in brief]; and so we will reach after our *Immanuel*.

<sup>2</sup> Or mercy.

<sup>3</sup> Or pre-destinated.

23. Thus know (my beloved Reader) that our father *Adam* is gone out of this glory into the out-birth of the substance of this world; and now if he is to be helped, then the *Barmhertzigkeit*, or <sup>2</sup>mercifulness of God (as above mentioned) must new regenerate him; and in this <sup>2</sup>mercifulness of God man was <sup>3</sup>foreseen (before the foundation of the world was laid) to live eternally therein, for (as to his soul) he is out of the eternal will of God the Father, out of which this mercifulness is generated.

### *The Gate of Immanuel.*

24. Therefore know (beloved Christian mind) how thou art helped, and consider this gate diligently, it is an earnest one; for *Moses* and all the Prophets

witness concerning these things, *viz.* concerning our salvation in restoring [us]; be not drowsy here, it is the fairest-gate of this book; the more thou readest it, the more thou wilt be in love with it.

25. Seeing now we know, that we lost our heavenly man in our first fall, so also we know that a new <sup>1</sup>one is generated to us in the merciful-<sup>1</sup> heavenly man. ness of God, into which we should and must enter, if we will be the children of God; and without <sup>1</sup>this we are the children of the anger of God.

26. And as the Prophets have written of it, so the new man (which is born <sup>2</sup>to us of God) is the <sup>2</sup>Or in. Son of the virgin, not of earthly flesh and blood, also not of the seed of man, but conceived by the Holy Ghost, and born of a pure divine chaste virgin, and (in this world) revealed [or manifested] in our flesh and blood, and is entered with his holy body into death, and hath separated the earthly [body], together with the might of the anger, from the holy element, and hath <sup>3</sup>restored the soul <sup>3</sup>brought it into the soul again. again. and hath opened the gate to the light of God again, so that the averted soul can (with the essences of the Father in the holy will) reach the light of God again.

27. Therefore now we know, that we were not created to generate [<sup>4</sup>that which is] earthly, but heavenly, out of the body of the pure element, which [body] *Adam* had before his sleep, and [<sup>4</sup>before] his *Eve* [was], when he was neither man nor woman [male nor female], but one only image

of God, full of chastity, out of the pure element. He should have generated an image again like himself; but because he went into the spirit of this world, therefore his body became earthly, and so the heavenly birth was gone, and God must make the woman out of him, as is before mentioned. Now if we, the children of *Eve*, are to be helped, then there must come a new virgin, and bear us a Son, who should be God with us, and in us.

28. And therefore instantly at the fall, the Word of God the Father (and in the Word the light) through the Holy Ghost, entered into the holy element, and into the chaste virgin of the wisdom of God, and made a precious covenant, to become a creature in this virgin, and to take away the devil's power in the anger, and to destroy his kingdom; and this Christ would yield himself to be in the perished humanity, and with his entering into death separate the hell of the anger, and the kingdom of this world from us; and God the Father discovered this Word (of the promised seed of the woman) instantly (after the fall) in the Garden of Eden, where instantly it gave up itself (in the eternal espousal) into the centre of the light of life, and separated all the souls of men, who have inclined themselves, and yielded themselves up to him, in the dying of their bodies, from the anger of God, and from the kingdom of this world, and brought them into him (into the pure element of the paradise) into the joy, and into the chaste

virgin of God, there to wait, till God breaketh the kingdom of this world, with the stars and elements, where then instantly the pure element shall be instead of the out-birth; and there shall spring and grow the new body upon the soul in the holy element before God eternally.

29. Now if we [would] consider his precious incarnation [or becoming man], then we must rightly open the eyes of the spirit, and not be so earthly minded, as at present they are, in *Babel*; and we must rightly consider how God is become man; for the Scripture saith: *He was conceived and born without sin, of a pure virgin.* Here consider now, beloved mind, what kind of virgin that was, for all whatsoever is born of the flesh and blood of this world, is impure, and there can no pure virgin be generated, in this corrupted flesh and blood; the fall of *Adam* destroyed all; and it is all under sin, and there is no pure virgin generated of man's seed; and yet this Christ was conceived and born of a pure virgin.

30. Here the learned of the schools [or universities] of this world must stand still, and the scholar (born of God) must here begin to <sup>1</sup> learn concerning <sup>1</sup> Or teach. this birth; for the spirit of this world apprehendeth no more here, this is foolishness to it; and though he go <sup>2</sup> very far, yet he is but in *Babel*, in his own <sup>2</sup> In studying the literal wisdom of reason, and be excellent therein. reason.

31. Therefore we set it down here (according to our knowledge) that the pure chaste virgin, in

which God was born [or generated], is the chaste virgin [that is] in the presence of God, and it is an eternal virgin; before ever heaven and earth were created, it was a virgin, and that without blemish; and that pure chaste virgin of God put itself into *Mary*, in her <sup>1</sup>incarnation, and her new man was in the holy element of God; and therefore she was the blessed among all women, and the Lord was with her, as the angel said.

<sup>1</sup> In *Mary's* becoming to be a human creature, or her becoming man.

32. Thus now we may know, that God is all in all, and filleth all, as it is written, *Am not I he that filleth all things?* And therefore we know, that the holy pure element in paradise is his dwelling, which is the second Principle, and is in all things, and yet the thing (as a dead dark out-birth) knoweth it [the second Principle] not, as the pot [knoweth not] its potter, so also that [thing] neither comprehendeth nor apprehendeth that [second Principle]. For I cannot say (when I take hold of, or comprehend anything) that I take hold of the holy element, together with the paradise and the Deity, but I comprehend the out-birth, the kingdom of this world, *viz.* the third Principle and the substance thereof, and I move [or stir] not the Deity therewith. And so we are to know [and understand] that the holy new man [is thus] hidden in the old, and not separated, but in the temporal death.

33. And now seeing the holy [thing] is in all places, and seeing the soul is a spirit, therefore

there is nothing wanting, but that our soul comprehend the holy [thing], so that it hath that for its own, and if once it be united with that, then it attracteth [and putteth] on the pure element, wherein God dwelleth.

34. And therefore thus we say of *Mary*: She hath comprehended the holy heavenly eternal virgin of God, and put on the holy and pure element, [together] with the paradise, and yet was truly a virgin in this world [generated] by *Joachim* and *Anna*. But she was not called a holy pure virgin according to her earthly birth; the flesh which she had from *Joachim* and *Anna* was not pure, without spot; but her holiness and purity is according to the heavenly <sup>1</sup> virgin. Besides, she <sup>1</sup> the wisdom of God. brought not the heavenly virgin to her out of her own ability; for the angel said to her, *The Holy Ghost shall come upon thee, and the power of the most high shall over-shadow thee; therefore that holy [thing] that shall be born of thee, shall be called the Son of God.*

35. Here understand [and consider] it rightly; the virtue [or power] is the heavenly virgin, for she is the <sup>2</sup> mercy of God; and the holy [thing] <sup>2</sup> mercifulness. is the centre in that [virtue or power], and that is the eternal birth of the Holy Trinity; and the Holy Ghost (which goeth forth out of the centre of God) overshadowed the humanity of *Mary*. Thou must not think that the corrupted humanity hath comprehended the holy Deity as its own, so

that we might as it were say, that *Mary* (in her corrupted humanity) is like God: No; the very pure element together with the paradise is inferior to God; and though indeed we are generated out of his [power or] virtue, yet that [virtue] is substantial, and God is purely spirit; for the name of God hath its original in the centre of the spirit, and not in the heaven; only the light in the centre is the holy [thing], and [the light] hath

<sup>1</sup> Or of nature, no centre, for it is the end of <sup>1</sup> all things.

36. Therefore we say of *Mary*, that she hath received the heavenly pledge, which was unknown to nature, and which she (in her outward man) knew not at all, *viz.* the heavenly chaste virgin of God; and in that [she received] the eternal Word of God the Father, which continueth eternally in the Father; out of which the Holy Ghost goeth forth eternally, wherein the whole Deity is comprehended.

<sup>2</sup> Barmhertz-  
igkeit, *Merci-  
fulness.*

37. We cannot say, that the heavenly virgin of the <sup>2</sup> mercy of God (*viz.* that which entered into *Mary* out of the council of God) is become earthly; but we say, that the soul of *Mary* hath comprehended the heavenly virgin; and that the heavenly virgin hath put the heavenly new pure garment of the holy element out of the chaste virgin of God, *viz.* out of the [*Barmhertzigkeit*, mercifulness, or] mercy of God, on to the soul of *Mary*, as a new regenerated man; and in that same she hath conceived the Saviour of all the world, and borne

him into this world. Therefore he said to the *Jews*, *I am from above, but you are from beneath, and of this world. I am not of this world.* And he said also to *Pilate*, *My kingdom is not of this world.*

*This ought Highly to be Considered.*

38. You are to know, that as *Mary* did bear the heavenly image, *viz.* a new man born out of the mercy of God in the old earthly [man], *viz.* in the kingdom of this world, which kingdom she had in her as her own, which yet did not comprehend the new man; so also the Word of God entered into the body of the virgin *Mary*, into the heavenly matrix, into the eternal virgin of God, and that [Word] in that [eternal virgin of God] became a heavenly man, out of the paradisaical holy pure element, in the person of the new regenerated man of the Virgin *Mary*, and (with his eternal Deity) was together generated in the beginning own soul of *Mary*, and with his entrance of his Deity hath brought the soul of *Mary* again into the holy Father; so that the souls of men (which were gone out from the Deity) were new-born again in the soul of Christ, and begotten to the Heart of God.

39. For Christ brought no strange soul out of heaven with him, into the highly blessed heavenly pure virgin; but as all souls are generated, so Christ also received his soul in his body, though

in his undefiled body of holiness, which was become *Mary's* own. For we must say, that the pure element in the <sup>1</sup>mercy of God, became *Mary's* own, wherein her new body (<sup>2</sup>in her original soul) consisteth.

<sup>1</sup> Barmhertz-  
igkeit, *Merci-  
fulness.*

<sup>2</sup> Or belonging  
to.

*The most precious Gate.*

40. For no <sup>3</sup>other soul is generated in any man, but a new body, but the soul is renewed <sup>4</sup>with the pure Deity; and Christ with his entrance into death (where he severed his holy man from the kingdom of this world) severed <sup>5</sup>it also from the fierceness of the eternal anger, and from the <sup>6</sup>source of the originality.

<sup>3</sup> new or  
strange.

<sup>4</sup> Or by.

<sup>5</sup> the soul.

<sup>6</sup> Or working  
property.

41. And as the pure element (which is in the presence of God, and wherein God dwelleth) is truly everywhere in the whole space of this world, and hath attracted to it the kingdom of this world, *viz.* <sup>7</sup>its own out-birth, as a body, and yet this very body doth not comprehend the element, no more than the body [comprehendeth] the soul; so Christ also hath truly, in the body of the Virgin *Mary*, attracted to him [or put on] our human essences, and is become our brother; yet these human essences cannot comprehend his eternal Deity, only the new man, born in God, comprehendeth the Deity, after the same manner as the body doth the soul, and no otherwise.

<sup>7</sup> the pure  
one element's  
own out-  
birth.

42. Therefore the body of Christ is inferior to the Deity; and in these our human essences he

suffered death, and his Deity of the holy man in the pure element entered together also into death, and bereaved death of its power, and did separate the natural soul (which Christ commended to his Father, when he died on the Cross) from the kingdom of this world, also from death, from the devil, and from hell, in the strong divine might [or power], and opened a gate for us all, who come to him, and incline ourselves (with mind and thoughts) to him; then the Father draweth our soul (which is in him) into the pure love of Christ; where then it putteth its imagination again through Christ <sup>1</sup>forward into the Holy Trinity, and is fed again from the *Verbum Domini* [the Word of the Lord]; where then it is an angel again, quite separated from the kingdom of the devil, and of this world, in the death of Christ.

<sup>1</sup> Or in true resignation.

43. And for this cause God became man, that he might in himself new generate the soul of man again, and might redeem it from the chains of the fierceness of anger, and not at all for the bestial body's sake, which must melt again into the four elements, and come to nothing; of which nothing will remain, but the shadow in the figure of all <sup>2</sup>its works and <sup>3</sup>matters, which he hath wrought at any time.

<sup>2</sup> his, or man's works.

<sup>3</sup> Or substance, things, or business.

44. But in the new man (which we attract on to our souls in the bosom of the virgin) we shall spring and flourish again; and therein is no necessity nor death, for the kingdom of this world passeth away. Therefore he that hath not this

image in the new birth, shall, in the restoration of the spirit of the eternal nature, have the image of what his heart and confidence hath been set upon here [put upon him]; for every kingdom imageth [or figureth] its creatures, according to the essences which were grown here in their will.

45. And that you may rightly and properly understand us; we [mean or] understand here no strange Christ, who is not our brother; as himself said, at his resurrection, *Go to my brethren, and your brethren, and tell them, I go to my God and to your God.* As indeed the body (which we here carry about us) is not the image of God, which God created; for the kingdom of this world put its image upon us, when *Adam* consented to yield to it; and we (if we be regenerated) are not at home in this world with our new man; as Christ said to his disciples, *I have called you out of this world, that you shall be where I am;* and *St Paul* saith, *Our conversation* (as to the new man) *is in heaven.* Thus we understand also, that our *Immanuel*, [who is] the most holy of all, with his true image of God (wherein also our true image of God doth consist) is not of this world; but as the old mortal man (from the kingdom of this world) hangeth to us, so our mortal man also hung to the image of God in Christ, which he drew from his mother *Mary*, as the pure element [draweth] the kingdom of this world [to it].

46. But now we must not think, that the holy

man in Christ died, for that dieth not; but the mortal [man] from the kingdom of this world [is that which dieth]; that [was it which] cried (on the cross) *My God, my God, why hast thou forsaken me?* And we see very clearly the great might [and power] of the holy man in Christ, when the mortal (which was taken from this world) went into death, how the holy almighty [man] wrestled with death, insomuch that the elements did shake with it, and the sun (which is the light of the nature of this world) lost its splendour, as if it were then to perish; and then the living Champion in Christ fought with the anger, and stood in the hell of the anger of God, and loosed the soul (which he commended into his Father's hands) quite off from the anger of God, also from the source [or torment] of hell; and this was that which *David* said, *Thou wilt not leave my soul in hell, nor permit thy holy [one] to <sup>1</sup>perish.*

<sup>1</sup> rot, consume,  
or corrupt.

47. The Deity was in the human soul, and here it brake the sword of the Cherubim; so that as *Adam* had brought his soul into the prison of anger, and so afterwards all souls from *Adam* are generated such, and are all of them, as in one root, imprisoned in the anger of death, till Christ; so the noble Champion Christ here destroyed death in the human soul, and brought the soul through death into his eternal new humanity, and put it into an eternal <sup>2</sup>covenant.

<sup>2</sup> contract,  
espousal, or  
marriage.

48. And as *Adam* had opened the gate of the

anger, so hath the Deity of Christ opened the gate of the eternal life, so that all men can press in to God, in this opened gate. For the third Principle is broken here, and judgment passed upon the prince of darkness, which so long held us prisoners in death.

49. But since man is so slow of apprehension, it may be, we shall not sufficiently be understood, and therefore we will once more set it down briefly and accurately, how these great Mysteries are; for we know what adversary we have, *viz.* the prince of this world; he will not sleep, but try what he can to suppress this noble grain of mustard-seed.

50. Behold, thou noble mind, thou who desirest the kingdom of God, to thee we speak, and not to the Antichrist in *Babel*, who desireth nothing else but the kingdom of this world; take notice of it, the time of sleep is past, the bridegroom cometh, for the bride saith, Come, be in earnest, gaze not at the hand that used this pen, it is another pen that hath written this, which neither thou nor I do know; for the mind (if it be faithful) apprehendeth the Deity; and do not so slight thyself; if thou art born in God, then thou art greater and more than all this world.

51. Observe it; the angel said to *Mary*, *Thou shalt conceive and bear a Son, and shalt call his name Jesus; he shall be great, and be called a Son of the Most High, and God the Lord shall give him the throne of his Father David, and he*

*shall be a king over the house of Jacob eternally, and of his kingdom there shall be no end.*

52. You must understand, *Mary* was to conceive in the body, *viz.* in her own body, not in a strange assumed [body], as the unenlightened (who apprehend not the kingdom of God) might interpret our writings to mean. Besides, it is not the ground either which the ancients and those heretofore have set down (which yet went very high) as if *Mary* from eternity had been hidden in *Ternario Sancto* [the holy Ternary or Trinity], and that she entered at that time only into *Anna*, as into a case [or house], and was not of the seed of *Joachim*, and blood of *Anna*. They say, she was an eternal virgin out of the Trinity, of whom Christ was born; because he came not out of the flesh and blood of any man, and as himself witnesseth, that he was not of this world, but was come from heaven. He saith, *That he came forth from God, and must return again to God*; and to *Nicodemus* he said, *None goeth into heaven, but the Son of Man which is come from heaven, and who is in heaven.*

53. And there he spake clearly of the Son of Man, of his humanity, and not of his Deity merely; for he saith plainly, *The Son of Man*. But God from eternity was not the Son of Man, and therefore no Son of Man can proceed from the Trinity; therefore we must look upon it aright. If *Mary* had proceeded out of the Trinity, where should our poor captivated souls have been? If

Christ had brought a strange soul from heaven, how should we have been delivered? Had it been possible to redeem man [without it], what needed God to come into our form, and be crucified? If it could have been so, then God should instantly have separated or freed *Adam* from death, when he fell. Or dost thou suppose that God is so maliciously zealous, as to be so angry without a cause?

54. Indeed, when his wrath was sprung up in man, then he would manifest his wonders, but that was not the purpose of God when he created *Adam*; but it was tried which of them should get the victory, the meekness, or the fierceness in the eternal root; but the soul in *Adam* was yet free, and there was nothing else that could perish, but the <sup>1</sup> own will.

<sup>1</sup> self-will, or  
free-will.

55. And so now the soul was the will, which was breathed into *Adam*, by the spirit of God out of the eternal will of the Father, and yet out of that place where the Father (*viz.* God) out of the darkness, in his own reconceived will, entereth into himself, and in himself generateth the meekness in his own reconceived will.

56. And so the soul of man is out of the same balance in the angle of the recomprehended will, towards the light, and also in the first will in itself, in its own centre, where behind it the darkness is comprehended, and before it is the end of the eternal band, and in itself there would be nothing

but an anxious source [or property]; and if anything else were to be in it, then the first will (in the eternal band) must conceive another will in itself, to go out of the dark source [or property] into a joyful habitation without a source.

57. If now the first eternal will doth thus conceive another will, then it breaketh the source of darkness, and dwelleth (in itself) in the joyful habitation, and the darkness remaineth darkness still, and a source [or working property] in itself, but toucheth not the reconceived will, for that dwelleth not in the darkness, but in itself; thus we understand the soul's own power [to be], which God breathed into *Adam*, out of the gate, the breaking through, in himself into the light of the habitation of joy.

58. This soul (being clothed with the pure elementary and paradisaical body) severed its will, [which came] out of the Father's will, which tendeth only to the conceiving of his <sup>1</sup>virtue [or <sup>1</sup>Or Son power], from whence he is impregnated to beget his Heart, [and severed it] from the Father's will, and entered into the lust of this world; where now (backward in the breaking [or destruction] of this world) there is no light; and forward there is no comprehensibility of the Deity; and there was no counsel [or remedy], except the pure will of the Father enter into it again, and bring it into his own will again, into its first seat, that

so its will may be directed again into the Heart and light of God.

59. And now if it is to be helped again, then the Heart of God with its light (and not the Father) must come into it; for it standeth in the Father, however, yet turned away from the entrance (to the birth of the Heart of God) backward into this world, where no light is to be comprehended, either behind or before it; for the substance of the body breaketh, and then the poor soul standeth imprisoned in the dark dungeon; and here the love of God towards the poor imprisoned soul is [made] known: Consider thyself here, O dear mind.

60. Here was no remedy now, neither in God, nor in any creature; only the mere Deity of the Heart of God must enter in *Ternarium Sanctum* [into the holy Ternary], viz. into the *Barmhertzigkeit* [the mercifulness], which is from eternity generated out of his holiness, wherein the eternal wisdom, which [coming] out of the speaking of the Word, through the Holy Ghost, standeth as a virgin before the Deity, and is the great wonder, and a spirit in the *Barmhertzigkeit* [the mercifulness]; and the mercifulness maketh the holy Ternary, (the holy earth), the essences of the Father, in the attracting to the Word, viz. the holy constellations, as may be said in a similitude.

61. And as we perceive that in this world there are fire, air, water, and earth, also the sun and the stars, and therein consist all the things of this

world, so you may conceive, by way of similitude, that the Father is the fire of the whole [holy] constellations, and also in the [<sup>1</sup> holy] element; <sup>1</sup> one eternal element. and that the Son (*viz.* his Heart) is the sun, which setteth all the constellations in a light pleasant habitation; and that the Holy Ghost is the air of the life, without which neither sun nor constellation would subsist; and then that the concreated *spiritus majoris mundi* [or spirit of the great world] is the chaste virgin before God; which spirit of the great world, in this world, giveth to all creatures, mind, sense, and understanding, through the influence of the stars; and so also [doth the chaste virgin] in the heaven.

62. The earthly earth is like the holy Ternary, wherein is the heavenly <sup>2</sup> aquaster (*viz.* in the <sup>2</sup> Or water-spirit. heavenly earth, which I call the [one holy] element) which is pure. Thus God is a spirit, and the pure element is heavenly earth, for it is substantial; and the essences in the heavenly earth are paradisaical buds [or fruits]; and the virgin of wisdom is the great spirit of the whole heavenly world, in a similitude, and that not only openeth the great wonders in the heavenly earth, but also in the whole deep of the Deity.

63. For the Deity is incomprehensible, and invisible, yet <sup>3</sup> perceptible; but the virgin is visible <sup>3</sup> findable, or palpable. like a pure spirit; and the [one holy] element is her body, which is called *Ternarius Sanctus* [the holy Ternary], the holy earth; and into this holy

Ternary the invisible Deity is entered, that she may be an eternal espousal [or union]; so that (in a similitude) the Deity is in the pure element, and the element is the Deity; for God and *Ternarius Sanctus* are become one thing, not in spirit, but in substance, as body and soul. And as the soul is above the body, so also God is above the holy Ternary.

64. And this now is the heavenly virgin, of which the spirit of God spake, in the wise men <sup>1</sup> of old; and *Ternarius Sanctus* is our true body in the <sup>2</sup> image which we have lost, which now the Heart of God hath taken to him for a body; and this noble body (as also the virgin of God) was put upon *Mary*, not as a garment, but very powerfully in her essences; and yet incomprehensible as to the essences of this world of flesh and blood in the body of *Mary*, but comprehensible as to the soul of *Mary*; for the soul did pass into the holy Ternary; and yet she could not so be severed from the <sup>3</sup> fierce wrath, but that was to be in the breaking of the earthly body from the heavenly, in the death of Christ.

65. Thus the Word in the holy Ternary let itself into the earthliness, and received to it a true soul out of the essences of the soul of *Mary* (like all other men) in the time, *viz.* in the end of three months, not out of the holy Ternary, but our soul; yet not our body, wherein the kingdom of this world and sin did stick.

<sup>1</sup> formerly.

<sup>2</sup> the image of God.

<sup>3</sup> Or corruptibility.

66. It is true indeed he took our body on him, but not mingled with the holy Ternary; for death stuck in our body, and the *Ternarius Sanctus* was <sup>1</sup> his death, and victory; and in the holy Ternary <sup>1</sup> Or its death  
The death of  
the death of  
our body.  
was his Deity; and that man is come from heaven, and hath put on the earthly [man,] and brought to pass the redemption (between the earthly and the heavenly), whereby the soul was <sup>2</sup> severed from the <sup>2</sup> Or freed.  
anger and wrath.

67. You must not say that whole Christ with body and soul came from heaven. He brought no soul out of the holy Ternary; the heavenly virgin was the soul in the holy Ternary; and that he brought with him for a bride to our soul, as this whole book doth treat of it. For what would it help me, if he had brought a strange soul with him? Nothing at all. But that he hath brought my soul into the holy Ternary, I rejoyce at that; and thus I can say, that Christ's soul is my brother, and his body is the food of my soul; as he saith in the sixth chapter of *John*, *My flesh is meat indeed, and my blood is drink indeed.*

68. Come hither, ye contentious <sup>3</sup> shepherds of <sup>3</sup> pastors,  
*Babel*, open your eyes, and consider what his <sup>3</sup> priests,  
Testaments of the Baptism and his Last Supper <sup>3</sup> presbyters, or  
are: I shall shew you well enough, if you be but <sup>3</sup> ministers.  
worthy; however, we write for the children of the lily; therefore let every one see where he harboureth; it is in earnest. We slight not the understanding of the ancients. It may be, it was

purely generated in the beginning, but we find how Antichrist hath set up himself upon it, and made gods of the creature.

69. Yet men cannot say that *Mary* was born out of a barren womb, although the body of *Anna* was unfruitful, which was from the counsel of God ; in that they were honest [virtuous] people, fearing God, that their tincture might not be defiled, because they were to generate that which the Lord would highly bless. God knew how to open it in due time, and that in old age, when the wanton lust (of this world from the elements) was extinguished, as in *Sarah*, *Abraham's* wife.

70. For if the soul standeth in the fear of God, then the tincture also (in which the soul springeth up) is purer ; although that be not free from the original [or inherited] sin. Thus *Mary* is indeed truly generated of *Joachim*, and Christ hath his natural soul from the tincture of *Mary*, yet but half ; for the *limbus* of God was the man [or masculine seed], and therein was the chaste virgin of God in the holy Ternary, and in the holy Ternary the Trinity, the whole fulness of the Deity ; and the Holy Ghost was the work-master.

71. Here we clearly find what Christ said to his Father concerning us men, *Behold the men were thine, and thou hast given them to me ; and I will that they be with me where I am, that they may see my glory.* When the Word (or Heart of God) went into the holy Ternary, there it was the Son

of the Father, and also his servant, as *Isaiah* saith, and as it is in the *Psalms*; for he had [united or] espoused himself <sup>1</sup> to the element, and had the <sup>1</sup> in or into. form of a servant; but the Word which went into the [pure] element, was his Son; and thus he took our soul upon him, not only as a brother, for the *limbus* of God (in the heavenly tincture) was the man, and that was our Lord; for the whole world standeth in the might thereof, and that might shall sweep the threshing-floor of this world. And thus we are his servants, and also his brethren in respect of his mother; but in respect of his Father we are his servants; and before the fall we were the Father's, also till his humanity [or becoming man], though in the Word of the Promise [it was], in which the faithful entered into God.

72. Thus he is a king over the house of *David* eternally, and his kingdom hath no end, and he hath the throne of his father *David*, for this world is become his; he is entered into this world, and hath taken possession of it; he standeth in the holy Ternary, and in the Trinity, and also in this world; he hath the <sup>2</sup> casting-shovel in his hand, <sup>2</sup> Or fan. as *John the Baptist* saith, the judgment is his, at which the devils do tremble. He hath the throne of *David* from the counsel of God; for *David* was a type of him, and had the promise, and God set him upon the throne, in the promise; for the sceptre of his kingdom was the sceptre of the faithful, who looked upon God, who was the king; and

so also indeed the outward kingdom was his. Thus also Christ was a king in the holy Ternary, and this world also was his own.

*Of the dear Name Immanuel.*

73. And thus we can truly say, *Immanuel, God with us, God in us.* In the language of nature it soundeth right; but our tongue [we have] from this world doth but stammer it, and <sup>1</sup>cannot name it according to our understanding. For *Im* is the Heart of God in the holy Ternary, for it is conceived [or comprehended], as thou mayest understand it, in the conception [or comprehending, or expressing] of the word. *Ma* is his entering into the humanity in the soul; for that word [or syllable] presseth out from the heart; and we understand that he conceived [or comprehended] the heart (*viz.* the virtue of the Father) in the soul, and goeth with the word [or syllable] *nu*, aloft, which signifieth his ascension into heaven, as to his soul. *El* is the name of the great angel, which with the soul triumpheth above the heaven, not only in the heaven, but in the Trinity.

<sup>1</sup> the outward tongue cannot express the secret of this name.

74. For the word *Himmel* [heaven] hath another meaning in the language of nature. The syllable *Him* goeth out from the heart (*viz.* out of the virtue of the Father) or out of the essences of the soul, and putteth forth upwards into the holy Ternary; and then it compresseth it with both the lips, and bringeth the angel's name downwards

(viz. the syllable *Mel*) which signifieth the humility of the angels, that they do not exalt their heart in pride, flying into the Trinity; but as *Isaiah* saith, that *they cover their faces in humility* (before the holy God) *with their wings*, and continually cry, *Holy, holy, holy is the Lord* <sup>1</sup> *of hosts.* - <sup>1</sup> Zebaoth.

75. So now you understand that this angel is greater than any angel in heaven, for he hath a heavenly human body, and hath a human soul, and hath the eternal heavenly bride, the virgin of wisdom, and hath the holy Trinity; and we can truly say [he is] a Person in the holy Trinity in heaven, and a true man in heaven, and in this world an eternal king, a Lord of heaven and earth.

76. His name *Jesus* sheweth it more properly in the language of nature; for the syllable *Je* is his humbling [in-coming] out of his father, into the humanity; and the syllable *sus* is the bringing in of the soul above the heaven, into the Trinity; as the syllable *sus* indeed presseth aloft through all.

77. Much more is understood in the name *Christus*, which comprehendeth not his incarnation, but goeth (as a man [that is] born) through death; for the syllable *Chris* presseth through the death; and the syllable *tus* signifieth his strong might, in that he thus goeth forth from death, and presseth through; and it is very properly understood in the word, how he severed the kingdom of this world and the angelical man asunder, and continueth in

God, in the angelical man, for the syllable *tus* is pure without death.

78. Though indeed here we shall be as one that is dumb to the world, yet we have written it for ourselves, for we understand it very well; and it is plain enough to the tree of the lily. But that the Person of Christ, with his deeds and essence, might be rightly demonstrated to the Reader, that he might apprehend it aright, I therefore direct him to the temptation of Christ in the wilderness after his baptism; whereat thou shouldst open thine eyes, and not speak like the spirit in *Babel*, which saith, We know not what his temptation was. And lay the fault upon the devil, that he was so impudent to presume to tempt Christ; saying, moreover, We ought not to dive into it, [nor be so inquisitive about it], we will let that alone till we come thither [into the other life], and then we shall see what it is. Besides, they forbid him that hath eyes to see, none must search into it, [if they do] they are called *enthusiasts*, and are cried out upon for *novelists* [such as broach new opinions and pretend to new lights] and for *heretics*.

79. O ye blind wolves of *Babel*, what have we to do with you? We are not generated from your<sup>1</sup> kingdom. Why will you rend and tear our dear *Immanuel* out of our hearts and eyes, and so would make us blind? Is it a<sup>2</sup> sin for us to enquire after God our salvation, and after our true native country? Sure it is much more<sup>2</sup> sin to hearken

the schools  
and univer-  
sities.

<sup>2</sup> Or heresy.

after your prating and blasphemy, whereby you make our women and children scoffers, so that they learn nothing but scornful and reproachful speeches, and so persecute and vex one another therewith in <sup>1</sup>*Babel*. Can the kingdom of Christ be found in such things? Or rather do you not build the scornful and reproachful church of *Babel*? Where is your apostolical heart, [consisting] in love? Is your scorn and derision of others, Christ's meekness, who said, *Love one another, be ye followers of me, and so it shall be known that ye are my disciples?* To you it is said; the <sup>2</sup>anger burneth in *Babel*; when the flame thereof riseth up, then will the elements shake and tremble, and *Babel* shall be burnt in the fire.

<sup>1</sup> in the  
contentious  
wrangling.

<sup>2</sup> Or wrath  
of God.

80. The temptation of Christ rightly sheweth us his Person; therefore open thy eyes, and let not *Babel* trouble thee, it is the price of thy body and soul; for that [temptation] in the hard combat of *Adam* in the Garden of *Eden*, which *Adam* could not hold out in, here the worthy Champion went through with it, and hath obtained victory, in his humanity in heaven, and over this world.

81. As we have demonstrated the true Christ, who is God and man in one undivided Person, so we must now shew what kind of man he is, according to the kingdom of this world; for the great wonders cannot sufficiently be described, they are still greater; there is need of an angelical tongue as well as of an earthly, and because we

have but an earthly, therefore we will write from an angelical mind, and speak the great wonders of God with the earthly tongue.

82. Let us look upon his baptism, and then upon his temptation instantly after his baptism, and so we shall find our new regeneration, as also in what kingdom we lie imprisoned; and we very highly rejoice (in this knowledge) that God is become man: And if now we would apprehend it, we must first set down the baptism of Christ, and then the temptation in its right order.

*Of the Baptism of Christ upon Earth, in Jordan.*

83. It is known to us, that (in *Adam's* fall) we are fallen into the anger of God, when the spirit, or soul of *Adam*, turned from the Heart of God into the spirit of this world, where instantly the holy heavenly image was extinguished, and the anger in the darkness held the poor soul captive, and where the devil instantly gat his entrance and habitation in the anger of the human soul; and if the Treader upon the Serpent had not entered instantly into the mark of separation, in the centre of the light of life, then the wrath would have devoured us, and we should have continued eternally to be companions of the devils; but when the Treader upon the Serpent thus<sup>1</sup> entered into the middle (though not so presently into the humanity, but into the centre of the light of life) then the poor imprisoned souls which turned them-

<sup>1</sup> as a mediator  
or arbitrator.

selves to God again, were (in the centre) bound or knit to the Deity again, till the Champion [or Saviour] came into the humanity, where (in his conception and humanity) he received the whole man again, and this we see clearly in his baptism; for there was that one Person which was both God and man, he had the heavenly and also the earthly body.

84. But now Baptism was not instituted in respect of the earthly corruptible [man], which belongeth to the earth, nor for the heavenly [man's] sake, which was pure and spotless without that, but for the poor soul's sake. Seeing the heavenly man in Christ took our natural soul (in the body of the Virgin *Mary*) to his heavenly man, and that also the earthly man hung to the soul, therefore the holy Trinity [by the hand of man] took the water of the eternal life in the pure element, and dipped the soul therein, as I may so speak.

85. See, thou beloved soul, thou wast gone out from God; but his love caught hold of thee again, and <sup>1</sup>fastened thee (with the Promise) to his thread; <sup>1</sup> tied or knit. and then came the fulfilling of the Promise, and put another new body on to thee; but thou canst not have another soul, for thy soul was out of the eternity. Therefore now as the Holy Ghost overshadowed and filled [or impregnated] *Mary*, so the water out of the heavenly matrix (which hath its beginning out of the Trinity) in the baptism of

Christ (and in all baptized Christians) overshadowed and <sup>1</sup> filled the soul of Christ in the baptism in *Jordan*, and also the souls of all Christians, and so renewed the earthly water (of the out-birth) in the soul, and washed it clean, that it is <sup>2</sup> in itself a pure angel, which of itself may eat of the heavenly fruit; and that is the cause of the baptism.

<sup>1</sup> Or impregnated.

<sup>2</sup> in true resignation.

*O Man consider thyself.*

86. Now when the poor soul was thus bathed in the water of eternal life (out of the pure element) which is <sup>3</sup> in the holy Ternary, that it not only enjoyed the same outwardly, but was also filled [or impregnated] therewith, as the Holy Ghost impregnated *Mary* in the holy Ternary; then it stood [inclined] <sup>4</sup> forward, *viz.* right forward towards God, and into God, as a new half-generated and washed creature, and <sup>5</sup> behind it was the anger of the darkness in the kingdom of this world still fast bound to it, so that it could not be wholly freed from it, except it entered into death, and quite brake off the kingdom of this world.

<sup>3</sup> in *Ternario Sancto.*

<sup>4</sup> in true resignation.

<sup>5</sup> in self.

*Of the Temptation of Christ.*

87. Therefore must Christ now (after the baptism) be tempted; and he was set against the kingdom of the fierce wrath, to see whether this [second] *Adam*, thus new prepared, could stand in the new and old man, with the half new-born and washed soul, and set his imagination upon God,

and eat of the Word of the Lord. And there it was tried whether the soul would press in to God, or into the spirit of this world again.

88. And here you may clearly know, that the spirit of God brought this Christ into the wilderness to be tempted, in that the devil was permitted, in the kingdom of God's anger, to set upon him, and to tempt this second *Adam*, as he had tempted the first *Adam* in the Garden of *Eden*.

89. And there now was no earthly meat or drink; and the soul in Christ understood now very well what inn [or house] it was in, that it was in God, and that it could of stones make bread, seeing there was none there; but it must eat no earthly bread, but heavenly [bread] out of the holy Ternary, in its heavenly body; and the earthly body must be hungry, that the soul might be rightly tempted. For the earthly body was an hungred, as the text in the Gospel saith very rightly.

90. Now the heavenly [body] must overcome the earthly, that the earthly may be as it were dead and impotent, and that the heavenly may<sup>1</sup> keep the dominion. And now as *Adam* stood in the<sup>2</sup> angle (between love and wrath) when he was tempted, there stood both kingdoms against him, and pulled at him; and as God the Father (direct forward, in his reconciled will) is the kingdom of heaven, and the clear Deity; and backward (in the eternal root of nature) there is his wrath and

<sup>1</sup> Or be predominant.  
<sup>2</sup> pin of the balance.

<sup>1</sup> the kingdom of heaven and kingdom of hell.

<sup>2</sup> imagineth, is inclined, or yieldeth itself to, or converseth with.

anger, and yet <sup>1</sup> both of them are in the eternal Father; and as in the eternal nature of the wrath, the light or the kingdom of heaven is not known, and also in the eternal light, the kingdom of fierceness and wrath is not known, because each kingdom is in itself, so is the soul of man also; it hath both kingdoms in it; in which it <sup>2</sup> tradeth, in that it standeth. If it trade in the kingdom of heaven, then the kingdom of hell is dead in it; not that it is ceased, but the kingdom of heaven is predominant, and the kingdom of fierceness is changed into joy; so also, if it trade in the kingdom of wrath, then that is predominant, and the kingdom of heaven is as it were dead; although indeed (in itself it doth not vanish) yet the soul is not in it.

