



*COLLECTION OF PURITAN AND  
ENGLISH THEOLOGICAL LITERATURE*



LIBRARY OF THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

SCB  
11178

2 Apr 52, 71, 151. 242, 246, 309+

& 30, 41, 46, 109 - II P. AP. III. T. IV. 72 to 121.

The remainder of books  
written by ✓

Jacob Böhme

The

Apologies &c. &c.  
of

Jacob Behme.

Englished by J. Sparrow,

London.

1662

*Joseph Potts*  
Library of Princeton  
The Englishers Preface to J. B's. Apologies.  
*New York. 1840.*  
Theological Seminary

Courteous Reader.

**I**N the Life time of Jacob Behme, some Learned Men there were of his own Country, that highly prized and Esteemed his writings though others Judged and found fault with them; to whom the Authour in his Answers hath cleerly made it appeare, they have NOT understood his Meaning, but injuriously made their own mistaken Sence, the Ground of their Censure; it is no wonder therefore, that among us of another Language, who have but a Translation, wherein much of the accurateness, and apt expression of an Author is lost, that men here also finde such fault with them as they doe; but if it be examined, their want of the true apprehension of them, will be known to have caused that negligent and heedless Opinion, that his writings are not to be understood, yet it hath proceeded so farre, that those, who think they apprehend his Deepe Matter are suspected by some Academick wits, to be but mis-led into such a conceit: But those Eminent persons his country-Men, and adversaries have not once charged him with writing things not Intelligible, though indeed themselves have not rightly perceived the Authors meaning, as is apparent in these FOUR Bookes of Apologie or Defence in answer to the few objections to some things con-

2 The Englishers Preface to J. Bs. Apologies.  
tained in that Doctrine, set down at Large in  
the Treatises of his Sublime Mysteries, if they  
be read and weighed in the Balance of Due Con-  
sideration.

The **FIRST** Apologie was an Answer  
to Balthasar Tylcken, who wrote a treatise against  
severall Clauses in the Aurora, concerning the  
knowledge of God in and by Nature, whereas,  
though God in himself be totally Incomprehensible  
and unmanifested in his Abylſſe; yet Nature is  
his Manifestation or Revelation; for if his  
Omnipotent power did not shew it self by making  
it self discernable, it would never be known, but  
remaine hidden Eternally, and indeed all the  
effects which we perceive to be wrought and produ-  
ced at any time in sensible things, are brought to  
passe, by the same Powers, that have and doe  
and will work from Eternity to Eternity percepti-  
bly in GOD.

All that is in GOD is only Goodness, his  
very wrath is his Fire, and the cause of his Light  
and Glory in himself, and therein is most just  
and Good, also for the punishment of the pervers-  
ness of his Creatures, whom he made like himself  
very Good, and gave them power to Continue so;  
but they being Creatures were made out of Dark-  
ness and being Created and brought into the  
Light, could and did love themselves, and all  
Creatures without the Light or that loose the  
Light, are but Darkness, and by that meanes Ex-  
alted their Darkness above the Light in them,  
which

which is truly Selfe-Love, and the roote or spring of all Evill, which God cannot DOE, nor BE, but that we might be able to get out of the perdition we are fallen into, God in his infinite Love and Mercy, to all men in and from Adam and Eve, they two being one Fleish, hath given, in the Light of their Life, the Spirit of Adoption, the Spirit of Christ his Sonne, the Seede of the woman, the Promised word, the word of Faith in our Hearts; which in US hath Power to overcome all the works of Darknes, and to bring us to his marvelous Light, the Light of Eternall Life; which also teacheth us to deny our selves, and all ungodly Lusts of the Fleish, to take up our Crosse with Patience and so follow or imitate Christ, in Newness of Life, and inward hearty Holiness of Conversation: God indeed Cannot deny himself, because his Darknes that is his wrath is alwayes subservient to his Light and Love which Eternally is his Life, and cannot be otherwise: but WE must Deny our selves, and then our Darknes will give it self up into the Light, also, in us.

If we follow or be like, his Light, we are Children of the Light which ruleth in us, and if we live according to his Darknes we are Children of Wrath, and at length if we convert not shall be confirmed Children of Perdition; All that have the dispositions or qualities inwardly or outwardly, of Love and Gentleness, Kindness, lowliness or humility, sincerity, Truth, righteousness, vertue, honesty, chastity, temperance, purity and  
Holiness,

## The Englishers Preface to J. B's. Apologies.

Holiness, are undeniably GOOD: On the Contrary, the wrathfull, fierce, Envious, proud, surly, churlish, wanton, vaine, stubborne, obstinate, crafty, false Lyars, injurious, intemperate, violent, are accounted bad or EVILL, and they are so indeed; now that which is Evill cannot be like Gods Love, but here is the generall mistake, all Men consist both of an Outward and Inward Man; that which the outward, Esteemes Good, is so as it is a similitude of that which is inwardly Good, but since the outward Man which is framed of the Earth, hath gotten the Predominancy in the Fall of Adam, who thereupon dyed to the Inward Man, that which most pleaseth the outward, doth make it the more strong and rebellious against the power of the Inward, and so by outward Good things, not knowing how to use them, by little and little, destroyeth the Inward, and therefore God in his Bowells of Compassion, sends us that which is fittest for us, to the weakening or dayly Killing and slaying of our Outward Man, by tribulations afflictions Crosses and Contradictions or oppositions, from others, for the making us Conformable to the Image of CHRIST, who was Tempted, persecuted, and afflicted, and as the Apostle says, he that will live Godly in this world, must suffer Persecution; this measure our Authour had from some, as is manifest by their Objections, and striving to bring his marvelous Gifts into dislike with those that knew not but the Censures cast upon him were right, thereupon, for the vindication of the Truth,

and



The Englishers Preface to J. B's. Apologies.

and for the sakes of those that were but beginners in the ways of Christ, he then answered to the things that were laid to his charge, with such evidence that even his adversaries may be convinced and reconciled to acknowledg the same truth with him.

The **SECOND** Apologie was in answer also to a Booke of Balthazar Tylckens, against Jacob Behme's hints of Predestination, mentioned in some of his treatises written before the yeare 1621. whereby the greate Controversies between the Lutherans and Calvinists about the will of God, and of Man, are kindly Reconciled, but he not apprehending the Ground and depths in them, which resolve those Questions, did very much oppose this Author, also the Tutour to his children whose name was Dr. Charles Weisner, did take greate distast at him likewise, as may be seen by a Letter at the End of the Epistles, herewith printed, but by personall Converse with J. B. he received such Satisfaction and Content, that he asketh God forgiveness, for his former hard Opinion of the Author : But Balthazar Tylcken, wrote also against the Booke of the Incarnation and Person of CHRIST and of the Virgin MARY, to all which, the Author hath answered particularly in this Apologie.

The Next Treatise is concerning the Four Complexions, Compiled at the Desire of some friends upon the necessary Occasion of a Person that

The Englishers preface to J. B's. Apologies. that was very much tempted afflicted and perplexed by Satan, and therein he hath very exactly deciphered the Nature of the Cholerick, Sanguine, Phlegmatick, and Melancholy, Complexions, with their Effects upon the Soule that inhabits them as a House, in this outward Tabernacle, also the Cures and Remedies to make them advantagious to the Soules progress in the way to Eternity, while it is in this Life: that, never any treatise was written before so fully briefely and yet convincingly, as far as hath been Commonly known either among the bookes of Philosophy or Divinity: it was formerly translated into English by a worthy Person, in very Elegant language, which notwithstanding was thought to be the writing of another author, by those that delighted to reade him, not having the same Phrase with his other Bookes, for which cause I was induced to retranslate it, though not in so good a stile, into that kinde of Expressson which makes it known to be one of his workes.

The following Piece, was his Considerations upon a Booke set forth by Esaias Stiefel, concerning the Threefold State of Man, and of the Newbirth, of the River flowing out of Sion, and the New Jerusalem, wherein are handled distinctly that Threefold State and Condition of Man; also, of the Resurrection at the Last Day, what that Body is, IN this Corruptible Body, which shall rise againe and put on Incorruption,

*ruption, and in what Manner, with more plainness as I conceive then in his other Bookes.*

*After that, is here placed, his THIRD Apologie, in Answer to a Booke of the same Esaias Stiefel, concerning Perfection: shewing what the Inward and Outward Perfection is, which is attainable in this Life, and which way we are to demeane our selves, for the avoyding of the Errours incident thereto, and for the establishing and Confirming the Truth: Great Perfection was attained by some mentioned in the Holy Scriptures; as Enoch, in his walking with God, and his Translation; Moses, when his Face shone like the Sun, when he descended from seeing but the glory that was left after God was passed by the Cleft of the Rock, whereinto God himself had put him, lest he should be consumed before that Glory of Gods Face; Eliah in his Miraculous Life and taking up alive in a Chariot of Fire into Heaven; Christs Transfiguration when his Face also shone like the Sun and his Garments were Bright like lightening, in the presence, of Peter, James, and John, in Mount Tabor, before his Death; Stevens Face shining as an Angell when they Stoned him that he dyed; and all the Prophets and Holy Men in their Miraculous Conversation upon Earth; All these attained High Perfection in this Life, but not such as when Mortality shall be swallowed up of Life: yet the least among the children of God are of a perfect Heart. Other many excellent enquiries are unfolded in this Treatise, Especially*

The Englishers preface to J. B's. Apologies. cially about the purity and impurity of the Holy Matrimonial Propagation, as when Moses sayd to the outwardly Holy Miraculous people, after they were brought out of Egypt with a mighty hand, and were to have the Law declared to them, he sayd come not at your wives; and David and his Men when he desired Bread of the High priest, was asked by him if the young Men had kept themselves at least from women, to whom David answered the women have been kept from us these three dayes, by which a great Mystery is hinted, and exactly resolved in this Treatise.

The **FOURTH** of his Apologies answereth the scandalous reproaches of Gregory Rickter Chiefe Minister of the City of Gerlitz, and Primate of the Country of Lusatia in Germany, under the Prince Electour of Saxony: wherein this Authors rare temper of Spirit, and his deepe decision of the Matters layd against him, are evident; In it Men may see as in a Looking-Glasse, the great hurt any doe to their own Soules, who revile and reproach another contrary to the precept and example, of our blessed Lord and Saviour Jesus Christ, who sayd, when men revile you, revile not againe: But Love your Enemies, doe good to them that Hate you and persecute you, and pray for them that **DESPITEFULLY** use you, that you may be the Children of your Father which is in Heaven: If we did know, how the wrath gets the upper hand, when we forbear earnestly to exercise our selves in the sincere love to every one, without

partiality and by respects, we would be more diligent and watchfull over our own vile Hearts, that we might preserve our Crowne of rejoycing which shall be put onto us in the World to Come, from being defiled here by our remissness, it is worth our watching, that neither the Devill nor Man may hinder or disappoint us of it.

The Last treatise is the residue of his Epistles to his friends wherein are many heavenly advices and Instructions in the wayes of God, and of the New Birth, also they informe us, somewhat of his Conversation with Greate Persons and Officers of the Emperour and of the Prince Electour of Saxony, a little after his Banishment out of Gerlitz: among whom he was lovingly received and his writings and discourses well approved of, by the Prince Electour himselfe, also by his Councillours and Learned Doctors and others; at the End of all is a letter from Dr. Charles Weisner about the whole transaction of that affaire between Gregory Ricker and Jacob Behme, together with the Opinion of Dr. Hoe, one of the Chiefe preachers to the Prince Electour: which signifieth how loath they were to Judg a Man whose Gifts they understood not, but it doth no where appeare they either thought the Author did not himself understand them, or that they could not be understood by others, as some among us do.

These are the totall Remainder of all his workes Extant either in Print or Manuscript, which make up the Catalogue at the End of the

61  
The Englishers Preface to J. B's. Apologies.  
40. *Questions of the soule : and here at the End  
of this Book : so that now all his workes are  
printed in the English Tongue.*

*Judg not according to the appearance, but  
read, weigh, examine, and Judg righteous  
Judgment; Or rather Judg not that we be not  
Judged, which was one of the precepts of  
CHRIST, and the Apostle Paul sayes : If we  
would Judg our Selves, we should not be  
Judged. Judgment is the Mentall framing or  
denouncing of the sentence and severity of the  
Consuming fire of Gods wrath, what in Reallity  
any one is capable of and will certainly receive at  
the Last day: which to doe upon others whom we  
cannot know so well as we doe our selves, doth  
awaken that fiery wrath in our selves, which  
ought not to be, for if the Eternall Fire which  
is in our hearts and soules, be kindled, against  
a Person that is not lyable by his Guilt, if it  
burne not him, It may and will barne Our selves;  
but if we kindle that fire of Indignation against  
our selves, as justly and deservedly we may, it  
will consume Self-Love, and all the Dark  
matter of our Soules; and so change it into Light  
as fire doth Iron; and then the Eternall fire will  
have no Fewell to kindle upon, in us, now, or,  
at the Last Day, but we shall be able to dwell with  
Everlasting Burnings as the Light doth in the Fire,  
having Judged and Condemned our selves, for  
we shall walke in righteousness, and speake  
in uprightnes, we shall despise the Gaine of  
Deceits, and shake our hands from holding of  
Bribes,*

The Englishers Preface to J. B's Apologies.

*Bribes, and stop our Ears from hearing of Blood, and shut our Eyes from seeing of Evill, and then we shall dwell on High; our Defence shall be the Munition of the Everlasting Rock of Ages.*

*For a close, I offer a Similitude of the Manner how the last Judgment will be effected, to be Considered of: All Seeds sown, will come up the same that they were sown, whether Good wheate or weedes, this Life time is the sowing of Thoughts words and Actions, in our Spirits, soules, and Bodyes, whatsoever is retained and Nourished, growes up in our Lives and Conversations, the other Dies, be it the Good or the Bad, and the power is fixed in the fruit of what Growes in us here, and at the time of the Last Harvest the Seed will present its Fruit ready, and all will appear in the Effect, what hath been suppressed & what hath been cherished, if good, it is well with us; if Bad we are fit Fowell for the Eternall Fire, If our Desires which are the sprouting of our seede be infected with liking the Evill, or disliking the Good, when the Flower or Fruit comes to appear, we shall see the Effect apparently in One Moment, of what was hiddenly in the Seede from the first being of the Thought, word, or work, in us: Thus every Heart may Judg of it selfe in this Life and amend in time, but however then they will be layd Open to the Eyes of our Selves and All Others, as the FLOWER in one instant shewes the effect of all the vertues and powers that lay hid in the Seed, though they were really there before: as when we sowe; it may be we Expect Rare Tulips, or whatsoever*

soever flower is most excellent; when it is full blown it appears either of a pale dead wan Colour, or of a Dull and distorted shape or figure, or else of Orient strong various exact Colours and delightful Figures, which shewes, it sucked in, and nourished it self with, barren cold Juice of the Earth, or drew in the Infection of the Aire and Evil influences, or Else the strong fat warme Sap of a fertile Soyle, and the Good Influences of the Stars of Heaven. Our Soule hath in it the Seede of Gods Image planted and sown in the Inward word of the Heart, & it springs up in \*Good Thoughts, which Image is righteousness and Holiness, and will shine far brighter then the Sun: But if we suffer vices and Evill thoughts to possess our Hearts, our Image will be darke, and that will forme us into ugly deformed Beasts or Devills, and we shall no more appeare in the right Colours, figures, formes, beauty and brightness, but be as the Blackness of Darknes in anguish and Torment thence forth and for Evermore: As when we have a Sicknes, our beauty decayeth, the Blood is Corrupt, lookes pale, yellow and sometimes Black, by the distemper of the Feaver, which disturbes the whole constitution of a Man, so that the Light of the sun, Gardens, Pictures, Musick, or any thing that delights us most in health, is Irksome to us, then Darknes, the Night and sleepe doth most affect us, but then also the Fire of the Disease in the Corruption of our Mortall Body of Flesh, troubles us within, and the most pleasing Thoughts we have had, doe much molest us, which shewes  
that

\* Good Thoughts and Works are Gods. Evill Thoughts and Works only are our Own. Hui. 55. 7. 8. Ch. 59. 7.



that the inward Corruption and the wrath of God, hath gotten a life in Our Bodies, so also if it get a life in our Soules, it is much more grievous, even to Eternity; which will manifest it selfe in the Judgment, when all the Good that now allayeth the Evill in us, shall be separated distinct apart by it selfe, and will be the life of all Misery, which is the second or Never Dying Death: On the other side; Health in this Life, giveth alacrity, beauty and pleasantness, which is a true Embleme of the health in the Soule, that shall make it full of Joy and blisse: If the matter that is growne in it here, be good and Holy, we should be able to Endure the sharpest Cold as a refreshment, and the Greatest heate Would be our life; as † Shadrach, Meshach and Abednego, walked in the Hot fiery furnace of Nebuchadnezzar, and a Haire of their Head was not singed, nor the smell of fire upon their Cloathes, the Heavenly substance was but the more effectual and delightful to them by that Fire, though heat seven Times hotter then formerly it use to be; whereas those that cast them in, in whom the Love of God had not gotten a Life, were slaine by the Flame that caught hold of them: by this we may collect the great power of the Inward Heavenly Substance; Also of the Hellish Fire; in their Effects, at the Great Day: But then Gods brightness in all Things, will be Joyned to himself, and his holy ones will enjoy it in their Measures, but the Darknes and filth of Corruption, will remaine with the Devill and his Angels, and so the SEPERATION, wil

† Daniel's  
Companions,  
Hananiah,  
Mishael and  
Azariah.  
Dan. 1. 6. 7. 17.  
Ch. 2. 17. 49.  
Ch. 3. 22. 27.  
28.

be

The Englishers Preface to J. B's. Apologies.  
*be undeniably of like to its Like : when the un-  
 quenched Fire shall swallow up the Drosse, Chaffe,  
 and Weedes, and the Light receive that which is  
 pure, solid, sweete, and good Wheate, and retaine it  
 for Evermore.*

*When I consider how long I have known, more  
 then some others, the inevitable danger of loving  
 my Sinfulness, together with my careless negli-  
 gence, in my endeavours to forsake it, and in  
 that regard, how short I come of the precise Judg-  
 ing of my selfe, and of the amendment might  
 be expected in me; and so how much I want of  
 the Infinite effect of being able to dwell with  
 the Eternall Burnings, I may well account my  
 self one of the unworthiest of the children of Men,*

John Sparrow.

---

*The First Apologie.*

The  
First

APOLOGIE

To

Balthazar Tylcke

Being

An *Answer* of the Authour, concerning his Book  
the

AVRORA

Opposed by an Enemicitious Pasquil or Opprobrious  
Libel.

This Answer Written *Anno* 1621.

By

Jacob Behme

Also called

*Tentonicus Philosophus.*

Englified by

JOHN SPARROW.

---

LONDON :

Printed by *M. S.* for *Giles Calvert*, and are to be sold at his Shop at the Black-  
Spread-Eagle at the West end of *St. Pauls*. 1661.

ALPHABET

ALPHABET

ALPHABET

ALPHABET

ALPHABET

ALPHABET

ALPHABET

*Richard Bathurst his Booke*  
A brief, and well intended Answer of the Au-  
thour concerning his Booke AVRORA,  
against the enimicitious Pasquil or  
Libel; in respect of some oppo-  
sed and falsely recited Arti-  
cles or Conclusions, and  
ill-understood by  
this Libeller.

I.

**I**Nto what Calamity, Misery, Anxiety, and great Perplexity, we are plunged, by the heavy fall of Adam, is dayly demonstrated, in that we have not only thereby obscured and darkened our Noble Image; so that we cannot any more see or apprehend the Divine Light; unlesse, we become borne of God againe; but also we have thereby, awakened and made stirring in US, the Originall fierce Wrath of the Eternall Nature, so that, the fierce wrath, venome and poyson thereof, is become Springing up and burning in us.

2. Which is rightly called GODS Anger-Fire, which should not become stirring and Manifest, but continue shut up in the Center: for it should remaine shut up in the Love in the Divine Light, and be only a cause of Life and Mobility.

3. Which so long as it remaineth shut up in the Light, is a Spring or Fountaine of Joy and Knowledge: but if the Light Extinguisheth, is an Evill Opposite Poyson, wherein nothing qualifyeth or operateth, but meere self Enmity or Hatred; where instantly all Love and desire of Good hath an End.

4. As we poor Children of Eve, must now feele in us with great paine sorrow and Misery, how that fierce wrath stirreth driveth and vexeth us; so that now we no more converse one with another in Love as Children of God, but very venomously, spitefully, hatefully, murderingly and enimicitiously, doe maliciously persecute, despise slander and reproach, also rob Murther and doe all manner of Evill, and alwayes with death, fierce wrath and all Evill one to another.

5. Which great Misery and Evill is sufficiently to be traced in this Libell, and out of what manner of Mind knowledge and Will it is flouen forth, in that he undertakes, not only to Misconstrue the words,

but also to *wrest* the whole understanding into a false meaning or sense, and to pronounce the Authour to be a *Devill*, and in a very vaunting reproachfull, *spitefull*, Malicious and Odious manner, *likeneth* the Authours Will or Intent, thought or sense and mind, to the *Devill*, without any *knowledge* of him, who he is, how he is, or what Spirit's Child he is; *whether* he seeks God, or this World.

6. Thus he takes upon him to insinuate his innate poyson, into the Heart thought or sense and Will or intention of the Authour; all which is very *horrible*, lamentable and Miserable, in that he knoweth not himself, or from what Mind his Zeal proceeds, and in *whose* driving he runneth.

7. He cannot see, that his whole writing, is a meer venomous Pasquil or Libel: and Evill meaning or intention; for though that which is spoken is not *reproveable* by him, yet he can not leave it un-reproached: whereby a man may cleerly see, out of what Spirit, and Mind it is flouen forth, and how the miserable fierce wrath hath ruled in him; and yet he dares set in his *Title*; that it is Christian-like, and well intended.

8. But if he would set any thing *better* in the room of it, it might indeed be born with. But I can find in all his Writing no *Divine* Knowledge and Light; which yet he highly boasteth of; as if he had an *enlightened* Mind and Thoughts, and were Exercised therein.

9. An Enlightened Mind or thoughts (if the Light be from God) proceedeth *friendly*, and lovingly, and instructeth a Man, what he should Doe and leave undone; it owneth others in a brotherly *Duty*; it hunteth *not* Mens Minds into the Jawes of the *Devill*, but they are *Gentle* in *reproving* and teaching, with Good instruction: They reprove in Generall, they catch not hold of a Man *Privately* particularly and Singly, and make not a *Den* of Theevy or Murther, by the Good Way side.

10. An Enlightened Mind, which hath Exercised Thoughts (as the Libeller would *seem* to have), knoweth the Gifts of God, that they are *without* End or Number; that God Leadeth his Children Wonderfully, and giveth to one a Divers gift to Expressse, than to another: as the *Apostle* also witnesseth the same.