91. Thus also the temptation was to try, which kingdom in the soul might overcome, and therefore the food and drink was withdrawn from the earthly body, and the kingdom of heaven was predominant in him, in the holy Ternary, and in his Deity, and the kingdom of wrath and the kingdom of the devil were against him. And there the new-washed and half-regenerated soul stood in the midst, and was pulled at by both kingdoms, as *Adam* in paradise.

92. The Deity in Christ in the holy Ternary said, Eat of the Word of the Lord, and go forth from the outward man, rest in the kingdom of heaven, and live in the new man, and then the old man is dead, for the new man's sake; on the

contrary, the devil said to the soul, Thy earthly body doth hunger (because there is no bread for it) therefore make bread of stones, that thou mayest live; and the strong soul in Christ as a Champion stood and said, *Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God*: And he rejected the earthly bread and life, and put his imagination into the Word of God, and did eat of the Word of the Lord, and then the soul in the kingdom of heaven was predominant, and the earthly body was as it were dead for the kingdom of heaven's sake; whereas yet it was not dead, but it became the servant of the heavenly body, and lost its potent <sup>1</sup> dominion.

<sup>1</sup> regimen, or government.

93. And now when the kingdom of hell had this mighty blow, and was thus overcome, then the devil lost his right in the soul; yet he said in himself, Thou hast a <sup>2</sup>right in the earthly body. And somewhat was permitted to him; and then he took the body with the soul, and set them upon the pinnacle of the temple, and said, Cast thyself down (for thou art powerful and canst do all things) and then the people shall see that thou art God, and hast overcome. This is the right fluttering spirit, wherewith the devil would fain always fly above the thrones over the Deity, and yet goeth but in himself into the hellish fire, and apprehendeth not the Deity.

<sup>2</sup> Or jurisdiction over the earthly body.

94. And <sup>3</sup> here also was *Adam* tempted, [to try] <sup>3</sup> Or herein. whether he would steadfastly put his imagination

into the Heart of God, and then he should have continued in paradise ; but when he turned away his mind from the Heart of God into the spirit of this world, and would fly out beyond the humility, and would be like God, then he went forth beyond the throne of God, in the spirit of the fierceness of the anger. Therefore here the soul of Christ must be accurately tempted, [to try] whether it would (seeing it had retained the heavenly bread) fly out also in pride in the might of the fire ; or whether it would in humility look only upon the Heart of God, and <sup>1</sup> give itself up to that, that it might be carried only in the will of God, and become an angel in humility, and not rely only upon itself, to fly in its own might [or power].

<sup>1</sup> Or submit to it.

95. And here the devil's master-piece is seen, in that he <sup>2</sup> useth the Scripture, and saith, *The angels will bear thee up* ; whereas here the matter was not about the body, but about the soul, which he would bring into pride, that it might tear itself off from the love of God, and rely upon the angels bearing it up ; and that it should break itself off again from the new body (which can fly well enough with that) and leap down in the old body, and rely upon the angels, and so should fly out from God into the spirit of this world again.

<sup>2</sup> allegeth Scripture.

96. But here his valour is seen ; though he stood (with his earthly body) upon the pinnacle of the temple, yet he committed his earthly body to God, and trusted in him, and that he was everywhere

in God ; and said to the devil, *It is written, thou shalt not tempt the Lord thy God.* Here the devil's pride (in the kingdom of wrath) was rightly overcome ; and the humility, the strength, and the might remained to be our Christ's ; and the soul of Christ is entered into the holy Ternary, as into the humble love, and espoused itself with the humble chaste virgin of the divine wisdom.

97. Now when the devil had lost twice, then he came at last, with his last powerful temptation, as he did also to *Adam*, *he would give him the whole world, if he would fall down and worship him.* The business with *Adam* also was about this world, he would draw this world to him, and so be like God with it, that as God had drawn this world to him, to manifest his great wonders therewith, so the soul in *Adam* thought [with itself], Thou art the similitude of God, thou wilt do so too, and so thou shalt be like God ; but thereby he went forth from God into the spirit of this world. Now therefore the second *Adam* must hold out the standing of the first *Adam*, whereby it was tempted [or tried,] whether the soul would continue in the new holy heavenly man, and live in the *Barmhertzigkeit* [the <sup>1</sup> mercifulness] of God, <sup>1</sup> Or mercy. or in the spirit of this world.

98. And thus stood the soul as a valiant Champion, and said to Satan, Get thee hence, Satan, thou shouldst worship the Lord thy God, and serve him only. I have no more to do with

thee. There the devil, hell, and the kingdom of this world, were commanded to be gone, and the valiant Champion gat the victory; and the devil was fain to get him gone, and the earthly [part] was overcome. And here now the noble Champion standeth upon the moon, and receiveth all might, in heaven, hell, and on earth, into his power, and ruleth (with his soul, in the holy Ternary, in this outward body) over death and life; and here this world is become Christ's own, for he hath overcome it; he could live in God, and needed not the earthly food nor drink.

99. And the Reader must know, that the combat (with the temptation) was held in body and soul; and that this temptation concerneth us also; he hath overcome for us. If we put our whole trust in him, then we have victory in him, over sins, death, hell, and the devil, and also over this world; for he held the last victory in his death, when he brake the sword of the Cherubim, and destroyed the hell of the devil, and hath led captivity captive, that thereby thou mightest live by the death of Christ.

100. And we see that all is true, as is above mentioned; for when he had overcome in the temptation, and had stood forty days, then he had wholly overcome till the last victory in death, for so long *Adam* was in the temptation, in the Garden of *Eden*; and <sup>1</sup>there he began his priestly kingdom (as a king over heaven and this world)

<sup>1</sup> *Viz.* after the temptation.

with signs and wonders; and in his first miracle turned water into good wine; he also healed the sick, made the blind to see, the lame to go, and cleansed lepers; also he raised the dead, and shewed himself to be the true king over the <sup>1</sup> quick and dead, and sat upon *David's* throne of <sup>1 over the living and the dead.</sup> promise, and was the true priest in the order of *Melchisedech*. All whatsoever *Aaron* was (in the Father's might) in a type, that this High-Priest was in virtue [and power], with deeds and wonders; which we will clearly describe in the succeeding Book, if we live, and God shall give us leave to do it.

## THE TWENTY-THIRD CHAPTER

*Of the highly precious Testaments of Christ, viz. Baptism and his Last Supper, which he held in the Evening of Maundy-Thursday with his Disciples; which he left us for his Last [Will], as a Farewell for a Remembrance.*

*The most noble Gate of Christianity.*

1. **I**T is apparent, how they have hitherto in *Babel* danced [or contended] about the Cup of Jesus Christ, and about his holy Testaments, for which they have caused many wars and blood-sheddings; but what kind of knowledge concerning those [Testaments] they in *Babel* have, appeareth by their works of love among one another, which their Councils have brought to pass, where men have stopped the mouth of the Holy Ghost, and have made a worldly <sup>1</sup> dominion out of the priesthood of Christ.

<sup>1</sup> rule or government.

<sup>2</sup> Or the learned in the Scripture.

2. O you high-priests and <sup>2</sup> scribes, what answer will you make to Christ, when you shall be found thus [at his coming]? Or do you suppose you stand in the dark? No, you stand in the presence of the clear countenance of Jesus Christ, who is

judge of the quick and dead; do but open your eyes, and rightly feed the flock of Jesus Christ, he cometh and demandeth them of you. You are not all shepherds or pastors, but intruded covetous wolves; you rely on your school-art [or university-learning and scholarship]. O, that availeth nothing in the presence of God; the Holy Ghost speaketh not from that, he will not be bound up. If you will be pastors, then you must hold out in the temptation, and put on the garment of the Lamb in your heart; you must not take the wool of the sheep only from them, but you must give them the food of the Holy Ghost in true love, and be practisers of it yourselves. But <sup>1</sup>how will you <sup>1</sup>Note this. give it, if you be in the wilderness still, and have chosen the kingdom of this world to yourselves in the last temptation? What shall be said of you? Is not the anger broke out and burning? Carry fuel to it, for *Babel* is on fire, the <sup>2</sup>water is dried <sup>2</sup>humility and love. up. Or what have I to do with thee, that I must write thus?

3. We have shewn in few words the incarnation and birth of Jesus Christ the Son of God, and yet we are so very earthly, and cannot apprehend it, but are continually asking, Where is Christ with his body? Where shall we seek for him? And therefore our soul longeth to write of his omnipresence, and that, notwithstanding all the raging and fury of the devil, and of Antichrist.

4. We having clearly described, how God, out of

his love and mercifulness of grace hath turned his beloved Heart to us again, and how he hath opened the gate to the kingdom of heaven for our souls, therefore now we are further to consider of the body of Christ. For reason saith continually, The body of Christ is gone up into heaven, he is far from us, we must erect a <sup>1</sup>kingdom, that we may serve him in his absence, as *Jeroboam* did with the calves; and so that kingdom is rightly called *Babel*.

<sup>1</sup> government,  
discipline,  
or form of  
religion.

5. Dost thou boast thyself to be a Christian, why dost thou not then believe his word, when he said, *He would be with us to the end of the world*; and said, moreover, *He would give us his body for meat, and his blood for drink; also his body is meat indeed, and his blood is drink indeed?* What do you understand by this, an absent [Christ]? O thou poor sick *Adam*, wherefore art thou gone again out of paradise? Hath not Christ brought thee in again, wherefore then didst thou not stay there? Dost thou not see, that the Apostles of Christ and their successors (who dwelt in the paradise of Christ with their souls) did great wonders? Wherefore art thou again entered into the spirit of this world? Dost thou suppose that thou shalt find the paradise with thy reason in thy art? Dost thou not think it hath another Principle, and that thou shalt not find it, except thou be born anew?

6. Thou sayest, Christ is ascended into heaven,

how then can he be in this world? And when thou reachest furthest, thou thinkest that he is present only with his Holy Spirit, here in his Testaments, and that the Testaments are only <sup>1</sup>signs of his merits. What sayest thou then of thy new man? When indeed the soul is fed with the Holy Ghost, what [food] hath thy new man then? <sup>2</sup>For each life feedeth upon its mother.

<sup>1</sup> symbols of his satisfaction.

<sup>2</sup> The new man feedeth upon the pure element, and the outward man eateth of the four elements.

7. Now if the soul eateth of the clear Deity, what [food] hath the body then? For thou knowest that the soul and the body are not one and the same thing; it is indeed a [very] <sup>3</sup>body, but the soul is a spirit, and must have spiritual food, and the body must have bodily food. Or wilt thou give the new man earthly food? If thou meanest so, thou art yet far from the kingdom of God. The heavenly body of Christ did eat no earthly food, but the outward body only did eat that. Is not Christ's body now in the <sup>4</sup>holy Ternary, and eateth paradisaical food? Wherefore then shall not our new man do so? Did he not eat heavenly food forty days in the wilderness, and always afterwards? And did he not tell his disciples at *Jacob's* well, *I have meat to eat that ye know not of*; and further, *It is my meat to do the will of my Father which is in heaven*? Is the will of God his food, why then is it not ours, if we live in him? Hath not the Deity of Christ put on the kingdom of heaven for a body? Is not the pure element (wherein the Deity dwelleth) his body?

<sup>3</sup> *Corpus*, and they differ as body and spirit.

<sup>4</sup> the pure holy substantiality, viz. the angelical world, the holy earth.

8. But reason saith, The body of Christ is but in one place, how can he then be everywhere? He is indeed a creature, and a creature cannot be in all places at once. Hearken, beloved reason : When the Word became man in the body of *Mary*, was he not at that time also aloft above the stars? When he was at *Nazareth*, was he not then also at *Jerusalem*, and everywhere in all the thrones [of heaven]? Or dost thou suppose, when God became man, that he was shut up and confined within the humanity, and was not everywhere? Dost thou suppose, that the Deity (in Christ's becoming man) divided itself? O no; he never went from his place, that cannot be.

9. And now he is become man, therefore his humanity is everywhere, wheresoever his Deity was; for thou canst not say, that there is any place in heaven or in this world, where God is not; now wheresoever the Father is, there also is his Heart in him, and there also is the Holy Ghost. Now his Heart is become man, and in the humanity of Christ; and therefore if you will think, that the body of Christ is far off in heaven, yet you must also say, that the Heart of God is in him; and now (when you say that God the Father is here present) will you say, that the Heart in him is not here present with him? Or wilt thou divide the Heart of God, and wilt only make it, that there is but a spark of it in the body of Christ, and that the rest of it is everywhere all over? What do you do?

Desist, and I will truly and exactly shew you the true ground.

10. Behold, God the Father is everywhere, and his <sup>1</sup> Heart and light is everywhere in the Father, <sup>1</sup> Or Son, for it is always from eternity begotten everywhere of the Father, and his birth hath neither beginning nor end, he is even at this very day continually generated of the Father; and then also when he was in the body of *Mary*, yet he stood in the Father's birth, and was continually begotten of the Father, and the Holy Ghost proceeded continually from eternity, from the Father through his <sup>2</sup> Heart; <sup>2</sup> Son or Word. for the whole <sup>3</sup> generation of the Deity is no other- <sup>3</sup> geniture or working. wise, neither can it be otherwise.

11. Now the Father is greater than all, and the Son in him is greater than all, and his <sup>4</sup> mercifulness <sup>4</sup> Barmhertzigkeit. *Mercy.* is also greater than all; and the [one pure] element consisteth in his <sup>4</sup> mercifulness, and is as great as God; only, it is generated of God, and is substantial, and it is under [or inferior to] God, and so therein is the *Ternarius Sanctus*, with the wisdom of God in the wonders; for all wonders are manifested therein, and that is the heavenly body of Christ, with our (here assumed) soul in it, and the whole fulness of the Deity is in the centre therein; and thus the soul is environed with the Deity, and eateth of God, for it is spirit. Thus, my beloved soul, if thou art regenerated in Christ, then thou puttest on the body of Christ, [which is] out of the holy element, and that giveth thy new

body food and drink ; and the spirit of this world in the four elements giveth our old earthly [body earthly meat and drink that is earthly and elementary].

12. Thus understand and know this precious depth ; as Christ made a covenant with us, in the Garden of *Eden*, that he (as above mentioned) would thus become man, so also after he had laid off that which was earthly, he made a covenant with us, and hath appointed his body for food, and his blood for drink ; and the water of the eternal life (in the originality of the Deity) for a holy baptism, and commanded that we should use it till he come again.

13. Now thou wilt say, What did Christ give to his disciples in his Last Supper, when he sat with them at table ? Behold, the Deity is not comprehensible [or circumscriptive], and the holy body of Christ is also not measurable (it is creaturely indeed, but not measurable) ; he gave them his holy heavenly body, and his holy heavenly blood, for food and for drink, as his own words import. Dost thou say, How can that be ? Then tell me, how it can be that the holy element hath put on this world, and hath another Principle in the body of this world ? That holy element is the heavenly body of Christ. Thus he gave them outward bread and outward wine in the kingdom of this world, and therewith his holy heavenly body in the second Principle, which compriseth the outward, and like-

wise his heavenly blood, wherein the heavenly tincture and the holy life consisteth.

14. Now saith reason, That was another body, in another blood, and not his own creaturely body. Prithee, reason, tell me, how can it be another body? Indeed it is in another Principle, but of no other creature. Did not Christ say, *I am not of this world*? And yet he was really, according to the outward man, of this world. Or dost thou understand it only of his Deity? What becomes then of his eternal humanity, according to which he was a king of the promise upon the throne of *David*? If the promise had been able to ransom us, then the work need not have followed; and *Moses* likewise had been able to have brought the people of *Israel* into the true promised land; which verily *Joshua* (who was a type of this Christ) could not do, but he brought them only into the land of the heathen, where there was continually war and strife; and it was only a valley of misery.

15. But <sup>1</sup>this Christ sitteth upon the throne of <sup>1</sup>*Joshua* and *David*, upon the throne of the promise; like as <sup>king.</sup>  
*David* was an outward king, and in his spirit a prophet before God, and so sat outwardly as a champion in the world, and inwardly as a <sup>2</sup>priest <sup>2</sup>One copy hath *prophet.*  
before God; who prophesied of this Christ that he should come, and commanded all doors to be set open, and all gates to be lifted up on high, that this King of Glory might enter in. Thus he speaketh

not only of his Deity, from which he prophesied (for that was however with him, and in the power and knowledge of the same he spake) but he prophesied of his eternal humanity. For that was not a king, who only sat there in the spirit, we could neither see him, nor converse with him; but that is a king who sitteth in the humanity.

16. Now this king was promised of God, that he should possess the gates of his enemies, and should lead his enemies captive; and the devils are these enemies. Now how dost thou conceive, that when this creature bound the devils at *Jerusalem*, and as a confined creature that did reach no further, did lead them captive, who then did bind them at *Rome*? Thou sayest; his Deity. O no! that was not its office; the devils are however in the Father's most internal root; in his anger. A creature must only do it, who was so great as could be everywhere with the devils.

17. Therefore must Christ in his temptation overcome the kingdom of the anger, and this extern birth; and by his entrance into death, he brake the head of the serpent, *viz.* the devil, and all devils, and took them captive. Thou must understand it thus; That the inward element (which compriseth the whole body of this world) became Christ's eternal body; for the whole Deity, in the Word and Heart of God, entered there-into, and <sup>1</sup>espoused itself to remain therein to all eternity; and this same Deity became a creature,

<sup>1</sup> uniteth or contracteth.

even such a creature as can be everywhere, as the Deity itself; and this same creature hath captivated all devils in the kingdom of this world. And all men who with their mind draw near to this Christ, and desire him in right earnest, they are drawn by the spirit of the Father, (*viz.* of the clear and pure Deity) into the humanity of Christ, that is, into the pure element<sup>1</sup> before the Trinity. And if they continue steadfast, and do not again depart from God into the desire of the devil, then the precious Pearl, *viz.* the light of God, is sown in their soul, which [light] attracteth to itself the precious body of Jesus Christ, with paradise, and the kingdom of heaven. And thus the right new man (*Christus*) groweth on the soul in the heavenly virgin of God's wisdom, in the holy Ternary, in the kingdom of heaven. And thus such a man is, according to the new man in heaven, in the body of Jesus Christ, and as to the old earthly man, which hangeth unto the holy [man], he is in this world in the house of sin, and the Deity acteth the new humanity, and the spirit of this world the old, until he puts him off in death; for he is a man in heaven, born in the<sup>2</sup> mercy of God in the body of Jesus Christ.

<sup>1</sup> wherein the presence of the Trinity is everywhere manifest.

<sup>2</sup> *Barmhertzigkeit*, mercifulness.

18. I set you a deep consideration; behold, how the angelical thrones and principalities<sup>3</sup> were in the beginning beheld [apprehended or aspected] by the wisdom of God; which aspect [manifestation or idea] the *Fiat* took to create; and in the

<sup>3</sup> sparkled, beheld, or appeared.

angelical throne the infinite multiplicity, according to the eternal wisdom in the wonders of God. All which was so created in the *Fiat* of God, according to all the essences of the eternal <sup>1</sup>*limbus* of God, so that all angels, in every throne, gave their will unto the angelical throne or archangel; as it is sufficiently to be known by the fall of Lucifer; and also may be discerned in the regions of the kingly governments of this world; if the devil did not so destroy the right <sup>2</sup>union, as is very clearly to be seen. Thus likewise (understand us, I prithee, thou very precious and noble mind) this second surpassing excellent creation is in the *Fiat*; when God saw and took notice of our miserable fall, he did illustrate [or manifest] himself by the holy eternal virgin of his wisdom in the eternal wonders, in <sup>3</sup>mercy which always floweth out of his heart, and did comprehend with his speculation [or manifestation] the throne; and did further illustrate himself in the throne into many millions without number, and established his covenant with his oath therein, with his precious promise of the woman's seed.

19. Thus, my very precious mind, apprehend it aright. This same throne was made in time (as the time of his covenant was revealed) an angelical principality in the mercy of God, in the holy pure element, in the sacred Ternary, that is, in the holy earth, wherein the Deity is substantially known; so that the whole mercy of God (which is unmeasurable, and everywhere in the sacred Ternary;

<sup>1</sup> Or extract.

<sup>2</sup> agreement,  
or compact.

<sup>3</sup> *Barmhertzigkeit.*

which is likewise so great in the holy element, that it compriseth heaven and this world) became a man; that is, a substantial similitude of the spirit of the Trinity, in which (likeness) the Trinity dwelleth with complete fulness; and in this great angelical throne and principality stood in the beginning, and from eternity, the aspect in the infinite multiplicity proceeding from all the essences in the *limbus* of the Father, and became truly illustrate [or manifest] in the time of the promise.

20. Thus now even unto this very day all things are yet in the *Fiat*, or creating, and the creation hath no end until the judgment of God, where that which hath grown on the holy tree shall be separated from the unholy thistles and thorns; and we men are these innumerable aspects (or ideas) in the *Fiat* of the great princely throne; and we, who are holy, shall be created in the body of this Prince in God; but we that degenerate, or perish, shall be cast out as naughty <sup>1</sup> apples unto the swine of <sup>1</sup> fruit. the devil.

21. Thus we were foreseen [or elected] in Christ Jesus before the foundations of the world were laid, that we should be his angels and servants in his high princely throne, in the body of his element, in which his spirit, *viz.* the Holy Trinity, will dwell.

22. This I would clearly demonstrate unto thee <sup>2</sup> in the kingdom of this world, yea in all things; <sup>2</sup> Or upon it, as by an example. thou shalt not be able to name any thing out of

which I will not demonstrate it unto thee, if God give us leave; but seeing it will here take up too much room, I will write a book by itself of it, if the Lord permit.

23. Therefore, my beloved soul, be lively, and see what thy noble bridegroom hath left thee in his Testaments for a legacy; as namely, in the Baptism, the water of his covenant, flowing from his holy original body. Whereas we in this world, *viz.* in the extern birth of his body, do acknowledge four things, namely, fire, air, water, and earth, wherein our earthly body consisteth; so likewise in the heavenly body there are four such things. The fire is the enkindling of the divine desire. The water is that which the fire desireth, whence it becomes meek, and a light. The air is the joyful spirit which bloweth up the fire, and maketh in the water the motion. And the earth is the true essence which is born in the three elements, and is rightly called *Ternarius Sanctus* [the sacred Ternary], in which the tincture is brought forth in the light of the meekness; and therein also is born the holy blood out of the water, being an oil of the water, in which the light shineth, and the spirit of life consisteth.

<sup>1</sup> Or seed.

<sup>2</sup> Or celebration.

24. Understand it thus, that water is the water of the eternal life in the <sup>1</sup>*limbus* of God in the holy Ternary; and that is the water which baptizeth the soul, when we keep the <sup>2</sup>use of his Testament, for the soul in his covenant is dipped

and washed in that water, and it is rightly the bath [or laver] of regeneration, for by its dipping in the holy water, it is received and quickened by the holy water, and cometh (in the covenant of Christ) into the soul of Christ; indeed not fully into his soul, but into his body, and becometh the brother of the soul of Christ; for Christ's soul is a creature, (as our souls are), and is in the body of the mercifulness in the Trinity, being surrounded therewith, and hath the same in it for food and strength [or refreshment]. So also our souls in the covenant, if they be faithful and continue in God, they are the brethren of Christ's soul.

25. For Christ hath taken this pledge (*viz.* our soul) from us men in *Mary*; at which we rejoice in eternity, that the soul of Christ is our brother, and the body of Christ our body, in the new man. And should I not rejoice that my soul is in the body of Christ, and that the soul of Christ is my brother, and that the Holy Trinity is the food and virtue [or strength] of my soul? Who can judge me, lay hold of me, and <sup>1</sup>destroy me, when I <sup>1</sup>spoil or hurt me. am (in my true man) in God? When, as I am immortal in my new man, wherefore should I be much afraid in the earthly man, which belongeth to the earth? Let everything take its own, and then my soul will be <sup>2</sup>freed from the <sup>3</sup>driver.

26. Or what shall I say? Must I not in this body (which I here in the earthliness carry about me) through the new man, reveal the wonders of

<sup>2</sup> Or rid of the driver.

<sup>3</sup> Or from corruption.

God, that so his wonders might be manifested? I speak not only concerning myself, but concerning all men, good and bad; every one must manifest the great wonders (wherein he standeth) in <sup>1</sup> his kingdom, whether it be in love or anger, (after the breaking [or dissolution] of this world) it must all stand in the figure. For at present this world standeth in the creating, and in the <sup>2</sup> sowing, and is like a field which beareth fruit.

<sup>1</sup> God's.

<sup>2</sup> Or seed-time.

27. Thus we every one of us labour and finish our day's work, every one in his own field, and in the harvest every one shall stand <sup>3</sup> by his labour, and enjoy his fruit which he hath sown; therefore my hand shall not be weary of <sup>4</sup> digging; this we speak seriously, according to its high worth in the wonders of God, known in the counsel of the <sup>5</sup> noble virgin.

<sup>3</sup> Or be in his employment.

<sup>4</sup> diving or searching.

<sup>5</sup> the wisdom of God.

<sup>6</sup> Celebration or participation.

*Of the <sup>6</sup> Use of the highly precious Testaments of Christ the Son of God.*

28. Christ began the use of the Baptism by *John*, who was his forerunner, and *John* was born into this world before Christ, which hath its signification, therefore open thy eyes. As the water is in the originality, and a cause and beginning of the life, and [then] in the water (by the tincture) the <sup>7</sup> sulphur is first generated, wherein the life becometh stirring, and the <sup>8</sup> tincture generateth again the sulphur and the water, wherein afterwards the blood in the tincture cometh

<sup>7</sup> Or beginning of the body.

<sup>8</sup> beginning of the life.

to be; thus now, as the beginning of the life is, so must also the <sup>1</sup>order in the regeneration be, that <sup>1</sup> Or ordinance. the poor soul first receive the water of eternal life, and be baptized therein, and then God giveth it the grain of mustard-seed of the Pearl, that so, if it receive the same, it may become a new fruit in God.

29. And therefore he sent his <sup>2</sup>angel hither <sup>2</sup> Or messenger. before him, that he should baptize with the water of the eternal life; for so <sup>3</sup>can the eternal body <sup>3</sup> came or began. (into which the soul must enter, and in its tincture, in its blood, be new-born again) be translated into the body of Christ; to describe which, a great space is requisite. But I will finish here briefly, and mention it more in another book. And now we will handle the matter of the use [or celebration], for it is very hard to be apprehended by the simple. And therefore we will deal with him after a childish manner, to try whether he may come to see, and find the Pearl, for all shall not find what we in the love of God have found; though indeed we could earnestly wish that all might have it, yet there is a great matter between it; viz. the <sup>4</sup>swelled, <sup>4</sup> the vapouring four elementary life ? in the learned. puffed-up kingdom of this world and the devil will set themselves against it, as raging dogs, but the smell of the lily will make <sup>5</sup>him faint; and so now <sup>5</sup> the devil. we will speak as a child.

30. The <sup>6</sup>minister (in a brotherly Christian <sup>6</sup> Or servant of Christ. office) of the covenant and Testament of Christ, taketh water, and (upon the commandment of Christ in his covenant and Testament) sprinkleth

[or poureth] it upon the head of the infant, in the name of the covenant, and in the name of the Holy Trinity, of the Father, of the Son, and of the Holy Ghost; this was the command of Christ, and therewith he hath set up his covenant with us, as it is a Testament which he afterwards confirmed with his death, and we must do it also, and not leave it undone; it is not in the <sup>1</sup>liberty of a Christian's will to do it, or leave it undone; but if he will be a Christian, he must do it, or else he contemneth his Testament, and will not come to him.

<sup>1</sup>arbitrium,  
or free-will.

31. For the Testator standeth in the covenant, and saith, *Come*; and whosoever doth not desire to *come*, goeth not in to him. Therefore it lieth not in our high knowledge, for he standeth in his covenant; and the child that is newly born is as acceptable to him, as an old sinful man that repenteth and steppeth into his covenant. For it lay not in us that he became man, and received us into his love, but it lay in his love, in his <sup>2</sup>mercy; for we knew nothing of him, nor did we know whether we could be helped or no; but he alone chose us, and came to us out of grace, <sup>3</sup>in our humanity, and took pity on us; and so also the covenant of his promise was a covenant of grace, and not out of our foreknowing or merit. And therefore whosoever teacheth otherwise is in *Babel*, and confoundeth the covenant of Christ.

<sup>2</sup> *Barmhertzigkeit*, mercifulness.

<sup>3</sup> Or into.

32. For Christ said also, *Let little children come to me, for to such belongeth the kingdom of God.*

Say not, What doth Baptism avail a child, which understandeth it not? The matter lieth not in our understanding, we are altogether ignorant concerning the kingdom of God. If the child be a bud, grown in thy tree, and that thou standest in the covenant, wherefore bringest thou not also thy bud <sup>1</sup>into the covenant? Thy faith is its <sup>1</sup>Or in. faith, and thy confidence towards God in the covenant is its confidence. It is indeed thy <sup>2</sup>essences, <sup>2</sup>Or children are thy branches. and generated from thy soul. And thou art to know, according to its exceeding worth, if thou art a true Christian, in the covenant of Jesus Christ, that thy child also (in the kindling of its life) passeth into the covenant of Christ, and though it should die in the mother's womb, it would be found in the covenant of Christ. For the Deity standeth in the centre of the light of life; and so now if the tree stand in the covenant, then the branch may well do so.

33. But thou must not omit baptism for all that; for when the child is born into the world, then it is severed from its tree, and is in this world, and then itself must pass into the covenant, and thou must with thy faith present it, and with thy prayer give it to God, in his covenant; there needeth no <sup>3</sup>pomp about it, that doth dishonour <sup>3</sup>bravery, sumptuousness, or solemnity. the covenant; <sup>4</sup>it is an earnest thing.

34. There are three Witnesses to this covenant, the one is called God the Father, the other God the Son, and the third is God the Holy Ghost; <sup>4</sup>And not a show, or scene to be acted.

these are the workmasters who do the office, they baptize [or administer baptism]. But if thou filthy trimmed whore now comest thus stately, and bringest the poor soul to the covenant of Christ, and doth but stand there in pomp and bravery, and understandest very nothing of the Baptism, and dost not put up the least prayer to God, what thinkest thou? How dost thou stand in this covenant before the Holy Trinity? Even like a swine before a looking-glass.

35. Or shall I be silent? I must speak, for I see it; do what thou wilt, this is the truth; thou carriest a new-washed soul from the Baptism, but thou art a filthy swine, even in the kingdom of all the devils. But the <sup>1</sup>laver of regeneration (if thou art a beast, and far from the kingdom of God) lieth not in thee, but it lieth in the covenant of Christ.

<sup>1</sup> Or bath.

36. But this I say, according to my knowledge, (and not out of any command), that if the parents be wicked, and indeed in the kingdom of the devil, and that they have thus begotten their fruit out of their false [or evil] essences (in which [parents] there is no faith, but only a false hypocrisy, and yet will <sup>2</sup>in an apish mockery be counted Christians; and as the devil oftentimes changeth himself into the likeness of an angel, so they also send their children with the like trimmed false angels before the covenant of Christ); such doing is very dangerous, which also instantly sheweth itself in the growing of the tree; indeed the cove-

<sup>2</sup> mock Christ, and yet be accounted Christians.

nant continueth still, but there must be earnestness in avoiding of the devil. It may be, that very many are baptized in the anger of God, because they do but contemn the covenant; and many times wicked drunken priests use it, who even stick in hell-fire over head and ears; and therefore the covenant of grace standeth as a testimony against the <sup>1</sup>congregations of the <sup>1</sup>the heap or multitude. And that which they see and know (and do not perform it with earnest sincerity) that shall judge and condemn them.

37. Now saith reason, How is the Baptism then? I perceive nothing but water, and words. I answer; Hearken, beloved reason, thy outward body is in this world only, and therefore outward water is requisite. But as the hidden man Christ, with his pure element, holdeth the out-birth of this world (*viz.* the four elements, wherein our body consisteth) and as all is his, so he holdeth also the outward water, and baptizeth with the inward water of his element, with the water of the eternal life, [coming] out of his holy body. For the Holy Ghost in the covenant baptizeth with the inward water, and the minister baptizeth with the outward; the outward [man] receiveth the earthly elementary water, and the soul [receiveth] the water of the washing in the regeneration.

38. The soul is washed in the holy water, and the Word is presented to it, and the soul standeth in the covenant. And now it may reach after the

Pearl ; although the soul be tied backward in the kingdom of this world, yet it standeth in the covenant for all that. And if, in the unfeigned faith of the parents, of the priest, and of the standers by, it be thus washed in the laver of regeneration, and so pass into the covenant, then the devil may not touch it, till [the time] that it<sup>1</sup> understandeth what evil and good are, and entereth into one of them in a free will.

<sup>1</sup> Or perceiveth, or discerneth.

<sup>2</sup> wickedness, or malice.

39. And now if it entereth into the<sup>2</sup> evil of this world, and suffereth itself to be drawn by the devil, then it goeth away out of the covenant, and forsaketh God and the kingdom of heaven ; and there then the noble virgin of God standeth in the centre of the light of life (which instantly in the entering of the light of life yielded herself into the centre of the light of life, as a conductor and loving companion to the soul) and warneth the soul of the ungodly ways, that it should turn, and step into the covenant again. But if it do not, and that it continue in the kingdom of the devil, then she continueth standing in the centre of the holy paradise ; and she is a virgin of herself, but the soul hath afflicted her, and so they are parted ; except the soul return again, and then it will be received again by its virgin with great honour and joy.

40. And therefore it is that Christ made two Testaments, the one in the water of the eternal life, and the other in his body and blood ; that

(whensoever the poor soul should be defiled again by the devil) it might yet in the other enter into the body of Christ again; and if it turn with sorrow for its sins, and putteth its trust in the mercy of God again, then it steppeth again into the first covenant, and then it may come to the other Testament, and draw near to God, and then it will be received again with joy; as Christ saith, *That there is more joy in heaven for one poor sinner that repenteth, than for ninety and nine righteous that need no repentance.*

41. Then saith reason, I can see nothing but bread and wine, and Christ also gave his disciples but bread and wine. I answer, As the Baptism outwardly is outward water, and the inward is the water of the eternal life, and the Holy Trinity baptizeth, as may be seen in *Jordan*, that three Persons appeared; the Son of God, in the water; the Father, in the voice of the words; and the Holy Ghost over the water, moving upon the head of Christ; and so all three Persons in the Deity baptized this man Christ; thus it is also in the Supper.

42. The outward is [earthly] bread and wine, as thy outward man also is earthly; and the inward (in his Testament) is his body and blood, and that thy inward man receiveth; understand it aright, the soul receiveth the Deity, for <sup>1</sup>it is <sup>1</sup>the soul. spirit; and thy [inward] new man receiveth Christ's real body and blood, not like a thought in the faith,

although faith must be, but in substance, incomprehensible to the outward man.

43. Not that the holy is changed into the outward, that thou shouldst say (of the bread which thou eatest with the outward mouth, and also the wine) that the outward is the flesh and blood of Christ; No, but it is the <sup>1</sup>chest, and yet it cannot be comprehended or enclosed by the <sup>1</sup>chest, as this world cannot comprehend the body of Christ in the holy element, or as our outward body cannot comprehend the inward new [body] of the soul. Also the first Supper of Christ teacheth you this, when Christ sat with them at table, and gave them his holy hidden body and blood to eat and drink (<sup>2</sup> after a peculiar manner) under bread and wine.

<sup>1</sup> case, shell, or cabinet.

<sup>2</sup> Or in his own way.

44. For thou canst not say (when thou dost handle the blessed bread), Here I hold the body of Christ in my hand, I can feel and taste it: No, my friend, the outward is earthly bread, from the outward element; and the incomprehensible in the holy element is the body of Christ, which (in this his covenant and Testament) is offered to thee under the outward bread, and that [body] thy new man receiveth; and the old [man receiveth] the bread; and so it is with the wine.

45. Make me no absence of the body and blood of Christ, the soul needeth not run far for it; and besides, the body of Christ in his blood (in this Testament) is not the food of the soul; but the mere Deity is the food of the soul; and the body

of Christ is the food of the new man, which the soul hath put on from the body of Jesus Christ, and the body and the blood of Jesus Christ feedeth the new man; and if the new man abideth faithful in the body of Jesus Christ, then the noble Pearl of the <sup>1</sup>light of God is given to him, so that he can see the noble virgin of the wisdom of God; and that virgin taketh the Pearl into her bosom, and goeth continually with the soul into the new body, and warneth the soul of the false [or evil] way. But what manner of Pearl this is, I would that all men might know it. But how much it is known, is plain before our eyes. It is brighter than the splendour of the sun, and of more worth than the whole world; but how clear soever it is, yet it is also secret.

46. Now then reason asketh, What doth the wicked receive who is unregenerated? I answer, Hearken, my beloved reason, what *St Paul* saith, Because he distinguisheth not the body of Christ, therefore he receiveth it to his own judgment. As the Prophet saith, *They draw near to me with their lips, but their hearts are far from me*; and as is before mentioned, whosoever goeth away from God, entereth into his wrath.

47. How wilt thou receive the holy body in the love, if thou art a devil? Hath not the devil also been an angel? Wherefore went he away from God? If thy old man [captivated] in the wrath be only on thy soul, and no new [man], then thy

<sup>1</sup> Or he that made the Testament.

soul receiveth the wrath of God, and thy old man receiveth the elementary bread and wine. The noble Pearl is not cast before swine; indeed the Testament is there, and the <sup>1</sup> Testator inviteth thee to it, but thou makest a mockery of it; he would fain help thee, and thou wilt not.