11. That \* God giveth to one from the gift of his Spirit to do *Miracles* or Wonders; to another, to interpret *Tongues*; to a Third to *Prophesie*; to a Fourth to speak with *Tongues*, &c. and all from the One only Spirit of God: which thus speaketh from the Great Wonders of the eternall Wisdome of God, and thus Driveth and teacheth the Children of God, that the unmeasurable Wisdome of God may appear in his Children.

12. If the Spirit of God *ruleth* in a Man, then he is NOT Crafty futtle Deceitfull † trecherous Lying, astonishing, ambitious, but reproveable teachable and *Meek*; he is not thorney prickley, *Misconstruing* and vainly frivolous, he suddenly apprehends what is in a Man, and from what Spirit he Speaketh: For the Spirit of God it self knoweth

\* 1 Cor, 12. 10,  
11.

† Tuckitch.

it self very well in a Man, it needeth no Witnesse, it \* *wyeth the Heart* \* Psal. 7. 9. and the Reins, Soul and Body, it speaketh the Truth and *disgraceth* or reproacheth no man, it drives on all to that which is good, and *provoketh* Men to Righteousnesse.

13. But this whole Libell or Pasquil, is nothing Else but a Misconstruing, poysoning and *disgracing*; he draweth the *Scripture* by the hair of the Head, and corrupteth it, that he may but take occasion to prick with Thorns: besides he hath *no right* understanding of the *Scripture*, that must serve him as he will have it meane; that he may therewith satisfie his fierce wrath, and bring it as fuell to his fierce Fire, that it may burne farre and neere, and so *make shew* of his Deep knowledge, though he should thereby tread his Brother *Abel* under his feet.

14. And yet his knowledge which he hath here brought forth to the Day Light Concerning *GODS Will*, is as to one part in *Bzell*, and he largely buildeth the Babylonish *Tower* therewith, as it shall be set before his eyes: which for my part I doe *unwillingly*, but now necessity requires, I *must* doe it.

15. Not for my own sake, but for the sake of those, whom he hath kindled with his *envious* fire, and poysoned, and hath insinuated into them very Erroneous Opinions, especially concerning *Gods* † *E-* † Predesti-  
*lection* of Grace: therefore it behoveth me to cleere my meaning, how I have apprehended it, in Divine knowledge, and how also it is the True Ground, and *Apstolick* Foundation.

16. His reproaching and contempt, giveth me and My Conscience *no* stumbling block, but it *rejoyceth* me that I shall suffer reproach and contempt for the sake of the Deare Name of JESUS CHRIST; and I account it as sent from God, and an Exercise of Faith.

17. For, our Saviour CHRIST left us this at last, that \* *when they* \* Math. 5. 11. *would persecute contemne despise reproach us, and speak all manner of Evil of us for his Name sake, if it be false, that we should then rejoyce and be glad;* † *For if they have called the Master of the House Beelzebub; what will they* † Math. 10. 25. *may they not doe concerning them of his Household: \* the Disciple is not better* \* Math. 10. 24. *then his Master.*

18. † *In* Persecution, the Crosse, and Tribulation, *we shall Enter into* † Acts 14. 22. *the Kingdome of God;* \* The Crosse Driveth us on to Consider, that we should continually *Crucifie our Corrupt* perished *Man*, and give our selves up continually into the Love of God in *Christ*, that the New Man in us may arise, grow, and Live, in God.

19. Also I *Desire* not to rage against the Writer of this *Libel*: or to contemne him, but to answer for my self against his Malicious charge against me: for he treateth *therein* against God and the Love of our Neighbour, also *against* his own Conscience, in that he layes to my charge, and *falsly* wresteth my Writings, which he himself doth not understand; therefore he judgeth his own Heart, seeing he knoweth nothing of me, and yet pronounceth me a *D. vill.*

× Note.

20. Surely, that I should write concerning my self *as if* I were a Great Master of the Scriptures or Arts and Sciences of the Schools or Universities of this World, *that is NOT so.* I am a poor simple Man, and have my Skill and high knowledg, not from Art or from Reason, neither have I sought for Great Art, but *from my Youth up* have sought only the *salvation* of my Soul, how I might inherit and possesse the Kingdome of God.

21. But after I found in me, a powerfull Opposition, *viz.* the Driving in Flesh and Bloud, and the *Mighty strife* between the Womans and the Serpents Seed, I then once set my self so hard in strife against the Serpents Seed, and *my own* Corrupt Nature, yet through the assistance of God, that I supposed I should overcome and break that *innate* evil Will and Inclination, and unite my self to the Love of God in Christ, to hide my self in the Heart or *Bosome* of God, from the terrible Tempest of the Anger of God, and the fierce wrath of the Devill, that, *Gods Spirit* might rule Drive and Lead me.

22. I purposed, to keep my self *as Dead* in my innate forme and Condition, till the Spirit gat a form in me, and that I laid hold on him, that I might *lead* my Life through and in Him.

23. Also I purposed, to Will nothing, but what I apprehended in *his* Will and Light; he should be *my Will and Deed*: which indeed was *not possible* for me to Doe, and yet I stood in the Earnest purpose and resolution, and in very earnest *strife* and Battle against my self.

24. And what thereupon came to pass, none may well know but God and my own soul: for I would rather *lose my Life*, then Depart from that.

25. Thus I wrestled in *Gods assistance*, a good space of Time, for the victorious Garland or Crowne of Victory, which I afterwards with the breaking open of the Gate of the Deep in the Center of Nature, attained with very great Joy, whereupon in my soul a *Wonderfull Light* Sprung up, which was strange to the wild Nature.

26. *Wherein I first* apprehended, what God, and Man, was, and what God had to Doe with Man; which I never understood *before*, neither did seek in such a way: but as a Child that hangeth to its Mother, and longeth after her, so did my soul after this Light, but with no knowledge *beforehand*, what should or would come to passe, but as a *simple* Child.

27. I little understood the *high* Articles of Faith; *before* only after the Manner of poor *Lay* people: much lesse Did I understand Nature, till the Light in the eternall Nature *began* to shine to me, whence I became so very much Delighted and *ravished*, that I began, and would needs *write downe* my knowledge for a Memoriall.

28. For the Spirit pierced through and through like *Lightning*, and saw into the Ground of the Eternity, or as a Tempest pisseth on, what it Driveth that it Driveth: so it went in me, I began to write as a Child at Schoole, and I wrote thus in my apprehension and zealous Driving, continually *on and on*, and only for my self.



29. I supposed all my life Long, not to be knowne thereby to any Man, but minded, to keep it by me all my Life long for a *Memoriall*; though indeed it was continually given to me to write of *Things to Come*, as if it were for Many, as if it were a work laid upon me, which I must undergoe.

30. I found mightily the will of the *New* kindled Light-spirit: but my soul was, to it, and in it, as a *Child*, without understanding. It went thus into its Mothers Garden of *Roses*, and Did as a *Servant* in Obedience; and all was given me after a † *Magicall* Manner, to set it Down in *Paper*.

31. For I wrote only my Mind sense or *Thoughts*, as I understood in the Deep; and made no *Exposition* upon it; for I supposed not, that it should come to be read by other; I would keep it for my self, else, if I had knowne, that it should have been read abroad, I would have written *more* clearly.

32. Also the Labour of my Spirit in it and with it, was a continuall Exercise; wherein my soul *Dived* the longer the deeper into the *Mystery* of the *Eternall* Nature, as a *Schollar* which goeth to *School*, and strenuously exerciseth himself.

33. For, the Spirit of the Light loved my Soul exceedingly, as the impartial Reader will see therein, how the Spirit hath exercised it self, and repeated many things very often and ever *Deeper* and *Cleerer*, from one step to another, it was the right *Jacobs Ladder*, upon which my soul climbed up, through Gods Will, whom it also pleased so to exercise me, and to bring me into the *Heavenly School*, into the *Holy Ternary*.

34. Concerning which, the Libeller *knows Nothing*, as his reproachfull writings testifie, that he understandeth nothing therein, but writeth, like a *History*, from the *School* of this *World*, which I leave to its owne worth; but he boasteth *unjustly* of *Enlightened* Eyes, seeing he useth them for a *reproach* against the *Children* of *God*.

35. Now this is THAT \* *Book*, which I wrote in my *Childhood*, when I was but an *A. B. C. Schollar*, which the Libeller takes upon him to *Judge*. But it was *taken away from me* by Satans *Suttlety*, who thought to make merry with it, so that I *knew not of it* in *Three Years*, where it was; I supposed it was quite gone. a great while before.

36. Moreover I was bereaved of it *before* it was completed, so much did *Satan* hasten to make merry with it, or a *Bonfire* of it, and heaped *Crosses* and *tribulation*, also *Enemies* enough upon me, of purpose to Rob me of my *Noble Pearl*.

37. He exceedingly also covered me with his *Thorne bush*, by my *Opponents*, that he might bereave me of my *Jewel*: till after *THREE Years*, it was sent to me *Written* from *highly Learned* People, out of my writings,

† After a hidden Mystical Manner or by way of Similitudes.

\* The AVRORA.

writings, who earnestly exhorted me to finish it; Then I saw that ym writings were still Extant, and wondered at it, that it had so happened to *them*, and understood, that they had had them in their hands for TWO Years before, and that all along One Good Friend had given them to another to write out *Copies* of them.

38. I understood Also, that they were in the Hands of *Many Men* altogether *unknowne* to me, and that *Many* enlightened and *Honest* Pious Hearts had great satisfaction therein, who sought not Poyson, but a *right way* to the Divine Life and Christian Conversation *therein*.

39. Who doubtlesse had not such venomous Eyes, that the Aspect of the *Serpent*, so suddenly slipped into the Center of their Mind, and sought to pervert it, but have left it to the Spirit of God, and *asked* Instruction, *which* also they obtained.

40. But some of them are so *highly Learned* and *wise* persons that the Libeller may not well compare himself with them, but I have *not heard* that any of them should say, that the *Devill* was sitting therein. I firmly beleeve, that he is sitting in the Libeller, in Mind Eyes Heart and Thoughts, and suddenly *infested* him, and drave him on to strife.

41. For, he acknowledgeth himself, in the Introduction, that he read it over in *haste*, and had not *leisure enough*; surely, the Serpent had very suddenly captivated him, and after that left him *no time* to ponder it, but only to make Sport with it. Certainly, if the Libeller, had searched further, he had found out the Authour.

42. And if he had *rewritten to me* never so little, to know how I came by such Meanings and Writings, I would have written to him of it very *friendly* and *Christianly*; this would have become a Christian well, especially an enlightened Mind.

43. But S<sup>r</sup> Libeller, I conceive thereby, that your Artfull Mind, is standing in BABEL, and would thereby slay ABEL; *therefore* you must answer it before the Judgment of God, let this be told you, you must know that you have opposed the A. B. C.

44. God hath bestowed so much Grace, that in the † *Second Book* which is made, we have written *much cleerer* than in the \* *First*, and also, then you have written in yours: The sense is a little *Deeper* opened to US, then to YOU.

45. You must know, that I see YOUR Writings much *better then* your self *understand them*; you would flee or soare aloft, to shew your self, and yet your writings are but a fighting with a shadow, in the Mystery of God: all would be well, and men would be at peace, if you were not found to be a *Scorner*; as also having a proud unchristian Mind.

46. Read *my Three Books of the Becoming Man or Incarnation of JESUS CHRIST*, how we must be conceived and enter *into*, the becoming Man or *Incarnation* of Christ, and become New-borne in *Christ*, and how we with *Christ* must enter into his *Death*, and be buried with and in him, dye with him, and *Continually slay* the Old Man, also *continually*

+ The Three Principles.  
\* The Avro-ra.

tinually rise with and in Him, and Eternally live in Him.

47. Also; read the Book of the *Threesfold Life* of Man, and ye will find the *Eternall Divine Nature*, and also the *Outward Nature* of the *Starres* and *Elements* a little deeper and More *fundamentally* Described, then in your *Libell* or *Pasquill*: you will well see what *Divine knowledge* is, *Moreover*, what man is to doe and leave undone, and *What Faith and Blessèdness* or *Salvation* is.

48. Also you will find your *Crippled*, and altogether *Misexpounded* \* *Gracious Election*, *rightly* in the *Ground*: that will better accord with the *Apostolick Faith* and *understanding*, then yours. \* Predestination.

49. *Tours*, bringeth Men to *Desperation*, to *vanity*, and into *meer anxiety* of *Spirit*, and *not* out of it again; but *mine* brings them to the *Light*, that they may see what the *Holy Scripture understandeth* by *Gods Election*.

50. Also you find therein, *right knowledge* of *God*; and of the *substance* of all *Substances*; whereas, with you there is still a great *Mist* before it: you *boast* of your *knowledge*, yet *Divine skill* and *knowledge* standeth *not* in *Reason*, but in the *Light* of *God*.

51. If you will speak so highly of *God*, you must understand and *fundamentally* know *ALL* the *THREE Principles*; else your *Speech* continues to be only a *fighting* with a *shadow*, and satisfieth *not* the *Hungry Mind*; Read my *Book* of the *Three Principles* of the *Divine Substance*; what will that *availe*, you shall see, whether I am a *Man* or *no*, you should not seek in *ME* for a *Devill*, as you have done in a very *unchristian Manner*, towards me, which ought highly to be *reproved* in you. If you will *rightly* seek the *Heretick* whom you *reproach*, you will find him in your own *Bosome*.

52. For he is a *HERETICK*, that wresteth the *Scriptures* *falsly*: and you doe it not only to my *meaning*, and with my *words*, that are *hidden* to you, which stand yet partly in a *Magick understanding*, but you *pervert* the *Scripture* and draw it *falsly* to your *Meaning*, of the † *Election* of *Grace*, and cast only a *Mist* before *Mens Eyes*, driving them into *Gods Anger* and *there* let them *Lye*; and go your way, and moreover † *forbid* any *Man* to *search* further about it. † Predestination.

53. Yes *indeed*, the *Devill* might thereby be *manifested* or *revealed*; and that *he* would not have: or likely my *Book* hath hit you upon the *Calvinist Veine*.

54. I cannot remedy that, if you or others *will not* read my *Book*, let it alone; it is not *Printed*; who bid any, write a *Copy* of it? leave it to me, I have written it only for my self; it is *nothing* to you: I have *not* run about with it, and *presented* it to any body, it is come forth without my will and *Desire*, and without my *knowledge*; as they that first came by it, well know.

55. But now that you *lay* to my Charge; I have fought my fame by it; that is an untruth; A Christian *seeketh* not his own honour, but Gods honour, and, in his Love, his Neighbour's; CHRIST fought not his own honour but his Father's: He desired no honour from Man: what should it be desired for then by me?

56. The *True Knowledge* of God is not from this World, but from God, why should a lodging then be sought for it here: behold and Consider your self.

57. I say with good ground, *in such a way* you have no understanding of my writings; you doe but fully them for me, with a strange understanding: as here further shall be set before your Eyes: yet briefly, and for the *Readers* sake; who readeth the reproachfull Paper of yours; that he may discern us *both*.

58. He that desireth a *full* Explanation, let him read the book of *the Threefold Life*: he will find *more* then he would *search* for, especially in *the Three Principles*; which the Libeller or Pasquiller, *dare* not well beleve: yet if he will be called a Christian, and Doe that which is *right*, let him read that, he will see what Spirit's Child I am: *perhaps* we shall come neerer together, and he may of a *Saul* become a *Paul*; which I doe heartily wish in his behalfe, and had much rather have a hearty good and *Christian* Conference with him, concerning our IMMANVEL, then this *Controversie*.

59. Truly I say, that my Book which he opposeth in *some places* needs a better Explanation, for the simple understanding; I am also very ready to doe it, if any desire it; for it stands in some places yet in a very *\* Magick* understanding.

\* Mysticall  
Typicall.

Prophetical  
or in Parables  
or Similitudes.

† Math. 7. 6.

60. But there are also such Mysteries therein, that the *learned* Schoolman, or Master † *Alexen*, cannot number them, for it hath pleased God to have it so: look upon the writings of the Prophets, and see *whether* they be cleere in all places; besides CHRIST himself taught also in Parables or Similitudes. † *Men should not cast Pearls before Swine*.

61. But what concerns the *Articles* of Faith, which in this Book are still in a *Magick* understanding; those in the other writings are set down *cleer* enough: more then the Libeller or Pasquill requires or understandeth: yet if any desire more cleering, it shall be afforded him; and if he desire proof thereof, it shall also be given him.

62. But he that desireth it not, I have *not* written it for him, let him leave it to me; I write for my self, and run after none; *I have* not put it out to any Booksellers shop to sell; if some people fearing God, had not intimately Earnestly and in true Christian intention asked and *entreated* for it, I had not given it to any at all.

63. But since honest hearts fearing God are found, whose Christianity is indeed *sincere* and in Earnest; should Christian Love be *with-*

\* Math. 5. 15. *drawen* from them? Or hath God \* *given* me it, that I should put it under † Math. 25. 25. *a stool*; or † *bury* it in the Earth?

64. Christ saith; none Kindleth a Light or Candle, and setteth it under a Stool, or under a Bushel: but setteth it upon a Table, that all that are in the House may see by it: The Divine Light will not be covered, those that God giveth it to, should let it shine, for God will require an account of his Talent.

65. Moreover, what is it, that Men contend about in the Christian Religion? and dispute much? The Christian Religion is no strife contention or Opinion, it consisteth in the New *Regeneration* out of Christ, in Faith, from the Holy Ghost, in Humility, Love and Righteousnesse,

66. A Christian must be borne of Christ, he must have a Christian Will and desire, and lead a Christian Conversation. It is not only knowing will doe it, and comforting ones self with Christs sufferings, and be a *Dissembling* Hypocrite in the presence of God; to speak one thing, and Will, Desire, and Doe another; and let the evill poysonous *Worm* of the *Corrupt* Natures Fire, burn still, and be but a Lip or Mouth-Christian.

67. It lyeth not in knowing much, that a man should tickle himself with Christs sufferings, and set them aloft on the Pinnacle, and yet *retaine* the Evill Envious kindled poysonous worm Continually in the Heart, and continually carry *Fewel* to its Fire: I say, that very Mantle, will become hellish fire to Many: that he hath known Gods will, and will not enter thereinto, and give up himself to him.

68. A Christian must break his own *Naturall* Will, and give himself up into Gods Will; he must alwayes quench his Fire-will, and Continually, bring *all the Thoughts* of his Mind into the Obedience of God, into the Love and Mercy of God in CHRIST, into his becoming Man or Incarnation, Suffering, Dying, Death, and Resurrection; he must will nothing, but Gods Will in Christ.

69. But this is his Desire, that God may be his Will and Deed, that God in him may be his knowledge; he should continually *slay* the will of his Flesh, and desire only GODS Will in himself: that it may rule, Drive, and be the Deed, in him.

70. \* For man of himself doth no good thing; but the Law of God, which God writeth in his Nature, that Doth the Good: that very Law is the *Eternall Word* of the Deity: and putteth on to it self, Divine and heavenly substantiality, *viz.* the New Body; for it is become man, and *must also* become Man in us. \*Note wherein Mans ability of doing Good consists.

71. And in that Body standeth the right, willing, and doing, and the performance and the *ability* of a Christian Man; without that there is no *Christian*, but the † *Antichrist*, and a spirituall *Whoredome*, as the Revelation of St. *John* Testifyeth. † Rev. 17. 1, 2.

72. Therefore it lyeth not in Disputing, flying high and being *acute*, *despising* and giving his brother to the Devill: for God \* *willeth* that all men should be helped or saved; and † *he is not a God that willeth evill*, † Tim. 2. 4. † Psal. 5. 4.

\* Ezek. 33. 11. as the V. *Psalme* speaketh: and \* *Ezekiel* the 33. *As true as I live, saith the Lord, I will not the Death of a Sinner, &c.* And Christ saith, † *I am come to call sinners to Repentance, and not the Righteous; Also Isaiab saith; \* Who is so simple as my Servant.* Also, † *the Kingdome of God consisteth in Power: What needs then such high flying and Contention?*

\* *1 Cor.* 4. 20. \* *Psal.* 51. 17. 73. \* *God respecteth a shivered Broken Conviite and sighing heart, that is affraid of his wrath, that would alwayes faine Doe well, that alwayes Desireth God and goodnesse, that Co-worketh with God: for what the Mind is desirous of, that it receiveth, be it necessity or Death, or else the Kingdome of God; for the Kingdome of God is not far off, but within us. we must become born of God, if we will see God, or receive Gods Will.*

74. In *Adam* we lost Gods will, and in the Promise of the *Womans Seed* we found it again: for it presented it self with or by the Promise to all Men in the Light of Life; and Espoused it self to the soul for a Bride: Whatsoever soul is Entered thereinto, out of that is the Noble † *Lilly-Twig* or Branch Sprouted up again, and that is become Elected or Chosen to be the Child of God.

† The New Regenerate Man. 75. But he that hath not willed, but let the fierce wrath of the *Eternall Nature*, deteine him; him hath the fierce wrath and Anger swallowed up into it self, and kept him in the *Abyss* of the Originall in the first Principle, out of which the *Worme* of the soul ariseth Originally.

76. In that very regenerate will of God, *Israel* is become born in God, and in that very will, is, the Word of *Eternall Life*, which maketh *Divine Essence*, wherein the *Divine Will* becometh generated.

77. And that is entered into *Mary's* Essence, and Opened the, in Death, inclosed, Will, in *MARY*; and brought forth the *Lilly* of God: and therein is become a true Man; and hath received or assumed a soul out of the, in Death, inclosed, and now through Gods Motion, *Sprouting forth*, humane Essence, into it self; in which now, *Divine ability* standeth, for it is in the Word of the Light of Life: and to that very will we must unite and give up our selves; that it also may become *MAN*, in *US*.

78. In *Adam*, the Ability was shut up in Death, for the *Divine Light* Extinguished in *Adams* soul; and in the Promise, it stood before the soul for an *Eye-Mark*; and in the Becoming Man or Incarnation of Christ, it was brought again into the soul, and shone again in the *Darknesse*.

79. Though indeed in it self, it was not Extinguished, but *Adams* soul was entered into the spirit of this World; and gone forth out of the *Divine Principle*: it had received the spirit of this World for a Lodging: thus stood the Light in it self in the Shining, and was covered as to the soul.

80. For the soul is another Principle then the Light, as the *Fire* hath another source or *quality*, then the Light; so the soul is a Magick-fire, introduced into *Adam* out of the first Principle: and with the Moving of the Deity in the *Divine Fiat*, became generated a Creature.

81. For in its Essence it hath been alwayes from Eternity, but in the *Creature*, in the time of the Bodies Creation, became formed to the Image of God: and yet it is not solely or *entirely* the right Image; but the *Essentiall* fire to the Image; if it attain the *Divine Light*, viz: the Second Principle, then the *Divine similitude* groweth out of it, in which God Dwelleth, and in which Gods Will standeth, which hath Divine Power Might or Strength.