<sup>2</sup> God.

<sup>3</sup> *ein Schalck.*

48. I say not that thou receivest the wrath of God in the bread and in the wine, but in thy false confidence; thou art with thy body and soul in the anger, and wilt not go out from it. Wherefore then dost thou approach often to the covenant of God, seeing thou art captivated of the devil? Dost thou think that <sup>2</sup> he will adorn thy hypocrisy, and will hang his Pearl on thee? Thou art a wolf, and howlest with the dogs; thy mouth prayeth, and thy soul is <sup>3</sup> abominably wicked [and naught]; when it goeth from the Testament of Christ, it entereth into the stall of robbery again, and is a murderer; it howleth with the dogs; it is a perfidious whore; when it goeth away from the covenant, it steppeth into whorish corners, into the den of thieves; and there they stand, and pretend great holiness. O, this day is a holy day to me, I must not sin. And yet they think, to-morrow or next day they will go thither again.

49. O thou knave, if thou bringest not another man than such to it, stay away from the Testament of Christ; thou art but a murderer, and dost scandalize thy neighbour, so long as thou art in such a way; thy prayer is false, it cometh not from

the bottom of the heart ; thy heart desireth only the pleasures of this world, and the <sup>1</sup>driver receiveth <sup>1</sup> hunter, persecutor, or the devil. thy prayer, he is thy god ; therefore consider what thou dost.

50. O *Babel*, we have a great deal to say to thee, but not here ; thou shalt once be talked with in the anger, at which the elements shall shake and tremble ; go forth (it is high time) that the anger may be allayed.

## THE TWENTY-FOURTH CHAPTER

*Of true Repentance : How the poor Sinner may come to God again in his Covenant, and how he may be released of his Sins.*

*The Gate of the Justification of a poor Sinner before God.*

*A clear Looking-Glass.*

1. **M**Y beloved Reader, we tell thee this, that all things from the original of the essence of all essences (everything from its originality) hath its driving [or impulsion] in its own form ; and it always maketh that very thing, with which the spirit is impregnated ; the body must always labour in that wherein the spirit is kindled. When I consider and think, why I write thus [many wonders], and leave them not for other sharper wits, I find that my spirit is kindled in this matter, whereof I write ; for there is a living running fire of these things in my spirit, and thereupon (let me purpose what I will) yet this thing continually moveth and swimmeth on the top, and so I am captivated therewith in my spirit ; and it is laid upon me as a work which I must exercise. Therefore seeing it is my work that my

spirit driveth, I will write it down for a Memorial, in such a manner as I know it in my spirit, and <sup>1</sup> in such a manner as I attained to it, and I will set down no <sup>2</sup> strange thing, which myself have not tried [and known], that I be not found <sup>3</sup> a liar concerning myself before God.

<sup>1</sup> the way how I attained it.  
<sup>2</sup> other thing than myself have tried.  
<sup>3</sup> Or to write lies of myself.

2. Now then, if there be any that have a desire to follow me, and would fain have this knowledge whereof I write, I advise him that he follow me in this following table [pattern or way], not presently with the pen, but with the labour of the mind, and then he shall find how I could come to write thus; whereas I was not taught from the schools of this world, but only a little of this mean hand-writing, as may be seen here.

3. But now seeing I have in hand the articles of repentance, therefore I certify the Reader, that in my earnestness this pen was given me, which the hunter would have broken, with whom I began an earnest storm, insomuch that he had cast me down to the ground under his feet, but the breath of God helped me up; so that I stand up, and have the first pen in my mind still, wherewith I will write further, though the devil for malice should storm hell.

4. Therefore now, if we will speak of this most serious article, we must go from *Jerusalem* to *Jericho*, and see how we lie among murderers, who have so wounded us, and beaten us, that we are half dead, and we must look about us for the

*Samaritan* with his beast, that he may dress our wounds, and bring us into his inn. O, how lamentable and miserable it is, that we are so beaten by the murderer (the devil) that we are half dead, and yet feel our smart no more! O, if the Physician would come, and dress our wounds, that our soul might revive and live, how should we rejoice! Thus speaketh the desire, and hath such longing hearty wishes; and although the Physician is present, yet the mind can nowhere apprehend him, because it is so very much wounded, and lieth half dead.

5. My dear mind, thou supposest thou art very sound, but thou art so beaten, that thou feelest thy disease no more. Art thou not very near unto death, how then canst thou account thyself to be sound? O, my dear soul, boast not of thy soundness, thou liest fettered in heavy bonds, yea in a very dark dungeon; thou swimst in a deep water, which riseth up to thy very lips, and thou must continually expect death. Besides, the<sup>1</sup> hunter is behind thee with a great company of thy worst enemies, whereby he draweth thee continually down by his chains into the horrible deep, into the abyss of hell, and his crew thrust thee on behind thee, and run upon thee on all sides, yelling and hunting, as if they had the hind they hunt after.

6. Then saith reason, Wherefore do they so? O, my dear soul, they have great cause for it; behold, thou hast been their hind, and thou art

<sup>1</sup> Or corrupt nature.

broken out of their <sup>1</sup>garden; besides, thou art so <sup>1</sup> Or park.  
 strong, that thou hast broken down the hedge of  
 their garden, and hast taken possession of their  
 dwelling. Besides, thou hast made their meat as  
 bitter as gall, that they cannot eat it; thou hast  
 broken their throne with thy horns, and hast  
 brought a strong <sup>2</sup> host into their garden, and thou <sup>2</sup> company, of  
 hast used a strange power, to drive them out of <sup>army.</sup>  
 their garden; and though they have thee in their  
 fetters, yet thou opposest them, as if thou wouldst  
 destroy their kingdom; thou breakest their cords  
 in pieces, and breakest their bands, and thou art a  
 continual stormer of their kingdom; thou art their  
 worst enemy, and they thine; and if thou wert  
 but gone out of their garden, they would be con-  
 tented, but thou being in it still, the strife con-  
 tinueth, and hath no end, till the Ancient [of  
 Days] cometh, who will part you asunder.

7. Or dost thou suppose that we are mad, that  
 we write thus? If we did not see and know it,  
 we should then be silent. Or canst thou not once  
 know the thorny bath, wherein thou swimst?  
 Dost thou still say, thou art in the garden of roses?  
 If thou thinkest thou art there, see well whether  
 thou art not in the devil's pasture, and art his  
 most beloved hind, which he fatteneth to the  
 slaughter for his food.

8. I tell thee for certain, and it is in earnest;  
 when I was at <sup>3</sup> Jericho, there my beloved Com- <sup>3</sup> in or of the  
 panion opened my eyes for me, that I saw; and <sup>world.</sup>

behold, a great generation of men and multitudes of people and nations were together, one part were like beasts, and one part like men, and there was strife between them; and beneath there was the abyss of hell, and the beasts saw not that, but the men were afraid and would be gone; to which the devil would not consent, because his garden had no doors [open]; but they <sup>1</sup> brake open his garden, and so he must watch at the door that they do not run away from him; but the beasts (which were men also) they did eat of his food, and drank of his drink, and he did nothing to them, because he fattened them for his slaughter, and there was a continual enmity between the right men and the bestial men.

<sup>1</sup> Or destroyed.

9. Or dost thou suppose this is not true, which my beloved Companion hath shewn me, when he opened my eyes, that I saw? Then come, and go with me to *Jerusalem*, we will go together along the way to *Jericho*, and see it well enough; and by the way is this garden, wherein the devil with his great generation dwelleth; we will shew thee great wonders, thou shalt see and know all that which we mentioned above, if thou art but a man, and not the devil's fatted beast.

10. Behold, we understand by *Jerusalem* the paradise, and by the way to *Jericho* the going forth out of paradise into this world, where then the world captivated us in her garden, where continually the great sea of misery is wherein our

soul swimmeth. Also the devil is therein, who hath bound us with the chains of the anger of God, and he leadeth the poor soul captive (in the dark garden of flesh and blood) into his fierce garden of anger; where the new-born souls continually break out of his garden, and break his hellish kingdom in pieces; also they have taken possession of his <sup>1</sup>royal throne, where he was an angel, and with their horns (which are the spirit of God) have broken in pieces his hellish kingdom which he set up; also they oppose him with their storm out of hell into heaven, and assault his kingdom; but he holdeth the poor soul captive with the chains of the anger, in this evil flesh and blood, and continually setteth on the crew of the wicked, that they seduce it, and <sup>2</sup>baptize it in the anger of God up to the very lips; <sup>2</sup> Or dip[it]. and there the poor soul standeth up to the neck in the sea of misery, ready to be drowned; and there the devil thrusteth it down with the vices and sins of the body, and would drown the poor soul in the anger of God in the abyss of hell.

11. All malicious captivated men (whom he hath captivated) are his hounds, which hunt the poor soul with haughtiness, bravery, covetousness, unchastity, anger, cursing, and wrongful oppression, so that the poor soul is infected with these things, and is very often set upon the devil's horse, as one of the [devil's] captives, and then the devil will ride with it into hell into the anger of God. O how often doth he rob the poor soul of her fair garment

(of the knowledge of God)! How doth he rend away the word of God from their ears and hearts, as Christ saith clearly! Now if it will not do as he willeth, and that it breaketh out of his garden, then he casteth his dirt and filth upon it; and then he stirreth up all his blood-hounds, they must bawl at it, and cast more disgrace upon it; and then it standeth as an owl among the birds, who one and other will have a fling and a pluck at it; and so it is also with the poor soul, which steppeth, through earnest repentance (out of the devil's net), into the new regeneration.

12. On the contrary, those others (who feed upon the weeds of the devil in vices and sins) are in peace; for he fasteneth them in the anger of God, and they are his blood-hounds wherewith he hunteth the hind, the poor soul, which would escape and storm his hellish kingdom. The devil would be well contented, though some souls should escape (though he had rather increase than weaken his kingdom) but that his kingdom would be broken by it, which he cannot like.

13. For as he goeth a-hunting in his kingdom, and catcheth the poor souls which way soever he can, and layeth wait for them by his servants, with all manner of vice and wickedness, and so continually setteth such looking-glasses before the soul, that it should behold itself in its own wickedness, and tickleth it also with fair promises of great honour, power, and authority, he setteth the poor despised

sort before the soul, and saith, Wilt thou only be the fool of the world, come along with me, I will give thee the kingdom of this world for a possession, as he said to Christ; so in like manner, when the soul hath put on the kingdom of heaven, and yet sticketh in the dark valley in flesh and blood, and seeth the devil's <sup>1</sup> murdering of its brethren and sisters, then it cometh to be armed of God to fight against the devil, and to discover his <sup>2</sup> burrow. For the love to its neighbour constraineth it to do so, because it would help to increase the kingdom of heaven; therefore it teacheth and reproveth thus, it warneth against sin, and teacheth the way to the kingdom of heaven; which indeed the bestial body doth not understand; it goeth away, like the rude ass, and thinketh with the starry and elementary mind, as followeth.

<sup>1</sup> Or mas-  
sacring.

<sup>2</sup> trap, snare,  
or pitfall.

14. O! what mischief I do to myself, in making myself the fool of the world! What do I get by it but scorn and disgrace? I am not sure of my life, thereby I bereave me and mine of our daily bread and livelihood, and must always be expecting of death, and swelter in the scorn of people. O! how suddenly thou committest a fault, and then thou art persecuted, and art thrown away like a rotten apple! And what reward have those thou leavest behind thee, but to suffer [the more] for thy sake?

15. Thus man in flesh and blood judgeth, and when the devil understandeth it, how soon is he

there watching, as a cat watcheth for a mouse, saying, O! who can tell, whether that be true or no, which thou teachest, thou hast not seen it; neither hath any come from the dead, and told it thee. There are many dead, that have taught just as thou dost; and yet doth not the world stand in its old <sup>1</sup> course, at one time as at another? They were counted fools, and so art thou, and after thee again things will be still as they were before. To what purpose then is thy care and pains?

<sup>1</sup> Or order.

<sup>2</sup> the devil.

16. At length <sup>2</sup> he cometh with a subtle snare, and saith, through the spirit of the great world in the mind, in himself, O, the heavens have caused thee to be born to it, that thou dost such foolish tricks, and would play juggling feats in thee, thy gifts are not from God; God hath never spoken with thee! And what canst thou know then? Leave off, let it alone, thou mayest be a Christian well enough, and be quiet; let the priests teach, they have their <sup>3</sup> wages for it. What hast thou to do with it? Beloved Reader, with these blows this pen was once thrown to the ground, and the driver would have broken it, but the breath of God took it up again; therefore it shall write what happened to it, to be an example for all well-wishers; and it is an exceeding precious one.

<sup>3</sup> livings, pay, or hire for it.

17. Now when the devil had thus thrown it down, then it was silent, and desired not only to write no more, but the devil rushed in upon it, and beat it along, and would have broken it. He came forth

with his sour apples, and held them before the soul of this pen, and would have it eat of his dainties ; also he strowed sugar upon them [as he did for *Eve*]. If he had gotten the soul again into his chains, how would he have been revenged on it ! as was afterwards known in the storm, where his mind was known very well. Now when it was thus, the lily faded and lost its fragrant smell, the Pearl did hide itself, and the virgin of the Pearl stood mourning, and the noble mind sank down in great unquietness.

18. Indeed the driver said at the beginning, that it should have rest with being quiet ; but it was rest only to flesh and blood, and yet it was no quietness either, but a furtherance to the hunting. But when the mind found itself in great unquietness of soul, it recollected the soul, and sought the Pearl which the soul had before, and supposed that it lay as a treasure in the <sup>1</sup>case of the soul, but <sup>1</sup> Or cabinet. it was gone ; and then the mind sought that [Pearl] in body and soul, and behold it was not there, it could not be found ; and there was nothing to be seen but the devil's sour apples, which were strowed before the soul, that it should feed on them. But the soul stood in great perplexity, and would not eat of its evil fruit ; it called its virgin, but she sat as if she were asleep.

19. Thus the soul stood with great longing and desire ; also was many times in great combat with the hunter, who would still throw it to the ground. When it set itself in opposition against him, then

he took all the vices (which stuck in flesh and blood) and cast them upon the soul, that he might entangle it with them, and hinder it from comprehending the virgin again; he made a great mountain of the sins in the flesh and blood, and therewith covered and shut close up the <sup>1</sup> mercy of God, *viz.* the new man in Christ, and the gates of heaven, which stood open before, were shut up close: Misery and great trouble were heaped upon the soul, till at length once again, from the breath of God (which came into it again) it was moved to break the devil's chains in pieces, and it entered into combat with him, so that he was quite thrown to the ground, and its covering was rent in pieces, and then the soul saw its beloved virgin again. What <sup>2</sup> friendly welcoming there was then, I had rather the Reader might find by experience, than that I should write of it.

<sup>1</sup> Barmhertz-  
igkeit, *merci-  
fulness.*

<sup>2</sup> *Note, No  
pen in this  
world can  
sufficiently  
describe it.*

20. Thus the soul desired the Pearl again, but it was gone, and must be generated anew, and be sown as a grain of mustard-seed, which is small and little, and afterwards there groweth a great tree out of it; and thus the Pearl groweth in the bosom of the <sup>3</sup> virgin in the soul. Therefore keep what thou hast, for misery is an ill guest; regard not what sugar the devil stroweth, though the kingdom of this world seem as sweet as sugar, it is nothing else but gall; consider that the poor soul in this world, and in the flesh and blood, is not in its true home, it must travel into another

<sup>3</sup> the wisdom  
of God.

country. Therefore suffer not the devil to cover it thus with the untowardness of the flesh, for great earnestness is requisite for the driving away of the devil; though that would not be in our ability [and power], if the exceeding worthy Champion did not aid and assist us.

21. Therefore none should be so presumptuous, as to mock and despise the children of God, who are in the combat against the devil. But think that it will come to thy turn also; if thou wilt not go about it when thou art well and in health, thou must come to it at thy death; when the poor soul cometh to part from the body, then it must enter into the combat, there is no remedy; for it must depart from the body out of the spirit of this world, and then two gates stand open, *viz.* heaven and hell, it must go in at one of them, there is no other place out of this world.

22. If now it be hard captivated in sins, and still goeth on in sinning from day to day, so that it is clothed with the anger of God, and hath loaded itself with mocking the children of God, and so sticketh over head and ears in the anger of God, and scarce hangeth by a thread [to Christ], O, how hard it is with that soul! Must not that soul needs swelter a tedious while in the scorn which it hath put upon the children of God? How can it suddenly reach the noble virgin in the love and mercy of God? And then where is the noble Tree of Pearl [in the meanwhile],

which is sown as a small grain of mustard-seed, and in the growing of it cometh to flourish like a bay tree? Whence hath it its sap, if the soul standeth thus in the bath of the anger? O! it will (in many) not grow green in eternity. And therefore saith Christ, *In the resurrection they shall excel one another in glory, as the sun, moon, and stars.*

23. And what then will thy gold and silver, thy money, goods, honour, and authority, which thou hadst here, avail thee, when thou must leave all, and part from them? What will it profit thee, that thou hast scorned and contemned the children of God? Also, what will thy covetousness and envy avail thee, now thyself must swelter therein with great shame and anguish, where thou hast so great shame before the angels of God, and where all the devils mock thee, that thou hast been God's branch, and hast had so long a time [that thou mightest have been a great tree], and art now but a dry withered twig?

24. Or what thinkest thou, if thy twig be thus very dry and withered, and that thou must eternally swelter in the anger of God, where instantly thy human image will be taken away, and thou wilt be in the <sup>1</sup>shape of the most abominable beasts, worms, and serpents, all according to thy deeds and practice here, where then all thy deeds will stand in the figure in the tincture eternally before thy eyes, and will gnaw thee sufficiently, so that thou wilt continually think, if

<sup>1</sup> Or figure.

thou hadst not done this or that, thou shouldst have attained the grace of God? Thy mocking standeth before thy eyes, and thou art ashamed to let the least good thought into thy soul; for good is as an angel before thee, and thou darest not (for great shame) so much as touch it with thy mind, much less look upon it. But thou must eternally devour into thyself thy great scorning, with all thy vices and sins, and thou must eternally despair; and though thou thinkest to go forth after<sup>1</sup> abstinence, yet the light striketh thee down again, and so thou goest but forth aloft (in thy devouring fretting worm, in thyself) without the thrones of God; and it is with thee, as with one who standeth upon a high stony cliff of a rock, and would cast himself into a bottomless gulf; and the further he seeth, the deeper he falleth. Thus thy own sins, scornings, deridings, cursings in contempt of God, are thy hell-fire, which gnaweth thee eternally; this I speak in the word of life.

<sup>1</sup> ease or refreshment, or forbearance of evil.

25. Therefore, O dear soul, turn, and let not the devil captivate thee, and regard not the scorn of the world; all thy sorrow must be turned into great joy. And though in this world thou hast not great honour, power, and riches, that is nothing; thou knowest not, whether to-morrow will be the day it will come to thy turn [to die]. Doth not a bit of bread taste better to the needy, than the best dainties to the great ones? What advantage hath the rich man then, but that he

seeth much, and must be tormented and vexed in many things, and in the end must give an account of all his doings and stewardship, and how he hath been a planter in this world? He must give an account of all his servants, and if he hath been an evil example to them, and hath been a scandal to them, so that they have walked in ungodly ways, then their poor souls cry eternally <sup>1</sup> for vengeance upon those their superiors; there all standeth in the figure in the tincture. Why then dost thou contend and strive so much after worldly honour that is transitory? Rather endeavour for the Tree of Pearl, which thou carriest along with thee, and shalt rejoice eternally in its growing and fruit.

<sup>1</sup> woe be to those superiors.

26: O! is not that a cheerful welfare, when the soul dareth to look into the Holy Trinity, wherewith it is filled, so that its <sup>2</sup> essences grow [flourish and blossom] in paradise, where always the Hallelujahs or songs of praise break forth in God's deeds of wonder, where the perpetual growing fruit springeth up [*in infinitum*] endlessly, according to thy will, where thou enjoyest all, where there is no fear, envy, nor sorrow, where there is mere love one of another, where one rejoiceth at the form and beauty of another, where the fruit groweth to every one according to his essences [and taste or relish], as there was a type of it in the manna to the children of *Israel*, where it tasted to every one according to their essences [or desire]?

<sup>2</sup> Or faculties.

*Of the Way [or Manner] of the Entrance.*

27. Beloved mind, if thou hast a desire to this way, and wouldst attain it, and the noble virgin in the Tree of Pearl, then thou must use great earnestness; it must be no lip-labour, or flattery with the lips, and the heart far from it. No, thou canst not attain it in such a way. Thou must collect thy mind, with all thy thoughts [purposes] and reason, wholly together in one will [and resolution] to desire to turn, and resolve that thou wilt forsake thy abominations, and thou must set thy thoughts upon God [and goodness], with a steadfast confidence in his mercy, and then thou wilt obtain it.

28. And though the devil (in thy sins) saith it cannot be now, thou art too great a sinner; let not anything terrify thee, he is a liar, and maketh thy mind fearful; he maketh as if he were not present, but he is present, and snarleth like a mad dog; and thou mayest know for certain, that all doubting whatsoever, that cometh into thy mind, is nothing else but his suggestions [and objections].

29. For there are but two kingdoms that stir in thee; the one is the kingdom of God, wherein Christ is, which desireth to have thee; and the other is the kingdom of <sup>1</sup>hell, wherein the devil is, which desireth also to have thee. Now there must

<sup>1</sup> Or of the  
anger or  
wrath of God.

to it. And when thou hast but the least thought or inclination towards God [and goodness], that thou wouldst fain enter into true repentance, then truly that thought is not from thy own self, but the love of God doth draw thee, and invite thee; and the noble virgin of God calleth thee thereby, and thou shouldst only come and not neglect it. And so truly when (in such a way) thy great sins come before thee, and hold thee back (so that thy heart many times receiveth no comfort) this is the devil's staying of thee, who casteth into thy thoughts, that God will not hear thee, thou art yet in too great sins, he will let no comfort come into thy soul, he layeth the sinful kingdom of this world over <sup>1</sup>it; but be not discouraged, he is thy enemy. It is written, *If your sins were as red as blood, if you turn, they shall be as wool, white as snow: Also, As true as I live, I have no pleasure in the death of a poor sinner, but that he turn and live.*

<sup>1</sup> comfort.

30. Thou must continue steadfast in this resolute purpose; and though thou gettest no virtue [or strength] into thy heart, and though the devil also should beat down thy tongue, that thou couldst not pray to God, yet then thou shouldst desire and sigh to him, and continually hold and go on in this thought and purpose, with the Canaanitish woman; the more thou pressest forward, the weaker the devil is; thou must take the suffering, death and satisfaction of Jesus Christ before thee, and must

throw thy soul into his promise; where he saith, *My Father will give the Holy Ghost to them that ask him for-it.* Also, *Knock, and it shall be opened unto you; seek, and you shall find; ask, and you shall receive;* and the more earnestly thou pressest forth from the devil, and from thy sins, the more mightily doth the kingdom of God press into thee; but have a care that thou dost not depart from this thy will, before thou hast received the jewel; and though it hold off from morning till night, and still from day to day, [let not that discourage thee], if thy earnestness be great, then thy jewel will also be great which thou shalt receive <sup>1</sup> at thy overcoming.

<sup>1</sup> Or in thy victory.

31. For none knoweth what it is, but he that hath found it by experience. It is a most precious guest; when it entereth into the soul, there is a very wonderful triumph there; the bridegroom there embraceth his beloved bride, and the Hallelujah of paradise soundeth. O! must not the earthly body needs tremble and shake at it? and though it know not what it is, yet all its members do rejoice at it. O what beauteous knowledge doth the virgin of the divine wisdom bring with her! She maketh learned indeed; and though one were dumb, yet the soul would be crowned in God's works of wonder, and must speak of his wonders; there is nothing in the soul but longing to do so; the devil must be gone, he is quite weary and faint.

32. Thus that noble jewel (and in it the Pearl) is sown. But observe it well; it is not instantly become a tree; O how often doth the devil rush upon it, and would fain root up the grain of mustard-seed! How many hard storms must the soul undergo and endure! How often is it covered with sins! For all that is in this world is against it; it is as it were left alone and forsaken; even the children of God themselves rush upon it; for the devil doth plague the poor soul thus, to try if he can lead it astray, either with flattery and hypocrisy, that the soul might flatter itself, or else with sins in the conscience. He never ceaseth, and thou must always strive against him; for so the Tree of Pearl groweth, as corn doth in the tempestuous storms and winds; but if it groweth high, and cometh to blossom, then thou wilt enjoy the fruit well enough, and understand better what this pen hath written, and where it was born. For it was a long time in this condition, many storms went over its head; and therefore this shall be for a lasting Memorial, and continual remembrance to it; seeing we must sit here in the murdering den of the devil; if we do but overcome, our great reward will soon follow us.

33. Now saith reason; I see no more in thee, nor in any such as thou art, than in other poor sinners, it must needs be but a hypocritical pretence; besides, saith reason, I have been also in such a way, and yet I stick in my wickedness

still, and do that which I would not do; and I am still moved to anger, covetousness, and malice. What is the matter, that a man doth not perform what he purposeth, but that he doth even what himself reproveth in others, and that which he knoweth is not right?

34. Here the Tree of Pearl standeth hidden; behold, my beloved reason, the Tree of Pearl is not sown into the outward man, he is not worthy of it, he belongeth to the earth, and the man of sin sticketh in him, and the devil often maketh his seat therein, who heapeth together anger and malice therein, and bringeth the poor soul often into <sup>1</sup>lusts, unto which it doth not consent, so that the <sup>1</sup>abominable body meddleth with that which the soul is against; <sup>sins and</sup> wickedness. and now when this is so, it is not always the soul that doth it, but the spirit of the stars and elements in man; the soul saith it is not right, nor well; but the [outward] body saith, we must have it, that we may live and have enough; and so it is one time after another. So that a true Christian knoweth not himself, how then should he be known by others? Also the devil can cover him sufficiently, that he may not be known; and that is his master-piece, when he can bring a true Christian into wickedness, to fall into sins, so that outwardly nothing is discerned by him, but that he reproveth the sins of others, and yet sinneth outwardly himself.

35. But now when he doth thus commit sins,

yet he committeth them not in the new man; but the old [man] in sin, who is subjected under sin, who is in the anger of God, he is driven by the anger, so that he doth not always that which is right; and if he doth anything that is good, yet he doth it not (out of his own will and ability), but the new man compelleth him to it, that he must do it; for the old [man] is corruptible, but the soul is incorruptible; and therefore the poor soul is always in strife, and sticketh <sup>1</sup> between the door and the hinges, and must be often pinched and bruised.

<sup>1</sup> in the chink  
of the door.

36. But yet we do not say, that sin in the old man is no <sup>2</sup> hurt; though indeed it cannot sway the new man, yet it giveth <sup>3</sup> offence; and we must with the new man live to God [and serve him], though it is not possible to be perfect in this world, yet we must continually go on and hold out; and the new man is in a field, where the ground is cold, bitter, sour, and void of life.

Or evil.

<sup>3</sup> scandalizeth  
it.

37. And as an herb (by the pleasant sunshine) groweth out of the earth, so our new man in Christ groweth out of the old, sour, cold, harsh man of our earthly flesh [and blood]. And that is the true light of the Pearl, when we apprehend it truly and really (in the knowledge) in the new man; and it is the sword wherewith we can fight against the devil. Only we must take the sword of the death of Christ into our hand, which cutteth so sharply, that the devil must fly away.

## THE TWENTY-FIFTH CHAPTER

*The Suffering, Dying, Death, and Resurrection of Jesus Christ the Son of God: Also of his Ascension into Heaven, and sitting at the Right hand of God his Father.*

*The Gate of our Misery; and also the strong Gate of the Divine Power in his Love.*

1. **I**F we consider ourselves in our right reason, and behold the kingdom of this world, in which we stand with our flesh and blood, also with our reason and senses, then we find very well, that we have the substance and stirring of it in us; for we are its very proper own. Now all whatsoever we think, do, and purpose in the outward man, that the spirit of this world doth in us men; for the body is nothing else but the instrument thereof, wherewith it performeth its work; and we find, that as all other instruments (which are generated from the spirit of this world) decay, corrupt, and turn to dust, so also our earthly body, wherein the spirit of this world worketh [and acteth] for a while.

2. Therefore none should scorn or despise another, though he leadeth not the same course

that he doth himself; or though he be not of that way in his mind and will which himself is; or that another cannot learn and follow the same stately courtly manners and behaviour with himself. For the natural heaven maketh every one, according as its form (in its influences) is, at all times; and so every creature getteth its condition, form [or shape], inclination and will, which cannot wholly be taken away from the outward man, till the [natural] heaven breaketh its beast. Therefore we ought to consider the great strife in us; when we are regenerated out of the eternal, then the eternal striveth against the corruptible, against the malice and falsehood of the corruptible.

<sup>1</sup> worketh or performeth.

3. And now each kingdom <sup>1</sup> effecteth its will; the inward goeth right forward, and consenteth not to the wickedness of the outward, but it <sup>2</sup> it aimeth at, runneth to its <sup>2</sup> mark; and the outward also goeth forward with its desire, and performeth its work according to the influence of its constellation.

<sup>3</sup> Or aspect.

<sup>4</sup> the outward man.

<sup>5</sup> from the influence or acting.

4. But if it happeneth, that the outward doth not what its desire willeth, that proceedeth not from its wisdom, but the heaven hath altered it by another <sup>3</sup> conjunction; but if <sup>4</sup> it be compelled to leave off that which is evil, that is not <sup>5</sup> by the course of the heavens, but the new regenerated man (who is in strife with the earthly) doth many times overcome, but cannot swallow up the earthly; for the earthly getteth up again, as we see by our anger; for if my new man have the upper hand, he

will have no anger, nor any evil desire; but if this world's driver assaulteth him, then the fire of anger riseth up in the old man, and his desire is often kindled to do what he rejected and reprov'd a little before.

5. Now we cannot say, that the spirit of this world alone consenteth to, and doth that which is evil and wrathful; for the whole man oftentimes runneth with all his thoughts, and his whole will after it. And here we <sup>1</sup> find our great misery, for <sup>1</sup> Or know. the poor soul (which lieth yet tied in the bands of anger) is often kindled, that it burneth like a fire, and runneth after [evil]; for it is in the band of eternity, in the Father, and reacheth (in its most inward root) the anger of God; and that is even the birth of its life, and its originality; and the noble grain of mustard-seed (that was the new garment of the soul, which was new put upon it in its repentance) is many times destroyed; therefore none should be secure, though he doth once attain the Garland of Pearl, he may lose it again; for when the soul consenteth to sin, then it goeth forth from Christ into falsehood, and into the anger of God.

6. Now therefore as we know, that Christ (by his entrance into the incarnation) hath opened a door into heaven, into his holy body, so that we (through a true repentance and confidence) may come to him and put the new white garment of his innocency, in his love, upon our souls, so we

know also that the soul standeth yet fast bound with two chains. One is the birth of its own life, whose most inward root is poison and wrathfulness; and so the soul being [sprung] out of the eternal source, and having its originality out of the eternity, none can <sup>1</sup>redeem it in its own root of eternity, or bring it out of the anger, except there come One who is the love in itself, and be born in its own very birth, that so he may bring it out of the anger, and set it in the love in himself, as it was done in Christ.

<sup>1</sup> Or bring it back.

7. The other gate or chain is the flesh and blood, with the region [or dominion] of the stars; there the soul is fast bound, and swimmeth therein, as in a great sea, which daily so <sup>2</sup>stirreth up the soul, that it is kindled.

<sup>2</sup> infecteth it, that it burneth.

8. Concerning these two chains, we know in our deep knowledge, and see them in the ground of the originality, and know very exactly, that we could not be redeemed, except the Deity did go into the soul, and <sup>3</sup>bring forth the will of the soul again out of the fierceness in itself, into the light of the meekness; for the root of life must remain, or else the whole creature must be dissolved.

Or regenerate.

9. But because the soul stood with its most inward root in the abyss of hell, and according to the kingdom of this world in the hard [frozen] death, so that (if the flesh and blood, as also the dominion of the stars, should leave it) then it <sup>4</sup>would continue inwardly in a <sup>1</sup>hardness, wherein

<sup>4</sup> Or stiffness.

there is no source [or active property], and itself, in its own property, would be but in the fierceness of the originality, in great misery; therefore it was necessary, not only for God to come into the soul, and generate it to the light (for there was danger, that the soul with its imagination might go forth out of the light again), but also for God to assume a human soul, from our soul, and a new heavenly body, (out of the first glorious body before the fall), and put it on to the soul, with the old earthly body hanging on it, not only as a garment, but really [united as one] in the essences; so that it must be a creature, that is, the whole God, with all the three Principles.

10. And thus yet the one must be parted from the other, *viz.* the kingdom of this world, which is a root, or stirrer up of the root of the fierceness, and therefore it was necessary that God should pass with the new body into the separation of the root, and of the kingdom of this world, as into the death of the fierceness, and should destroy death, and spring with its own virtue and power through death, as a flower springeth out of the earth, and so hold the inward fierceness captive <sup>1</sup> in his own virtue of the new body.

<sup>1</sup> in the new  
body's own  
virtue or  
power.

11. And this we understand of Christ, who is truly entered in such a manner, and hath taken the strong anger (and the devil in it) captive, and hath sprung with his holy heavenly body through death,

and hath destroyed death, so that the eternal life springeth forth through death; and thus death was taken captive by the new eternal body, and it is an eternal imprisonment; so that an eternal life is grown in death, and the new body treadeth upon the head of death, and of the fierceness; the property of death standeth in the prison of the new eternal life.

12. And so the woman (in whom the eternal life springeth) standeth upon the earthly moon, and despiseth that which is earthly, for that which is earthly perisheth; and then there remaineth (of that which is earthly) the hard [frozen] death; and so now the Word of God (as a living <sup>1</sup> fountain) is entered into death, and hath generated the soul in itself, and springeth forth out of the soul through death like a new flower; and that flower is the new body in Christ.

<sup>1</sup> source, or  
active pro-  
perty.

13. After this manner you may understand how he destroyed death, by the springing of the eternal life in the Deity through death; and you may understand how the new body in the love of God holdeth the eternal source of the anger captive, for the love is the prison [of the anger], for the source of the anger cannot enter into the love, but continueth only by itself, as it was from eternity, and therein the devils are imprisoned; for the light of God striketh them down, they neither can nor dare behold that light in eternity; a Principle is between; for the love springeth

forth in the centre of the soul, and therein the Holy Trinity appeareth, [or shineth].

14. Thus we have gotten a Prince of the eternal life, and we need do no more but to press in to him with a firm trust and strong belief, and then our soul receiveth his love, and springeth forth with him through death, and standeth upon that which is earthly, *viz.* upon flesh and blood, and is a fruit in the kingdom of God, in the body of Jesus Christ, and triumpheth over the fierceness; for the love holdeth that captive, and that is a reproach to death; as *Paul* saith, *O Death! where is thy sting? O Hell! where is thy victory? Thanks be to God, who hath given us victory.*

15. And because we clearly understand and apprehend it in the spirit, therefore we are indebted to shew the light to those that apprehend it not, and do lie thus captivated in reason, and continually search into the circumstances, why it happened so [in the passion of Christ]. For reason saith, If it must needs be so, that Christ must enter into death, and destroy death, and spring up through death, and so draw us unto him, what is the cause, then, that he must be so despised, and <sup>1</sup>scourged, and crowned with a <sup>1</sup> Or whipped. crown of thorns, and at last be crucified between heaven and earth? Could he not die some other death, and so spring through death with his heavenly body?

16. These hard points cast down all Jews,

<sup>1</sup> infidels or  
heathen.

Turks, and <sup>1</sup>Pagans, and they keep them back from the Christian faith. Therefore now we must write for the sake of the Tree of Pearl, and not conceal what appeareth to us in the great wonder. Behold, thou child of man, consider what we set down here; gaze not on the hand of the pen; if you do, you err, and will lose the jewel, which in all eternity you will be sorry for; consider thyself only, and thou shalt find in thyself all the causes [of the Passion of Christ] that are here written down; for there was a wonderful pen in the writing of it, and neither thou nor the hand knoweth him sufficiently, that directed it in the writing; though indeed the spirit knoweth him very well, yet the natural man is blind in it, neither can it be expressed with earthly words. Therefore consider thyself, and if you search into the new-born man, then you will find the Pearl.

*The very horrible wonderful Gate of Man's Sins.*

17. As we have, in the beginning of this book, mentioned the eternal <sup>2</sup>birth in the originality, so we have mentioned the birth of the essences, and the seven spirits of the eternal nature; and therein we shewed how there is a cross-birth in the eternal birth in the fourth form, where the essences in the turning wheel make a cross-birth, because they cannot go out from themselves, but that the eternal birth is everywhere so in all things, in the essence of all essences.

<sup>2</sup> Or working.

18. And we give you to understand thus much (in very exact knowledge) at the instant of this text; that all essences in all qualities at the time of the overcoming of death (when Christ was to overcome death and destroy hell and captivate the devil) were predominant, for so it must be; he must release the soul from all essences.

19. Now the cross-birth is the middlemost in the essences, yet before the fire; <sup>1</sup>it standeth in <sup>1 the cross-birth.</sup> the anxious death in the fierceness of the hell, as you may read before; for from the fierce flash in the brimstone-spirit, the fire cometh forth, and in the flash the light, and the fierceness itself maketh the brimstone-spirit and out of that (in the light) cometh water, as is before mentioned. Now then the soul of man is discovered in the flash, as a spirit, and held by the *Fiat*, and so is created or generated, and was brought in itself into the fifth form of the birth, as into the love, where then it was an angel in the light of God.

20. But this world being created (as a Principle) in the fourth form (as an out-birth), and the paradise [being] between the fourth and the fifth forms, and the <sup>2</sup>element [being] in the fifth form, <sup>2 the one pure element.</sup> and therein the eternal light of the Deity having opened another centre, and the soul having reflected back again into the fourth form, and entered thereinto, it made all essences predominant in it, which stood in the fourth form.