82. But if not, and that it standeth barely in his Magick-fire, and will not *introduce* Gods will into it self; then it bringeth the Will of the Originall, viz: of the first Principle, or of the Kingdome of this World, which standeth in the Ground of the first Principle, into it self, the Image whereof, also the Magick fire of the soul receiveth; whence \* CHRIST called the *Pharisees*, a *Generation of Adders* and brood of *Serpents*, and *Herod a Fox*: understand according to the Image of the *inward* Man, which through the *Imagination* becometh generated and born.

\* Note. Why Christ called the *Pharisees* Generation of *Vipers*, and *Herod a Fox*.

83. Therefore it lyeth in the *Imagination*, which when it receiveth the *Divine Lightening* in the *aspect* or *Countenance* of the Light of God, becometh impregnate of the *Word of God*; and then is **FAITH** generated, which then *Eateth of Christs flesh*, and *Drinketh of his Blood*, and taketh the *Divine substantiality* into it self, wherein the true similitude and the Image of God standeth, which then *Eateth ex Verbo Domini*, of the *Word of the Lord*, and of the *bread of God*, of which Christ saith; † *Whosoever eateth my flesh and Drinketh my blood, he continueth in me, and I in him,*

† Joh. 6. 56.

84. Read the Book of *the Threesfold Life*, there it is explained with all *Circumstances*, and cleared; there a Man may understand, what a *Principle* is, and much more in the *Three Books* of the *Becoming Man* or *Incarnation of Christ*; and of or concerning his *Mother MARY*; and also of the *Eternal Mother*, where all is become brought forth out of the *Center of Nature*. Also, read *the Three Principles*, there thou hast the *Ground*, which is here too long to write, neither doth the *Libeller* deserve it.

85. Therefore I say still, the true *Christian Faith*, stands in no *Conceit* or *Opinion*, much lesse in *strife*, but in the *New Birth*, out of the *Word of Eternal Life*, which became *Man*, and that must become *Man* in us, or else we cannot see God: as CHRIST saith to *Nicodemus*; there-in shineth the *Light of God*.

86. We must give *Divine sewell* to our souls-fire, if it be to burn in a *Divine source* or *quality*, and if a *Divine Light* be to shine from it,  
earthly

earthly fewell giveth an earthly source or quality, and a Light according to that source or quality; whatsoever a man kindleth in himself, THAT burneth in him.

87. But Gods Kingdome standeth in Power, in Love, and Joy; it searcheth after nothing, for it hath all things *beforehand*: only the soul searcheth, it would enter into the Kingdome of Rest; and in the Earthly Body it sticketh in *unquietness*; and therefore it searcheth after its Native Country, out of which it went forth in *Adam* from *Jerusalem* to *Jericho*, viz: into it self, into the Originall of the first Principle, and out of it self, through the *first* Principle, into the spirit of the *outward* World, into the Multiplicity, viz: into the Stars and Elements, into the source or torment-houfe, where it findeth and learneth ARTS; It will needs be as God, and will know, Evill and Good; yes indeed; it experienceth *that*: It were *better* to be in Paradise.

88. Therefore is all contention and strife, concerning the Kingdome of God, only a fighting with a shadow, a *Babylonish* work in the Kingdome of *Antichrist*.

89. A True Beleeving Christian, ought *not* to strive or Contend with any about Religion; let him strive only against *himself*, against Flesh and Bloud, and Endeavour for this, how he may work the works of God in the Love of his Neighbour; let him seek only Gods will, and give himself up to that, and Lead his Life in *Obedience* to the Will of God: let him draw himself away from this World; for he is not at home in this World; and let him seek his brother as a Member of his own Soul, and take *him along* with him.

90. As *one Member* wisheth and doth all Good to the Other: so will also a Beleeving Soul, Continually have his fellow Member with it, and endeavoureth for this, how it may shew his Brother any *Good*; it always sheweth him its Light, and with or by its Imagination sets it before the Eyes of the soul, † to be looked upon, and saith, Come I pray *hither*; for which things sake, this Pen hath written so very much, which the Pasquill or Libeller, doth *not* understand, for the Sting is in *him*.

91. O how miserably and horribly hath he written, of the Propagation of Man, and *Of the Will of God*: whereas a Man, whom the Devill assaulteth enough besides, might Despair upon it; therein sticketh Heresie, that a man dares *pervert* the Will of God, who only willeth *Good*; and make of Gods Will, a Will of Evill or *Malice*.

92. How very blind is he, as to the Knowledge of God, how altogether Nothing doth he *know* of the Eternal Nature; and of the Originall of the Will, what the Will to Good and to Evill is: He *rejecteth* my \* A. B. C. little Book, and sets the *Babylonish Grammar*, in the Roome of it; Art must doe the thing.

93. O hearken Pasquill or Libeller, Hast thou the Art of *this* World? so then I have the Art of the *Divine* World; thou hast learned Thine, and Mine

† For an Object.

\* The AV-RORA.



Mine is bestowed upon me of Grace in the Love of God: I shall well stand with mine against yours; it is as the Sun and the Moon, to one another. An honest Man, fearing God, who seeketh but Gods will, may very well *distinguish* my writings, and thine, afunder.

94. Dost thou suppose that men are satisfied by them? Can they satisfy the heart and poor captive soul, which slieth in the Prison of Darknesse? Thou Teacheest, that *God hath not Elected them all*: That God Hardeneth one part of them, and draweth them not, in Christ, to the Father, and givest the Similitude of a *Potter*: As if the SOUL were made or Created; and though indeed thou dost not so state it in terms, yet it affordeth such an Understanding.

95. Why doe you not set down the *Originall* of the Will to Evill and to Good, what is in GOD, that Draweth Men to Good, and, to Evill? Wilt thou boast thy self of an Enlightened Mind, then thou must know that, and set it down; for the Comfort of the poor soul; that it may not be wavering and unsetled, and to think that God hath *not created it* for a vessel of Honour; that it is not born or generated in the *Line* of CHRIST; as thou bringest it in concerning *Cain* and *Abel*; and usest the bowed perverted Scriptures and leavest out the *Best*, viz. the Love of God, which willet not the Evill; and so thou Castest a snare about the Neck of the Soul.

96. Well: thou art come to my warehouse, to which I have invited the Children of God: But I tell thee, I have no such *ware* as thou seekest after; I have only Comfort for the Children of God; and Not *Desperation* for the Devils: I will set forth to thee, the Ware I *promised*, if thou wilt not buy, let it alone.

97. I have not invited the *Devil's Advocates* to it, but Christs Children, who would faine be saved: although thou boastest Much, that the *Election* of Grace is not to be searched for out of Christ, but tellest not how it is to be searched for, in CHRIST: but layest it aside, as if God would not have all Men, as if he hardened some out of a *Predestinate* purpose.

98. In that respect I will shew you *some* of my Wares; if you will buy, well and good, and so you may be a brother in Christ: but if not, *thou* thy self *wilt not*, God would indeed, but if thou thy self *wilt not*, then thou hardenest thy self.

99. The CENTER out of which Evill and Good, floweth, is IN *thee*; that which thou awakest in thee, be it *Fire*, or *Light*; that will be taken in again by its *Like*; either by Gods *Anger*-fire, or by Gods *Light*-fire: Each of them *Electeth* or chooseth to it self, that which is like its property.

100. *Will* any be a *Devill*, then Gods *Anger* will have him; for he is of its *property*: the *Election* or choosing is suddenly there; but *will* he be an *Angel*, then is the *Election* or Choosing also suddenly there.

101. But *hath he been* an Evill wicked Man, and likely that the Anger of God hath *already* chosen or *Elected* him to Damnation, and yet *letheth* in the *sparkle* of Gods Love, again, into the Light of Life, which notwithstanding, *all the while* the outward Man liveth, standeth presented to him, and *calleth* him; then is also as suddenly, the *Elect* for or chooser to the Kingdome of Heaven in *THAT sparkle*, and besides, † *with very great Joy* and honour, *more then for Ninety and Nine Elected which need no repentance.*

† Luk. 15. 7.

102. The soul of Man, is from or out of that *Center*, which is called God the Father, understand out of the *Eternall Beginning*-lesse Nature; it hath the *Center*, to the fire, and Light, *in it self*; to evill and Good; what IT *Electeth* or chooseth for it self, of *THAT* it is *re-Elected* or chosen againe and taken up; which is to be seen by the Devils.

103. They were Angells in Gods Light; and their *Center Moved* it self yet higher, *then* the right of the Angelicall Nature was, and awakened in them the *Mother* of the Originall in the fierce wrath; and that also suddenly caught their will-spirit, and *Elected* or chose them to be Creatures of the Dark world.

104. Doe you suppose now, that it was Gods *Predestinate* purposed *Will* to have it so? then must God have, a Devils Will in himself, and also an Angelicall: which is quite *contrary* to the *Holy Scripture*, also against Gods Love, and against the Light of the Eternall Nature.

105. But the Pasquill or *Libeller*, understandeth NOT at all what Gods Love and Anger are; or what is called God. He will speak of Gods Will, and it is but a fighting with a Shadow and a *Jugling*.

106. But since he understandeth it not, and that, *through* the Grace of God, I see his miserable blindness, how he burneth in the poyson of the Originall, and thus affords a right *Advocate* to the Anger of God, as also to the Devill, to bolt up and keep the poor soul in the Anger of God; therefore I will *Discover somewhat* to him. Now if he will buy, well and Good, then let IMMANUEL be for US, and the *Dark world* for the *Devill*.

107. But if he will NOT, then I have written for the Reader of his Pasquill or Libel; If the Reader be a Christian, and Entendeth to be saved, he will be well able in his Understanding and Mind, to distinguish between US.

*This shall be my Answer for this one Time.*

Here

*Here followeth further Information, and  
Refutation of the Pasquil or Libel.*

*It is noted with the \* Number, where it is  
to be found in the Libel.*

\* The Number and Page of the Libel.

108.

**F**irst the Pasquil sets down for an Entrance, a great Register of the Prophecies of CHRIST concerning the *last Times*; How *Seducers* and HERETICKS, would come, and say, *Here is Christ, and that we should not then believe them*: And that the Libeller doth to the End, that he may make to himself a stately Entrance and Dore of *reproach* to the Pasquill or Libel; That he may proclaime the *Aurhour* for a HERETICK: and a man may soon see what he hath in his Mind and Thoughts, and what Spirit's Child he is; his Christian Vein, suddenly appears, so that he may lay it upon the Authour.

109. Indeed Christ and his Apostles have *rightly* prophesied, and it is, or standeth so, in the *substance*, and it proceedeth at present with great prevalency, when every one *Cryeth*, \* *Here is Christ, or There is Christ*; Run after Me, yon is a *Heretick*, and *Babel* at present is quite kindled with Clamour: it burneth also in the fire of Gods Anger, in its senselesse † *Sedarianifine*, so that indeed, \* *if it were possible the Elect might be deceived*.

\* Math. 24. 23.  
26.

† Turbulency.  
\* Math. 24. 24.  
Mark 13. 21.

110. But why doth the Pasquill or Libeller, *wrest* the words of the Prophecie, and not say what an HERETICK is? He thinks he hath catched a Mouse, and *seeth not* that he himself sticks fast in the Trap.

111. Certainly, HERETICKS are such people as are generated or born out of or from *Reason*, out of or from ART which is from the Stars, which make an unstedfast Matter or Substance, whereas to day *one* Constellation or Configuration, is made, and to Morrow that is broken by *another*; where a man must have many things to build with; where a man doth but *Exchange* words, and *Expounds* words with words; where, the Mind *never Experienceth* what the Power and understanding of the words are, where a Man runs about with Reason and Art, and seeketh only favour and honour thereby; that the Man might have respect and repute.

D

112. And

112. And when a Man cannot reteine that, then they Cry in the Eares of the *worldly* power and *Authority*, and raise, Calumnies, Persecution, Wars and Shedding of Blood; then the *uproar-Master*, danceth in his heart; now thou hast gotten the day; and fall on to make *Laws* about Christian Liberty; and to Establish them with worldly authority, and put *penalties* upon Men, that they must believe and doe what those *uproar-Masters* have *carved out*.

113. And then when it comes into a *Custom*, then they call him a *Saint* or Holy Person, and Men devise and faine Continually more and more to *adde* to it, how they may *flatter* and *serve* the *uproar-Masters*; in the mean time not forgetting the *Belly-Idoll*, they draw all with *suttlety* and *Tricks*, and draw the *SCRIPTURE* of the *Saints* and Holy Men by the *Haire* of the *Head* to it, and that with great mixture of their own with it.

114. And there then is the right *ANTICHRIST*, for he doth what himself will, and not what God will; he is from or out of himself; *born* or generated out of or from the *Starry-Reason*, and not out of or from God.

115. Such, *Men set up*, for Teachers, to the World; and these now are meer *Contenders*, *strivers*, *boasters*, and *HERETICKS*, and stir up nothing but Wars, Plagues, and Vexation; they Teach only reproachfull words, they strive about words, they dispute about the *Shell*, and let the *Kernel* lye, also they know nothing thereof, for the *Kernel* is a *Mystery* to them; † they *Dance* about the *Calf* as in *Moses* time; and leave *Moses* alone with God in the *Mount*, and likely slight whatsoever he shall lay, when he cometh from the *Mount*.

116. They take not themselves concerned, though *Israel* be destroyed, nay rather they will help towards it, and put the *Sword* into the *Hands* of *violence*; thus the *Anger* of God will have it, that he may but devour *THOSE*, who are *NOT* Gods Children, and seek not God, but their *own* honour.

117. But he is a true Christian, who is *Obedient* to *CHRIST*, And, \* *Math. 24. 23*, when those *uproar-* or *Alarum-Masters*, \* *Cry out*, here is the *Church* of *Christ*, or there is the *Church* of *Christ*, *Behold*, he is in the *Wildernesse*, He is in the *Chamber*; Also in the *Supper*, And the other saith no, he is not

26.

† *Math. 28. 20*. there, goe not then forth; for *CHRIST* saith; † *Behold I am all the dayes*

28.

\* *Math. 24. 27*, with you, even to the *End* of the *World*; \* as the *Lightning Springs up* in the *East*, and *shineth* to the *West*; so will also continually and even in *Eternity*, *Luke 17. 23, 24*, be the *Coming* of the *Sonne* of *Man*: for where a *Carckasse* is, thither the *Eagles* gather together.

118. *CHRIST* is alwayes the true Christians, *Carckasse*, his *Lightning* is continually *IN* them, they continually *Eat* his *Flesh* and *Drink* his *Blood*, and forsake *boasting* and *playing* the *Heretick*; they contend with none, they have no contention; *Christ* is with them, they are generated or born out of *Christ*, and *Live* in him, they seek only *how* they may doe his *Will*.

119. † Hath \* Christ made us free from the Law of sinne, what need we then long hunt after any other? why should we despise and persecute others, since we are all extracted or begotten out of ONE Soul and Body? † Note. \* Rom. 8. 2.

120. In *Adam* we fell with *that* ONE only soul, into Death and Eternal Darknesse; In *Christ* we become again New-born in that same ONE only soul: And nothing More is wanting, but that we all should Enter again into THAT ONE only soul of Christ; and become ONE in CHRIST again and *not Two*.

121. As the Libeller, shamefully, falsifies it, as to *Adam*, and hides and *obscures* the true Ground, and in the sted thereof sets up a plea as Advocate for the Devill: whereas he knoweth very well, that the *Authour*, in his Book hath rejected that thing, yet he will set it up again, and the Pasquill or Libeller is ready for that End and purpose, if any understand the Matter; † *Syrach* saith, *He that throweth among the Dogs, and hits one, it will be discerned well enough which he hits.* † *Syrac. or Ecclesiasticus.*

122. Observe, I pray, his holinesse, when he makes such an Introduction, that he can give the *Authour* up to the Devill, then he holdeth it forth for a great piece of Holinesse, that he will not Judge the *Authour*, but leave the judgment of him to them to whom it belongeth, where likely he means the Devill, or the Hangman; as he all along pronounceth the *Authour* to be a Devill.

123. O, Great Babylonish holinesse! Mind repentance or else thou wilt not eat of Christs Carcasse: The *Authour* is no Devill, but seeketh his \* *Carcasse* CHRIST, and Desireth nothing Else. \* Math. 24. 28.

124. Christ saith, † *How will you that are evill or wicked, speak that which is Good; also \* Can a Man gather Grapes of Thorns, or figs of Thistles;* † Math. 12. 34. \* Math. 7. 16. If a Toad, did sit under a sweet-smelling Medicinall Hearb, or in an Apothecaries Shop of Precious Oyntments, or did Eat nothing but Sugar, and dainty Spice, yet it would suck only *payson* out of all, and continue an evill Toad still.

125. And so it is also with an *Envious* Man, that sucks only *payson*, out of all that is very Good; He turns all to the *worst*, he cryeth down that thing for Evill, which is better then himself; for every property desireth only its like, the other is contrary to it.

10 Part. How the Prince Nature is in the Soul. Apol. 1.

# Number I. Page 5.

126.

† In the Pre-  
face to the  
Aurora.  
Vers. 27.

**T**Here the Libeller begins to reprehend, that which stands written in my Preface, † viz: Till the Prince of Light came, out of the Heart of God, and became a Man in Nature, and wrestled in his humane Body, in the power of the Divine Light, in the wild Nature: that Kingly or Royall Branch or Twig, grew up in Nature, and became a Tree.

127.

\* Perceived  
or Discove-  
red.

What fine knowledge he hath concerning the Soul of Man, and of the right Man, is here easie to be \* traced; he rejects this description, and *understandeth nothing* thereof, how the Author's mind and thoughts are; for it is written in a Magick understanding: for the Author himself, who knew not of this Libeller, or of any other reader; He supposed, he had made a Labour for himself only, but God hath turned it otherwise.

128. But that, the Libeller, perverts the Authour's meaning and Mind and Thoughts, very foolishly, and giveth it a strange understanding, a simple Man may very well understand it; though indeed, the Libeller with Confutation, is *so blind*, that he knoweth not what he babbles: He speaks just nothing of the meaning of the Authour, but brings *another sense* in to it, that he may have but somewhat to reprehend.

129. For, the Authours Text is very right, but the Pasquill or Libeller, understandeth nothing therein, which by the *foregoing Words* of that Text is Demonstrated very well to him, what the Authour saw if he had rightly taken in, the Magick understanding, else he should have let it quite alone.

130. The Authour, had under his Pen, the poor *fallen* Man, and the poor captive perished Soul, and shewed, how it becometh helped or saved again.

131. He looked in this Description, not only into the *outward* Kingdome, into the 4 Elements and Stars, but into the *inward* Kingdome, into the first Principle, whence the soul originally ariseth; He understandeth somewhat else by the *Wild Nature*, then the Pasquill or Libeller understandeth. He meant *not* Stars and four Elements, also not the beasial flesh which is of this World, as the Pasquill or Libeller reproacheth; but he meant the Center, the *fire-source* of the soul, which had

had Extinguished the Light of God, and introduced the earthly Imagination from the Kingdome of this world.

132. He understood, how the poor soul after its fall became a Creaturely Magick-Fire in Gods Eternall Anger-fire: and THAT he called *the wilde Nature*; for the soul standeth in the Eternall beginningles Nature, in the first Principle of God the Father, and is the Cause of the Image of God.

133. It hath all formes of the Eternall Nature in it, It hath in the Essence, *ever* been, from Eternity; but, in the Creation, passed into a Creature: It is from or out of the *fire*, wherein God the Father *ever* generateth forth his *Light*; And is in its Originall without besides or beyond, the Light of God, an anxious horrible Substance, like a horrible brimstone worme: for it is a Magick-fire, from or out of Gods fire, which is the Eternall Natures, *Originall*.

134. Which when the Eternall fire of God moved it self, became desirous to have its re-awakening, and Comprised in its desire, an awakened *similitude*, according to and out of it self; understand, out of the *Desire* of the Eternall Fire, which is only a Spirit; and originateth in the will, which is the One-Element-fire, which standeth in the inward re-awakening, and Consumeth that againe continually in the Comprised *Substance* of the Desire; and continually thereby only awakeneth it self, as is to be seen in the kindling in the outward kingdome.

135. Out of that Eternall Nature, out of its properties, understand out of the Eternall, which is the *Center*, and a Principle in it self; a Magick-fire of God, which it self, is God the Father according to the Eternall Nature; the Eternall Light becometh Generated, and shineth in that Nature in *its properties*, that the properties of the fierce wrath and Anger become *not* manifest, but are only a cause of the shining of the \* Life.

136. For the Light maketh also a *Center* in it self; with other properties; That which in the fires property is a fierce wrath, that in the Lights property is a desire of the substance of the Light, and is called, Love, and *Meekness*: That draweth the fierce wrathfull fire into it self, and Extinguisheth the fierce wrath of the fire therewith, so that out of the fire, *Joy* cometh to be.

137. For the Anxious fires desire is after Meeknesse, and the Meeknesse desire, is after the fiery Essence, that it may be a Life; Thus each desire maketh a Will-Spirit, one out of the Fire, and one out of the Light, and yet is but ONE only, but with TWO properties.

138. And God calleth himself a God, according to the Lights property, understand, \* a God of Love, Meeknesse and Mercy; and according to the Fires property, he calleth himself, an Angry Zealous or † *Zealous* God, and a Consuming fire: and yet he is but ONE and *not* TWO;

as in the Book of the *Threesfold Life*, and in the *Three Principles*, is mentio-

\* Or Light.

\* Exod. 34. 6.  
† Deut. 4. 24.

mentioned and expounded at Large with many Circumstances.

139. This, thus briefly mentioned, is now the Most Originall Spirit, where, in the fires property the Eternall Nature is understood, and much more in the *formes* to Fire, which make the Eternall Center, as is mentioned in the *Three Principles*.

140. And understand further, That the Desire in that Eternall Spirit, according to both properties, hath from Eternity Continually been a *Delight* Longing or Lust, to seek and to finde it self, and hath continually found it self in it self, each property its like, *both* according to the fierce Wrath and the Love, according to fire and light, and according to all formes to the Fire, and according to all formes in the Light, to the Love.

141. That which is found hath been the Spirits *Looking-Glasse*: in the Love in the Light, the Looking Glasse is called *Gods wisdom*; and in the fierce wrath of the fire, it is called *Gods Anger-Eye*.

142. In this Looking-Glasse, hath been seen from Eternity, the substance of this world, *viz.* the Third Principle: for it hath stood in the Magickall Desire, indeed *not* in Substance, but in the Looking-Glasse, in the *Desire* of the Eternall Nature, wherein the Spirit hath discovered it self, and with the beginning of this world, with the moving of the Eternall Nature, by the Spirit of God in the harsh or astringent *Fiat*, created it into a *Substance*, into a similitude, according to the property of the Eternall Nature, according to all formes to Nature, and according to all Formes in Nature.

143. Whatsoever became generated *in Nature*, *viz.* in the Principle, belonged to the Kingdome of God, and hath the Name of God. But whatsoever became generated *in the Formes to Nature*; that belongeth to the dark angwish-world.

144. All properties became moved, and each property set it self in its Looking-Glasse, for a \* FIGURE, according to its Essence; understand according to the Desires Essence.

145. The harsh or astringent *Matrix* to Nature, was the *Fiat*, which † comprised the similitude and Image, and brought it into a substantial Beeing, through Gods moving.