21. And now when the body of the soul, in the

fourth form, was come to be a mass out of the water, with a mixture of the other forms, then stuck all essences, out of the fourth form, upon the soul, and it was captivated with this body; and it had continued in an eternal prison, if the eternal Word had not instantly<sup>1</sup> given itself into the centre of the fifth form, as was manifested in *Adam* and *Eve* in the Garden of *Eden*.

<sup>1</sup> Or put.

22. And now when the time came that the Word became man, then the dear life came into the soul again. But when the strife came, that the fourth form should be broken, then the outward body of Christ and we all in the fourth form were environed with death, and then all the forms in nature did stir, and were all predominant together, whereupon the Person of Christ (in the garden) did sweat blood out of his body, when he cried, *Father, if it be possible, take this cup from me*: Thus the outward man cried out; and the inward said, *Yet not my will* (understand [my] outward will) *but thy will be done*.

23. And now because the devil had so highly triumphed, and had man in the eternal prison, therefore it was now permitted to the spirit of this world, that they (*viz.* the Pharisees, who lived only according to the spirit of this world) all of them might do and bring to pass whatsoever the devil had brought into the essences, in the Garden of *Eden*; and there all was turned into a substance, and to an essential work, for a terrible example to

[shew] us, that all (whatsoever we suffer to come into the soul, and fill the soul full of, with a total will) standeth in the figure, and must come to light at the judgment of God.

24. For when *Adam* went out of the angelical form into the fierceness of the form of the serpent, then the devils mocked him; and that mocking must at this time be essentially [or actually done] upon the outward man Christ; and the devil's fatted swine (the high-priests) must have their pleasure upon him.

25. And so when *Adam* went out of the angelical form and property into the fourth form, then all the fierce [wrathful] essences fell upon him, and <sup>1</sup>wrought in him, and scourged him exceedingly. <sup>1</sup>qualified or mingled in him. But the Word of God in the promise mitigated that again, though indeed we must still feel it enough; if thou hast any reason, consider it. And now the outward man Christ underwent this pain also outwardly, when he was scourged; for all the inward forms, which the man Christ must bear inwardly for our sakes, which caused him to sweat drops of blood, they stood also outwardly on his body, to shew that the outward man in this outward world stood and dwelt in such a source [property or condition].

26. And as *Adam* (in pride) desired the kingdom of this world, and would be like God in it, and wear the crown of this world, so must Christ wear a crown of thorns, and must endure to be mocked

by it, as a false king; for so the devils also did to *Adam*, when they had set the crown of folly upon him with the kingdom of this world.

27. And as *Adam* (after his entrance into the spirit of this world) must have his essences broken, (when the woman was made out of him, and a rib was broken from his side for a wife), so must blood flow out of all the essences of Christ in his scourging, and his side must be opened with a spear, that therein we may behold the broken man within us, which the devil had mocked; thus this Christ must bear the reproach for us in his body.

28. And as *Adam* went out from the eternal day into the eternal [dark] night, wherein the anger of God was, so this Christ must be bound in a dark night, and be led before the angry murderers, who all opened their jaws, and would pour out their fury upon him.

29. And as *Adam* in confidence of himself (desiring to be high and wise like God himself) went into the spirit of the fierce source [or property] in this world, so the second *Adam* must endure all mocking, torment, and pain to be inflicted upon him from the wise <sup>1</sup> scribes, that we might see that in our greatest art (which we suppose to have from the schools and universities in this world) we are but fools, and that such wisdom is but folly before God; and our own opinions and conceits stick therein, as in *Adam*, who thought he could not now fail, he was become

<sup>1</sup> who were learned in the Scriptures.

lord therein [*viz.* in his self-wisdom], and he was but a fool. Thus also, when we fall from God, and rely upon our own reason, we are [but] fools.

30. How will ye then (O antichristian fools) bind us to your art, that we should turn away from the Heart of God, to behold your invented fables and fopperies? Whereas in your wisdom of this world ye are but fools, as *Adam* also was when he drew away his spirit from the Heart of God. The same <sup>1</sup>ignominy must our dear Lord Christ bear upon his shoulders. Or do ye think again, that we are mad? Truly our folly will be set before your eyes at the Last Judgment, and thither we appeal.

<sup>1</sup> shame or  
reproach.

31. And as *Adam* must carry the untoward gross body, that the spirit of this world had put upon him, and was scorned of all devils, because he had changed his angelical [body] into a monstrous vizard, so Christ must carry his heavy wooden cross, and was for our sakes scorned of all these wicked people.

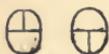
32. And as the fierce [wrathful] essences of the anger of God pressed into *Adam*, whereby he entered into death, (of which God spake, saying, *If thou eatest of the Tree, thou shalt die the death*, understand the death in the flesh, even while they were in the earthly life), so the sharp nails must pierce through the hands and feet of Christ, and so he must enter into death; and as there is in the human essences (before the light of God) a cross-birth, so when the light of God shineth therein,

all is turned into a pleasant flourishing blossom, wherein the sharp essences are not found or perceived.

33. And when *Adam* with his soul entered into the fourth form, into the spirit of this world, then that cross-birth was stirred; and when his wife was made out of his essences, he was <sup>1</sup>divided in that cross-birth; and so the woman hath the one half of the cross, and the man the other half; which you may see <sup>2</sup>in the skull, as also in the essences; and therefore Christ must die upon the cross, and destroy death on the cross.

<sup>1</sup> parted  
asunder, or  
broken.

<sup>2</sup> upon the  
brain-pan of  
a man's skull,  
and of a wo-  
man's skull,  
thus,



34. And as the soul of *Adam* hung between two evil kingdoms, between the kingdom of this world, and the kingdom of hell, so Christ hung on the cross between two <sup>3</sup>murderers; and thus Christ must restore again all that *Adam* had lost. And as the one malefactor turned and desired to be with Christ in his kingdom, so the one kingdom, viz. the earthly man, must also turn again, and the poor soul must enter into Christ again through the earthly death, and spring up again, like this murderer [thief, or malefactor], on the cross, who desired the kingdom of Christ.

<sup>3</sup> Or thieves.

35. And thus you may well believe, that all whatsoever happened in the fall of *Adam*, whereby *Adam* is fallen, the same was the second *Adam* fain to bear upon his shoulders, for <sup>4</sup>he was fallen into the anger of God; and now if that must be allayed and reconciled, then the second *Adam*

<sup>4</sup> *Adam*.

must set himself therein, and yield his outward body with all essences therein; and he must go through death, into hell, into the anger of the Father, and reconcile it with his love; and so himself must undergo that hard condition, wherein we must have been in eternity.

36. And now when this earnest business was taken in hand, that the Saviour of the world hung on the cross, as a curse, and wrestled with earth and hell, he said, *I thirst*. O that great thirst! The fierce wrathful kingdom was weary, as also the kingdom of this world, they desired strength; and the kingdom of heaven thirsted after our souls; it was a thirst of all the three Principles.

37. And when he saw *John* with his mother under the cross; he said, *Behold, that is thy mother*; and to her he said, *Behold, that is thy Son*; and instantly *that disciple took her to him*. His mother signifieth his eternal new humanity, which he had <sup>1</sup>received in his mother (*viz.* in the <sup>1</sup>assumed. holy Ternary) which we should take to us, and refresh ourselves with his mother; and therefore he shewed her to *John*, of which very much might be written; but this shall be expounded in another place.

38. And this is as clear as the sun, that as the poor soul in us hangeth between two kingdoms, which both keep it altogether imprisoned, so must Christ hang between two malefactors; take this

into great consideration, and weigh it well, it is a most serious matter, and we see the whole terrible earnest [severity], that when the soul of Christ brake off from the earthly body, when it passed into the anger of the Father, *viz.* into hell, then the earth trembled, and the stony rocks cleft in sunder, also the sun lost its light; and this we see clearly, and understand it from the mouth of Christ.

39. When he now had undergone all the reproach and sufferings, he said on the cross, *It is finished*; while he yet lived in the earthly body, he said it was *finished*; understand, all that should have remained upon us eternally, and should have sprung up in us, with all the ignominy in which we stood before hell and the kingdom of heaven, he had all that laid upon him; concerning which, *Isaiah* saith, *Surely, he bare our infirmities, and took upon him our transgressions*; yet we held him as one smitten of God, tormented, and afflicted, but he took upon him our diseases, and all our miseries were laid upon him, and through his wounds we are healed; we all went astray like sheep, every one hath looked upon his own way; and yet we could not help ourselves, but we went as miserable half-slain sheep, and we must let the devil (in the anger of God) do with us what he will; for we bear on us a monstrous garment, and stand in great ignominy before heaven and hell.

<sup>1</sup> Or scorned.

40. Even as God <sup>1</sup>reproached *Adam* in the

Garden of *Eden*, when he had put the outward garment upon him, saying, *Behold, Adam is become as one of us.* All this reproach [and scorn] must the man Christ take upon him; also all torment and misery into which *Adam* was fallen this Champion in the battle must bear upon him before his heavenly Father, and there was the Lamb of God, and he hung upon the cross as a patient lamb in our stead; for we should have been afflicted eternally in our cross-birth, and therefore there hung in great patience (as an obedient lamb for the slaughter) the Prince of the Eternal Life, and set himself before his Father, as if he himself were the <sup>1</sup> transgressor.

<sup>1</sup> Or guilty.

*The Gate of the Great <sup>2</sup> Secret.*

<sup>2</sup> Or hidden Mystery.

41. Here, my beloved Reader, if thou art born of God, open the eyes of thy spirit wide, that the King of Glory may enter into thee, and open thy understanding; consider every syllable; for they are of great moment, they are not <sup>3</sup> mute, neither are they from a blind centre brought forth into the light. Behold, here hung on the cross God and man; there was the Holy Trinity; there were all the three Principles; and the Champion stood in the battle.

Or dumb.

42. Now which was the Champion in the battle? Behold, when Christ had finished, he said, *Father, I commend my spirit into thy hands, and he inclined his head, and departed.* Behold,

his Father is the kingdom, power, and glory, and in him is all ; and all is his ; the love is his Heart ; and the anger is his eternal strength ; the love is his light ; and the anger is the eternal darkness, and maketh another Principle, wherein the devils are.

43. Now it was the love that became man, and had put on our human soul ; and the soul was enlightened from the love, and stood with its root in the anger, as in the strong might of the Father ; and now the new man in the love commended the soul to the Father into his might, and <sup>1</sup>yielded up the earthly life, [which proceeded] from the constellations and elements, *viz.* the kingdom of this world ; and so the soul now stood no more in the kingdom of this world, in the <sup>2</sup>source of life, but it stood in death ; for the kingdom of this world, the blower up [of life], the air, was gone.

<sup>1</sup> quitted or left.

<sup>2</sup> Or active property.

44. And now there was nothing more on the soul, but only that which itself is (in its own eternal root) in the Father. And here we should have remained in the anger, in the dark hell, but the bright Father in his glory took the soul to him, into the Trinity. Now the soul was clothed with the love in the Word, which made the angry Father (in the innermost source of the soul) pleasant, and reconcilable, and so in this moment (in the essences of the soul) the lost paradise sprang up again ; whereupon the earth trembled [*viz.* the out-birth out of the element], and the sun, the king of the life of the third Principle, lost its light ;

for there rose up another Sun in death; understand, in the anger of the Father the love was shining like a bright Morning-Star.

45. <sup>1</sup>And thus the body of Christ (on the soul) was the pure element before God, out of which the sun of this world is generated, and the same body included the whole world, and then the nature of this world trembled, and the stony rocks cleft in sunder; for the fierce wrathful death had (in the *Fiat*) congealed and concreted the stony rocks together; and now the holy life went into the fierce wrathful death, whereupon the stones did cleave asunder, to shew that the life stood up again in death, and did spring forth through death.

46. And then also the holy bodies went out of the graves; consider this well; those that had put their trust in the Messiah, had (in the Promise) gotten the pure element for a new body; and now when the promised Saviour went through death into life, and put on that pure element for a body, then their souls in the Saviour (in whom they stood) in hope gat the upper hand, and put on their new body (in the body of Christ) and lived in him, in his [power and] virtue; there were the holy Patriarchs and Prophets, who in this world had put on the Treader upon the Serpent, in the Word of God, wherein they had prophesied of him, and wrought miracles, they were now quickened in the virtue of Christ; for the virtue of Christ sprang up through death, and reconciled the Father, who

<sup>1</sup> Note, out of what the sun is proceeded.

held the soul captive in the anger, and they now entered with Christ into life.

47. Here, ye beloved sheep, observe: When Christ died, he did not cast away his body (which he had here) and yield it up to the four elements to be swallowed up, so that he must have wholly a strong body; no, but <sup>1</sup> the source [or property] of this world, which is in the stars and elements; and the <sup>2</sup> incorruptible swallowed up the corruptible, so that it is a body which liveth (in the virtue of God) in God, and not in the spirit of this [four elementary] world; and *Paul* saith concerning the Last Judgment, *That the incorruptible (viz. the new man) shall over-clothe the corruptible, and shall swallow up the corruptible*, so that death shall be made a scorn, according to that saying, [*O Death!*] *where is thy sting? O Hell! where is thy victory?*

<sup>1</sup> He hath laid off.

<sup>2</sup> corruption put on incorruption.

48. You must know, that Christ, while he lived upon the earth, and all we that are new-born in him, have and carry the heavenly flesh and blood in the earthly [man], and we carry it also in the new man, in the body of Christ. And when we die thus in the old earthly body, then we live (in the new body) in the body of Jesus Christ, and spring up in him out of death; and our springing up is our paradise, where our essences spring up in God, and the earthly is swallowed up in death, and we put on our Lord Jesus Christ, not only in the faith and spirit, but in the virtue [and power] of

the body, in our heavenly flesh and blood; and so we live to God the Father in Christ his Son, and the Holy Ghost confirmeth all our doings; for all what we shall do, it is God doth it in us.

49. And thus there will be a *Tabernacle of God with men*, and the body of Christ will be *our temple*, wherein we shall know and see the great wonders of God, and speak of them with rejoicing. And that is the temple, the new *Jerusalem*, of which the Prophet *Ezekiel* writeth.

50. And behold, I tell you a Mystery; as all whatsoever *Adam* was guilty of must stand yet [and be manifested] in this world on the body of Christ, and must be seen in this world, so also you shall see this temple (before the time that the incorruptible shall wholly swallow up the corruptible) in the lily in the wonders; where the <sup>1</sup>anger <sup>1</sup>fierceness and tyranny. opposeth the lily, till it be reconciled in love, and till the <sup>2</sup>driver be put to open shame (as was done <sup>2</sup>oppressor. also in the death of Christ) which the *Jews* hope for. But their sceptre is broken, and the life standeth in the birth of Christ; yet they come from the ends of the world, and go out from *Jericho* again into the holy *Jerusalem*, and eat with the Lamb; *this is a Wonder*; but the <sup>3</sup>driver is taken captive, and therefore we speak <sup>3</sup>persecutor, suppressor, oppressor, or tyrant. thus wonderfully; and at present we shall not be understood, till the <sup>3</sup>hunter is destroyed; and then our life cometh to us again, and standeth in the <sup>4</sup>valley of *Jehosaphat*.

<sup>4</sup> Or victory.

*The other Gate of the Sufferings of Christ.*

51. It is clearly shewn to us, wherefore the man Christ must thus suffer himself to be mocked, despised, scourged, crowned [with thorns], and crucified; also why he must endure to be cried out upon for one that had a devil; and wherefore he must be so spoken against by the wise and prudent; also wherefore the simple people only hung to him, and but some few of the honourable and rich of this world. Though indeed we shall not please every one, yet we speak not our own words, but we speak (in our knowledge and driving in the spirit) that which is shewn us of God: Therefore understand [and consider] it aright.

<sup>1</sup> innocent.

52. Behold, the <sup>1</sup>guiltless man Christ was set in our stead, in the anger of the Father; he must reconcile [and satisfy] not only all that which *Adam* had made himself guilty of, by his going forth from paradise into the kingdom of this world, and so fell foully in the presence of God, and was scorned of all the devils; but [he must make atonement for] all that which was done afterwards, and which is still done, or [will be] done by us.

53. And this we set before your eyes, in the knowledge of God, and in true earnest sincerity; not that we will despise any man, and exalt ourselves; we would rather be banished from this world, than that we should seek our own praise in pride; that is but dung and dross, and the spirit

of knowledge would not stay with us ; this ought well to be considered. Therefore we will write (in our knowledge) for ourselves, and leave the event to God.

54. Behold, when *Adam* entered into this world, pride wrought in him ; he would be as God, as *Moses* saith, the serpent (the devil) persuaded him to it. He [man] would have the third Principle working and flowing in him, and thereby he lost God, and the kingdom of heaven. But that it is true that pride acted in man, look upon *Cain*, he would be lord alone, he would not that his brother should be accepted before God, fearing that he should then get the dominion, and therefore he slew him.

55. And so *Cain* and his successors have set up a potent kingdom, from whence dominion proceedeth, whereby one brother aspireth above another, and have made them slaves. And thus horrible tyranny hath been hatched, and the potent hath done whatsoever he listed ; he hath oppressed the needy at his pleasure ; he hath got to him the kingdom of the earth, and therewith exerciseth tyranny, wickedness, and wrong, and yet men must say to him, It is right ; he hath contrived all sorts of policy and cunning devices, and made laws of them [and established them for right], and afterwards sold them to others for rights, and hath brought up his children with wickedness and falsehood. He hath beaten down

the conscience of the simple-hearted in his good meaning; he hath invented rights, which in his laws serve to promote his deceit, contrary to the light of nature; all reproach and blasphemies have subsisted in his strength and authority, whereby he hath terrified the simple-hearted, that his power might be great.

56. Thus falsehood is wrought with falsehood, and the inferior is become false also, who hath set lies to sale for truth, and so falsely cheated his superior; from whence is grown cursing, swearing, stealing, and murdering, so that they have continually held one another for cozening cheaters, liars, and unjust; for they are so indeed, and <sup>1</sup>they have exchanged words for words, and therewith in lying and in truth also they rub one another with the bitter unsavoury salt of devils in the anger of God, whereby the name of God is blasphemed and abused, and the world is found [to be] in the anger of God, and is become a den of thieves and murderers.

<sup>1</sup> the superior and the inferior have returned the reproach one upon another.

57. Seeing then out of this unrighteous people, there should an host [or generation] be born to the kingdom of heaven, and seeing none lived upon earth that was not defiled with this wickedness, and yet that in the love of God there was a possibility found [that such a generation might be brought forth out of mankind], so that we (who are sorry and grieved at this fore-mentioned evil beast, and desire to go out from it) might come to

the grace of God, and yet no otherwise but in this Christ ; and yet that it is daily found among the regenerated Christians, that the old earthly body is so kindled in such wickedness, and that (although they would fain go out from it and leave it quite) yet they cannot, for the anger holdeth us captive in the old man, and the devil is lord therein, who driveth the body (in the spirit of this world) often into evil and wickedness, which man intended not to do, for the wickedness of the ungodly (by his cursing and falsehood) kindleth the anger of the <sup>1</sup> old man, and although he be inwardly [new] born <sup>1</sup> wherein the new man liveth. in God, yet it is not known.

58. Therefore (seeing our falsehood and unrighteousness, as also our offences, are manifested before God, and appear in the tincture, and that we could not [otherwise] be freed from such evil) Christ hath taken upon him all our transgressions, and suffered himself to be accounted one that had a devil, and a sorcerer, seducer, and deceiver, as if he would have set up an imperial crown for himself, as the high-priests laid to his charge ; he suffered himself to be mocked, scourged, spit upon, and smitten on the face ; he suffered a false crown of thorns to be set upon his head ; and as we proceed against one another, and vex one another with falsehood and malice upon earth, where the potent doth what he listeth, to satisfy his anger ; and as we revile, deride, mock, vilify, and send one another to the devil, to deprive one another of

credit and reputation through falsehood, so must Christ therefore take all this upon him.

59. And you see clearly, that the wicked Pharisees and Scribes put these things upon him ; for these things did not happen to him for nothing, or without cause ; for it was of necessity to be so ; for the Pharisees, Scribes, and rulers, had put that in his dish for him, which he must eat. Or shall we be silent ? We must tell it, though it should cost us our life.

60. Behold, thou wicked Antichrist, thou art the same which thou hast always been ; thou art an old, and not a new [Antichrist], thy cunning policy is born in the anger of God ; the devil teacheth thee to do what thou dost. Among princes and kings (who have their ground and foundation in nature) thou stirrest up to wars and dissensions, that thou mightest be advanced by them, through thy deceit, hypocrisy, and knavish subtle cunning policy ; this thou dost out of pride ;

<sup>1</sup>Or holy men. thou pervertest the Scriptures of the <sup>1</sup>saints, to promote thy vapouring haughtiness, and art a murderer of souls ; thou causest mockings among the ignorant, so that they think (when they many times persecute a holy soul) that they do God good service in it ; thou teachest them so, or else they would not think any such thing ; thus thou workest confusion, and art *Babel*, a habitation of whores, and of all devils ; even so saith the spirit.

61. This is their course one among another, one

reproacheth and condemneth this, the other that, and it is a continual howling of devils ; all manner of love, charity, and union is extinct ; the mouth speaketh one thing, and the heart thinketh another ; they all cry out one among another, and none knoweth where the woe lieth. And Christ must thus take all this upon him. Many ignorantly cried (by the instigation of the high-priests), *Crucify him, Crucify him*, he hath made uproars and disturbances among the people ; and yet knew not any cause why they said so. And so it is at this day, if Antichrist <sup>1</sup>entrappeth any in his fierceness, he crieth out upon him for a sectary, a schismatic, a disturber of the peace, and maker of uproars ; and then all cry, A heretic ! A heretic ! and yet their hearts can say no evil of him.

<sup>1</sup> findeth any that reprove evil and wickedness.

62. Thus behold, thou false opposer of Christ, and author of all uproars, mischief, and disturbance upon earth, how many ignorant silly people are there under this thy reproachful blaspheming, which thou many times causest to lay aspersions upon a holy soul ? Behold, now if that persecuted soul shall cry to God for deliverance, then it all cometh to be a substance, <sup>2</sup>and an essence before God. And now if those poor souls many times (which thus ignorantly have slandered a holy soul) come before God, and would fain be saved, then if Christ now had not taken all these false reproaches and aspersions upon him, and reconciled his Father in himself with his love, where would you poor

<sup>2</sup> Or in remembrance before God.

sinner's abide? Therefore Christ commandeth us to forgive [others], as his Father in him hath forgiven us; if we do not so, the same measure that we meet to others, we shall have measured to us.

*The Gate of a poor Sinner.*

63. Therefore, thou beloved soul, if thou art fallen into heavy sins and blasphemies, through the deceit of the Antichrist, and the seduction of the devil and his followers, consider thyself instantly, continue not therein, do not despair in that condition; forgive thy adversary his faults, and pray to God the Father, for Christ's sake, who hath borne all our wickedness and iniquities upon him as a patient lamb, and then they shall be forgiven thee. Nay, we should not in eternity have ever been able to come out of this evil and wickedness, if the <sup>1</sup>mercy of God (without our knowledge or desert) had not helped us out of it.

<sup>1</sup> Barmhertz-  
igkeit, Mercifulness.

64. O how wholly of mere [mercy and] grace hath God the Father given us his Son, who hath taken upon him our transgressions, and reconciled <sup>2</sup>him in his anger. All men are invited to this grace, of what condition soever they are, they may all come, whether they be Turks, Jews, Heathen, Christians, or what name soever they are called by, none are excluded; all that are weary and heavy laden may come to Christ, he will receive them and refresh them all, as himself saith. And whosoever teacheth, or saith otherwise, or seeketh any other

<sup>2</sup> the Father.

way, is the Antichrist, and entereth not by the true door into the sheepfold. *Amen.*

65. And now if we consider the scornings, despisings, and mocking of Christ, and that all was done by the instigation of the great ones; and that commonly they were the poor simple people that followed him, except some few that were wealthy; we then clearly find that which Christ said, *That a rich man will hardly enter into the kingdom of heaven.* This is not meant concerning their riches, but concerning their vainglorious, proud, and covetous life, whereby they consume the sweat of the needy in pride, and forget God. O how hard it is for one that is proud, to humble himself before God and man; and the kingdom of heaven consisteth only in the virtue and power of humility.

66. Yet it is seen that some wealthy people did draw near to Christ, whereby it may be perceived, that the kingdom of heaven consisteth not in misery only, but in joy in the Holy Ghost; and none ought to esteem himself happy, because he is poor and miserable; he is in the kingdom of the devil nevertheless, if he be faithless and wicked. Also none that is rich ought therefore to cast his goods and wealth away, or give them to be spent lavishly, in hope to be saved in so doing; no, friend, the kingdom of God consisteth in truth, in righteousness, and in love towards the needy; to be rich damneth none that useth it

<sup>1</sup> Or solitary reserved life, in a cloister or monastery, or private life.

aright; thou needest not to lay down thy sceptre, and run into a <sup>1</sup>corner, crying; that is but hypocrisy. Thou mayest do righteousness, and better service to the kingdom of God in holding thy sceptre, by helping the oppressed, protecting the innocent, and granting right and justice, not according to thy covetousness, but in love, and in the fear of God; and then thou art also a brother to *Joseph of Arimathea*, and shalt shine brighter than others, as the sun and moon compared with the stars. It is only the pride, covetousness, envy, falsehood, and anger, that is the crown of the devil; therefore conceive it aright.

*Of Christ's Rest in the Grave [or Sepulchre].*

<sup>2</sup> Barmhertzigkeit.

67. We know that the body without the spirit is a thing that lieth still; for though the body of Christ (which the holy element generated in the <sup>2</sup>mercy) is from God, yet the mobility and life standeth only in the Deity; and in us men in the spirit of the soul, and in the spirit of the great world, which are unseparated in this body upon earth.

68. Therefore now the question is, Where was the soul of Christ all the time that the body did rest in the grave? Beloved reason, do not like those that are blind concerning God, who say, the soul [of Christ] went away from the body down into hell into the earth; and during that time, in the divine power and virtue, assaulted the devils

in hell, and bound them with chains, and destroyed hell. O, it is quite another thing. The saints' rising out of the graves at the hour of the death of Christ declareth otherwise.

69. Reason knoweth nothing at all of God; and if it be not possible to attain further from the gift of God, do not descend down into the deep, but in singleness of heart stay <sup>1</sup> on the article; it will not endanger thy happiness. God looketh only upon the will of the heart. Thou must not search so deep into everything, if it be not given thee, as it is to this pen; this pen writeth in the counsel of God (that which the hand knoweth not, and scarce understandeth the least spark of it) and yet very deeply, as thou seest, that the things to come are shewn in a very difficult depth, which God alone will discover in due time, which is <sup>2</sup> unknown to us.

<sup>1</sup> rest contented with that which the Scripture saith.

<sup>2</sup> One copy hath it, known to us. [Ger. ed. 1682, "welche von uns unerkant ist."—C.J.B.]

70. Thou knowest that God himself is all, and there are but three Principles (*viz.* three births of distinction) in his essence; or else all things would be one thing, and all were merely God; and if it were so, then all would be in a sweet meekness. But where would be the mobility, kingdom, power, and glory? Therefore we have often said, The anger is the root of life; and if <sup>3</sup> it be without <sup>3</sup> the anger. the light, then <sup>3</sup> it is not God, but hell fire; but if the light shineth therein, it becometh paradise and fulness of joy.

71. Therefore we can say no otherwise of the soul of Christ, but that he commended it into

his Father's hands, and the Father took it into his divine power; it stood with its root therein before; but its own root was (without the light of God) in the anger. And now the soul of Christ came with the light of God into the anger; and then the devils trembled, for the light took the anger captive, and the Father (understand; his anger) in the kingdom of heaven was paradise, and in hell remained to be anger still. For the light shut up the Principle of hell, so (to be understood) that no devil dareth to take one glimpse [of light] in thither, he is blind before the light, and [the light] is his terror and shame.

72. And so thou must not think that the soul of Christ was then gone a great way from his body. For all the three Principles were on the cross, why also not in the grave? At that very moment when Christ laid off the kingdom of this world, the soul of Christ pressed into death, and into the anger of God, and in that very moment the anger was reconciled in the love in the light, and became paradise; and the devils were captivated in the anger in themselves, together with all wicked souls; and so instantly the life did spring up through death, and death was destroyed, and made a scorn; yet to the wicked (which remain in the anger) it is a death, but in Christ it is a life.

73. Thus the soul of Christ rested in the grave, in the Father, forty hours present with its body; for the heavenly body was not dead, but the

earthly only, the soul sprang up in the heavenly through death, and stood forty hours in rest; these were the forty hours in which *Adam* was asleep, when his wife was taken out of him; and also the forty days when *Moses* was on the mount, [and *Israel* was tempted to try] whether it were possible to live in the virtue or power of the Father in the kingdom of heaven. But when it was found to be impossible, then presently the people fell away from the law of the Father, *viz.* from the law of nature, and worshipped a calf that they had made, to be instead of God; and *Moses* brake the Tables of the Law.

74. And God spake further to *Israel* in the fire, that they should see that it was not possible to enter into the Land of Promise, [into] paradise, till the right *Joshua* or *Jesus* came, who should bring them through death into life. Consider this further; I will set it down very clearly in the other books concerning the Tables of *Moses*; search for it, and you will find the whole ground of whatsoever *Moses* hath spoken and done.

*Of Christ's Resurrection out of the Grave.*

75. As *Adam* went out of the clear light of God into the dark kingdom of this world, and the soul of *Adam* stood between two dark Principles (as between death and hell) and grew up in the body, so also would Christ (in his growing body) rise up from the dead at midnight, and make the night in

his holy body to be a clear eternal day, whereinto no night ever came, but the light of God the Father and of the Lamb shone therein.

76. Thou shouldst not think that the soul of Christ these forty hours was in any other place than in the Father, <sup>1</sup>and in his body, where it sprang up in great meekness upon the persecution [it had], as a rose, or fair flower out of the earth; as also our souls in our rest, in the body of Jesus Christ, at the Last Judgment-day in the destruction of this world, shall in the new body break forth again out of the old; and in the meanwhile the soul groweth up in the holy element, in the body of Christ, till <sup>2</sup>our forty hours also come about, and not one hour longer than the appointed time is. Thus is the body of Christ in the power or virtue of the Father (through the soul) risen again and gone forth, and hath in it the light of the Holy Trinity.

77. It was not needful that the stone should be rolled away [from the grave], but to convince the blind Jews, that they might see it was but folly in them to go about to detain or shut up God; also because of the disciples' weak reason, that they might see that he was risen for certain; for [when the stone was rolled away], they could go into the grave and see it themselves.

78. Also the angel appeared to them there, and comforted them. Thus will Christ comfort his afflicted ones, who are afflicted for his sake; yea

<sup>1</sup> As fire goeth out in the iron by the water's quenching or killing of it, and yet remaineth in the iron in its own Principle.

<sup>2</sup> our appointed time.

he is [present] with them, as he was with *Mary Magdalene*, and with the two disciples going to *Emmaus*.

79. Thou must know that no stone or rock can keep or retain his body, he pierceth and penetrateth through all things, and breaketh nothing; he comprehendeth all things, and the thing comprehendeth not him; he comprehendeth this world, and the world comprehendeth not him; he is hurt by nothing, the whole fulness of the Deity is in him, and is not included in anything; <sup>1</sup> he <sup>1</sup> *Note.* appeareth a creature, in our human form, in the same <sup>2</sup> dimensions that our bodies have, and yet his <sup>2</sup> *circum-* body hath no end or limit; he is the whole princely <sup>3</sup> *scription and* throne of the whole Principle. <sup>4</sup> *bigness.*

80. When he was here upon earth in the earthly man, his outward body was circumscribed and limited, as our bodies are, but the inward body is unlimited, for we also (in the resurrection in the body of Jesus Christ) are unlimited, yet visible and palpable or comprehensible, in the heavenly flesh and blood, as the Prince of Life himself is; <sup>3</sup> we can in <sup>3</sup> *Note.* the heavenly figure [or shape] be great or little, and yet nothing be hurt or wanting in us; there is no need of compressing the parts of that body.

81. O dear Christians, leave off your contentions about the body of Jesus Christ; he is everywhere in all places, <sup>4</sup> yet in the heaven; and the heaven <sup>4</sup> *Note.* (wherein God dwelleth) is also everywhere. God dwelleth in the body of Jesus Christ, and in all

holy souls of men, even when they depart from this outward body; and if they be regenerated, then they are in the body of Jesus Christ, even while they are in this earthly body. A soul here in our body upon earth hath not the body of Christ in a palpable substance, but in the word of power [or virtue], which comprehendeth all things. In Christ indeed body and power are one [thing], but we must not understand [this of the four elementary] creature, [which is] in this world.

<sup>1</sup> Or witnesseth.

<sup>2</sup> When the fire devoured the unbelieving captains and their fifties.

82. And the spirit <sup>1</sup>signifieth, that if you do not leave off this contention, you shall have no other sign [given you] than the <sup>2</sup>sign of *Elias*, in fire, in zeal; the zeal shall devour you, and your contention must devour yourselves, you must consume yourselves. Therefore are you not mad? Are ye not all brethren, and are ye not all in Christ? If you did converse in love, what should you need to strive about your native country wherein you dwell? O leave off, your cause is evil in the sight of God, and ye are all found to be in *Babel*. Be advised; the day breaketh. How long will ye keep company with that adulterous whore? Arise, your noble virgin is adorned in her orient garland of pearl; she weareth a lily which is most delightful; be brotherly, and she will adorn you indeed;

<sup>3</sup> we have seen her really, and in her name we write this.

<sup>3</sup> Note.

83. There is no need of contention about the Cup of Jesus Christ, his body is really received in

the Testament, by the faithful, as also his heavenly blood, and the Baptism is a bath [or laver] in the water of the eternal life, hidden in the outward [Baptism with water], in the Word of the body of Christ. Therefore all contention [or disputation] is in vain; be in brotherly love, and forsake the spirit of pride, and then ye are all in Christ.

84. These very deep and difficult matters are not profitable for you, you ought not to look after them; we must only set them down, that you may see what the ground is, and what the error is. For we are not the cause of these writings, but you (in your high puffed-up lust) have stirred up the spirit, that you might find out the thoughts of your hearts; let the resurrection of Christ be powerful [and effectual] to you, for his resurrection is your resurrection, and in him we shall grow and flourish, and live eternally; only stick to him, and then you cannot perish in any distress, for if you have him, you have the Holy Trinity of God.

85. If you will pray to God, then call upon God (your heavenly Father) in the name of his Son Jesus Christ, [desiring] that he would forgive you your sins, for the sake of his sufferings and death, and give you what is good for you, and may further your salvation. Give up and yield all whatsoever is earthly to his pleasure and will; for we know not what we should desire and pray for, but the Holy Spirit helpeth us in Christ Jesus, before his heavenly Father. Therefore there is no

need of many words [or long prayers], but a believing soul, which with its whole earnest [resolved purpose] yieldeth itself up into the mercy of God, to live in his will, in the body of Jesus Christ, and continueth constant; then he is sure and safe from the devil.

86. That phantasy about the intercession of the saints is unprofitable; it is but a vexation, whereby you disquiet the saints in their rest. Doth not God himself call you continually? And doth not your virgin wait for you with a longing desire? Do but come, and she is yours; you need not send any foreign ambassadors; it is not here, as at court. Christ would always fain increase his heaven in his joy. Why stand you so long in doubt because of your sins? Is not the mercy of God greater than heaven and earth? What do you mean? There is nothing nearer you than the mercy of God; only in your sinful impenitent life you are with the devil, and not with Christ, say what you will; though you sent a million of ambassadors to him, if yourself be wicked, you are but with the devil still; and there is no remedy, but you must yourself rise with Christ, and be born anew, in the body of Jesus Christ (through the power of the Holy Ghost) in the Father, in your own soul. If thou makest a feast [or keepest a solemnity], do it for the benefit and <sup>1</sup>relief of the afflicted and needy, whereby God is praised in thy love, and that is well; but if it be for the rich

<sup>1</sup> Or maintenance.

glutton, who only useth it out of pride and laziness, thou hast no benefit of that ; for God is not praised therewith, neither doth paradise grow therein.

87. And do not rely upon the hypocrisy of the Antichrist, he is a liar, and covetous, and a dissembler ; he mindeth only his idol the belly, and is a thief in the sight of God ; he devoureth the bread that belongeth to the needy ; he is the devil's hell-hound ; learn to know him.

88. Speaking then of the true resurrection of Christ, we will also shew [somewhat] concerning his conversation (those forty days) after his resurrection, before his ascension. Because we know that he is become a real Lord over heaven, earth, and hell, therefore we shew you how the kingdom of this world, with all the essences and qualities thereof, hath been subjected to him. And although he did not always converse visibly with his disciples, yet many times he shewed himself to them visibly, palpably, and staying with them, <sup>1</sup> according to the kingdom of this world, according to his body which he had here, which was swallowed up by the new body, which he must present again, as God would have it to be presented ; for God is Lord of everything, and everything must be changed (as he pleaseth) that he might thus shew his disciples his real body, and the print of his nails, which stand in the Holy Christ, in his holy body in eternity, as a sign of his victory, and shine brighter than the morning star.

<sup>1</sup> according to the ruling property of the four elements.

89. He thereby confirmed his disciples' weak faith, and so shewed, that he is Lord also over the kingdom of this world, and that all whatsoever we sow, build, plant, eat and drink, is fully in his almighty power, and that he can bless and increase it, and therefore he is not separated or parted from us; but as a flower groweth out of the earth, so his word, spirit, and power [or virtue] groweth in everything; and if our mind be sincerely inclined to him, then we are blessed of him, in body and soul; but if not, then the curse and the anger of God is in all things, and we eat death in all fruits [or food]. And therefore it is that we pray, that God will bless our meat and drink, also our bodies and souls in Christ, and that is right.