146. Understand, according to the Will-spirit, which goeth forth out of the *Lights* Center, and according to the Will-spirit which goeth forth out of the *fires* Center; and yet is but ONE, But in TWO properties, *viz.* *Two* Magick desires.

147. As Men see in the Creature, how Love and Anger stick in *One Minde*, and yet have *Two Centers*, all accordingly as the Outward Will-spirit discovers in any One, so is the awakening in Love and Anger: and Men see in this world in the Creatures, how there are *Evill* and *Good*, Wolves and Sheep, Serpents and good Fish, Poyfous Toads and lovely handsome Beasts and living Creatures; Every

one

\* Note.

† Formed or fashioned.



one out of its Mothers property, springing from the *Eternall Originall*.

148. In this *Eternall Looking-Glasse* of the wisdom of God, hath also the soul of Man, from *Eternity* by the Spirit of God, been discovered in the *Essence*, which with the beginning of the first Moving in the *Fin* of God, became formed into a \* *Creature*, according to the similitude of the Birth or Geniture of God. \* NOTE

149. The Spirit of God discovered in the *Looking-Glasse* of wisdom, an *Image*, according to his similitude or likeness; understand out of both the *Magick fires* in the Principle of the *Light*, a *Totall entire* similitude according to the Deity, as to all the *Three Principles*.

150. If we would conceive of the *Eternall divine Birth* or *Geniture*, in the *Light* of the *Majesty* in its *Tri-unity*, and then of the soul of Man in its *Image*, *Substance*, and *Being*, we cannot perceive or think upon it better, in a similitude, then in *Fire and Light*; that is a direct or *Exact* similitude.

151. The *Fire* signifieth the *Eternall Nature*, which ariseth originally in the *Desire* in the *Eternall Will*, continually, from *Eternity* in *Eternity*, where the *Eternall Will-spirit*, out of the *Eternall Nothing*, viz. out of the *Liberty* of the Deity, manifesteth or revealeth it self, by or with its going forth into the *Desire* of *Nature*, and divideth it self, into two worlds or Principles, viz. *Darkness* and *Light*.

152. Where each World hath its *Center* to the source or quality in it self, and yet neither departed away from the other, but ONE world is in the OTHER, the *Light* holdeth the *darkness* captive, but the *darkness* is a cause of the *fire*, and the *fire* is a cause of the *Light*: For in the *Harsh* or *astringent* and *stern darkness*, arise the *Essences* or the source or *quality* of *fire* and *Nature*.

153. Now we see plainly, in the *fire* and *Light* a *twofold* source or quality, and desire; and we see also how the *fire* burneth out of a *Dark Substance*, which signifieth the *Dark world* dwelling in it self.

154. The *Fire* signifieth the *Eternall Nature*, in the *Fathers Will* in the *Desire* to *Manifestation* or *Revelation*; the *Light* signifieth the *Eternall Liberty*, without, besides, or beyond *Nature*, which manifesteth *Nature* in *Substance*.

155. The *Fire*, hath in it self, the *dark worlds fierce* wrathfull *Essence*, and the *Light* hath in it self, the *Eternall Liberty*, viz. a meek, soft, quiet, still *Habitation* or *delight*.

156. But now the *Liberty* and *Meekness* without the *fire*, would not be manifested or revealed; but would be a still *Nothing*, and the *fire* also would have no *Glance* or *Lustre*, without the *Liberty*; and so

so the fire and Light would be *Nothing* without the Desire; that is the *Center* to the *Genetrix*, and holdeth or containeth in it self, the *FIAT* of the word.

157. And in the Desire becometh Generated, the *Eternall Word*, or the *understanding*, also the *wisdom*, as also the *Anger-Looking-Glasse*, out of the *Root* of the dark *Center*.

158. And we see further, how the Fire dwelleth in the Light, and the Light in the Fire, and *one* comprehendeth *not* the *other*; the Light becometh generated in the fire, *viz.* out of the dying or Consumptibility, it shineth out of the Death, and sincketh downe to the Death in it self, and maketh in it self *another* source or quality then the fire is: another Principle, where another Life goeth forth, *viz.* Meekness and amiable delight, whereas in the fire, there is only anguish and paine.

159. For, we see, that the Light is as it were a *Nothing* in respect of the Fire, and its *Root*: for it is *incomprehensible*, and it signifieth to us, the *Eternall Liberty*, without, besides, or beyond Nature, *viz.* the *Divine Substance*, and the *Angelical world*; and yet it is *All*: for it is all power of all *Essences* out of the Fire, and out of Nature in the Light, and is a *Life* of the understanding, also of Reason and Sensibility or Thoughts; whereas in fire is nothing but an opposite or *Coutrary* will, to be understood.

160. For, the formes of the fire Nature, are themselves at *Ermyty* one with another, the *Harshness Bitterness* and *Anguish*, are one against another, which are the *fires Root*, where, in the Desire standeth the harshness, and in the harshness the drawing, where the *Nothing* becometh brought into *Somewhat*, and the will overshadoweth it self, with that which is drawn in.

161. Whence, in the Desire, a darknes and *Overshadowing* exists, and then also, out of the *first* desire, the other or *second* Will, to go out from the *Darkness*, and yet there is no flying away from one another, but the other or second Will entereth into it self, into the *Liberty* without besides or beyond the *Desire* in the *Darkness*, and so bringeth the property of Nature *along* with it.

162. That fiery property, is, the *Liberties*; *viz.* the *Nothings Revelation* or *Manifestation*, for thus existeth the *Glance* or *Lustre* and shining. For in the *Liberty*, is, the property which is brought along with the other or second will, *put into* the still meek delightfull habitation, and out of that very property, a *Love-desire* cometh to be.

163. Thus, the Fire and the Light, in a *similitude*, signifieth to us the *divine Substance*, also the *Soul* and its *Image*: The *MATTER* out of which the Fire burneth, signifieth the *Forms* to the *Eternall Nature*, and the *Dark world*, and the *FIRE* signifieth the *property* of the *Father*.

164. The **GLANCE** or Lustre of the Fire, signifieth the *Liberty* without besides or beyond Nature; The shining or the **LIGHT** signifieth the *other* or second world, viz: another or second Principle, which becometh generated out of the first, viz: out of the Fathers property, and the *Sonne* of God out of the Father.

165. The **POWER** or vertue of the shining of the Light, signifieth the *Heart* of God, viz: the Divine Center, as also the understanding, *Ingenium* or *Wit*, and Wisdome: for in the power of the Light standeth the Right Life.

166 The twofold Spirit which originateth in the Fire, with a twofold source or *quality*, viz: *Heate and Aire*, signifieth to us in a similitude, the *Spirit* of God: the **HEATE** signifieth the *Anger* and fierce wrath of God, according to the Eternall Nature of the dark world, according to the property of the fierce wrath; And the **MEEK AIREY**, signifieth the property of the Meek Light, in the *Love-desire*, out of the source or quality of the Light.

169. The **MEEKNESSE** of the Light signifieth to us in a similitude the Divine *Substantiality*, or the *water* of the Eternall Life, where-in Paradise is understood, and in the *fiery* property, Heaven.

168. Now we see, how all Fire draweth the Aire again to it self, and *burneth* in the power of the Aire; for where Fire can have no Aire, there it extinguisheth; for the Aire bloweth up the Fire, and bringeth the Substantiality of the Light into the Fire *again*, viz: the Meeknesse of the Light, understand the Watery Matter, whence the *Glance* in the Fire Originateth.

169. For, the Meeknesse originateth from the Liberty, without besides or beyond the Fires Nature, viz: in the *Nothing*, and they *ever part* the one after the other: The Fires or the Natures fierce wrath: panteth after the Meeknesse; and the Liberty or the Nothing panteth after the Manifestation or Revelation, which in *Nature* becometh Manifested or Revealed.

170. Now we see, that the *Light* affordeth a very friendly richly Joyfull Spirit, out of the source or quality of the *Fire*; that friendly and richly amiable aspect or Spirit, *originateth* out of the indrunk waters source or quality, of Meeknesse, viz: out of the Liberty.

171. And, in that, the Fire draweth the Lights meek Substantiality into it self, thereby it *giveth forth* that indrunk meek Spirit through the fierce wrath of Death, through the Consumptibility, into the Light again, and *bringeth* the Nature-property along with it: as we may apprehend by the Aire, that it is a power of Every Life, and it is *yet in it self* not Nature; but ruleth as a mighty potent Spirit IN Nature.

172. Thus in this Type or Resemblance, is understood, the Divine

Substance, and also the Eternal Nature; out of which, Desire and Substance, is become generated the *Third Principle*, viz: this outward visible World; and become Created in the beginning, into a *Substantial* Being, together with all Creatures.

173. For, from the Eternal *Mother*, is the beginning or inceptive Mother come to be, for where there is nothing, there nothing comes to be: but where ever *somewhat* hath come to be, there it is come to be out of the Eternal, which hath been, without beginning, and it is the *Eternals* Similitude, Image, Substance, and Propriety, and yet we cannot say, that it is fundred from the Eternal, but it is distinguished, the one world is in the other, and each possesseth *it self*.

174. God is in Every thing or Substance, but every thing doth not comprehend him; That only comprehendeth him, that is gone forth out of *his* Eternal Substance; understand, that is of *his* Substance, that doth stand in HIM: For, God dwelleth not in the Out-birth of the *outward* Nature, but in the inward in himself.

175. God indeed is himself, ALL, but all is not called and acknowledged to be God, in respect of the *difference* of the source or quality: Nature is not God; but God is manifested or revealed through Nature; God is understood alone in the Eternal Light, according to the second Center, viz. in the Liberty; and yet is *not severed* *asunder* from the Eternal Nature.

176. For if a shining is to be, then there must be fire, and yet also there is *shining* of fire, without or besides the Liberty; which the divine world signifieth.

177. The *Glance* or Lustre of the Fire, signifieth God the *Father*, and the *Formes* to Fire signifye the *Eternal Nature*, and the *power* of the Light signifieth the *Heart* of God, viz: the true Deity, for it produceth another or second *Center*, of another source or quality, then the fire, viz: a Love-Desire, and *Meeknesse*.

178. And the *Out-going Spirit*, out of the Glance of the Fire into the power of the Light, out of the Lights Substance, drunk in by the Fire, viz: out of the Love and Meeknesse, signifieth to us rightly the *Holy Ghost*, which continually goeth forth from the Father and the Sonne into the Divine power and *Substantiality*: as the Aire from the Fire and Light, and *ruleth* in the Lights Substantiality.

179. The outward world is *thoroughly* a similitude of the Inward, for the Inward hath manifested or revealed it self with or by the outward, whereby a Man may *understand*, what the Invisible God, in the hidden *Mystery*, is.

180. Man ought not to think, that God is somewhat absent from any thing, or space or place, for he filleth ALL, but in his own *\*Light world* Principle, viz: in the *\*Middlemost* World, which he himself is.

181. And now when the Invisible God once moved himself, according to the Eternal *Magia*, viz: in the Eternal Nature-Desire, he generated to himself in his wisdom, his *likenesse* out of the properties

of all the Three worlds, and out of Every Essence and property, created Creatures and figures.

182. For the *Work-Master*, viz: his Spirit, was in all things or substances, viz: in the Divine Light world, Angells and pure spirits; understand out of the Eternall Nature, viz: out of the Eternall Fires and Lights property, out of *Divine Substantiality*.

183. For a Spirit hath the Eternall *Center* of Nature in it self, if it be an Eternall Spirit: it hath all *formes* to Nature, viz: of the dark world, and also of the Light world, in it self, for it is proceeded out of Gods *Mouth*, it is Nature, else it were no *manifested* or revealed Spirit, with or among the Spirits.