90. Secondly, we intimate also how Christ conversed upon earth forty days after his resurrection, understand, in the kingdom of this world, whereas yet he was in heaven, yet he bore that image without any outward glory or clarity before the eyes of men, and he had the body wholly with every essence, as it hung on the cross, except the <sup>1</sup>source of the Principle, which he had not; but else he had all essences in flesh and blood, and yet the outward flesh stood in the might [and power] of the heavenly. This we see, by his going in to his disciples, the door being shut, and passed with his body through the wood of the door. Thus you may understand, that the world is as nothing to him, and that he hath power over all things.

<sup>1</sup> Or working property of the four elementary world.

91. And further also we intimate to you, that these forty days are the forty days of *Adam's* being in paradise before his sleep, ere the woman was made out of him, where he stood in the paradisaical temptation, where he was still pure and heavenly. And so this Christ must also stand forty days in the paradisaical source [or condition], in the temptation, [to try] whether the body would continue paradisaical before he was glorified; and therefore he did eat and drink with his disciples in a paradisaical manner (as *Adam* should have done) into the mouth, and not into the body; for the consuming consisted in the virtue [or power].

92. Here it was rightly tempted, whether the body would live in divine virtue and power, as *Adam* also should have done, while he was in paradise in this world; and though he was there, yet he was in this world, and yet he lived not in the source of this world, but in the paradisaical property above the world, and also above the wrath of the anger in the hell; he should have lived in the source of love, humility, meekness, and <sup>1</sup>mercy, <sup>1</sup> Barmhertz-  
igkeit, *Merci-*  
fulness. in the friendly will of God; and so he should have ruled over the stars and elements, and there should have been no death or frailty or corruption in him.

93. Therefore, ye *Turks* and other superstitious people, you should observe and understand aright, wherefore Christ gave us such laws, as command

us not to be revengeful ; and that when any strike us on the one cheek, we should present the other to him ; and so further, that we should bless them that curse us, and do well to them that hate us and hurt us. Understand ye this ?

94. Behold, a true Christian (who liveth in the spirit of Christ) must also walk in the conversation of Christ ; he must not walk in the fierce stern revenging spirit of this world, but as Christ lived and conversed in this world after his resurrection, and yet not in the source or property of this world. And though it is not possible for us (while we live in the source of this world) to do so, yet in the new man in Christ (whom the devil hideth and obscureth) we may ; if we live in meekness, then we overcome the world in Christ ; if we recompense good for evil, then we witness that the spirit of Christ is in us ; and then we are dead to the spirit of this world, for the sake of the spirit of Christ which is in us ; and though we are in this world, yet the world doth but hang to us, as it hung to Christ after his resurrection ; and yet he lived in the Father in the heaven, even so do we also, if we be born in Christ.

95. Therefore let this be told you, ye *Jews*, *Turks*, and other nations ; you need not look for any other, there is no other time at hand, but the time of the lily ; and the sign of that [time] is the <sup>1</sup> sign of *Elias*. Therefore take heed in what spirit you live, that the fire of anger do not devour you, and

<sup>1</sup> See vers. 82.

<sup>1</sup>eat you up. It is high time to cast *Jezabel* with <sup>1</sup> Or consume her whoredoms out of the house, lest you receive you.  
the wages of the whore, and as you revile one another, so you devour one another. Truly, if the contentious disputations be not suddenly stayed [and these courses mended] the fire will burn out aloft over *Babel*; and then there will be no remedy, till the anger eat up and consume all whatsoever is in it.

96. Therefore let every one enter into himself, and not speak of another, and hold his way to be false; but look that he turn himself, and have a care, that he be not found in anger of the devourer; else if he should hoop, and halloo, and laughing say, Look how *Babel* burneth! then he must be burnt and consumed also, for he is fuel for that fire; and whosoever feeleth a thought in himself, that doth but wish for the anger [to devour], <sup>2</sup>that <sup>2</sup> and he is proceedeth from *Babel*. of *Babel*.

97. Therefore it is very hard to know *Babel*; every one supposeth that he is not in it; and yet the spirit sheweth me, that *Babel* <sup>3</sup>encloseth the <sup>3</sup> includeth whole earth; therefore let every one look to his and encompasseth. own ways, and not hunt after covetousness, for the <sup>4</sup>driver destroyeth it, and the stormer eateth <sup>4</sup> the wrath it up and consumeth it; the counsel of the wise devoureth all that covetousness gathereth man will not help then; all the wisdom of this together. world is folly; for that <sup>5</sup>fire is from the anger <sup>5</sup> Or the of God; your wisdom will turn to your hurt devouring and scorn. punishment.

*Of Christ's Ascension into Heaven.*

98. We know, when *Adam* had lived forty days in the paradise, then he went into the spirit of this world, whereas he should have gone into the Trinity; for he stood in the time of the temptation, and if he had held out these forty days; then he had been fully with his soul in the light of God, and his body *in Ternario Sancto* [in the Holy Ternary], like this Christ.

99. For when he had conversed forty days (after his resurrection) in the *proba* [or trial] in this world, then he went up into a mountain, whither he had appointed his disciples to come, and went up aloft visibly with his own body which he had offered up on the cross (till a cloud came and did hide him from their sight) for a sure sign that he was their brother, and that he (in his earthly form and body) would not forsake them; as he also said to them, *Behold, I am with you to the end of the world.*

100. Now then saith reason, Whither is he gone? is he gone out of this world, aloft above the stars into another heaven? Hearken; my beloved reason, incline thy mind to Christ, and behold, I will tell it thee; for we see it and know it; not I; for when I say we, you must not barely understand it of my earthly man, for the spirit that driveth this pen is spoken of also; therefore I write and say we, when I speak of myself, as of

the author; for I should know nothing, if the spirit of knowledge did not stir it up in me, and there could be nothing found but in such a way; the spirit would not be in any other way, but he did hide and withdraw himself, and then my soul was very much disquieted in me, with great longing after the spirit, till I did learn how it was.

101. Behold, that which the ancients have invented and taught, is not the ground. They took upon them to measure how many hundred thousand miles it is to <sup>1</sup>the heaven whither Christ <sup>1</sup> *Coelum Em-  
pyreum*, they call it. is gone. They did it to this end, that they might be gods upon earth themselves, as their invented kingdom sheweth and declareth, which standeth merely in *Babel*. Behold, when we speak of the thrones, it is quite another thing than that they mean; and their blindness and ignorance is found, though there is a spirit in their knowledge which is not so much rejected; but that spirit is not [or cometh not] *ex Ternario Sancto* [out of the Holy Ternary], out of the body of Jesus Christ, but it is out of the high eternity, which flieth up above the thrones; which may be mentioned in another place.

102. We must continue in this throne [which is ours]. What are the other thrones to me, where the principalities of angels are? They are indeed our friends, and faithful helpers in the service of God; we must look upon our own throne wherein we were created and made creatures, and upon our

prince in that throne, upon God. The first purpose of God when he created us, and beheld us in the eternal band, that must stand.

103. This was the throne of Lucifer with his legions, but when he fell, he was thrust out into the first Principle; and then the throne in the second Principle was empty. In the same Principle God created man, who should continue therein, and he was tempted, [to try] whether that were possible; and to that end it was that God created the third Principle, in the place of this world, that man also (in the fall) might not become a devil, but that he might be helped again. Therefore the enmity of the devil against Christ is because he sitteth upon his royal throne, and besides holdeth him captive with his Principle.

104. Thus the place of this world (according to the heavenly Principle) is the throne and body of our Christ; and all (whatsoever is in this world in the third Principle) is his own also; and the devil (who dwelleth in this place in the first Principle) is our Christ's captive [or prisoner].

105. For all thrones are in God the Father, and without him is nothing; he is the band of the eternity; but his love in the body of Christ (as in his throne) holdeth the anger in the band of eternity (together with the devils) captive. And you must understand, that all is creaturely, his love, and also his anger; and as is mentioned before, so the difference [distinction or division] is a

birth; and so it cannot be said, that the devils dwell far from Christ, no, they are near, and yet in eternity cannot reach to him; for they cannot see the clear Deity in the light, but are <sup>1</sup> blinded by it; <sup>1</sup> As those creatures that see in the dark are blinded by the sun. and we shall in eternity not see nor touch them, as at present we see them not, because they are in another Principle, and so that Principle remaineth.

106. Thus, my dear mind, know, <sup>2</sup> that the creature of Christ is the centre of this throne, from whence every life proceedeth, *viz.* whatsoever is heavenly; for in that centre is the Holy Trinity, and not alone in this centre, but also in all angelical thrones, also in the souls of holy men; only we must thus speak, that it may be understood. Now the body (understand the creature, the man Christ) is set in the midst of this throne, and standeth also in heaven (understand in this Principle) sitting <sup>3</sup> in <sup>3</sup> Or with. his throne at the right hand of God the Father.

107. The right hand of God is where the love quencheth the anger, and generateth the paradise, that must needs be the right hand of God, where the angry Father is called God in the love and light of his Heart, which is his Son; and this bodily throne (*viz.* the whole body of Christ) is wholly at the right hand of God. But when it is said, *at the right hand of God*, then understand the most inward root of the sharp might of the Father, wherein the omnipotence consisteth, where the Father himself goeth forth into the reconceived will, into the meekness, and openeth the gate (in

the dispelling of the darkness) in himself; thus Christ is set therein, and sitteth thus at the right hand of the virtue [or power] and omnipotence, in such a manner as we cannot more highly express it with our tongue, we understand it well in the spirit; therefore it is not needful for you to search any further into it, but only look that you attain the body of Christ, and then you have God and the kingdom of heaven; but we must write thus, because of the errors in the world, and for their longings sake that are therein.

108. But when you ask: Doth Christ sit or stand, or lie along? Then thou ask, as if an ass should ask about his sack he carrieth, how the man made it; yet the ass must have provender given him, that he may carry the burthen the longer. Behold, Christ sitteth in himself, and standeth in himself, he needeth no chair, nor footstool; his power is his stool, there is neither above nor beneath there. And as you see in the vision of *Isaiah*, that was full of eyes behind and before, above and beneath, so the body of Christ, the Holy Trinity shineth in the whole body, and needeth no sun nor daylight.

## THE TWENTY-SIXTH CHAPTER

*Of the <sup>1</sup> Feast of Pentecost. Of the Sending of the <sup>1</sup> Whitsuntide.  
Holy Ghost to his Apostles, and the Believers.*

*The Holy Gate of the Divine Power.*

1. **N**OW saith reason, if Christ ascended thus with his body, which he <sup>2</sup> offered up on <sup>2</sup> sacrificed. the cross, when was he glorified in his body? Or how is his body now? Is it now as his disciples saw him ascend into heaven? My beloved reason, my earthly eyes see it not, but the spiritual [eyes] in Christ see it very well. The Scripture saith, *He is <sup>3</sup> glorified, and Lord over all*; but we will <sup>3</sup> clarified or brightened. open to you the gate of the great wonders, that you may see what we see.

2. Behold, <sup>4</sup> when God the Father had brought <sup>4</sup> Exodus xxiv. *Israel* into the wilderness to mount *Sinai*, and would give them laws, in which they should live, then he commanded *Moses* to come up to the mountain to the Lord, and the rest of the elders must stay afar off, and the people below the mountain; and *Moses* went up the mountain alone to the Lord, and there appeared the brightness [or glory] of the Lord, and on the seventh

day he called *Moses*, and spake with him concerning all the laws. And the countenance of *Moses* was <sup>1</sup> glorified from the Lord, so that he could stand before him, and speak with him. Thus also the man Christ, *in Ternario Sancto*, [in the holy Ternary], when he was ascended into his throne, was glorified on the ninth day in the Holy Trinity.

<sup>1</sup> became bright, and did shine like the sun.

3. Understand it aright ; his soul in the creature was not first glorified, but his whole body, or princely throne ; there went forth out of the centre of the Holy Trinity the Holy Ghost, as you see clearly, that those (who had put on the spirit of Christ) were highly enlightened ; for the Holy Ghost went forth from the centre of the Trinity into the whole holy element, and did flow into the <sup>2</sup> mercy of God ; and as he triumphed in the body of Jesus Christ, so also in his disciples, and in the believers.

<sup>2</sup> Barmhertzigkeit, *Mercifulness.*

4. There were opened all the doors of the great wonders, and the Apostles spake with the languages of all nations ; and so it may be seen clearly, that the spirit of God had opened all the centres of all essences, and spake out of them all ; for Christ was the Lord, and the Heart of all essences, and therefore the Holy Ghost went out of all essences, and filled the essences of all men who turned their ears with a desire to it, and in that he pressed into all ; and every one heard (out of his own essences and language) the spirit of God speak out of the disciples ; and the Holy Ghost was born in the

bodies of all their hearers, who had but an earnest desire to it, and they were all filled ; for the spirit of God pierced through into their hearts, as he pressed forth out of the centre of the Trinity into the whole body and princely throne of Jesus Christ, and filled all outwardly in the clarity [or glory].

5. Thus all the holy souls were filled, so that their whole body in the essences was made stirring from the exceeding precious virtue [or power], which went forth in the wonders in power and in <sup>1</sup>deeds that were done there. And here is set <sup>1</sup> Or miracles. before us the virtue [or power] of the Father in the fire, in his severe omnipotency on mount *Sinai*, also the still loving virtue of the Son of God in the love and mercy ; for we see that we could not all live in the Father (in the source of the fire), and therefore *Moses* brake the Tables, and the people fell away from God.

6. But now when the meekness was in the Father, then the love held the anger captive, and [the love] went out of the source of the Father, (and that was the Holy Ghost), in the wonders. There stood the highly worthy heavenly virgin of the wisdom of God, in her highest ornament, with her garland of pearls ; there stood *Mary* in *Ter-nario Sancto*, of which the spirit (in the ancients) hath spoken wonderfully. And here *Adam* was brought into paradise again.

7. And now if we will speak of the glorification of Christ, and of his body, which he visibly (and in

that form in which he had conversed upon earth) ascended with, then we must say, that as the love of the Heart of God hath reconciled the anger of the Father, and holdeth it as it were captive in it, so also the holy Ternary hath comprehended the hard palpable body of Christ, *viz.* the <sup>1</sup>kingdom of this world, as if it were wholly swallowed up, whereas it is not swallowed up, but the <sup>2</sup>source of this world is destroyed in death, and the holy Ternary hath put on the body of Christ, not as a garment, but virtually [or powerfully] in the essences; and he is as it were swallowed up (to our apprehension and sight) and yet is, really, and shall come again at the Last Judgment-day, and manifest himself in his own body which he had here, that all may see him, be they good or bad; and he shall also come in the same form to keep the judgment of the separation, for in his divine glorified form we cannot behold him, before we be glorified, especially the wicked. But thus all generations shall see and know him, and the unbelieving shall weep and wail, that they went so out of their flesh and blood into another source [or condition], when they should and might in their own essences have put on God, and yet did put on the kingdom of the fierceness of the anger of God with the devils, and let the same into the essences of their souls, and caused themselves to perish.

<sup>1</sup> the ruling property.

<sup>2</sup> Or working property.

8. Therefore we say, that in the soul of Christ,

in its essences, the clear Deity, viz. the light of God, is comprehended, which hath quenched the anger in the source of the soul; and thus that light <sup>1</sup>clarifieth the soul, and (through the proceeding virtue) the tincture is always generated out of the soul, and the Fiât in the essences maketh it comprehensible and palpable; and that is the *Ternarius Sanctus*, or the holy earth, that is, the holy flesh, for God enlighteneth in this body all in all.

<sup>1</sup> glorifieth or brighteneth.

9. Thus his earthly body is swallowed up in God, though indeed he never had such an earthly body as we have, for he was not of the seed of a man; but we speak only of the comprehensibility and visibility of it to our eyes, according to which he is our brother; and he shall appear at the Last Judgment-day in our fleshly form, in the power of God, as Lord over all, for all power in heaven and in this world is subjected under him, and he is Judge over all; a Prince of life, and Lord over death.

10. And so the kingdom of heaven is his own body, and the whole princely throne of his Principle is paradise, wherein the blessed fruit in the virtue of God springeth up, for the Holy Ghost is the virtue [and power] of the fruit; as the air in this world is, so the Holy Ghost is the air and spirit of the soul in Christ, and of all his children; for there is no other air in heaven, in the body of Christ; and God the Father is all in all. Thus we

live and are (in Christ) all in the Father, and there is no soul that searcheth out to the depth ; but we live all in singleness of heart, and in great humility and love one towards another, and rejoice one with another, as children do before their parents ; and to this end God created us.

<sup>1</sup> Or friend.

11. Thus, my dear <sup>1</sup>soul, seek Christ and incline thyself to him, and so thou shalt receive the Holy Ghost, who will new regenerate thy soul, and enlighten, drive, and lead thee ; and he will reveal [and manifest] Christ to thee. Leave off all opinions and human inventions, for the kingdom of God is near to thee ; and thou art kept out from God only by thy own unbelief, by thy evil works, *viz.* by thy pride, covetousness, envy, anger, and falsehood ; for thou clothest thyself with them, and so thou art in the devil's clothes, without God.

12. But if thou leavest them off, and passest with the desire of thy heart into the mercy of God, then thou goest into heaven, into God the Father, and thou walkest in the body of Christ in the pure element ; and the Holy Ghost goeth forth out of thy soul, and leadeth thee into all truth ; and the old corrupt man doth but hang to thee, which thou shalt destroy in death, and with thy love in Christ still overcome, and captivate the anger of the Father in thy soul ; and thou shalt spring up with thy new man through death, and appear in the same at the Last Judgment-day.

*The <sup>1</sup> Gate to Babel.*

<sup>1</sup> the Gate by  
which Babel  
first entered.

13. When we consider with ourselves the many sects and controversies in religion, and from whence they come and take their original, it is as clear as the sun, and it manifesteth itself indeed, and in truth; for there are great wars and insurrections stirred up for the cause of [religion or] faith; and there arise great hatred and envy about it, and they persecute one another for opinions sake; because another is not of his opinion, he sticks not to say, he is of the devil; and this is yet the greatest misery of all, that this is done by the learned in the high schools [or universities] of this world.

14. And I will shew thee, simple man, their venom and poison; for behold, every one among the laity looketh upon them, and thinketh, Sure it must needs be right if our <sup>2</sup> priest sayeth it; he is <sup>2</sup> minister, a minister of God; he sitteth in God's stead, it is <sup>2</sup> pastor, the Holy Ghost that speaketh out of him. But St <sup>2</sup> preacher, *John* saith, *Try the spirits*; for every one's teaching is not to be believed; and Christ saith, *By their works thou shalt know them; for a good tree bringeth forth good fruit, and an evil tree bringeth forth evil fruit*; also he teacheth us plainly, that we should not gainsay the prophecy that is of God, but we should learn to try them by their fruits.

15. We speak not of perfect works done by the body, which is captivated in the spirit of this

world, but [we speak] of their doctrines, that we [must] try them, whether they be generated of God. For if that spirit teacheth blasphemies, slanders, and persecutions, then it is not from God, but it proceedeth from the covetousness and haughtiness of the devil. For Christ teacheth us meekness, and to walk in brotherly love, wherewith we may overcome the enemy, and take away the might of the devil, and destroy his kingdom.

16. But when any fall to firing, killing with the sword, to undo people, ruin towns and countries, there is no Christ, but the anger of the Father, and it is the devil that bloweth the <sup>1</sup>fire. For the kingdom of Christ is not found in such a way, but in power; as the examples of the Apostles of Christ declare, who taught no revenge, but they suffered persecution, and prayed to God, who gave them signs and great wonders, so that people flocked to them; and so the Church of Christ grew mightily, so that it overshadowed the earth. Now who is the destroyer of this Church? Open thy eyes wide and behold; it is daylight, and it must come to the light, for God would have it so, for the sake of the lily. It is the pride of the learned.

17. When the Holy Ghost spake in the saints with power and miracles, and converted people powerfully, then they flocked to them, they honoured them greatly, they respected them, and submitted to them as if they had been gods. Now

this was well done to the saints, for the honour was given to God, and so humility and love grew among them, and there was all-loving reverence, as becometh the children of God, and as it ought to be.

18. But when the saints comprised their doctrine in writings, that thereby in their absence it might be understood what they taught, then the world fell upon it, and every one desired to be such a teacher, and thought the art, skill, and knowledge stuck in the letter; thither they came running, old and new, who for the most part only stuck in the old man, and had no knowledge of God; and so taught according to their own conceits, from the written words, and explained them according to their own meanings.

19. And when they saw that great respect and honour was given to the teachers, they fell to ambition, pride, and greediness of money; for the simple people brought them presents or gifts, and they thought that the Holy Ghost dwelt in the teachers, whereas the devil of pride lodged in them; and it came to that pass, that every one called himself after his master's name [whose doctrine he prized most]; one would be of *Paul*; another of *Apollus*; another of *Peter*; and so forth. And because the saints used not the same kind of words and expressions in their teaching and writings, though they spake from one and the same spirit, therefore the natural man (which being without

the spirit of God knoweth nothing of God) began all manner of strife and disputations, and to make sects and schisms; and they set themselves up for teachers among all sorts of people, not for God's sake, but for temporal honour, riches, and pleasure sake, that they might live brave lives. For it was no very hard labour and work to hang to the bare letter; and such strife and contention arose amongst them, that they became the most bitter enemies and haters one of another. And none of them were born of God, but their parents held them close to the Scripture, that they might come to be teachers, that so they might be honoured in and for their children, and that their children <sup>1</sup> might live bravely.

<sup>1</sup> might have good maintenance, or great livings for their bestial man.

20. And so it fell out, that every one would get the greatest conflux of people he could, that he might be esteemed by most people; and these lip-Christians did so multiply, that the sincere hearty desire to God was left, and they only looked upon the lip-priests, who did nothing but cause strife and contentions; and they all vapoured and boasted of their own art and skill which they had learned in the schools and universities, and cried, Lo! here is Christ, come running hither, thus and thus hath *Paul* written; and another saith, Come hither, here is Christ, thus and thus hath *Peter* written; he was the disciple of Christ, and had the keys of the kingdom of heaven, this cannot be amiss; they do but deceive you, follow after me.

21. Thus the poor ignorant people looked upon the <sup>1</sup>mouth-apes, those greedy covetous men, which were no other than <sup>2</sup>vizard-priests, and so lost their dear *Immanuel*; for Christ in them (from whence the Holy Ghost goeth forth, which driveth and leadeth men, and who at first had begotten them with power and miracles) must now be nothing but a history, and they became but history-Christians; yet so long as the Apostles and their true disciples lived, they stopped and reprov'd such things, and shewed them the right way; but where <sup>3</sup>they were not, there the history-priests misled them, as may be clearly seen in the *Galatians*.

<sup>1</sup> Such as apishly teach the words of holy men, without the understanding they had.

<sup>2</sup> mock priests, monsters of priests, or priests in a play.

<sup>3</sup> the Apostles and their disciples.

22. And so the kingdom of Christ grew not in power only, but for the most part in the history; the saints born in Christ, they confirm that many times with great wonders [or miracles], and the history-priests of *Baal*, they always built upon those [miracles of the saints] that which was good for the promoting virtue and good manners; many brought forth thistles and thorns, that they might make strife and wars; many sought only great honour, dignity, and glory, that it should be conferred upon the Church of Christ and her ministers, as it may be seen in Popery, out of what root it is grown. And it came so far, that they mingled the Jewish ceremonies in their doings, as if the justification of a poor sinner did lie in them, because they were of divine appoint-

ment; for which cause, the Apostles held the first Council at *Jerusalem*, where the Holy Ghost concluded, that they should only cleave to Christ in true love one to another, and that was the only justification before God.

23. But it availed not, pride would erect its throne, and set it above Christ, the devil would be God; and they made <sup>1</sup>glosses, that they might bring it to pass in such a way, that the simple people might not take notice of it; there the keys of *Peter* must govern the city, and they drew together with the keys <sup>2</sup>divine authority to them, and so could use the divine power in deeds and wonders no more; for they desired to be rich and wealthy upon earth, and not to be poor with Christ, who in this world (as himself witnesseth) had not whereon to lay his head; they would not be such Christians in power and wonders; as *Adam*, who would not live in the power, but in a great heap [of earth], that he might have something to take hold of. . And here may be rightly seen our misery which *Adam* brought us into, that our essences always reach after the spirit of this world, and desire only to fill themselves with a great heap, from whence *Adam* and we all have got such a swelled, gross, untoward body, full of sickness, contrariety, and contentious desires.

24. Now when the historical Christendom and the true Christians grew together, the sceptre was always among the learned, who exalted themselves,

<sup>1</sup> fair, subtle pretences and expositions of Scripture.

<sup>2</sup> *Jus Divinum.*

and made themselves potent, and great; and the simple [Church] yielded to it as right; and yet there was a desire after the kingdom of God found in men, *viz.* the noble Word of God (which had <sup>1</sup>imprinted itself in the promise [in paradise], in the light of life, and which was made stirring by <sup>1</sup>imaged or figured itself in the mind. Christ) that drave them indeed to the fear of God. And then they built great <sup>2</sup>houses of stone, and called every one thither; and they said that the Holy Ghost was powerful there, and they must come thither; <sup>3</sup>besides, they durst be so impudent as to say (when they were found to be so wicked and malicious) that the Holy Ghost was powerfully <sup>3</sup>saying, Do as we say, and not as we do. in the mouth of the wicked.

25. But, thou hypocrite, thou liest; if thou art ungodly, thou canst not raise <sup>4</sup>the dead, thou canst <sup>4</sup>the dead in trespasses and sins. convert none that in this world lie drowned in sins; thou mayest stir the heart of the believer indeed (through thy voice) which is a work of the spirit, but thou bringest forth none out of death [into life]; it is an impossible thing. For if thou wilt convert a poor sinner, which is drowned in sin, and lieth captive in the anger, then the Holy Ghost must be in thy mouth, and thy essences must take hold of his, and then thy light will shine in him, and thou shalt raise him out of the death of sins, and with thy love, in thy tincture, catch him; and then he will come to thee with a hearty desire, longing after the kingdom of heaven; and then thou art his confessor, and hast the keys

<sup>1</sup> the Holy  
Ghost

of *Peter*; and if thou art void of <sup>1</sup>that, thou hast no keys.

26. As the confession is, so is the absolution. Is the patient an historical Christian? so is the physician too. And in them both there is a mouth-hypocrisy. But hath the patient any virtue [or power]? Then the voice bloweth that virtue [or power] up, not from the power of the physician, but in the virtue [or power] of God, who with his power even in a thorn-bush maketh it to grow, which is the power in all things: and so also in a voice, which in itself hath no ability.

<sup>2</sup> Or fashion.

27. Thus it became a <sup>2</sup>custom, that every one was bound [to come] to the temple made of stones, and the Temple of God in Christ stood and stands very empty; but when they saw the desolation in the <sup>3</sup>contention, they called councils, and made laws and canons, that every one must observe upon pain of death. Thus the Temple of Christ was turned into temples made of stones, and out of the testimony of the Holy Ghost a worldly law was made. Then the Holy Ghost spake no more freely, but he must speak according to their laws. If he reproved their errors, then they persecuted him; and so the Temple of Christ in man's knowledge became very obscure; if any came that was born of God, and taught by the Holy Ghost, and was not conformable to their laws, he must be a heretic.

<sup>3</sup> disputations,  
and contro-  
versies.

<sup>4</sup> false power,  
usurped *Jus*  
*Divinum*.

28. And so their <sup>4</sup>power grew, and every one had great respect to it; and they strengthened their

laws still more and more with the power of *St Peter*, till they raised themselves so high, that they impudently set themselves as lords over the doctrine of the Apostles before God, and gave forth, that the word of God and the doctrine of the saints must receive their value, worth, and authority from their councils, and what they ordained and instituted, that was from God, they were God's dispensers of the word; men must believe their ordinances, for that was the way and <sup>1</sup> means for the poor sinner to be justified before God. <sup>1</sup> means of salvation.

29. But where then is the new regeneration in Christ through the Holy Ghost? Art thou not *Babel*, a habitation of all devils in pride? How hast thou adorned thyself? Not for Christ, but for thy own pride, for thy <sup>2</sup> idol the belly's sake, and thou art a devourer. But thy <sup>3</sup> belly is become a stink, and hath gotten a horrible source; there is a great fire of <sup>4</sup> anguish in thy source, for thou art naked and manifest before God, thou standest as an impudent whorish woman. Why do you, laity, hang [and depend] on such a strumpet? Her own <sup>5</sup> usurped authority is her beast whereon she rideth; behold, and consider her in the Revelation of *John*, how the Holy Ghost setteth her forth in her colours.

30. Wilt thou be an apostle of Christ, and wilt be but a minister for the belly, and teach only according to thy art? From whom dost thou

<sup>2</sup> god *Mausim*,  
the belly-god.  
<sup>3</sup> Or idol.

<sup>4</sup> terrible  
devouring,  
in that which  
thou hast  
made thy  
god.

<sup>5</sup> usurped  
*Jus Divinum*.

teach? From thy belly, that thou mayest fatten thyself thereby. It is true, thou shouldst be fed, and thou shouldst have subsistence from men, if thou art Christ's disciple; but thy spirit should not stick in covetousness, but in Christ; thou shouldst not rely only upon thy art, but shouldst give up thyself to God, that God may speak from thee, and then thou art in the Temple of God, and not in the temple of the institution of man's inventions.

31. Look upon St *Peter*, on the Day of Pentecost, who converted three thousand souls at one sermon, he spake not from the appointment of the Pharisees, but out of the Spirit of *Moses* and the Prophets, out of the Temple of the Holy Ghost, that pierced through and enlightened the poor sinners. But thou teachest persecution only, consider thereby whence thou didst grow, *viz.* out of that first stock, where they fell from the Temple of Christ to human conceits and inventions; where they sent forth teachers according to man's itching ears, for a fair show, that thereby thou mightest grow great in thy pride; and because thou hast sought nothing else, therefore God hath suffered thee to fall into a <sup>1</sup>perverse sense, so that out of thee there come those that blaspheme the true doctrine of Christ.

<sup>1</sup> reprobate  
confounded  
sense.

32. Behold, out of what are the *Turks* grown? Out of thy <sup>1</sup>perverse sense; when they saw that thou regardedst nothing but thy pride, and didst

only contend and dispute about the Temple of Christ, that it must stand only upon man's foundation and inventions, then *Mahomet* came forth, and found an invention that was agreeable to nature. Because those others followed after <sup>1</sup>covetousness, and fell off from the Temple of Christ, as also from the light of nature, into a confusion of pride, and all their aim was, how the antichristian throne might be adorned, therefore he also made laws and doctrines [raised] from reason.

<sup>1</sup> For greediness of money and gain, or filthy lucre.

33. Or dost thou suppose <sup>2</sup>it was for nothing? <sup>2</sup> It is most certain, that the spirit of the great world hath thus set him up in great wonders, because the others were no better; and therefore it must stand in the light of nature in the wonders, as a god of this world, and God was near the one as the other. Thy symbols or signs in the Testament of Christ which thou usest (which Christ left for a covenant), they stood in controversy, and were in disputation, and thou didst pervert them according to thy pride, and thou didst bend them to thy institution, ordinances and appointment; thou didst no more regard the covenant of Christ, but the custom of celebration or performance of it, the custom must serve the turn; whereas wood that burneth not is not fire, though when it is kindled it comes to be fire; so also the custom without faith is like wood that burneth not, which they will call a fire.

<sup>2</sup> the rising-up and doctrine of *Mahomet*.

34. Or shall not the spirit set it down before thy eyes, thou lascivious filthy strumpet? Behold, how hast thou broken the state of wedlock, and opened a door to whoredom, so that no sin is regarded; hast thou not ridden <sup>1</sup> upon thy beast, when every one gazed on thee, and did ride after thee [in thy train]? Or art thou not that fine painted [adorned] whore? Dost thou suppose we set thee forth in vain? The judgment standeth over thee, the sword is begotten, and it will devour. Go out [from] *Babel*, and thou shalt live; though we saw a fire in *Babel*, and that *Babel* was burning, yet it shall not burn those that go out from <sup>2</sup> it.

<sup>1</sup> upon thy power, might and authority.

<sup>2</sup> the strife, contention, and warring that is in it.

## THE TWENTY-SEVENTH CHAPTER

*Of the Last Judgment, of the Resurrection of the Dead, and of the Eternal Life.*

*The most horrible Gate of the Wicked, and the joyful Gate of the <sup>1</sup> Godly.*

<sup>1</sup> Or saints and holy people.

1. **W**E know Christ hath taught us, that a judgment shall be kept, not only for the punishment of the despisers of God, and for a reward to the good, but also for the sake of the creature, and of <sup>2</sup> nature, that they may once be <sup>2</sup> the outward nature. delivered from vanity; and we know that the substance of this world, and the property thereof, must pass away; the sun and the stars, and also the four elements, must pass away as to their source [or property], and all must be restored again; and then the life will spring forth through death, and the figure of everything shall stand eternally before God, for which end it was created; also we know that our souls are immortal, generated out of the eternal band; and when this world passeth away, then also all its essences pass away, which are generated out of it, and the <sup>3</sup> tincture <sup>3</sup> Or the ground of the essences or substance. remaineth still in the spirit.

2. Therefore, O man! consider thyself here in

this world, in which thou standest in the birth, thou art sown as a seed or grain, and a tree groweth out of thee; therefore now see in what <sup>1</sup>ground thou standest, that thou mayest be found to be timber for the great building of God in his love, and not for a threshold [or footstool] to be trodden under-foot, or that is fit for nothing but for the fire, whereof nothing will remain but dust and ashes.

3. It is said to thee, that the wood [or fuel] of thy soul shall burn in the last fire, and that thy soul shall remain to be ashes in the fire, and thy body shall appear like black soot. Why wilt thou then stand in a wilderness, yea in a rock where there is no water? How then will thy tree grow again? O! what great misery it is that we are ignorant in what <sup>2</sup>soil we grow, and what kind of <sup>3</sup>essences we draw to us, seeing our fruit shall appear and be tasted, and that which is pleasant shall stand upon God's table; and the other shall be cast to the devil's swine. Therefore let it move you, to look that you grow in the ground or soil of Christ, and bring forth fruit that may be set upon God's table, which fruit never perisheth, but continually springeth, and the more it is eaten of, the pleasanter it is. How wilt thou rejoice in the Lord!

4. The Last Judgment is appointed for that end; and as we know that all things [in this world] have had a beginning, so they shall also

<sup>1</sup> field or soil.

<sup>2</sup> ground or field.

<sup>3</sup> sap, juice, or substance.

have an end; for before the time of this world there was nothing but the band of eternity, which maketh itself, and in the band the spirit, and the spirit in God, who is the highest good, which was always from eternity, and never had any beginning; but this world hath had a beginning from the eternal band in the time.

5. For this world maketh a time, therefore it must perish; and as it hath been nothing, so it will be nothing again; for the spirit moveth in the <sup>1</sup>ether; and therein the <sup>2</sup>*limbus* (which is <sup>1</sup> Or upholder. corruptible) is generated, from whence all things <sup>2</sup> the seed. proceed; and yet there was no fashioner but the spirit (or the vulcan) in the essences, and so also there were no essences; they were generated in the will of the spirit, and in that will is the <sup>3</sup>fashioner, which hath fashioned all things out of <sup>3</sup> framer, nothing, but merely out of the will. moulder, or former.

6. Seeing then it is fashioned out of the eternal will, therefore it is eternal, not in substance, but in the will; and after the breaking of the substance this world standeth wholly and altogether (like a figure) in the will for [a <sup>4</sup>glass of] God's works of <sup>4</sup> figure, or wonder. And so we know now, that where there <sup>4</sup> picture. is a will, it must comprehend itself so that it be a will, and that comprehension maketh an attraction, and that which is attracted is in the will, and it is thicker than the will, and is the darkness of the will, and a source in the darkness; for the will desireth to be free, and yet cannot be free, except

it go again in itself out of the darkness, and if it do, then the darkness continueth in the first will, and the reconceived will remaineth in itself in the <sup>1</sup> light.

<sup>1</sup> liberty or freedom.

7. Thus we give you to understand, that this world (when the will was moved) was created out of the darkness, and the outgoing out of the will in itself is God; and the outgoing out of God is spirit, which hath discovered itself in the dark will; and that which was discovered were the essences, and the <sup>2</sup> *Vulcanus* was the wheel of the mind, that divided itself into seven forms.

<sup>2</sup> Or the striker of fire, which striketh up the thoughts of the mind.

8. And as is mentioned before, these seven forms divide themselves again every one in itself into an infinity of forms, according to the <sup>3</sup> discovery of the spirit, and therein standeth the essence of all essences, and it is all a great wonder; and our whole teaching doth but aim at this, that we men might enter into the light holy wonders; for at the end of this time all shall be manifested, and everything shall stand in that wherein it is grown; and then when that substance (which at present it possesseth and bringeth forth) perisheth, then it is all an eternity.

<sup>3</sup> Or sparkling.

9. Therefore let every one have a care how he useth his reason, that he may therewith stand in great honour in the wonders of God. We know that this world shall perish in the fire; it shall be no fire of straw or wood, (that would turn no

stones to ashes, and further to nothing), neither will there any fire gather together, into which this world shall be thrown; but the fire of nature kindleth itself in all things, and will melt or dissolve the body of everything (or whatsoever is palpable), and turn it to nothing.

10. For as all in the *Fiat* was held and created according to the [will of the] <sup>1</sup> fashioner, which was <sup>1</sup> framer or artificer. the sole and total workmaster in all things, in the seven spirits of nature, which brake nothing when he fashioned it, nor threw one [part] from the other when he had made it, but everything separated itself, and stood in the source of its own essences, so there shall not need much blustering, thunder and lightning, and breaking, as this world in *Babel* teacheth, but everything <sup>2</sup> perisheth <sup>2</sup> Or passeth away. in itself; the source [or flowing forth] of the elements ceaseth, as a man when he dieth [ceaseth from working], and all passeth into its ether [or receptacle].

11. And at the time (before this fabric [of heaven and earth] perisheth and passeth into its ether) cometh the Judge of the living and the dead; there all men must see him in his, and in their flesh; and all the dead must rise through his voice, and stand before him; and there the angelical world shall be manifested. And all the generations of the earth (which are not comprehended in the body of Christ) shall howl, and then they shall be separated into two flocks; and

the sentence of Christ passeth over all, both good and bad; and there will be howling, trembling, yelling, roaring, and cursing themselves, the children cursing their parents, and wishing that they had never been born.

12. Thus one of the wicked curseth the other, who hath caused him to commit such wickedness; the inferior his superior that hath given him offence, [and been a stumbling-block to him]; the laity curse the clergy or <sup>1</sup> priests, who have given them evil examples, and seduced them with false doctrine; the wicked curser, swearer, and blasphemer, biteth and gnaweth his tongue, which hath so murdered him; the mind beateth the head against the stones; and the ungodly hide themselves in the caves and holes of the earth, before the terror of the *LORD*; for there is great quaking and stirring in the essences of the anger and fierce wrath of the *LORD*; and the anguish breaketh the heart, and yet there is no dying; for the anger is stirring, and the life of the ungodly floweth up in the anger. There the ungodly curseth the heaven and the earth that did bear him, as also the constellation [or stars] that led him, and the hour of his <sup>2</sup> birth; all his uncleanness standeth before his eyes, and he seeth the cause of his horror, and condemneth himself; he cannot look upon the righteous for very shame; all his works stand in his mind, and (in the essences) cry, Woe! to him that did them, they accuse him; the tears of those

<sup>1</sup> ministers or teachers.

<sup>2</sup> nativity.

he hath afflicted and oppressed are like a fiery stinging serpent; he desireth <sup>1</sup>rest or ease, but <sup>1</sup>abstinence. there is no comfort, despair riseth up in him, for hell terrifieth him.

13. Also the devils tremble at the kindling of the wrath, whose faces appear before the eyes of the ungodly; for they see the angelical world before them, and the hellish fire in them; and they see how every life burneth, and every one in its own source, in its own fire. The angelical world burneth in triumph, in joy, in the light of the <sup>2</sup>glory, and it shineth as the clear sun, which <sup>2</sup>clarity, neither devil, nor any of the wicked dare look <sup>lustre, or brightness.</sup> upon, and there is praise [and Hallelujahs] that the driver is overcome.

14. And there then the judgment is set, and all men (both the living and the dead) must stand there, every one in his own body. And the angelical choir of the holy men (who have been killed for the witness of Jesus) is set; there stand the holy Patriarchs of the tribes of *Israel*, and the holy Prophets, with their doctrine; and all that they have taught is made manifest and revealed, and standeth before the eyes of the wicked; they must give an account of all their murderings of the saints; for they that have been murdered for the truth's sake stand before the eyes of their murderers, whose lives the murderers must give an account for, and yet have no excuse to make, but stand speechless; all a man's slandering reproaches

which he hath cast upon the righteous stand there before him <sup>1</sup> in substance, and is a substance, about which the law is there read to him.

<sup>1</sup> really.

15. Where is now thy authority, thy honour, thy riches, thy pomp and bravery, thy power, wherewith thou hast terrified the needy, and hast made the right bow and bend to thy will? Behold, it is all in substance, and standeth before thee; the oppressed read thy lesson to thee; all that was rightly spoken [by thee] in this world, is there recalled again, and thou abidest (in thy unrighteousness) a liar, and thou must be judged by those that thou hast here judged in falsehood; all lying and deceit stand <sup>2</sup> manifest in the substance, all thy words stand in the tincture in the substance of eternity before thee, and are thy looking-glass; they will be thy eternal gnawing whelps, and the book of thy comfort and trust. Therefore do but think what thou wilt do; wilt thou not then curse and judge thyself?

<sup>2</sup> are really discovered in the light.

16. On the contrary, the righteous stand there in unspeakable great joy, and their joy riseth up in the source [or well-spring] of the Holy Ghost; all their sorrow and heaviness (which they have had here) standeth before them in substance, and it appeareth how they have suffered wrongfully; their comfort springeth up in the body of Jesus Christ, who hath redeemed them out of so great misery; all their sins are washed, and appear as white as snow; and there then they return thanks

to their bridegroom, who hath redeemed them out of such necessity and misery, wherein they lay captive here, and there is mere hearty joy that the <sup>1</sup>driver is destroyed; all their good works, their <sup>1</sup>teaching and well-doing, appear before them; all the words of their teaching and reprovng (where-with they have shewn the ungodly the right way) stand in the figure.

<sup>1</sup> the evil,  
malice,  
wickedness,  
or the devil.

17. Here will the Prince and Arch-Shepherd pronounce his sentence, saying to the <sup>2</sup>Godly, <sup>3</sup>*Come, ye blessed of my Father, inherit the kingdom that hath been prepared for you from the beginning;* <sup>2</sup>I have been hungry, thirsty, naked, sick, in prison and misery, and you have fed me, given me drink, clothed me, comforted me, and visited me, and have come and helped me in my misery, therefore enter into eternal joys. And they will answer, Lord, when have we seen thee hungry, thirsty, naked, in prison, or in misery, and have served thee? And he will say, What you have done to the least of these my brethren, you have done that to me. And to the wicked he will say, Away from me, ye cursed, into the eternal fire; for I have been hungry, thirsty, naked, in prison, and in misery, and you have never ministered unto me. And they will answer, Lord, when have we seen thee so, and not ministered unto thee? And he will say, What you have not done to the least of these my poor brethren, that you have not done to me; and they must depart from him.

<sup>2</sup> honest,  
virtuous, or  
innocent.

<sup>3</sup> Matth. xxv.

18. And in that moment of departing, there  
<sup>1</sup> perisheth. <sup>1</sup> passeth away heaven and earth, sun, moon,  
 stars, and elements, and thenceforth time is  
 no more.

19. And there then in the saints, the incorruptible attracteth the corruptible into itself, and the death and this earthly flesh is swallowed up; and we all live in the great and holy element of the body of Jesus Christ, in God the Father, and the Holy Ghost is our comfort; and with this world, and with our earthly body, all knowledge and skill of this world perisheth; and we live as children, and eat of the paradisaical fruit, for there is no terror, fear, nor death any more; for the Principle of hell together with the devils (in this last hour) is shut up; and the one [Principle] cannot touch the other any more in eternity, nor conceive any thought of the other. The parents shall no more think of their wicked children that are in hell, nor the children of their parents; for all shall be in perfection, and that which is in part shall cease.

*Note, Read more of this in the answer to the thirtieth Question, in the Book of the Forty Questions concerning the soul.*

20. And there then this world shall remain standing in a figure and shadow in paradise, but the substance of the wicked perisheth in that [figure of the world], and remaineth in the hell, for the works of every one follow after them; and there shall be eternal joy over the figures of all things, and over the fair fruit of paradise, which we shall enjoy eternally.

*To which help us, O Holy Trinity, God the Father, Son, and Holy Ghost. Amen.*

*What is wanting here, you may seek for in the other parts of my writings, especially concerning Moses and all the Prophets, and concerning the kingdom of Christ.*

*In the fourth part of these writings, being the Forty Questions of the Original of the Soul, and what it is from Eternity to Eternity, this is clearly described.*

*A true Information concerning the confounded  
Babel.*

*To the Comfort of such as seek; and set here for a  
Witness against the Mockers and Despisers.*

21. Though now there be so many doctrines and opinions <sup>1</sup> manifested, yet the scorner (who is born <sup>1</sup> Or broached. of this world only) ought not to fall on so, and cast all down which he cannot apprehend; for all is not false, there is much that is generated by heaven, which [heaven] will at present make another *seculum* or age, which discovereth itself highly with its virtue [or power], and seeketh the Pearl; it would fain open the tincture in its substance, that the virtue [or power] of God might thereby appear in it, and that it might be freed from the irksome vanity; this was done in all ages, as histories shew, and as is well known to the enlightened.

22. For now there are many that seek, and they find also: One gold, another silver, another copper, another tin; but this must not be understood of

metals, but of the spirit, in the power, in the great wonders of God, in the spirit of the eternal power.

23. And though there be such seeking in the Mystery by the instigation and driving of the spirit of God, yet every one seeketh (in his own <sup>1</sup>manner) in his field wherein he standeth, and there he also findeth, and so bringeth his invention to light, that it may appear, and this is the <sup>2</sup>purpose of the great God, that he may so be manifested in his wonders. And it is not all from the devil, as the world in *Babel* (in its great folly) doth <sup>3</sup>teach; where they cast all down to the ground, and will make a bonfire of it, and set Epicurism in its place.

24. Behold, I give you a fit similitude in a sower; a sower tilleth his ground the best he can, and soweth good wheat, but now there is other seed among the wheat, and though that were indeed wholly pure, yet the earth putteth forth weeds among the wheat, even thorns and thistles. And now what shall the sower do? Shall he therefore reject the whole crop, or burn it, for the thistles and darnels sake? No, but he thresheth it, and fanneth it, he separateth the weeds and dross from it, and useth the good seed for his food, and giveth the chaff to his cattle or beasts, and with the straw he maketh <sup>4</sup>compost for his ground, and so maketh good use of his whole crop.

25. But to the mockery be it spoken, he is a weed, and shall be thrown to the beasts. And

<sup>1</sup> Or form.

<sup>2</sup> Or decree.

<sup>3</sup> Or babble.

<sup>4</sup> Or dung for his land.

now, though other seed be found among the wheat (when it is fanned and sifted) that he cannot get out, Shall he therefore not use his wheat for food? Every kind of grain hath its virtue; one strengtheneth the heart, the other the stomach, another the other members of the body; for one essence alone maketh no tincture, but all the essences together make the senses [thoughts] and understanding.

26. Go into a meadow, and look upon the herbs and flowers which grow all out of the earth, and always one is fairer and more fragrant in smell than the other, and the most contemptible [herb] hath many times the greatest virtue. Now then the physician cometh and seeketh, and often turneth his mind to the lustiest and fairest, because they thrive so in their growing, and smell strong; then thinketh he, these are the best; whereas many times a small regardless herb will serve his turn better in his physic for his patient, whom he hath under cure.

27. Thus I must tell you; the heaven is a sower, and God giveth him seed, and the elements are the ground into which the seed is sown; now the heaven hath the constellation, and receiveth also the seed of God, and soweth all together one among another; now the essences of the stars receive the seed in the ground, and qualify [or are united] with it, and carry themselves along in the herb, till a seed also be in the herb.

28. Now since there are varieties of growth, according to the essences of the stars, and yet the seed of God (which was sown in the beginning) is in the ground, and so they grow together, Should God now therefore cast away the whole crop because all have not the same essences? Doth it not all stand in his wonders? And is it not the joy of his life, and the quickening of his tincture? [This is] spoken by way of similitude.

29. Therefore, my beloved mind, look what thou dost; and judge not so hastily and unadvisedly, and do not turn beast because of the multitude of opinions, to whom belongeth only the chaff of the noble seed. ( The spirit of God sheweth himself in every one that seeketh him, yet according to the manner and kind of his essences; and yet the seed of God is sown along in the essences; and if the seeker seeketh in a divine desire, then he findeth the Pearl according to his essences, and so the great wonders of God are manifested thereby. )

30. If now you desire to know the difference, and which is a false seed or herb, (understand a false spirit, in which the Pearl or the spirit of God is not), consider it in its fruit, smell, and taste; if he be vainglorious, a seeker of his own honour, covetous, a blasphemer, a slanderer, and despiser of the children of God, which casteth down all under his feet, and would be lord of <sup>1</sup>all, then know, that such a one is a naughty <sup>2</sup>seed; and he is a thistle, and shall be sifted out from the seed of God.

<sup>1</sup> all men's  
minds and  
opinions.

<sup>2</sup> Or spirit.

<sup>1</sup> Go out from such [a spirit], for he is a confounded wheel, and hath no foundation, nor any sap or virtue from God, for the growing of his fruit; but he groweth as a thistle, which pricketh only, and beareth no good seed.

<sup>1</sup> Or be at enmity with such a property in thyself, saying with Paul, *Who shall deliver me from this body of death?*

31. The good smell in the herb (which you should now look for in the many opinions) is only the new regeneration (out of the old corrupted Adamical mixed man) in the body of Jesus Christ, in the power of the Holy Ghost, *viz.* a new mind towards God in love and meekness; which is not set upon pride, covetousness, and seeking his own honour, credit, and esteem, nor upon war, or any manner of stir, or insurrection of inferiors against their superiors, but groweth in patience and meekness, as a grain of wheat among thorns, and bringeth forth fruit in its season. And consider, that where there is such fruit [in thy mind], that is born of God; and it is the noble virtue in that [man]. Go out from the other fruit, which teacheth uproars and dissension between inferiors and superiors, for such [fruits] are thistles, and will prick and sting [like nettles]. God will fan his wheat himself.

32. The lily will not be found in strife or wars, but in a friendly, humble, loving spirit, together with good sound <sup>2</sup> reason, this will dispel and drive away the smoke of the devil, and flourish in its time. Therefore let none think, that when strife goeth on, and he getteth the upper hand, now

<sup>2</sup> well-grounded, convincing, satisfactory reason.

it is well and right; and he that is under, and subdued, let him not think, Sure I am found to be in the wrong, I should now go to the other opinion or side, and help that party to persecute the other; no, that is not the way, such a one is merely in *Babel*.

33. But let every one enter into himself, and labour to be a righteous man, and fear God, and do right, and consider that this his work shall appear in heaven before God, and that he standeth every moment before the face of God, and that all his works shall follow after him, and then the lily of God springeth and groweth, and the world standeth in its *seculum*. AMEN.

THE END OF THE BOOK OF  
THE THREE PRINCIPLES

## AN APPENDIX

OR

### FUNDAMENTAL AND TRUE DESCRIPTION OF THE THREEFOLD LIFE IN MAN

*First*, Of the Life of the Spirit of this World in the Qualities and Dominion of the Stars and Elements.

*Secondly*, Of the Life of the Originality of all Essences, which standeth in the eternal [indissoluble] Band; wherein the Root of Man's Soul standeth.

*Thirdly*, Of the paradisaical Life *in Ternario Sancto*, viz. the Life in the new Regeneration, which is the Life of the Lord Jesus Christ; wherein the angelical Life is understood, as also the holy Life of the new Regeneration.

All searched out, very fundamentally, in the Light of Nature, and set down for the Comfort of the poor sick wounded Soul, that it might seek the holy Life in the new Regeneration, wherein it goeth forth out of the earthly, and passeth into the Life of Jesus Christ the Son of God.

By the same AUTHOR.

1. **B**ECAUSE in our <sup>1</sup> foregoing writings, there are <sup>1</sup> *The Aurora,* and the *Three Principles.* some words which the Reader may not perhaps apprehend, especially where we have written, that in the resurrection of the dead, we shall be in the body

of Christ, *in Ternario Sancto*, where we call the *Ternarius Sanctus* holy earth, which must not be understood of earth, but of the holy body out of the holy virtue [or power] of the Trinity of God; and by that body, *Ternarius Sanctus*, is properly understood in our writings the gate of God the Father, from whence all things proceed as out of one only substance; therefore we will instruct the Reader of the <sup>1</sup>second book of our writings a little more fundamentally, that he may not hang so to the bare letter, and make an historical matter of our writings, but that we may observe the mind and spirit, what that [spirit] meaneth, when it speaketh of the divine life, and useth not always the same words and names.

<sup>1</sup> The Three Principles.

2. For if we look into the creation of God, we find very wonderful things, which yet in the beginning proceeded out of one only fountain; for we find evil and good, life and death, joy and sorrow, love and hate, weeping and laughing; and we find that it all sprang out of one only substance, for that may very well be seen in all creatures, especially in man, who is the similitude of God, as *Moses* writeth, and the light of nature convinceth us. Therefore we ought to consider of the threefold life in man, which is found so also in the gate of God the Father.

3. If we consider of the alteration, how the mind is changed as it is, how suddenly joy is turned into sorrow, and sorrow into joy, then we ought well to consider from whence that taketh its original. For we find it all to be in one and the same mind; and if one form [property or quality] riseth and getteth above the other, then there presently <sup>2</sup>something followeth, so that the mind collecteth all its thoughts together, and sendeth them to the members of the body, and so the hands, the feet, the mouth, and all go to work, and do something, according to the desire of the mind. And then we say, that form [or property that driveth the work] is predominant, qualifying and working above other forms,

<sup>2</sup> Or a substance or reality.

wherein yet all other forms of nature lie hidden, and are subject to that one form. And yet the mind is such a wonderful <sup>1</sup> thing, that suddenly (out of one form, that is now predominant and working more than all others) it bringeth forth and raiseth up another, and quencheth the [form] that was kindled before, so that it becometh as it were a nothing, as may be seen in joy and sorrow.

4. Now therefore when we consider whence all taketh its original, we find especially three forms in the mind. We speak not here of the spirit of this world only, for we find that our mind hath also a desire [or longing] after another mind; and that it is anxious for that which the eyes of the body see not, and which the mouth tasteth not, and the feeling of the earthly body doth not perceive, neither doth the earthly ear hear it, nor the nose smell it; which yet the noble mind can see, taste, feel, perceive and hear, if the form of the divine kingdom in that mind be predominant, or qualifyeth more than the other two; there then instantly the other two are as it were half dead and overcome, and the divine [form] riseth up alone, and then it is in God.

5. And we see also how instantly the mind raiseth up another form, and maketh it predominant, *viz.* the spirit of this world, in covetousness, pride, in the oppressing of the needy, and lifting up itself only, and so drawing all to it. Whereupon then instantly also the third form breaketh forth out of the eternal [indissoluble] band, as falsehood, envy, anger and malice; so that the image of God is as it were dead and overcome, where then the mind (in this manner) <sup>2</sup> is in the anger of God, in death, <sup>2</sup> Or standeth. in the jaws of hell, over which hell in the anger of God insulteth; for hereby its jaws are set wide open, and it becometh predominant. But when the divine form breaketh forth again, then the kingdom of hell is overcome, and as it were dead, and the kingdom of heaven cometh to be predominant and working again.

6. Therefore St Paul saith, *To whom you yield yourselves as servants in obedience, his servants you are,*

*whether of sin unto death, or of the obedience of God to righteousness.* And that source or property we have, in that kingdom we live, and that kingdom with the property thereof driveth us. Seeing then here in this life all is in the sowing, and in the growing, therefore the harvest also shall one day follow, where then the one kingdom shall be separated from the other.

7. For there are in the mind of man Three Principles, all which three in the time [of this four elementary life] he may open; but when the body is broken, then he liveth in one Principle only, and then he hath lost the key, and can open no other Principle more, he must continue eternally in that source [or quality] which he hath kindled here. For we know that *Adam* (with his going out of paradise into this world) brought us into death. And hell in the anger of God groweth from death, and so our soul is capable of [going into] the kingdom of hell, and standeth in the anger of God; where the jaws of hell then stand wide open against us, continually to devour us, and we have [made] a covenant with death, and wholly yielded ourselves up to it, in the sting of the anger, in the first Principle.

8. We not only know this, but we know also, that God hath regenerated us in the life of his Son Jesus Christ to a living creature, to live in him. And as he is entered into death, and again through death into eternal life, so must we enter into the death of Christ, and in the life of Jesus Christ go forth out of death, and live in God his Father; and then our life, and also our flesh, is no more earthly, but holy in the power of God, and we live rightly in *Ternario Sancto*, in the Holy Trinity of the Deity. For then we bear the holy flesh (which is out of the holy element in the presence of God) which our loving Brother and Saviour, or *Immanuel*, hath brought into our flesh; and he hath brought us in and with himself out of death into God his Father, and then the Holy Trinity of the Deity is substantially [or really] working in us.

9. And as the eternal Word in the Father is become true man, and hath the eternal light shining in him, and hath humbled [and abased] himself in the humanity, and hath put upon the image, which we here bear in this life, the image [which is] out of the pure unspotted element in the presence of God, which we lost in *Adam*, which standeth in the mercy of God, as is clearly mentioned in our <sup>1</sup>second book, with all the circumstances <sup>1</sup>The Three Principles. of it, so must we also put on to us that image [which is] out of the pure element, out of the body of Jesus Christ, and live in that bodily substance, and in that source [condition] and virtue wherein he liveth.

10. We do not here mean his creature, that we must enter into that, but we understand his source, for the depth and breadth of his life in his source is unmeasurable; and as God his Father is unmeasurable, so also is the life of Christ so; for the pure element in the source of God the Father in his <sup>1</sup>mercy, is the body of Christ; <sup>2</sup>Barmhertzigkeit, mercifulness. and as our earthly body standeth in the four elements, so the new man standeth in a pure element, out of which this world with the four elements is generated; and the source of the pure element is the source of the heaven, and of paradise, and so also it is [the source] of our body in the new regeneration.

11. Now that element is in the whole Principle of God everywhere, in all places, and so is unmeasurable and infinite, and therein is the body of Christ and his quality, and in that is the Trinity of the Deity; so that the Father dwelleth in the Son, *viz.* in the body of Jesus Christ, and the Son in the Father, as one only God; and thus the Holy Ghost goeth forth from the Father in the Son, and is given to us, to regenerate us to a new life in God, in the life of Jesus Christ; and the earthly man, in his image and source [or quality and property], hangeth but to us in this [life] time, [which is] well understood, if we be born of God with our mind.

12. For as God the Father in his own substance comprehendeth all the Three Principles, and is himself the

substance of all substances, wherein both joy and sorrow are comprehended, and yet goeth forth in itself out of the source of the anguish, and maketh the kingdom of joy to himself, inconceivable to the sorrow, and incomprehensible to the source of his anger in the anguish, and generateth to himself his Heart in the love, wherein the name of God taketh original, so also the mind hath in it all the three Principles. And therein the soul is comprised, *viz.* in the band of life, <sup>1</sup> which must enter again into itself, and create a will in the life of Jesus Christ, and endeavour after it, desiring it with a strong will and purpose; and not stay merely in the history, or in the knowledge of it, and being able to speak of it, and suppose the words and discourse make a sufficient Christian, when the mind is still in mere doubt in *Babel*. No, that is not the regeneration, but it must be an earnest resolution; the mind must in itself go forth into the humility towards God, and enter into the will of God, in righteousness, truth, and love.

<sup>1</sup> the soul.

13. And though indeed the mind is not able to do this in its own ability, because it is captivated with the spirit of this world, yet it hath the purpose in its power; and God is presented with [and in] the purpose, and receiveth it in his love, and soweth therein the seed of love in his virtue [or power], out of which the new man in the life of Jesus Christ groweth. Therefore all lieth in the true earnest [purpose], which is called true repentance; for the receiving of the Word of God, in the obedience of love, groweth not in the earthly life, but in the new-born, in the life of Jesus Christ.

14. Therefore the kingdom of heaven is a bestowed bounty of grace for all those that earnestly desire it. Not that it is enough to say to one's self, I have indeed a will to yield myself earnestly to God, but I have need to have this world for a while, and afterwards I will enter into the obedience of God. That continueth from one time to another, and from one day to another,

and in the meanwhile the <sup>1</sup>evil man groweth; if you <sup>1</sup>Or the child defer it to the end, and then desire [and think] to be a <sup>of perdition.</sup> heavenly fruit or birth, when all the time of your life you have grown in the anger of God, in the abyss of hell: No; that is deceit, thou deceivest thyself.

15. The priests in *Babel* have after that no key to open the kingdom of heaven for thee; thou must enter in thyself and be new-born, or else there is no remedy for thee in this world, nor in heaven; thou standest here in this [life] time, in the ground, and art a plant; but when death cometh and cutteth down the stock, then thou art no more in the growing, but art a fruit; and then if thou art not food for God, thou dost not belong to his table, and then God will not dwell in thee.

16. For we know that the Deity only is the virtue to the new birth, which [virtue], if thou longest for it, and desirest it with earnestness, sowest itself in thy mind, and in thy soul, out of which the new man in the life of Christ groweth, so that in this world the earthly [man] doth but hang to it. Thus the new man is in God in the life of Jesus Christ, and the old man is in this world; of which *St Paul* writeth clearly in his <sup>2</sup>letter to the <sup>2</sup>Or Epistle. *Romans*, that if we thus live in the new birth, we live to God, but as to the old *Adam* we are in this world; where then the source of the eternal band in the soul is also changed, and the soul entereth in itself into the life of Christ, into the holy and pure element; which in some places of my <sup>3</sup>second book I call the *Ternarius* <sup>3</sup>The Three *Sanctus*. Principles.

17. This is not according to the understanding of the Latin tongue, but according to the understanding of the divine nature; by which words is excellently expressed the life of Jesus Christ in God the Father; as also the characters or letters themselves and the spirit in the syllables do signify; wherein the birth [unigeniture or eternal working] of the Deity is excellently understood. Though indeed it is hidden to the historical man of

V  
 1 Or univer-  
 sities.

the <sup>1</sup> school of this world, yet it is wholly comprehensible to those that are enlightened from God, who then also understand the source [or working property] of the spirit in the letter, which at this time is not fit to be set down here, and yet it shall be brought to the understanding.

18. And there is nothing more profitable for man for his beginning to the new birth, than true, earnest, sincere repentance, with great earnest purpose and resolution; for he must press into the kingdom of heaven, into the life of Christ; where then his Regenerator is ready, deep in his mind, in the light of life, and with desiring and earnestness helpeth [to wrestle], and so soweth himself as a grain of mustard-seed into the soul of man, as a root to a new creature. And if the earnestness in the soul of a man be great, then the earnestness in his Regenerator is also great.

19. And it is not possible to describe the New Birth in Christ fully; for he that cometh into it, can find it only in himself by experience; there groweth another bud in his mind, another man with other knowledge, he is taught of God, and he seeth that all the labour in the history, without the spirit of God, is but a confused work of *Babel*. From whence strife and contention (in self-pride) come, for they aim only at pride and advancement, to recreate themselves in the lusts of the flesh, and in self. They are no shepherds or pastors of Christ, but ministers or servants of the Antichrist, they have set themselves upon Christ's throne; but they have erected it in this world.

20. Yet the kingdom of Christ is not of this world, but consisteth in power. And there is the true knowledge of God in no man, except he be regenerated in God, out of his corrupted house of sins. Where then the fierceness changeth itself into love, and he is a priest of God in the life of Jesus Christ, who always seeketh that which is in heaven in the wonders of God. And the New Man is hidden in the old man, and is not of this

world, but he is *in Ternario Sancto*, in the holy body of Jesus Christ, understand, in the virtue of his body.

21. For such also his covenant with us is, both in the Baptism and in the Last Supper. He took not the flesh of his creature and gave it to his disciples, but he took the body of the pure element [that is] before God, wherein God dwelleth, which is present in all creatures, but comprised in another Principle, and gave it to his disciples to eat and to drink under earthly bread and wine. So also he baptized the outward man with earthly elementary water, but the inward new man he baptizeth with the water in the holy pure element of his body and spirit; which substance appeareth only in the second Principle, and is present everywhere, yet is hidden to the third Principle, *viz.* to the spirit of this world.

22. For as we know, that our mind reacheth all over this world, and also into the kingdom of heaven to God, so also the life of the pure element (wherein the creature Christ, and our new man in Christ standeth) reacheth everywhere all over; and it is all over full of the fullness of the life of Jesus Christ, but only in the [one pure holy] element, and not in the four elements, in the spirit of the stars.

23. Therefore there needeth not in our writings much toil, nor hard consideration or study. We write out of another Principle, no Reader understandeth us rightly in the ground, except his mind be born in God. There ought no historical skill and knowledge to be sought for in our writings; for as it is not possible to see God with earthly eyes, so also it is not possible that an unenlightened mind, in the earthliness, can comprehend <sup>1</sup>it. <sup>1</sup>the ground of our writings, Heavenly thoughts and meaning can comprehend <sup>1</sup>it; like must be comprehended by like.

24. Indeed we carry the heavenly treasure in an earthly <sup>2</sup>vessel, but there must be a heavenly <sup>3</sup>receptacle hidden <sup>2</sup>Or receptacle. nor held. None should think or desire to find the lily <sup>3</sup>Or vessel. of the heavenly bud with deep searching and studying,

if he be not entered by earnest repentance in the New Birth, so that it be grown in himself; for else it is but a history, where his mind never findeth the ground, and yet itself supposeth it hath comprehended it; but his mind maketh it manifest <sup>1</sup> what spirit's child it is; for it is written, *They are taught of God.*

<sup>1</sup> of what spirit it is generated.

25. We know that every life is a fire that consumeth, and must have somewhat to feed its consuming, or else it goeth out; so also we know that there is an eternal band of life, where there is a matter whereon the eternal fire feedeth continually, for the eternal fire maketh that matter for food to itself.

26. So also we know that the eternal life is twofold, in a twofold source [quality or property], and each standeth in its own fire. The one burneth in the fierceness, and in the woe, and the matter thereof is pride, envy, and anger, its source is like brimstone spirit; for the rising up of the pride, in covetousness, envy, and anger, maketh together a brimstone, wherein the fire burneth, and continually kindleth itself with this <sup>2</sup> matter; for it is a great <sup>3</sup> bitterness, wherein the mobility of the life consisteth, as also the <sup>4</sup> striker up of the fire.

<sup>2</sup> *materia*, or material.

<sup>3</sup> like gall.

<sup>4</sup> Or Vulcan.

27. Now we know also, that every fire hath a shining and glance, and that glance goeth in itself forth from the source [or quality], and enlighteneth the matter of the source, so that in the source there is a knowledge and understanding of a [thing or] substance. From whence a mind and the might taketh its original of doing and comprehending a will to somewhat, and yet was not there in the originality. And that will, in itself, in the source, goeth forth and maketh a liberty for itself in the source, and the will desireth the liberty, that it might stand therein, and hath its life from the will in the light, and in itself, in the habitation, liveth without source. And yet there it standeth in the originality, in the ground of the source.

<sup>5</sup> Or friend.

28. Thus, my beloved, worthy, seeking <sup>5</sup> mind, know

and observe that every life standeth upon the abyss of the fierceness; for God calleth himself, *A consuming fire*; and also, *A God of love*; and his name GOD hath its original in the love, where he goeth forth out of the source in himself, and maketh it, in himself, joy, paradise, and the kingdom of heaven.

29. We all in the originality of our life have the source of the anger, and of the fierceness, or else we should not be alive; but we must look to it, and in ourselves go forth out of the source of the fierceness, with God, and generate the love in us, and then our life shall be a joyful and pleasant habitation to us, and then it standeth rightly in the paradise of God; but if our life stay in the fierceness, *viz.* in covetousness, envy, anger, and malice, and goeth not forth into another will, then it standeth in the anguishing source, as all devils do, wherein no good thought or will can be, but a mere enmity in itself.

30. Therefore these two lives, *viz.* the life in the loving regeneration, and the life in the originality of the source [or property], are one against another; and because the life in the love is not inimicitious, therefore it must suffer itself to be pinched, pierced through and wounded, and upon it the cross is laid to be borne with patience of meekness, and in this bud, in this ground [soil, or field], a child of God must be a bearer of the cross; and for this end hath God appointed in himself a Day of Judgment, and of separation, where then he will reap what is grown in every life; and herewith shall all forms of the eternal life be manifested, all must stand to the manifesting of God's deeds of wonder.

31. Therefore, O man! look to it, destroy not thyself; see that thou grow in the ground [or field] of love, meekness, and righteousness, and enter with thy life, in thyself, into the meekness of Jesus Christ, in the regeneration to God, and then thou shalt live in God's source of love; and so when the field of this <sup>1</sup> sprout is <sup>1</sup> Or bad. taken away, then thy life is a fruit and plant of God,

and thou shalt spring and grow with a new body out of the holy and pure element before God, in the life of thy dear Saviour and Redeemer, Jesus Christ. Give up [or dedicate] thyself to it, in this contentious life, wholly and altogether, and so thou shalt with him, through his death and resurrection, grow up in a new man before God.

# AN ALPHABETICAL TABLE

OF THE PRINCIPAL CONTENTS OF THE  
SEVERAL VERSES OF THE BOOK OF THE

## THREE PRINCIPLES

CHAP.	<i>Aaron.</i>	VERSE
11.	In the time of the lily <i>Aaron</i> giveth his garments to the Lamb . . . . .	28
	<i>Abel.</i>	
20.	<i>Abel</i> was not righteous by his own power and ability .	75
20.	Of the Church of <i>Abel</i> . . . . .	77-118
	<i>Ability.</i>	
20.	Man's <i>ability</i> described . . . . .	75
20.	Man's own <i>ability</i> was tried in Cain . . . . .	96
	<i>Above.</i>	
14.	How <i>above</i> and beneath are in the eternity . . . . .	77
	<i>Adam.</i>	
4.	Of <i>Adam's</i> misapprehension . . . . .	4
9.	<i>Adam</i> was in the Garden of Eden and also in paradise at once . . . . .	6
10.	<i>Adam</i> and Eve were earth after the fall . . . . .	3
10.	What flesh <i>Adam</i> had before the fall . . . . .	4
10.	How <i>Adam</i> was an unreasonable beast . . . . .	5
10.	Of <i>Adam's</i> knowledge and bestial members after the fall .	6, 7
10.	Out of what <i>Adam</i> was created . . . . .	10, 11

CHAP.	<i>Adam.</i>	VERSE
10.	How <i>Adam</i> should have generated an angelical host or numerous offspring . . . . .	12
10.	A description of <i>Adam's</i> properties, or condition before the fall . . . . .	17-21
11.	Before the fall <i>Adam</i> had other qualities . . . . .	9-11
11.	Why <i>Adam</i> was tempted . . . . .	24
11.	<i>Adam's</i> temptation at large, with all the circumstances	31-38
12.	How long <i>Adam</i> was in paradise . . . . .	2-10
12.	Of <i>Adam's</i> feeding, before his sleep . . . . .	16
12.	<i>Adam</i> slept not before his fall . . . . .	17
12.	<i>Adam's</i> image, and the image in the resurrection are all one . . . . .	17
12.	<i>Adam's</i> spirit which he had from God, discourseth with his spirit which he had from this world	36-47
12.	Whence the original spirit, soul, and worm of <i>Adam</i> proceeded . . . . .	49-51
12.	What the difference is between <i>Adam's</i> young man and young maid or virgin . . . . .	52, 53
13.	How the heavenly body of <i>Adam</i> was changed . . . . .	2
13.	Of the pit out of which <i>Adam</i> is supposed to be taken	4
13.	How <i>Adam's</i> side is repaired by Christ's side . . . . .	17
13.	How <i>Adam's</i> property was before his sleep . . . . .	18
14.	The fall of <i>Adam</i> , his inward Tree of Temptation, and tempting . . . . .	34-36
15.	How <i>Adam</i> could have eaten and generated in paradise	16
15.	The <i>Adamical</i> man likened to a thief . . . . .	35
17.	<i>Adam</i> was captivated by the spirit of this world . . . . .	2
17.	<i>Adam</i> had not the image of the world before his fall .	3, 4
17.	<i>Adam</i> was before the fall, as the just shall be when they shall rise again . . . . .	5
17.	Where <i>Adam</i> was created ; both body and spirit . . . . .	6
17.	<i>Adam</i> was not created to corruptibility . . . . .	10
17.	Out of what <i>Adam</i> was ; and the spirit of his essences	12
17.	<i>Adam's</i> food before his sleep . . . . .	13
17.	<i>Adam</i> was not a lump of earth, but he became such . .	20
17.	How, and how long, he stood in the garden : and concerning his properties . . . . .	25
17.	What light <i>Adam</i> saw by in paradise . . . . .	25
17.	How long <i>Adam</i> slept . . . . .	29
17.	<i>Adam</i> became another image in his sleep . . . . .	30
17.	How <i>Adam</i> was before and after his sleep . . . . .	31
17.	In paradise <i>Adam</i> saw from a threefold spirit . . . . .	31
17.	<i>Adam</i> and Eve's horrible biting of the apple . . . . .	33
17.	<i>Adam's</i> condition before his sleep . . . . .	47
17.	Out of what <i>Adam's</i> body was . . . . .	47

CHAP.	<i>Adam.</i>	VERSE
17.	What was behind, before, and beneath <i>Adam</i> . . .	49
17.	How, and how long, <i>Adam</i> was in paradise . . .	50-53
17.	How <i>Adam</i> fell into lust and into sleep . . .	54
17.	<i>Adam's</i> properties after his sleep . . .	56
17.	How <i>Adam</i> and <i>Eve</i> conversed in the garden . . .	57
17.	How <i>Adam</i> and <i>Eve</i> became altogether earthly . . .	58
17.	How <i>Adam</i> and <i>Eve</i> were both ashamed . . .	80
17.	What, and how, <i>Adam</i> was before his sleep . . .	82
17.	How <i>Adam</i> should have propagated . . .	82
17.	How <i>Adam</i> and <i>Eve</i> heard the voice of God . . .	83
17.	How <i>Adam</i> became a fleshly man . . .	87
17.	What <i>Adam</i> and <i>Eve</i> understood concerning the Treader upon the Serpent . . .	102
18.	<i>Adam</i> did eat in another manner after his fall . . .	4
18.	<i>Adam</i> could eat of no paradisaical fruit after the fall . . .	6
20.	<i>Adam</i> and <i>Eve</i> were ashamed after the fall . . .	5
20.	How <i>Adam's</i> clothes were made . . .	6
20.	How <i>Adam</i> and <i>Eve</i> kept together after their being driven forth of the garden . . .	44
20.	What was in <i>Adam</i> and <i>Eve's</i> mind, was manifest in Cain . . .	81
20.	<i>Adam</i> and <i>Eve</i> were terrified at the murder . . .	84
21.	<i>Adam's</i> great knowledge of the Mysteries . . .	9
21.	Out of what <i>Adam</i> was created, both body and soul . . .	10
21.	The true ground of <i>Adam's</i> fall . . .	11
22.	<i>Adam</i> and <i>Eve</i> gat a body that belongeth not to the Deity . . .	16
22.	Of <i>Adam's</i> body and soul after the fall . . .	17
22.	<i>Adam</i> should not have generated in an earthly manner . . .	27
22.	<i>Adam's</i> own will only could perish . . .	54
22.	From whence <i>Adam's</i> soul or will was breathed in . . .	55, 56
25.	Why <i>Adam</i> went into the world . . .	54
25.	<i>Adam's</i> sleep and <i>Christ's</i> rest in the grave are all one . . .	73
25.	How <i>Adam</i> should have lived in paradise . . .	92

*Angels.*

5.	From whence the <i>angels</i> have their bodies . . .	24, 25
7.	From whence the <i>angels</i> are . . .	24
9.	Why <i>angels</i> and spirits are eternal, and beasts not . . .	42
10.	Whence the <i>angels</i> are generated . . .	41
11.	How the <i>angels</i> were propagated . . .	4
14.	Out of what they are created . . .	9
15.	Whence the <i>angels</i> have their being . . .	3
15.	Which of the <i>angels</i> are fallen . . .	5

CHAP.	<i>Angelical. Angels.</i>	VERSE
17.	What kind of bones the <i>angelical</i> man had . . . . .	88
18.	How the <i>angel</i> Gabriel was sent to a poor maid or virgin . . . . .	35
20.	The care and striving the <i>angels</i> have for man . . . . .	78
22.	Of the <i>angels'</i> great humility . . . . .	74
 <i>Anna.</i> 		
22.	Why <i>Anna</i> was so long unfruitful . . . . .	69
 <i>Antichrist.</i> 		
18.	Of <i>Antichrist's</i> visitation . . . . .	2
20.	Whence <i>Antichrist's</i> kingdom taketh beginning . . . . .	83
20.	<i>Antichrist's</i> kingdom is rejected of God . . . . .	92
21.	A large description of <i>Antichrist</i> . . . . .	28-38
 <i>Arts.</i> 		
20.	Why <i>arts</i> or trades were discovered . . . . .	10
 <i>Astronomer.</i> 		
14.	The <i>astronomer</i> knoweth nothing of a child's incarna- tion in the mother's womb . . . . .	26
 <i>Author.</i> 		
1.	Why the <i>author</i> writeth of God as if he had a beginning . . . . .	4
2.	How the <i>author</i> came by his knowledge . . . . .	6
3.	The <i>author</i> writeth how the eternal birth must be understood . . . . .	3
3.	Wherefore the <i>author's</i> writings serve . . . . .	3
4.	The <i>author</i> hath no more authority or power than another . . . . .	6
4.	The <i>author</i> warneth the reader concerning his writings . . . . .	43
12.	The <i>author</i> writeth no new thing . . . . .	15
14.	The knowledge which the <i>author's</i> soul hath . . . . .	39
14.	All the <i>author</i> speaketh concerning God, heaven, the element, and of paradise, is but as a small drop, in comparison of the wisdom of God . . . . .	89
15.	For whom the <i>author</i> hath written . . . . .	65
16.	From whence the <i>author</i> hath his knowledge . . . . .	1
16.	From what spirit the <i>author</i> writeth . . . . .	51
20.	When the <i>author's</i> writings shall be serviceable . . . . .	2

THE CONTENTS OF THE *THREE PRINCIPLES* 777

CHAP.	<i>Author.</i>	VERSE
24.	The <i>author</i> will write no lie of himself . . . . .	1
24.	The <i>author</i> counselleth us to follow him . . . . .	2
24.	The <i>author's</i> earnestness, and excellent discourse . . . . .	3-10
24.	The <i>author's</i> hard combat . . . . .	17-20
25.	The <i>author</i> appealeth to the Last Judgment . . . . .	30
25.	The <i>author</i> is not zealous, out of any desire of his own praise . . . . .	53
25.	The <i>author</i> admonisheth to continue in simplicity . . . . .	69
25.	Why the <i>author</i> must write so deeply . . . . .	84
25.	Why the <i>author</i> must write as he doth . . . . .	107
27.	What the <i>author's</i> teaching tendeth to . . . . .	8

*Babel.*

18.	Why languages were confounded at <i>Babel</i> . . . . .	27
18.	<i>Babel</i> shall be served as the worshippers of the calf were . . . . .	71
18.	Out of what <i>Babel</i> is sprung . . . . .	82
19.	<i>Babel</i> hath invented the ransoming of souls . . . . .	1
19.	<i>Babel</i> breaketh within itself . . . . .	2
19.	What <i>Babel</i> is . . . . .	3
20.	<i>Babel</i> and the stars have the same government . . . . .	18
22.	<i>Babel</i> blameth the devil for tempting of Christ . . . . .	78
22.	<i>Babel</i> condemneeth them that search after hidden Mysteries . . . . .	78
22.	Of <i>Babel's</i> punishment . . . . .	79
23.	<i>Babel</i> is on fire and burneth . . . . .	2
23.	<i>Babel</i> shall be so talked with by the anger, that the elements shall tremble . . . . .	50
25.	<i>Babel</i> destroyeth and devoureth itself . . . . .	82
25.	We must not rejoyce at her burning . . . . .	96
25.	<i>Babel</i> is difficult to be known; she is everywhere all over . . . . .	97
27.	<i>Babel</i> will bring in Epicurism . . . . .	23

*Band.*

20.	The <i>band</i> of eternity standeth free . . . . .	65
-----	---	----

*Baptism.*

4.	Why <i>baptism</i> is commanded . . . . .	14, 15
----	---	--------

*Beast.*

3.	The <i>beast</i> shall stand naked . . . . .	8
4.	The <i>beast</i> shall be spewed out . . . . .	23

CHAP.	<i>Beast.</i>	VERSE
4.	Why the <i>beasts</i> have no sin imputed to them . . . . .	38
8.	Of the creating of the <i>beasts</i> . . . . .	37-39
11.	Whence the venomous <i>beasts</i> are . . . . .	20
11.	How the <i>beast</i> is enraged . . . . .	28
13.	Why the <i>bestial</i> propagation is an abomination to God . . . . .	6
15.	What the <i>beasts</i> or living creatures are created for . . . . .	11
16.	A <i>beast</i> is better than man that dieth without repenting . . . . .	40
17.	The <i>beasts</i> are not made of lumps of earth . . . . .	22
18.	The <i>beast</i> is greater than the Antichrist . . . . .	2
18.	How the <i>beasts</i> should have been managed, if Adam had continued in paradise . . . . .	10
18.	God desired not that the <i>bestial</i> man should be . . . . .	11
20.	The <i>beast</i> shall stand naked and bare . . . . .	29
20.	A lamentation, because the <i>beast</i> hath made the garden of roses a den of murderers and thieves . . . . .	37, 38
20.	The <i>beast</i> will be squeezed by the press in Babel . . . . .	38

*Blood.*

16.	How <i>blood</i> cometh to be . . . . .	10
16.	The <i>blood</i> wherein the soul stirreth is very sweet . . . . .	11
16.	Why <i>blood</i> is forbidden . . . . .	11

*Body.*

4.	Of what the <i>body</i> is created . . . . .	19
21.	The <i>body</i> cannot be destroyed before the appointed time . . . . .	62
22.	Of the <i>body</i> which we lost . . . . .	64
23.	What is the food of the new <i>body</i> . . . . .	45
25.	How the <i>body</i> of Christ shineth in the heaven . . . . .	75, 76
25.	The <i>body</i> of Christ can be withheld by nothing in the resurrection . . . . .	79
25.	The <i>body</i> of Christ is infinite . . . . .	79-81
25.	How the <i>body</i> of Christ is received . . . . .	83
25.	How the <i>body</i> of Christ is after the resurrection . . . . .	90, 91

*Book. Books.*

8.	A field full of flowers is the most glorious <i>book</i> . . . . .	11
3.	The <i>books</i> of theologians are mere histories . . . . .	5

*Bridegroom. Bride.*

3.	The coming of the <i>Bridegroom</i> . . . . .	8
17.	The <i>Bridegroom's</i> coming . . . . .	115

CHAP.	<i>Bride. Bridegroom.</i>	VERSE
20.	The <i>bride</i> of the beast hath three things to expect	115, 117
24.	Where the <i>Bridegroom</i> embraceth his <i>bride</i>	31

*Cain.*

20.	Why <i>Cain's</i> hatred was against Abel	44
20.	Why <i>Cain</i> became a murderer	45
20.	<i>Cain</i> was not rejected in the womb of his mother	63
20.	The description of the <i>Cainish</i> church	77-118
20.	Why <i>Cain</i> grudged his brother anything	82
20.	How <i>Cain</i> was stirred up to the murder	84
20.	<i>Cain's</i> false faith was manifested	91
20.	<i>Cain's</i> amazement and fear	97
20.	<i>Cain's</i> expulsion beyond Eden into the Land of Nod	98
20.	<i>Cain</i> is a looking-glass for men's own conceits	99
20.	How <i>Cain</i> was comforted again	101
20.	Whence <i>Cain's</i> anger against Abel proceeded	104
21.	<i>Cain</i> was not wholly rejected	2
21.	<i>Cain</i> was cheerful again	4
21.	Who was <i>Cain's</i> accuser	5
21.	<i>Cain</i> sought out arts, and depended upon his inventions	6, 7
21.	<i>Cain's</i> church and Christ's Church dwell together	46

*Called.*

16.	How and when it is that we are <i>called</i>	50
-----	--	----

*Candlesticks.*

20.	What the seven <i>candlesticks</i> are	42
-----	--	----

*Centre.*

10.	What the <i>centre</i> is	40
14.	What the <i>centre</i> is	67

*Champion.*

18.	What manner of person the <i>Champion</i> in the battle is	20, 21
22.	How the <i>Champion</i> or Saviour was conceived in Mary	37
25.	Who was the <i>Champion</i>	42

*Child. Children.*

15.	How a <i>child</i> shall be in the resurrection, that perisheth before the kindling of the light of life	38
15.	After the life is kindled, a <i>child</i> is of itself	39

CHAP.	<i>Child. Children.</i>	VERSE
23.	A <i>child</i> newly born is as acceptable to God, as one in years that repenteth of sin . . . . .	31
16.	We are all the <i>children</i> of iniquity, according to the spirit of this world . . . . .	25
20.	Why two sorts of <i>children</i> are generated from Adam and Eve . . . . .	58
22.	How we are the <i>children</i> of wrath . . . . .	25
23.	How it is with many of the <i>children</i> of wicked parents . . . . .	36
24.	The very <i>children</i> of God hinder the Tree of Pearl . . . . .	32

*Christ.*

12.	The temptation of <i>Christ</i> . . . . .	12-14
18.	The veil of <i>Christ</i> is done away . . . . .	1
18.	The corporeity of <i>Christ</i> is inferior to the Deity . . . . .	39
18.	What was the seed to the creature of <i>Christ</i> . . . . .	41
18.	<i>Christ's</i> incarnation, or becoming man . . . . .	35-54
18.	<i>Christ</i> the most wonderful Person in the Deity . . . . .	52
18.	<i>Christ</i> is the heaven of those that are his members . . . . .	84
18.	<i>Christ's</i> incarnation . . . . .	85-91
19.	<i>Christ</i> inviteth all . . . . .	31
22.	<i>Christ</i> is born of a pure virgin . . . . .	29
22.	How <i>Christ</i> received or assumed his soul . . . . .	39
22.	The incarnation of <i>Christ</i> . . . . .	41
22.	How <i>Christ</i> is our brother . . . . .	45
22.	<i>Christ</i> hath opened the gate of life for all . . . . .	48
22.	From whence <i>Christ</i> is . . . . .	52, 53
22.	How <i>Christ</i> assumed or received our body . . . . .	66
22.	<i>Christ's</i> soul from whence . . . . .	67
22.	<i>Christ's</i> soul is our brother . . . . .	67
22.	<i>Christ's</i> body is the food of our soul . . . . .	67
22.	How <i>Christ</i> is a king . . . . .	72
22.	How <i>Christ</i> is a Person in the Trinity . . . . .	75
22.	Of the name <i>Christus</i> in the language of nature . . . . .	77
22.	<i>Christ's</i> temptation . . . . .	80-100
23.	Of <i>Christ's</i> presence everywhere . . . . .	3-11
23.	What <i>Christ's</i> disciples received in the Lord's Supper . . . . .	13, 14
23.	<i>Christ</i> bound the devils everywhere . . . . .	16
23.	How we are foreseen in <i>Christ</i> . . . . .	21, 22
25.	<i>Christ</i> springeth up with his holy body through death . . . . .	11
25.	Of <i>Christ's</i> new body . . . . .	12
25.	The contemptible death of <i>Christ</i> is a stumbling-block to the Jews, Turks, and Pagans . . . . .	15, 16
25.	How <i>Christ</i> did sweat drops of blood . . . . .	22

THE CONTENTS OF THE *THREE PRINCIPLES* 781

CHAP.	<i>Christ.</i>	VERSE
25.	<i>Christ's</i> passion or course compared with Adam's whole course of what happened to him . . .	23-40
25.	What <i>Christ</i> laid off in death . . .	47
25.	<i>Christ</i> had heavenly flesh in the earthly man, and we too . . .	48
25.	How we put on <i>Christ</i> . . .	48
25.	<i>Christ</i> hath borne our sins . . .	52
25.	Wherefore <i>Christ's</i> passion was . . .	57-62
25.	<i>Christ's</i> conversation forty days after his resurrection . . .	88
25.	<i>Christ</i> is not separated from us . . .	89
25.	<i>Christ</i> did eat after his resurrection . . .	91
25.	The description of <i>Christ's</i> ascension . . .	98-108
25.	What <i>Christ's</i> body and throne is . . .	104
25.	How <i>Christ</i> sitteth at the right hand of God . . .	106
25.	Of <i>Christ's</i> creature . . .	106
25.	How <i>Christ</i> is, in heaven . . .	108
26.	How the body of <i>Christ</i> was after his resurrection . . .	1-7
26.	When <i>Christ's</i> body was glorified . . .	2-4
26.	<i>Christ</i> had not a body that was altogether earthly . . .	9

*Christian. Christendom.*

24.	A <i>Christian</i> doth not rightly know himself . . .	34
25.	<i>Christendom</i> must expect the sign of Elias . . .	82

*Coining.*

20.	How the <i>coining</i> of gold and silver had not been needful . . .	17
-----	--	----

*Commandment. Conversion.*

17.	Why the <i>commandment</i> was given to Adam . . .	16
24.	What is required in <i>conversion</i> . . .	27

*Contention.*

25.	No <i>contention</i> is necessary or profitable . . .	83
-----	---	----

*Counsellors.*

16.	There are five <i>counsellors</i> sitting in the brain . . .	22
-----	--	----

*Covenant.*

18.	What the <i>covenant</i> did profit before <i>Christ</i> came in the flesh . . .	34
-----	--	----

CHAP.	<i>Creation. Creatures.</i>	VERSE
23.	How the <i>creation</i> endureth till the Last Judgment . . .	20
9.	Why the essence or substance of the <i>creatures</i> is not eternal . . . . .	37
9.	The figure or shape of the <i>creatures</i> remaineth eternally	38, 39
14.	In what form the <i>creatures</i> shall be in paradise . . .	33
14.	Whence the <i>creatures</i> have their skill . . . . .	34
18.	The eternal and temporary <i>creature</i> in Christ were one	40

*Curse.*

18.	What God's <i>cursing</i> is . . . . .	5
18.	Before the <i>curse</i> there were no such evil weeds nor living creatures as there are now . . . . .	7
18.	There was great difference of beasts before the <i>curse</i> . . .	8
18.	After the <i>curse</i> fruit must be planted . . . . .	9
20.	What the <i>curse</i> of God is . . . . .	93

*Darkness.*

4.	From whence <i>darkness</i> hath its name . . . . .	48
7.	How the <i>darkness</i> longeth after the light . . . . .	13

*Death.*

13.	What the first dying or <i>death</i> is, and whence it cometh	53
15.	The abyss of <i>death</i> is in a young child . . . . .	29
15.	What <i>death</i> Adam died in paradise . . . . .	37
17.	Wherein it is that <i>death</i> sticketh . . . . .	16
19.	What dying or <i>death</i> is . . . . .	12, 13
19.	What that is which is called the great <i>death</i> . . . . .	15
19.	Conversion in the last hour of <i>death</i> . . . . .	40-42

*Deity.*

8.	The <i>Deity</i> is manifest in all things . . . . .	3
22.	The <i>Deity</i> is invisible . . . . .	63

*Deluge.*

18.	Why the <i>deluge</i> , or Noah's flood, came . . . . .	26-28
-----	---	-------

*Despair. Doubting.*

20.	Whence <i>despair</i> ariseth . . . . .	105-107
24.	All <i>doubting</i> cometh from the devil . . . . .	28

THE CONTENTS OF THE *THREE PRINCIPLES* 783

CHAP.	<i>Devil.</i>	VERSE
2.	The <i>devils</i> look into the first Principle . . . . .	3
4.	What the hell of the <i>devil</i> is . . . . .	36
4.	Neither the <i>devil</i> , nor the wicked, is made out of any evil matter . . . . .	37
4.	Whence the <i>devils</i> , angels, and souls are . . . . .	46
4.	The whole description of the <i>devils</i> and their fall . . . . .	64-74
8.	The <i>devil</i> is the world's teacher . . . . .	13
9.	The <i>devil</i> knoweth not paradise . . . . .	7
10.	Why the <i>devil</i> cannot be helped . . . . .	50
10.	How the <i>devils</i> should have been, if they had not fallen . . . . .	51
11.	The great number of <i>devils</i> : wherefore they fell . . . . .	1, 2
11.	The <i>devil's</i> mind was the cause of the lifting up of himself . . . . .	1-3
14.	The <i>devil</i> would domineer over the heart of God . . . . .	43
15.	Whence the <i>devils</i> have their name . . . . .	5
15.	The <i>devils</i> are the cause of their own fall . . . . .	6
15.	Out of what the <i>devils</i> are created . . . . .	7
15.	The <i>devil's</i> impotency over a child . . . . .	26
15.	The <i>devil's</i> kingdom is sown also in the copulation . . . . .	33
15.	How we can tread upon the head of the <i>devil</i> . . . . .	44
15.	How the <i>devil's</i> kingdom is held captive . . . . .	58
15.	The <i>devil</i> tempteth man in the first Principle . . . . .	59
15.	What the hunger and satiating of the <i>devil</i> is . . . . .	61
17.	How the <i>devil</i> won the game of Adam . . . . .	62
17.	After the fall the <i>devil</i> and man were both in one kingdom . . . . .	62
17.	How the <i>devil</i> mocked God in his mind when Adam was fallen . . . . .	63
17.	Whither the <i>devil</i> flieth in his pride . . . . .	64
17.	The <i>devil</i> is executioner . . . . .	66
17.	The <i>devil</i> is the driver forward to all mischief . . . . .	67
17.	The <i>devil</i> holdeth the soul fast . . . . .	74
17.	The <i>devil</i> is the highest cause of Adam's fall . . . . .	93
17.	The <i>devils</i> sported with man's image when it was fallen . . . . .	96
17.	The <i>devil</i> understood not the promise of the Treader upon the Serpent . . . . .	97
17.	The <i>devil's</i> judgment is hidden to him . . . . .	100
20.	The <i>devil's</i> weeds or tares are sown among the wheat . . . . .	30
20.	The <i>devils</i> danced at Cain's murdering his brother . . . . .	84
21.	The <i>devil</i> holdeth his swine's apples before the soul . . . . .	51
21.	The subtlety of the <i>devil</i> against the constant soul . . . . .	54
21.	The <i>devil</i> also stirreth up the children of God against the soul . . . . .	55
21.	What the <i>devil's</i> saddle horse is . . . . .	63

CHAP.	<i>Devil.</i>	VERSE
23.	Where the <i>devils</i> are . . . . .	16
23.	The <i>devils</i> have no power of the soul of a child before the time of its understanding . . . . .	38
24.	Who are the <i>devil's</i> bloodhounds . . . . .	11
24.	How the <i>devil</i> seduceth the soul . . . . .	13
24.	The <i>devil</i> watcheth for the soul when flesh and blood judgeth of anything . . . . .	15
24.	The <i>devil's</i> tricks to entrap the author . . . . .	16, 17
25.	Where the <i>devil</i> and the wrath are captivated . . . . .	13
25.	In what place the <i>devils</i> are . . . . .	42
25.	The <i>devil's</i> bitter salt, wherewith men rub one another . . . . .	56
25.	How the <i>devils</i> tremble at Christ's death . . . . .	71
25.	The <i>devil</i> is blind in the light . . . . .	71
25.	The <i>devils</i> dwell not far from Christ . . . . .	105
26.	How the <i>devil</i> would needs be God, when the Gospel began . . . . .	23
27.	How the <i>devils</i> shall tremble at the Last Judgment . . . . .	13

*Discourse.*

12.	The wonderful <i>discourse</i> of Adam's spirit in paradise . . . . .	36-47
14.	The <i>discourse</i> and agreement between the elements in the incarnation of a child . . . . .	22-30
24.	The <i>discourse</i> of him who fell among the murderers between Jericho and Jerusalem . . . . .	4

*Doctor.*

9.	The <i>doctor</i> who is in the School of Pentecost, is in respect of the author, as Paul was in respect of the other Apostles . . . . .	47
13.	Though the <i>doctors</i> kill men, thinking to find, by anatomy, how the incarnation of a child is, yet it is in vain . . . . .	42

*Doctrines.*

27.	Though several sorts of <i>doctrines</i> , yet must not all be rejected . . . . .	21
-----	--	----

*Dominion.*

20.	<i>Dominion</i> cometh not from the love of God . . . . .	36
20.	Whence <i>dominion</i> ariseth . . . . .	86-88
25.	Whence <i>dominion</i> cometh . . . . .	55

CHAP.	<i>Earnestness.</i>	VERSE
16.	The <i>earnestness</i> that we must use in taming our body . . . . .	42
16.	With what <i>earnestness</i> we must set upon the new birth . . . . .	48
17.	The <i>earnestness</i> that the mind must use . . . . .	79
24.	The <i>earnestness</i> of the soul maketh the devil weak and faint . . . . .	30

*Earth. Earthly.*

5.	From whence <i>earth</i> hath its consolidation . . . . .	7
5.	Whence <i>earth</i> , water, and the rocky cliffs came to be so as they are . . . . .	29
15.	Of what <i>earth</i> and stones are . . . . .	7-9
15.	God willed not the <i>earthly</i> copulation . . . . .	35
17.	Where <i>earth</i> and stones are generated . . . . .	8
25.	Why the <i>earth</i> trembled at the death of Christ . . . . .	44
27.	<i>Earthly</i> knowledge vanisheth in the Judgment . . . . .	19

*Election.*

17.	Of <i>election</i> before the foundation of the world . . . . .	102, 103
20.	How little knowledge <i>Babel</i> hath of the <i>election</i> . . . . .	59

*Element. Elements.*

14.	A description, what the one <i>element</i> is . . . . .	41, 42
14.	Of the one <i>element</i> , and of the four <i>elements</i> . . . . .	44-46
14.	What the one pure <i>element</i> is . . . . .	88
17.	The <i>element</i> out of which the four <i>elements</i> proceeded in the beginning is without understanding . . . . .	7
22.	What the eternal <i>element</i> is . . . . .	19, 20
22.	The one <i>element</i> is substantial . . . . .	62
17.	Where the <i>elements</i> have their original . . . . .	48
22.	Why the <i>elements</i> trembled . . . . .	46

*Eve.*

13.	<i>Eve's</i> creation described . . . . .	12-20
13.	The soul and form of <i>Eve</i> before the fall . . . . .	34-36
15.	Why God must make <i>Eve</i> . . . . .	18
17.	<i>Eve</i> was created for the corruptibility . . . . .	10
17.	How <i>Eve</i> was beguiled . . . . .	32
17.	How <i>Eve</i> was created . . . . .	55
17.	<i>Eve</i> was beguiled through her carelessness . . . . .	57
18.	The sentence upon <i>Eve</i> . . . . .	19
20.	<i>Eve</i> and the Apostles thought the same thing . . . . .	44

CHAP.	<i>Evil.</i>	VERSE
1.	The <i>evil</i> is not God . . . . .	2
1.	What is the first matter of <i>evil</i> . . . . .	5-14
20.	The <i>evil</i> domineereth over the good, but God hath not ordained that it should be so . . . . .	29-30
21.	<i>Evil</i> and good are in one another . . . . .	17
24.	From whence <i>evil</i> thoughts come . . . . .	29

*Faith.*

17.	The author sets down eight Articles of <i>Faith</i> . . . . .	116
18.	What <i>faith</i> is able to do . . . . .	76

*Fall.*

11.	Of Lucifer's and Adam's <i>fall</i> . . . . .	5
11.	How their <i>fall</i> was foreseen . . . . .	22
11.	Reason speaketh against the <i>fall</i> . . . . .	29
18.	How God willed not, and yet willed, the <i>fall</i> . . . . .	12, 13

*Father.*

15.	How <i>father</i> and mother are warned . . . . .	25
17.	Where God the <i>Father</i> generateth the Son . . . . .	85
20.	Of the drawing of the <i>Father</i> . . . . .	61
25.	How God the <i>Father</i> is reconciled . . . . .	44

*Fear.*

23.	Why we ought not to <i>fear</i> or be afraid . . . . .	25
-----	--	----

*Feast.*

25.	What is a good <i>feast</i> . . . . .	86
-----	---------------------------------------	----

*Figures.*

20.	The <i>figures</i> of all things remain eternally . . . . .	9
-----	---	---

*Fire.*

5.	How the <i>fire</i> is in the water . . . . .	20
7.	The original of the <i>fire</i> , air, water, and earth . . . . .	12
7.	The <i>fire</i> , air, water, and earth, have every one their creatures, according to their quality . . . . .	31, 32
10.	What the <i>fire</i> in this world, and in hell, is . . . . .	45, 47
14.	The blossom of the <i>fire</i> moveth above the heart . . . . .	22
15.	How the <i>fire</i> is kindled in the heart . . . . .	50
27.	Of the <i>fire</i> by which the world shall perish . . . . .	9-13

CHAP.	<i>Fox.</i>	VERSE
19.	How some have the <i>fox</i> hanging to their coat when they die . . . . .	39

*Gall.*

14.	How the <i>gall</i> cometh to be in the incarnation . . . . .	15
14.	How the <i>gall</i> , heart, liver and lungs, are set in order . . . . .	18
14.	The <i>gall</i> kindleth the warmth in the heart . . . . .	20

*Garment.*

19.	He that will be heard of God, must put off the <i>garment</i> of abomination . . . . .	48
-----	--	----

*Ghosts.*

19.	Concerning <i>ghosts</i> of deceased people that walk . . . . .	22
-----	---	----

*God.*

1.	What <i>God</i> is. The essence of all essences is generated out of him . . . . .	1, 2
1.	How he is called an angry <i>God</i> . . . . .	6
1.	<i>God</i> is not called <i>God</i> according to the first Principle . . . . .	8
2.	The eternal working, or generation of <i>God</i> . . . . .	8
4.	Where we must seek <i>God</i> . . . . .	8, 44
4.	<i>God</i> is sought, by Antichrist, above the stars . . . . .	23
4.	Without <i>God</i> there would be nothing . . . . .	31
4.	<i>God</i> knoweth neither beginning nor end in himself . . . . .	54
7.	Where we must seek <i>God</i> . . . . .	15-19
7.	Why <i>God</i> is called <i>God</i> . . . . .	19
10.	How <i>God</i> is near to us . . . . .	48
14.	Where <i>God</i> dwelleth . . . . .	80
15.	Whom <i>God</i> desireth to have . . . . .	26
16.	We are deficient in our glory in <i>God</i> . . . . .	1
17.	<i>God</i> was not so wrathful at the mere biting of the apple . . . . .	1
17.	How <i>God</i> is king of the land . . . . .	67
19.	<i>God</i> is nearer to us than the saints departed . . . . .	31
20.	<i>God</i> hath no pleasure in judgment . . . . .	20-26
20.	<i>God</i> is not at odds with himself . . . . .	60
20.	<i>God</i> hardeneth none . . . . .	62
20.	<i>God</i> did not will there should be any devil . . . . .	64
20.	<i>God</i> knoweth what will come to pass . . . . .	64
20.	<i>God's</i> foreseeing . . . . .	66
20.	Whom <i>God</i> draweth . . . . .	67

CHAP.	<i>God.</i>	VERSE
20.	<i>God</i> did not consent to Cain's murder of his brother . . . . .	93
21.	All things in this world are of <i>God</i> . . . . .	1
21.	<i>God</i> cometh to help all things . . . . .	2
22.	<i>God</i> and paradise are incomprehensible, and stand in all things . . . . .	32
22.	From what the name of <i>God</i> hath its original . . . . .	35
22.	Why <i>God</i> became man . . . . .	43
22.	<i>God</i> and the pure element are become one . . . . .	63
23.	Both good and bad men must manifest the wonders of <i>God</i> . . . . .	26
24.	<i>God</i> armeth the soul against the devil's treachery . . . . .	13
25.	Why <i>God</i> must come into the soul . . . . .	9
25.	Wherefore <i>God</i> must enter into death . . . . .	10
25.	<i>God</i> reproached Adam, when he said, <i>He is as one of us</i> . . . . .	40
25.	<i>God</i> and man hung on the cross . . . . .	41
25.	The grace of <i>God</i> is for all men . . . . .	64
25.	The anger of <i>God</i> is neither good nor evil . . . . .	70
27.	What <i>God</i> is . . . . .	7
27.	<i>God</i> giveth the seed to be sown . . . . .	27
27.	<i>God</i> will not cast all away . . . . .	28

*Good.*

17.	Why God said, <i>It is not good for man to be alone</i> . . . . .	27
-----	---	----

*Ground.*

27.	What the <i>ground</i> is wherein the heaven soweth seed . . . . .	27
-----	--	----

*Guts.*

14.	How the <i>guts</i> are made . . . . .	21
14.	Wherefore the stomach and <i>guts</i> are . . . . .	27
14.	Wherefore the <i>guts</i> are long and folded . . . . .	28

*Hand. Hands.*

25.	What the <i>hand</i> of God is . . . . .	107
14.	What <i>hands</i> are in the incarnation . . . . .	27

*Hearing.*

15.	What the <i>hearing</i> is . . . . .	67
-----	--------------------------------------	----

CHAP.	<i>Heart.</i>	VERSE
9.	Out of what the <i>Heart</i> of God is generated . . . . .	43
10.	The <i>Heart</i> of God is unchangeable . . . . .	41
12.	What the <i>Heart</i> of God is . . . . .	3
15.	Nothing is created out of the <i>Heart</i> of God . . . . .	63
19.	Why the <i>Heart</i> of God became a human soul . . . . .	6
23.	The eternal birth of the <i>Heart</i> of God . . . . .	10

*Heaven.*

6.	Why <i>heaven</i> is so called . . . . .	17
7.	What the <i>heaven</i> is wherein God dwelleth . . . . .	14
17.	Of the <i>heaven</i> wherein God dwelleth . . . . .	77, 78
19.	<i>Heaven</i> and hell are everywhere all over . . . . .	62
19.	The kingdom of <i>heaven</i> is in all things . . . . .	64
20.	<i>Heaven</i> and hell strive about the children of Eve . . . . .	47
21.	What <i>heaven</i> is . . . . .	19
22.	What <i>heaven</i> (Himmel) signifieth in the language of nature . . . . .	74
24.	What the joy of <i>heaven</i> is . . . . .	26
27.	The <i>heaven</i> will new make another age . . . . .	21
27.	<i>Heaven</i> is the sower of the seed that God giveth . . . . .	27

*Hell.*

9.	What <i>hell</i> shall be . . . . .	22
9.	What <i>hell</i> fire is . . . . .	30
17.	What the paradisical sugar of <i>hell</i> is . . . . .	93
18.	The source or torment of <i>hell</i> is the joy of heaven . . . . .	16
19.	The kingdom of <i>hell</i> is in all things . . . . .	64

*Humanity.*

22.	Of Christ's <i>humanity</i> , what man died, and what man died not, in Christ's death . . . . .	46
23.	David prophesieth of the eternal <i>humanity</i> of Christ . . . . .	15

*Image.*

10.	What the <i>image</i> of God is . . . . .	9
14.	Wherein the <i>image</i> of God consisteth . . . . .	55
17.	Whence the <i>image</i> of God is . . . . .	13
21.	The <i>image</i> of heaven, earth, and hell, in one person . . . . .	21

CHAP.	<i>Immanuel.</i>	VERSE
22.	The fairest gate of this book is <i>Immanuel</i> . . . . .	24
22.	What <i>Immanuel</i> signifieth in the language of nature . . . . .	73
<i>Inns.</i>		
22.	How there are two eternal <i>inns</i> . . . . .	3
<i>Jehosaphat.</i>		
9.	Christ cometh with the fair lily in the valley of <i>Jehosaphat</i> . . . . .	17
13.	In the valley of <i>Jehosaphat</i> , the angel of the Great Council cometh with a golden charter . . . . .	11
<i>Jesus.</i>		
22.	What <i>Jesus</i> signifieth in the language of nature . . . . .	76
25.	How we put on <i>Jesus</i> Christ . . . . .	48
<i>Jews.</i>		
25.	How the <i>Jews</i> shall eat with the Lamb . . . . .	50
25.	<i>Jews</i> , Turks, and other nations, are admonished . . . . .	95
<i>Jezebel.</i>		
25.	The throwing out of <i>Jezebel</i> is coming . . . . .	95
<i>John. Joshua. Israel.</i>		
23.	Why <i>John</i> was born before Christ . . . . .	28
20.	<i>Joshua</i> was a type of Jesus . . . . .	27
20.	Wherefore <i>Israel</i> stayed 40 years in the wilderness . . . . .	22, 23
<i>Judge. Judgment.</i>		
27.	When the <i>Judge</i> of quick and dead cometh . . . . .	11
17.	The devil doth not wholly know his <i>judgment</i> . . . . .	100
27.	A description of the Last <i>Judgment</i> . . . . .	1-20
27.	Why a <i>judgment</i> is appointed . . . . .	4
27.	<i>Judgment</i> ought not to be lightly pronounced . . . . .	29
<i>Key.</i>		
4.	Where the <i>key</i> to wisdom lieth . . . . .	30
9.	The <i>key</i> to the knowledge of the paradise . . . . .	25, 26
18.	The <i>key</i> which openeth the rich chest of gold . . . . .	99

CHAP.	<i>King.</i>	VERSE
15.	What strife about the <i>king</i> of life in a child . . .	41

- *Kingdom. Kingdoms.*

16.	God's <i>kingdom</i> goeth not backwards . . . . .	27
20.	Two <i>kingdoms</i> wrestle in man . . . . .	31
20.	The <i>kingdom</i> of Christ is not desired by many . . .	31
20.	How the <i>kingdom</i> of God may have the victory . . .	48
20.	The <i>kingdom</i> of wrath in Adam and Eve was very great . . . . .	69
21.	Three <i>kingdoms</i> in man, and he is the field or ground	22-25
25.	Wherein the <i>kingdom</i> of heaven consisteth . . . . .	65
26.	What the <i>kingdom</i> of heaven is . . . . .	10

*Keeper.*

20.	Who is the <i>keeper</i> of the Tree of Life . . . . .	41
20.	How the sword of that <i>keeper</i> is made blunt . . . .	42

*Knowledge.*

3.	It was once not good for us to have the <i>knowledge</i> of the fierceness, but now it is highly necessary . . .	2
----	---	---

*Lad. Lazarus.*

18.	Antichrist's throne will be destroyed by a <i>lad</i> . . .	56
18.	In Hebron there is a root to cure <i>Lazarus</i> . . . . .	57

*Learned. Learning.*

3.	Why the <i>learned</i> forbid us to pry into God . . . . .	6, 7
26.	The pride of the <i>learned</i> was the destroyer of the first pure Church . . . . .	16-34
9.	How <i>learning</i> is to be attained . . . . .	46

*Life. Lives.*

14.	Where the <i>life</i> is generated in man . . . . .	1
19.	What the great <i>life</i> is . . . . .	15
22.	There are two eternal <i>lives</i> . . . . .	7

*Light.*

8.	Of the <i>light</i> of the first day . . . . .	6
14.	Of the <i>light</i> which men see by in paradise . . . . .	2
14.	Between <i>light</i> and darkness there is a great gulf . .	77

CHAP.	<i>Light.</i>	VERSE
15.	How the <i>light</i> of life is kindled in the incarnation of a child . . . . .	49
16.	<i>Light</i> striveth against darkness . . . . .	10
16.	Of the <i>light</i> of the three Principles . . . . .	12
22.	The <i>light</i> hath no centre . . . . .	35

*Lily.*

10.	The <i>lily</i> shall grow in the devil's supposed kingdom . . . . .	33
11.	Of the <i>lily</i> which shall shortly grow, and bring us the true knowledge in the Trinity . . . . .	28
13.	The branch of the <i>lily</i> which the virgin holdeth in her hand . . . . .	61
14.	The smell of the <i>lily</i> will spoil the cornered cap . . . . .	39
15.	The <i>lily</i> cometh after the great shower . . . . .	26
15.	All is open in the time of the <i>lily</i> , and then the tincture is the light of the world . . . . .	54
17.	Wherefore we have need of the <i>lily</i> . . . . .	36
17.	How the beast will be destroyed by the <i>lily</i> . . . . .	37
17.	In the time of the <i>lily</i> much shall be revealed . . . . .	100
19.	In the <i>lily</i> -rose, the doors of the Mysteries shall fly open . . . . .	61
20.	The description of the <i>lily</i> -time . . . . .	15
20.	The branch of the <i>lily</i> shall be planted in the garden of roses, and the sick Adam shall eat of it . . . . .	38
25.	A secret concerning the time of the <i>lily</i> . . . . .	50
25.	The Jews, Turks, and other nations, have no time to expect, but the time of the <i>lily</i> , the sign whereof is the sign of Elias . . . . .	95
27.	Where the <i>lily</i> may be found, where not . . . . .	32

*Limbus.*

22.	What the divine <i>limbus</i> is . . . . .	21
-----	--	----

*Love.*

20.	In the breaking of the anger the <i>love</i> appeareth . . . . .	59
20.	<i>Love</i> is generated out of the anger . . . . .	65

*Lucifer.*

4.	Why <i>Lucifer</i> is so called . . . . .	67
5.	Whence <i>Lucifer</i> , being spewed out, proceeded . . . . .	7
5.	Which was the kingdom of <i>Lucifer</i> before his fall . . . . .	17
5.	How <i>Lucifer</i> was thrust out of heaven . . . . .	25-30
6.	How <i>Lucifer's</i> kingdom was shut up . . . . .	6

CHAP.	<i>Lucifer.</i>	VERSE
8.	Of the fall of <i>Lucifer</i> . . . . .	3
10.	Whence the fall of <i>Lucifer</i> and his angels proceeded .	48
10.	<i>Lucifer</i> and-his legions: the father thrust out for the child's sake . . . . .	49
10.	Why God's love came not to help <i>Lucifer</i> . . . . .	50
11.	The ground of <i>Lucifer's</i> and Adam's fall . . . . .	5
14.	<i>Lucifer</i> was thrown down for his pride . . . . .	9
15.	Where <i>Lucifer</i> stood before his fall . . . . .	10
25.	Which was <i>Lucifer's</i> throne, and whither he fell .	103

*Lust.*

20.	<i>Lust</i> is the first beginning to act . . . . .	76
20.	<i>Lust</i> and the mind are two distinct things . . . . .	76

*Magistrates.*

20.	Strife between <i>magistrates</i> and subjects . . . . .	33, 34
20.	Subjects or inferiors cry against their <i>magistrates</i> or superiors . . . . .	38
21.	<i>Magistracy</i> useful . . . . .	39-43

*Man.*

3.	How <i>man</i> became naked and bare . . . . .	3
4.	How the new <i>man</i> is one with the Father and Son .	9
7.	<i>Man</i> is a whole spark, but not God himself . . . . .	2
10.	God created but one <i>man</i> only . . . . .	12
11.	Why God created but one only <i>man</i> . . . . .	23
13.	What the duty of a <i>man</i> is towards his wife . . . . .	20
13.	How <i>man</i> is in the mother's womb . . . . .	54-60
14.	<i>Man's</i> glory above the beasts . . . . .	5, 6
14.	What <i>man's</i> ability is . . . . .	7
14.	How far <i>man</i> and beast are alike . . . . .	56
14.	Why <i>man</i> is so highly graduated . . . . .	57
15.	Wherefore and of what <i>man</i> was created . . . . .	12-14
15.	How <i>man</i> lost paradise . . . . .	19
15.	How <i>man</i> may live in paradise here in this life . . . . .	20
15.	How <i>man</i> wilfully lets in the devil . . . . .	22
15.	Why <i>man</i> must be out of that which is eternal . . . . .	63
16.	The prevention of <i>man's</i> being a living devil . . . . .	26
16.	How <i>man</i> is differenced from the beasts . . . . .	28-31
16.	Whence <i>man</i> speaketh that which is good . . . . .	32
16.	Three men in <i>man</i> striving against one another . . . . .	33, 34
16.	How <i>man</i> is formed an angel . . . . .	35
16.	How <i>man</i> after his death is either an angel or a devil .	37

CHAP.	<i>Man.</i>	VERSE
17.	Whence Adam gat the name <i>man</i> . . . . .	15
17.	God did not make <i>man</i> of a lump of earth . . . . .	22
17.	Why <i>man's</i> body must perish . . . . .	23
17.	How <i>man</i> in the fall fell among murderers . . . . .	60
17.	<i>Man's</i> misery between the fall and the Word of Promise . . . . .	61
17.	<i>Man</i> in this life dwelleth in the abyss with the devils . . . . .	65
17.	How <i>man</i> dareth do what the devil dareth not do . . . . .	78
17.	In the beginning <i>man</i> had no bestial members . . . . .	81
18.	It is the love in the Heart of God only that helpeth . . . . .	80
19.	<i>Man's</i> image standeth in three Principles . . . . .	10
20.	By the law <i>man</i> cannot come into paradise . . . . .	28
21.	The inability of <i>man's</i> spirit . . . . .	18, 19
21.	How <i>man</i> hath the balance between two wills . . . . .	20
21.	<i>Man</i> not to be condemned for that which is outward . . . . .	26
21.	What <i>man's</i> condemnation is . . . . .	27
22.	Of what and for what <i>man</i> is created . . . . .	12
22.	Wherein <i>man</i> is foreseen . . . . .	23
22.	Which is the right new <i>man</i> . . . . .	25, 26
22.	The new <i>man</i> is hidden in the old . . . . .	32
22.	In what manner <i>man</i> is greater than the world . . . . .	50
22.	How long <i>men</i> were the Father's . . . . .	71
22.	Who was the <i>man</i> to the incarnation of Jesus Christ . . . . .	71
23.	How the new <i>man</i> groweth on the soul . . . . .	17
23.	Jesus Christ's becoming <i>man</i> lay not in us . . . . .	31
23.	The food of the new <i>man</i> . . . . .	45
24.	The old <i>man</i> committeth sin . . . . .	35
24.	The old <i>man</i> is swayed by the new . . . . .	35
24.	The new <i>man</i> groweth out of the old . . . . .	37
25.	The new <i>man</i> striveth against the outward <i>man</i> . . . . .	4
25.	How <i>man</i> in the second Principle was created in that place, out of which Lucifer was thrust forth . . . . .	103
25.	How God prevented, that <i>man</i> in his fall became not a devil also . . . . .	103

#### *Marriage.*

20.	The fast band of <i>marriage</i> or wedlock . . . . .	55
20.	Wedlock or <i>marriage</i> is tolerated by God . . . . .	55

#### *Mary.*

18.	An exposition of <i>Mary's</i> name . . . . .	35
18.	<i>Mary</i> is saved only through her Son . . . . .	83
18.	<i>Mary</i> standeth upon the earthly moon . . . . .	92
18.	Of <i>Mary's</i> lustre and glory . . . . .	93

CHAP.	<i>Mary.</i>	VERSE
18.	Invocation doth not belong to her . . . . .	94
18.	Where <i>Mary</i> dwelleth. She is no goddess . . . . .	94-96
22.	Why <i>Marij</i> is called, The blessed of all women . . . . .	31
22.	Wherein <i>Mary</i> is a pure virgin . . . . .	34
22.	Whence <i>Mary</i> is . . . . .	34, 52, 53
22.	In what body <i>Mary</i> was impregnated . . . . .	52
26.	How wonderfully the ancients have spoken of <i>Mary</i> . . . . .	6

*Matrix.*

8.	The <i>matrix</i> of the earth stood in death till the third day, like Christ . . . . .	10
----	---	----

*Meer.*

6.	Of the word <i>Meer</i> , or sea, in the language of nature . . . . .	15
----	---	----

*Mercy. Mercifulness.*

23.	How the whole <i>mercy</i> or <i>mercifulness</i> of God is become man . . . . .	19
-----	--	----

*Metals.*

6.	How <i>metals</i> came to be . . . . .	10, 11
----	--	--------

*Mind.*

10.	The <i>mind</i> is the god and creator of the will . . . . .	49
11.	How the <i>mind</i> is free . . . . .	30
15.	The <i>mind</i> is its own in the free will . . . . .	44
16.	The <i>mind</i> hath three things in it . . . . .	4
16.	What the <i>mind</i> is . . . . .	4-7
17.	How the <i>mind</i> is after the breaking of the body . . . . .	41-44

*Miracles.*

18.	Of the <i>miracles</i> which have been done by the saints . . . . .	77, 78
-----	---	--------

*Misrule.*

25.	Who is master of <i>misrule</i> upon earth . . . . .	62
-----	--	----

CHAP.	<i>Moses.</i>	VERSE
10.	Why <i>Moses</i> wrote so mystically . . . . .	22
17.	Why <i>Moses</i> hangeth the veil before his face . . . . .	21
17.	The veil of <i>Moses</i> is taken away in the death of Christ . . . . .	36
17.	Why <i>Moses</i> hangeth the veil before his eyes in the description of the serpent . . . . .	98
18.	Why <i>Moses</i> was raised up . . . . .	29
18.	Why <i>Moses'</i> face was made bright . . . . .	32
20.	Why <i>Moses</i> must enter into life through death . . . . .	27
20.	<i>Moses</i> , his wonderful speech about Adam and Eve's driving forth of the garden . . . . .	39
20.	What is the veil of <i>Moses</i> , where God set a mark upon Cain . . . . .	101
26.	Why <i>Moses</i> brake the tables . . . . .	5

*Murderess.*

15.	She is a <i>murderess</i> that destroyeth the fruit in her womb . . . . .	39
-----	--	----

*Nature.*

3.	How the birth of the eternal <i>nature</i> is . . . . .	9-19
8.	Why <i>nature</i> longeth to be freed from vanity . . . . .	32
15.	The haughtiness of <i>nature</i> compelleth not . . . . .	22

*Near.*

19.	<i>Near</i> and far off is all one in God . . . . .	62
-----	---	----

*Necromancer.*

16.	Where the <i>necromancer</i> is generated ; the author must conceal much because of the devilish enchantments . . . . .	6
-----	--	---

*Number.*

14.	How great the <i>number</i> of men shall be . . . . .	47, 48
-----	---	--------

*Overcome.*

21.	We must first have once <i>overcome</i> in the storm before we attain the high knowledge . . . . .	53
-----	---	----

CHAP.	<i>Paradise.</i>	VERSE
8.	Of content in <i>paradise</i> . . . . .	11
8.	Where the <i>paradise</i> is in which the angels dwell . . . . .	30
8.	A scholar in- <i>paradise</i> learneth more in one hour, than in thirty years in the universities . . . . .	36
9.	<i>Paradise</i> and the garden are two things; where <i>paradise</i> is, and what are its properties . . . . .	3-5
9.	Of the gulf that is between <i>paradise</i> and this world . . . . .	7
9.	How there is comprehensibility in <i>paradise</i> . . . . .	18
9.	The fruit, fire, light, and air in <i>paradise</i> . . . . .	20
9.	<i>Paradise</i> is infinite; the shadow of all created things remaineth eternally in <i>paradise</i> . . . . .	21
17.	The author cannot describe the joy of <i>paradise</i> . . . . .	14
17.	What is called <i>paradise</i> . . . . .	48
17.	How <i>paradise</i> did hide itself from Adam and Eve . . . . .	59
19.	Reason seeketh <i>paradise</i> , out of which it is gone forth . . . . .	60, 61
20.	<i>Paradisical</i> love is destroyed by the devil . . . . .	28
20.	What the sword of the Cherubim before <i>paradise</i> is . . . . .	40
25.	What our <i>paradise</i> is, where our essences spring in God, and where we put on Christ . . . . .	48

*Pearl.*

21.	How the <i>pearl</i> is sown imperceptibly . . . . .	48, 49
24.	How the tree of <i>pearl</i> groweth in the storm . . . . .	32
24.	The <i>pearl</i> sticketh not in the outward man . . . . .	34
25.	The garland of <i>pearl</i> may be lost again . . . . .	5
25.	How the <i>pearl</i> may be found . . . . .	16
27.	How the <i>pearl</i> may be distinguished from weeds . . . . .	30, 31

*Possibility. Possible.*

15.	The <i>possibility</i> or ability of seeking is in every one . . . . .	21
20.	The description of the <i>possibility</i> or ability that is in us . . . . .	75
20.	Man's <i>possibility</i> or own ability was tried in Cain . . . . .	96
25.	Wherein lay the <i>possibility</i> of our redemption . . . . .	8
25.	What <i>possible</i> , what impossible for us . . . . .	94

*Pray. Praying.*

25.	How men ought to <i>pray</i> . . . . .	85
19.	Man's <i>praying</i> for, or intercession, how far it availeth . . . . .	52, 53

CHAP.	<i>Principle.</i>	VERSE
5.	What a <i>Principle</i> is . . . . .	6
15.	The working of the three <i>Principles</i> in a child in the mother's womb or body . . . . .	50-55
16.	There are two eternal <i>Principles</i> . . . . .	27
25.	Why the third <i>Principle</i> is created . . . . .	103

*Prophecies.*

17.	Why the <i>prophecies</i> are written so darkly about the Treader upon the Serpent . . . . .	100
-----	---	-----

*Purgatory.*

18.	The <i>purgatory</i> upon which the beast hath built his kingdom . . . . .	98
18.	<i>Purgatory</i> expounded, which hath been so much disputed . . . . .	102, 103
19.	Where <i>purgatory</i> is . . . . .	15
20.	Of the true <i>purgatory</i> , and of the false <i>purgatory</i>	73, 74

*Putrefaction.*

19.	The <i>putrefaction</i> of the soul when one dieth; the author desireth not to partake of it . . . . .	42, 43
-----	---	--------

*Quality.*

10.	Whence the name of <i>quality</i> ariseth . . . . .	42
-----	---	----

*Reason.*

17.	<i>Reason</i> is afraid of the clear countenance of Moses . . . . .	34
17.	<i>Reason</i> maketh of God an unmerciful devil . . . . .	35

*Rest.*

25.	Of Christ's <i>rest</i> in the grave . . . . .	67-74
-----	--	-------

*Resurrection.*

25.	Christ's <i>resurrection</i> described . . . . .	75-92
-----	--	-------

*Rich.*

16.	The <i>rich</i> go hardly into the kingdom of heaven . . . . .	43
25.	Hard for a <i>rich</i> man to enter into heaven . . . . .	65
25.	The <i>rich</i> need not give away their goods . . . . .	66

THE CONTENTS OF THE *THREE PRINCIPLES* 799

CHAP.	<i>Rulers.</i>	VERSE
21.	Of the office of the <i>rulers</i> or magistrates . . . . .	39-44

*Saints.*

18.	The <i>saints</i> interceding availeth not . . . . .	73-79
18.	The invocation of the <i>saints</i> is against the nature of the first Principle . . . . .	97
25.	Who those <i>saints</i> were that went out of the graves at the death of Christ . . . . .	46
25.	The <i>saints</i> admit no legates or ambassadors . . . . .	86

*Satan.*

4.	How <i>Satan</i> is become a devil . . . . .	21
----	--	----

*School.*

19.	How the author's <i>school</i> is to be understood . . . . .	33
22.	Where the scholar in the <i>school</i> of this world must leave off, and the scholar in God's <i>school</i> begin . . . . .	30
23.	No <i>school</i> -learning, art, or science, availeth before God . . . . .	2

*Seals.*

20.	When the seven <i>seals</i> are opened . . . . .	42
-----	--	----

*Seed.*

17.	What is meant by the <i>seed</i> of the woman . . . . .	99
-----	---	----

*Seeing. Senses.*

12.	Wherein <i>seeing</i> consisteth . . . . .	29
15.	How the <i>seeing</i> can be . . . . .	66
15.	Wherein the <i>senses</i> consist . . . . .	58

*Seeking. Seekers.*

16.	How our <i>seeking</i> must be . . . . .	2
27.	That now there are many <i>seekers</i> . . . . .	22

CHAP.	<i>Serpent.</i>	VERSE
15.	The Treader upon the <i>Serpent</i> is instantly needful in the incarnation of a child . . . . .	24
18.	Why the Treader upon the <i>Serpent</i> must be generated without the seed of a man . . . . .	20
20.	What the head of the <i>Serpent</i> signifieth . . . . .	95

*Sin.*

17.	How <i>sin</i> is <i>sin</i> . . . . .	71
17.	How all our doings are <i>sin</i> . . . . .	76
19.	How <i>sins</i> are when they are washed away . . . . .	37
20.	Wherein <i>sin</i> sticketh . . . . .	76
22.	Original or inherited <i>sin</i> is in the soul . . . . .	70
24.	The old, not the new man, committeth <i>sin</i> . . . . .	35

*Sleep.*

12.	What <i>sleep</i> is . . . . .	18
-----	--------------------------------	----

*Smell.*

15.	A description what <i>smell</i> is . . . . .	70
-----	--	----

*Sodom.*

18.	Why punishment came upon <i>Sodom</i> . . . . .	28
-----	---	----

*Soul.*

2.	Whence the <i>soul</i> hath its original . . . . .	2
2.	How the <i>soul</i> looketh into the first Principle . . . . .	2
2.	How the enlightened <i>soul</i> looketh into the second Principle . . . . .	4
4.	What is the chariot of the <i>soul</i> . . . . .	18
4.	Out of what the <i>soul</i> is, and how it becometh a devil . . . . .	20, 21
4.	How the <i>soul</i> cometh to be an angel . . . . .	22
4.	How the <i>soul</i> cometh to be full of lies . . . . .	23
4.	An assurance that the <i>soul</i> is come from God . . . . .	40
5.	The devil cannot see a <i>soul</i> that is in the light of God . . . . .	5
7.	Whence the <i>soul</i> is . . . . .	2
10.	A description of the <i>soul</i> . . . . .	13-16
12.	The <i>soul</i> hath three Principles in it . . . . .	56
13.	Another description of the <i>soul</i> . . . . .	30-33

CHAP.	<i>Soul.</i>	VERSE
13.	The <i>soul</i> is the roughest thing in man . . . . .	30
13.	The <i>soul</i> remaineth eternally in the tincture . . . . .	45
14.	How the <i>soul</i> -is, and out of what it cometh . . . . .	10
14.	When the <i>soul</i> cometh into a child . . . . .	10
14.	The <i>soul</i> is not at home here in this life . . . . .	11
14.	How the <i>soul</i> seeth with two lights . . . . .	12
14.	Where the <i>soul</i> resteth after its decease . . . . .	13
14.	How and wherewith the <i>soul</i> can see . . . . .	38
14.	What is the cabinet or treasury of the <i>soul</i> . . . . .	54
15.	Whence distempers come into the essences of the <i>soul</i> . . . . .	52
15.	Whence are the essences of the worm of the <i>soul</i> . . . . .	62
16.	The blessed <i>souls</i> have no knowledge of the evil . . . . .	47
17.	How the <i>soul</i> is bound with two chains . . . . .	69
17.	How the <i>soul</i> is in a hard prison . . . . .	84
17.	What light the <i>soul</i> hath after the breaking of the body . . . . .	105
17.	What body the <i>soul</i> getteth at the Last Judgment-Day . . . . .	106
17.	How hardly the <i>soul</i> getteth into the kingdom of heaven . . . . .	110
17.	How the <i>soul</i> cometh into Abraham's bosom . . . . .	111
18.	What the <i>soul</i> is . . . . .	30
18.	Lamentation over the masses for <i>souls</i> . . . . .	100, 101
19.	How we may find the disquietness of the <i>soul</i> . . . . .	1-4
19.	Whence the <i>soul</i> is: its first condition, and fall . . . . .	5
19.	What the regeneration of the <i>soul</i> is . . . . .	5
19.	Of the <i>souls</i> that are not at rest . . . . .	7, 8
19.	The <i>soul</i> is a sparkle from the Almightyness . . . . .	10
19.	What the body of the <i>soul</i> is . . . . .	10
19.	The <i>soul</i> is bound with three bands . . . . .	11
19.	What the <i>soul's</i> dying is . . . . .	14
19.	Of the going forth of the <i>soul</i> . . . . .	16-21
19.	How the <i>soul</i> is incomprehensible, and also may be comprehended . . . . .	19, 20
19.	The damned <i>soul</i> seeth the cause of its misery . . . . .	23
19.	What light the <i>soul</i> of the wicked hath . . . . .	24
19.	How the <i>soul</i> waiteth for its body . . . . .	25
19.	Of the power and ability the <i>soul</i> hath . . . . .	27
19.	How the <i>soul</i> departed can appear . . . . .	28
19.	Where the unregenerated <i>souls</i> remain . . . . .	49, 50
19.	What the masses for <i>souls</i> are . . . . .	54-56
19.	Of the <i>soul</i> which turneth at the last . . . . .	58, 59
19.	Out of what the <i>soul</i> is generated . . . . .	65
19.	How the <i>soul</i> remaineth in hell . . . . .	65
19.	The <i>soul</i> needeth no going out nor in . . . . .	67
19.	Where the <i>soul</i> of the wicked remaineth . . . . .	68
20.	Of the fear the <i>soul</i> hath in the hour of death . . . . .	53

CHAP.	<i>Soul.</i>	VERSE
21.	How the <i>soul</i> longeth after the sweet taste of the pearl	50
21.	How the <i>soul</i> striveth with the devil about the pearl .	50
22.	What and whence the <i>soul</i> is . . . . .	13, 14
22.	How the <i>soul</i> is free . . . . .	14
22.	What is the right body of the <i>soul</i> wherein God dwelleth	15
22.	How the <i>soul</i> is regenerated in the <i>soul</i> of Christ .	38
22.	None attain another <i>soul</i> , but another body . . . . .	40
22.	How Christ hath redeemed the <i>soul</i> . . . . .	40-42
22.	What image the <i>soul</i> of the wicked shall have . . . . .	44
22.	How the <i>soul</i> hath turned away its will from the Father	58
22.	The miserable condition of the averted <i>soul</i> . . . . .	59
22.	Of the tincture of the <i>soul</i> that is in the fear of God .	70
22.	The <i>soul</i> is not free from original sin . . . . .	70
22.	The <i>soul</i> of Christ is half from <i>Mary's</i> tincture . . . . .	70
22.	We attain no other <i>soul</i> . . . . .	85
22.	The <i>soul</i> cometh to be renewed . . . . .	85
22.	How the <i>soul</i> is perfectly redeemed . . . . .	86
23.	What food the <i>soul</i> must have . . . . .	7-11
23.	Of the food of the <i>soul</i> . . . . .	45
23.	How the <i>soul</i> is an adulterous whore . . . . .	48
24.	How hard a departure that <i>soul</i> hath that deferreth repentance . . . . .	22
24.	How the <i>soul</i> of the wicked is, after its departure	23-25
24.	How the <i>soul</i> falleth many times into sin against its will	34
25.	How the <i>soul</i> is tied fast to two chains . . . . .	6, 7
25.	How the <i>soul</i> is created . . . . .	19
25.	How the <i>soul</i> hath reflected itself . . . . .	20
25.	How the <i>soul</i> was enlightened . . . . .	43
25.	How the <i>souls</i> of the blind simple people come before God . . . . .	62, 63
25.	Where Christ's <i>soul</i> was in his death . . . . .	72
25.	Where the <i>souls</i> rest till the Last Judgment-Day . . . . .	76

*Sound.*

15. *Sound* is eternal; and *sound* or noise is of a higher nature in man than in other creatures . . . . . 69, 70

*Spirit. Spirits.*

7. The created *spirit* of man; its power before the fall . . . . . 4
13. The *spirit* of the great world reacheth to get the virgin, as a thief reacheth to pluck fruit in a garden . . . . . 40
14. The inability of the *spirit* of this world . . . . . 7

CHAP.	<i>Spirit. Spirits.</i>	VERSE
14.	The <i>spirit</i> of the earth discourseth with the three elements . . . . .	29, 30
14.	What <i>spirit</i> is the Holy Ghost . . . . .	82
14.	Whither the Holy <i>Spirit</i> goeth when he proceedeth from the Father and the Son . . . . .	83
16.	What <i>spirit</i> goeth forth from a proud man . . . . .	38
16.	What <i>spirit</i> goeth forth from a deceiver . . . . .	39
17.	Whence the <i>spirit</i> of man is . . . . .	81
20.	The <i>spirit</i> of fierceness would also be manifested . . . . .	12
22.	What is the <i>spirit</i> of the pure element . . . . .	21
27.	What <i>spirit</i> is . . . . .	7
9.	A description of the transitory <i>spirits</i> . . . . .	42
15.	For what the <i>spirits</i> are created . . . . .	11
17.	How the <i>spirits</i> appear in hell . . . . .	99

*Starry. Stars.*

2.	The <i>starry</i> spirit seeth into the third Principle . . . . .	4
15.	How far the power of the <i>stars</i> reacheth into the incarnation of a child . . . . .	26
15.	What the <i>stars</i> are . . . . .	48
16.	The <i>stars</i> or constellation frameth no human image . . . . .	20-25
16.	The <i>stars</i> or constellation frameth bestial properties in man . . . . .	21
17.	Out of what the <i>stars</i> are . . . . .	48
17.	How the <i>stars</i> are the councillors, and God king of the land, and the devil hangman . . . . .	67
20.	What the seven <i>stars</i> in the <i>Revelation</i> of <i>John</i> are . . . . .	42
20.	How the <i>stars</i> image or imprint themselves in the incarnation of a child . . . . .	70-72

*Stones.*

20.	In the lily-time, silver and gold will be as little worth as <i>stones</i> . . . . .	15
25.	Wherefore the <i>stony</i> rocks did cleave asunder at the death of Christ . . . . .	45
25.	Why the <i>stone</i> was rolled from the grave . . . . .	77
26.	Houses of <i>stone</i> built for the learned to serve God in . . . . .	24

*Strife.*

16.	Of the <i>strife</i> that is in man . . . . .	32-36
21.	Of the <i>strife</i> that is in the regeneration . . . . .	47-55

CHAP.	<i>Substance.</i>	VERSE
2.	The divine <i>substance</i> or essence is inexpressible . . .	1
15.	There is an eternal unchangeable <i>substance</i> or essence . . .	1
26.	Which is the <i>Ternarius Sanctus</i> . . . . .	8

*Sun.*

5.	Now the <i>sun</i> is a figure of the Heart of God . . .	10-13
6.	How the heathen have gazed upon the <i>sun</i> . . .	3
6.	How the <i>sun</i> in its kind worketh continually . . .	3
8.	The <i>sun</i> is the goddess of the third Principle . . .	12-22
8.	How the heathen have gazed at the <i>sun</i> and stars . . .	15
14.	Why God let the <i>sun</i> come forth . . . . .	43
25.	Why the <i>sun</i> was darkened at the death of Christ . . .	44

*Sword.*

26.	Of the <i>sword</i> that is upon Babel . . . . .	34
-----	--	----

*Taste.*

15.	Of the <i>taste</i> and feeling in a child . . . . .	71
-----	--	----

*Teachers.*

18.	<i>Teachers</i> , at which the elements shall tremble . . .	61
26.	How the <i>teachers</i> were honoured at first . . . . .	17

*Temple.*

25.	Of the <i>temple</i> which Ezekiel writeth of . . . . .	49
-----	---	----

*Ternary.*

26.	What the holy <i>Ternary</i> is . . . . .	8
-----	---	---

*Testaments.*

23.	Of Christ's <i>Testaments</i> , which Babel contends about . . .	1
23.	A description of the <i>Testaments</i> of Christ . . . . .	28-50

*Thoughts.*

24.	From whence good <i>thoughts</i> come . . . . .	29
-----	---	----

*Time.*

25.	Of the <i>time</i> the Jews hope for . . . . .	50
27.	Of the end of the world or <i>time</i> . . . . .	18

CHAP.	<i>Tincture.</i>	VERSE
12.	A description of the <i>tincture</i> . . . . .	22-28
12.	The author desireth to enjoy the heavenly <i>tincture</i> . . . . .	35
13.	A description of the <i>tincture</i> . . . . .	23-33
13.	Of the <i>tincture</i> which the devils have . . . . .	29
13.	Of the <i>tincture</i> of the man and of the woman . . . . .	38
13.	The <i>tincture</i> is the longing after copulation . . . . .	39
13.	The <i>tincture</i> is noble in the tender complexion . . . . .	39
13.	How the <i>tinctures</i> wrestle about the virgin, and according to that which overcometh, the fruit getteth the mark of distinction . . . . .	41
13.	The <i>tincture</i> is the paradise of the soul . . . . .	43
15.	How the <i>tincture</i> at the time of the lily manifesteth itself in the first Principle . . . . .	54
15.	Of the three forms which the <i>tincture</i> hath . . . . .	56
15.	What the <i>tincture</i> of the first Principle is . . . . .	57
15.	The outward <i>tincture</i> is not from God . . . . .	68
17.	The marrow in the bones hath the noblest and highest <i>tincture</i> , . . . . .	88
21.	Why the <i>tincture</i> was manifest to Adam . . . . .	8

*Tongue.*

15.	Why the <i>tongue</i> must not always be believed . . . . .	47
-----	---	----

*Tree. Trees.*

5.	Out of what came the <i>Tree</i> of Good and Evil . . . . .	14
10.	A description of the <i>Tree</i> of Good and Evil . . . . .	27-29
11.	The <i>Tree</i> of Good and Evil . . . . .	6-10
11.	Why the <i>Tree</i> of Good and Evil was in the midst of the garden . . . . .	19
11.	The <i>Tree</i> of Good and Evil was the greatest <i>tree</i> . . . . .	21
11.	The <i>Tree</i> of Knowledge of Good and Evil . . . . .	38-41
15.	The <i>tree</i> that groweth out of the grain of mustard-seed . . . . .	23
17.	How the <i>trees</i> in paradise were . . . . .	19
17.	The essences of the <i>trees</i> in the garden . . . . .	24

*Trinity.*

4.	A description of the <i>Trinity</i> . . . . .	55-61
7.	What the <i>Trinity</i> is . . . . .	21, 22
10.	Concerning the <i>Trinity</i> . . . . .	38
14.	Of the <i>Trinity's</i> generating . . . . .	84
14.	Of the will of the <i>Trinity</i> . . . . .	85
18.	What the <i>Trinity</i> is . . . . .	21

CHAP.	<i>Trinity.</i>	VERSE
19.	The <i>Trinity</i> is present everywhere . . . . .	62
22.	How the birth of the <i>Trinity</i> is . . . . .	35
22.	A similitude of the <i>Trinity</i> . . . . .	61

*Turks.*

26.	Out of what their doctrine is sprung . . . . .	32
-----	--	----

*Virgin.*

12.	The <i>virgin</i> waiteth still for Adam . . . . .	60
14.	The <i>virgin</i> fighteth against the devil for the soul . . . . .	12
14.	What promise the <i>virgin</i> made to the author . . . . .	52
14.	What the <i>virgin</i> is . . . . .	85
14.	The <i>virgin</i> is God's companion . . . . .	86
14.	What the will of the <i>virgin</i> is . . . . .	87
15.	The <i>virgin</i> was espoused to Adam . . . . .	15
15.	The <i>virgin</i> admonisheth Adam still continually . . . . .	18
15.	What the <i>virgin</i> is that warneth the soul . . . . .	46
16.	The <i>virgin</i> maketh us zealous . . . . .	3
16.	How the <i>virgin</i> fighteth against iniquity . . . . .	12
16.	The <i>virgin</i> standeth by us in this life . . . . .	47-49
17.	How the <i>virgin</i> warneth us . . . . .	78
17.	The <i>virgin</i> is a servant to the Word . . . . .	109
18.	The <i>virgin</i> presented a rose to the author . . . . .	58
21.	How the <i>virgin</i> preserveth the seed that is sown . . . . .	52
22.	Why the <i>virgin</i> is so called . . . . .	21
22.	The <i>virgin</i> wherein God became man . . . . .	31
22.	Who is the chaste <i>virgin</i> in the presence of God . . . . .	61
22.	The <i>virgin</i> the ancients have spoken of . . . . .	64
25.	The author hath truly seen the <i>virgin</i> with her lily branch . . . . .	82
25.	How the <i>virgin</i> waiteth for us . . . . .	86

*Visitation.*

17.	The <i>visitation</i> of the Jews, Turks, and Heathen . . . . .	101
-----	---	-----

*Voice.*

17.	How the <i>voice</i> of God came to Adam and Eve . . . . .	91
-----	--	----

*Wages.*

9.	The <i>wages</i> God giveth. The <i>wages</i> the devil giveth . . . . .	27
----	--	----

THE CONTENTS OF THE *THREE PRINCIPLES* 807

CHAP.	<i>Wantonness.</i>	VERSE
20.	<i>Wantonness</i> in married folk is an abomination before God . . . . .	56

*Warning.*

9.	<i>Warning</i> to the Reader . . . . .	45
18.	A <i>warning</i> to the covetous . . . . .	2

*Wars.*

20.	The wrath of God liketh <i>wars</i> . . . . .	19
20.	God is not pleased in <i>wars</i> and strife . . . . .	20-26
27.	It must not be regarded who overcometh in <i>wars</i> and strife, as to judging which is in the right . . . . .	32

*Water.*

5.	How <i>water</i> cometh to be . . . . .	8
23.	What the <i>water</i> of eternal life is . . . . .	23
23.	What <i>water</i> baptizeth the soul . . . . .	24

*Whores. Whoredom.*

15.	<i>Whores</i> and <i>whoremongers</i> are warned . . . . .	26
20.	<i>Whores</i> and unclean persons, what lesson the author hath for them . . . . .	57
20.	The abomination and uncleanness of <i>whoredom</i> . . . . .	50-54

*Wicked.*

20.	What hindrance the <i>wicked</i> hath . . . . .	67
23.	What the <i>wicked</i> receive in the Lord's Supper . . . . .	46
24.	What league or peace they have with the devil . . . . .	12
26.	The <i>wicked</i> can convert no sinner . . . . .	25
27.	The condition of the <i>wicked</i> in the Judgment . . . . .	12

*Will.*

8.	What the <i>will</i> is . . . . .	25, 26
14.	What the <i>will</i> of God is . . . . .	73-80
15.	Of the two <i>wills</i> that are in the mind . . . . .	43
16.	A description of the two <i>wills</i> . . . . .	5-9
20.	The author describeth the power of <i>free-will</i> . . . . .	75

*Wisdom.*

4.	The way to <i>wisdom</i> . . . . .	16
18.	What <i>wisdom</i> is . . . . .	21
25.	How the <i>wisdom</i> of the world is made foolishness . . . . .	97

CHAP.	<i>Witches.</i>	VERSE
13.	<i>Witches</i> and sorcerers know the subtlety of the <i>tincture</i>	37
16.	Out of what property <i>witches</i> exist . . . . .	21

*Wolf.*

18.	Who the beast's <i>wolf</i> is which devoureth the beast . . . . .	102
20.	How the <i>wolfish</i> heart will be cut away . . . . .	99

*Woman. Women.*

13.	Whence is the weakness of <i>woman</i> . . . . .	20
25.	How the <i>woman</i> standeth upon the moon . . . . .	12
13.	Of the duty of <i>women</i> . . . . .	20
13.	Why <i>women</i> with child loathe some meats . . . . .	47
17.	<i>Women</i> will still be the finest beasts of all . . . . .	32

*Wonder.*

22.	What is the greatest <i>wonder</i> in the Deity . . . . .	60
-----	---	----

*Word.*

8.	How the <i>Word</i> is everywhere . . . . .	17
14.	What the <i>Word</i> is . . . . .	82
17.	How hell trembled at the <i>Word</i> of the Promise . . . . .	97
17.	The <i>Word</i> of the Promise is the bridegroom of the soul	108
17.	Where the <i>Word</i> is . . . . .	109
17.	Why the <i>Word</i> must become man . . . . .	112
18.	The exposition of these <i>words</i> , Thou art earth . . . . .	6
18.	Concerning the <i>Word</i> of the Promise . . . . .	23-25
18.	How and where the <i>Word</i> of the Promise is . . . . .	36-38
22.	How the <i>Word</i> became a heavenly man . . . . .	38
22.	The <i>Word</i> hath assumed or received our soul, but not our sinful body . . . . .	65
22.	How the <i>Word</i> is the Son of the Father, and also his servant . . . . .	71

*Works.*

16.	How all <i>works</i> follow man . . . . .	41
19.	How <i>works</i> follow the soul . . . . .	34, 35

*World.*

4.	What was before the time of this <i>world</i> . . . . .	32
6.	The <i>world</i> is a figure of the eternal matrix . . . . .	2
6.	The birth of the <i>world</i> compared with the birth of a child . . . . .	9

CHAP.	<i>World.</i>	VERSE
7.	The <i>world</i> as to the three Principles is a figure of paradise . . . . .	9
7.	How the <i>world</i> came to be, and how God prevented, that all in the whole deep did not come to be earth and stones . . . . .	25, 26
12.	How the <i>world</i> shall rest after the breaking of it . . . . .	55
20.	Why the <i>world</i> is created . . . . .	10
22.	Out of what the <i>world</i> is generated . . . . .	11
24.	Men are not perfect in this <i>world</i> . . . . .	36
27.	How the <i>world</i> had its beginning . . . . .	4
27.	Why the <i>world</i> must perish . . . . .	5
27.	In what manner the <i>world</i> remaineth eternally . . . . .	6-20
27.	Out of what the <i>world</i> is created . . . . .	7

*Worm.*

12.	Of the <i>worm</i> of the soul, which dieth not . . . . .	57, 59
14.	Concerning the <i>worm</i> of the soul . . . . .	9
14.	A description of the <i>worm</i> of the soul . . . . .	64
15.	The <i>worm</i> of the soul is indissoluble . . . . .	57
15.	How the <i>worm</i> of the soul is poisoned . . . . .	60-61

*Wounds.*

25.	How Christ's <i>wounds</i> shall shine eternally in glory, as bright morning stars . . . . .	88
-----	--	----

*Wrath.*

17.	How the <i>wrath</i> of God became burning . . . . .	75
20.	How the <i>wrath</i> gat the victory in the first beginning . . . . .	47
20.	<i>Wrath</i> is not known in the kingdom of heaven . . . . .	61
25.	The <i>wrath</i> is the birth of the life of the soul . . . . .	5
25.	How the <i>wrath</i> of God is neither good nor evil . . . . .	70
25.	How the <i>wrath</i> was captivated . . . . .	71

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