184. Out of the Eternall Nature, God hath manifested or revealed his wisdom; for in the Essence, viz: in the divine wisdom, hath the *Substance* of the Spirits and Creatures been from Eternity; but with the Moving of God the Father, it passed into a *formed* Creation, according to the property of the Essence, in *Verbo Fiat*, in the Word Fiat, in the word of Power, and therefore were the Angells called \* *Flames of fire*, but throughly Enlightned with the Light of God. \* Heb. 1. 7.

185. The Light of God dwelleth in *their* fire-flames, so that the fire-source or quality, is *not* manifested or revealed in them, but if it become manifested, then they have lost the divine Substantiality, out of which the fires *Glance* Existeth, and that Spirit standeth barely and nakedly in the Dark world, as is done by the Devills.

186. A Spirit, [proceeding] out of Nature, is a *Magick Fire-source* or quality, and is desirous of substance, or of the Substantiality of its forme: the desire maketh substance, and bringeth that substance into its *Imagination*; that is the Magick fires, viz: the Spirits, *Corporeity*, whence the Spirit is called a † Creature; Also that Substantiality is the Spirits *Food* whereof the fire liveth or burneth. † NOTE.

187. Here now is understood, the Devills and also Mans fall, for according to the Eternall Nature, they are *both* out of *one* Original; the Devill was an Angell, and should have set his Imagination in the Light of God, viz: in Love and Meeknesse, in the Divine Substantiality: and then he *had conceived* divine Substantiality in his Imagination, and his light had continued *shining*; his Magick fire-source or quality, had *eaten* of Gods Meeknesse, and then also, had the fire-source or quality burned in such an Essence and property, and then he had *Continued* an Angel.

188. But he turned himself back into the *Center*, after the Mother of the *Genetrix*, and set his Imagination, [to goe] after the *formes* to Nature, and would needs rule terribly in the might of the Fire; he contemned the Meeknesse, viz: the Second Principle, and would *domineere over* God.

189. What he now desired, that he received also into his fiery Desire; viz: the Substantiality of the *fiere wrath*, out of the formes of the Dark world, out of his *own Center*; Thus now is *that* Substantiality

II. Part. *How Man is a Totall Image of God.* Apol. I.

ality the food of his Spirits Fire, and his Fire-source or quality standeth in a dark fierce wrathfull Essence, and can conceive no desire more, in the Meeknesse, viz: in Gods substance.

190. Thus he is a Devill, and dwelleth in the *Center* of the Darknesse, viz: in the formes to Nature; for his Light is extinguished, he can not kindle that againe, it shineth no more out from his Essence, neither can his Imagination any more reach or attaine it, and he continueth a fierce wrathfull fire-source or quality, in the *Darknesse*, and eateth of the dark Substantiality, and standeth in another Principle.

191. The *Word Fiat, Verbum Fiat*, which figureth his forme or Image in him, is the *Mother* of the Dark world; viz: the sterne formes to Nature, according to every Spirits property; as the source or quality in the Center is, so is also the Will-Spirit.

192. Now then, the light being *withdrawne*, he can frame no other will, then his mother is, in her formes: for as the *Genetrix* is, so is also the will-spirit out of the *Genetrix*.

193. Thus understand also concerning Mans Soule; which is also a Magick-fire-source or quality, out of the *Eternall Center*, out of the *Eternall Nature*; for after God created the body out of the Substantiality, then he introduced the Spirit out of all the Three Principles thereinto: He should be a *similitude* and *Image* of God; understand, according to, and out of, all the Three Worlds, viz: out of the *Eternall Fires Nature*, and out of the *Lights Nature*, and then out of this outward worlds Nature, wherein the outward Man liveth.

194. For, God breathed into him the *Living Breath*, and then Man became a *living soul*: Now what can God breath *other* out of himself, then himself; for God is the substance of all substances; but *all is not* called or known to be God: He calleth himself a GOD only according to his *Heart*, according to the property of the Light world, viz: according to the Love and Meeknesse, according to the second Principle.

195. God breathed into the Created Image the Spirit out of all the Three Worlds, viz: that is to say, *Himself*: viz: the *Eternall beginninglesse* Magick fire-source or quality, out of all formes of the *Eternall Nature*, that is, the *first* Principle, and it is the property of the Father, who according to Nature calleth himself an *Angry Zealous* or *Jealous God*, and a *Consuming fire*.

196. And then the *Center* of the Light, as a Sparkle out of his Heart, out of which the Divine Will goeth forth, which appropriateth or uniteth it self to God againe: and *Imagineth* according to its Mother, viz: according to Gods Love and Meeknesse; That is the *Second Principle*, wherein the Angelicall world consisteth.

197. And Thirdly, the Spirit-Aire, with the Spirit of this outward world, out of the Starres and Elements, viz: the *Third Principle*; Thus Man became an *Entire* Totall Image according to God, out of all

all the Three Worlds ; An Image of God, wherein God <sup>ſie</sup> dwelleth, wherein God beheld found and manifested or revealed himself.

198. Now the Eternall Word was his *Law*, of his ſpirituall Nature, that this introduced and *in-breathed* ſpirit of Man, ſhould introduce its Imagination, into *no other* ſource or quality, but only into Gods Love and Meekneſſe ; It ſhould *eate* only of the Divine Subſtanti-  
lity, and *drink* the water of the Eternall Life, and then its Body had Continued Paradifiſcall.

199. The Body had paradifiſcall fruit to Eate, which grew for it I N all fruits : The outward Body of this world, was in the ſource or quality of the Light world, as it were ſwallowed up, and yet it *was* there : As the Light ſwalloweth up the Darkneſſe, and holdeth it captive in it ſelf, and yet the Darkneſſe remaineth, but, in the Light, is *not* Maniſted.

200. So alſo ſhould the outward Image, of this world ; as alſo the inward ſource or quality of the Fire, out of the firſt Principle, ſtand *hidden* in the Paradifiſcall Subſtanti-  
lity, and ſource or quality ; and Man ſhould bring his life and *will* into the Paradifiſcall ſource or quality.

201. He ſhould ſet or put *his Spirits* Imagination into the Heart of God, *viſ:* into the Lights *Center*, and then had the Soul continually eaten of the Lights Subſtanti-  
lity ; underſtand, the ſoulſh Fire had conceived or *received*, the divine ſource or *quality* into it ſelf, and had burned forth, in the divine ſource or quality, *viſ:* in Love and Meekneſſe.

202. Through that burning or Life, would the divine Subſtance have been introduced into the *outward* Body ; *viſ:* heavenly Feſh ; and the Holy Body would have ſtood in the *Tincture* of the ſe-  
cond Principle ; and the outward *Dominion* of the Outward World would have ſtood hidden in the Inward World, and have been ma-  
niſted in the Outward.

203. *Such* a Body alſo was created in the Beginning, *viſ:* out of the inward *Subſtanti-  
lity* of the pure Element, which is manifeſted in Paradise, and an outward Body of or from the Foure Elements, which ſtood *maniſted* in the outward World ; but the inward ſhould leade the Dominion, and hold the outward as it were ſwallowed up, as the Light doth the Darkneſſe.

204. Underſtand, each Principle ſhould ſtand *free* and barely in it ſelf, and ſet or put its Imagination or *Deſire* into God, and then would Gods light have filled all in All, and the Earneſt ſevere Fire-  
ſource or quality, of the firſt Principle, *viſ:* the Eternall Nature of the Dark World ; as alſo the outward Nature and ſource or quality of the Starres and Elements, *would not* have been manifeſted.

205. Man would have lived in the Divine Love ſource or quality, and would have *continued* Immortall and incorruptible, no ſickneſſe, neither want neceſſity nor Death would have touched him.

206. Therefore <sup>for</sup> now if such a desire *is to be* in Man, out of which the Will-Spirit should barely be inclined or directed into God, then must *Divine* Substantiality needs be in the Souls Fire; out of which such a Will-Spirit *might* exist.

207. For, out of no Earthly source or quality, nor out of the Dark Worlds source or quality doth any *divine desire* exist; Earthlinesse, knoweth nothing of God; also the Dark World hath no Divine Love or Desire in it self.

208. Whereby we know, that *m*, according to the second Principle. *viz*: according to the Paradisicall Angelicall World, *have had* flesh and bloud, out of the heavenly Essence and Substantiality, which was the right Body of the Soul; and therein stood the Image of Heaven.

209. And the Spirit out of the Magick-Fire of the Soul, which *shined* in the power of the Light, was the true similitude of God; according to the *Trinity of G O D*, the Image wherein God dwelleth; and wherewith God manifesteth himselfe: For that very Spirit is like all Angells in Substance and Being; of which Christ saith, *Math. 22. 30.* That \* *in the Resurrection they are like the Angels of God.*

\* Math. 22. 30.

210. When God had created *Adam*, he then stood in the Paradisicall World, *viz*: in the Image of God; but God knowing, how he with his Noble *Jewell* between the Inward Dark World, and then also the outward Elementary World, stood fast bound to BOTH, therefore he gave to the Souls Nature, *the Law and Commandment*, and said; † *Thou shalt not eate of the Tree of knowledge of Good and Evil, for on what Day thou eatest thereof thou shalt dye the Death*, that is, dye away from the Divine World; and in *THEE*, will, the Dark World, and then also, the Outward world, become manifested, and get the *Dominion* in *THEE*.

† Gen. 2. 17.

211. As also then it was so done, when *Adam* began and set or put his Desire and *Imagination* into the Outward World: then the *souls fire* did Eat of the forbidden Fruit, and brought the Earthly source or quality, and the substantiality of this World *into* his Noble Image, into the Paradisicall Angelicall World.

212. He *brought* the earthly source or quality and substance, into the Pure Elementary Flesh, which was created out of the Divine substantiality, so his light *extinguished*; that is, he went with his will-spirit out of the Divine substantiality into the Earthly, into the Stars and four Elements.

\* Luke 10. 30.

213. Thus the Image became Earthly, and \* *fell among the Murderours, who smote it, and wounded it, and left it lying half dead*: thus *Adam* went out of *Jerusalem* toward *Jericho*, as Christ said.

214. The Stars and Elements, put on to the Body the fierce wrathfull earthly Cloaths or Garments of their Essence and substantiality;



tiality; and the Dark-world gave to the souls fire also its fierce wrathfull severe or earnest and *stern* source or quality, and now the Souls fire, burned in that *fierce* wrathfull property, and so God and the Kingdome of Heaven was Lost; for the Divine Image disappeared or *vanished*, and the Earthly, began to appear; the Outward *Fiat* gat the predominancy.

215. As soon as *Adam* was overcome by the Spirit of this World, then he fell into *sleep*, viz. into the outward *Magia*, which signifieth or resembleth Death; for the outward Kingdome hath beginning and End, and *must* break off from the Inward; THAT, is its Death; for the outward Life goeth again into its *Mother*, out of which it is proceeded, viz: into the Mystery of the Stars and Elements, and the Inward Life of the Soul, continueth in the Dark world, viz: in the Eternall Nature, whence it is *Originated*.

216. Therefore, the *Regeneration* from or out of the Heart of God is *necessary* for us, that the Dark Souls-fire shut up in the fierce Wrath and Anger, might conceive or receive Divine substantiality againe, that its Light, might *shine* again.

217.

And THAT is it which I wrote in my † BOOK.

† Aurora.

That all was shut up in the Anger; Till the Prince of Light, out of the Heart of God, came, and became a Man in Nature, and wrestled in the Power of the Light in the Wild Nature.

218. By Nature, the Authour, understood, the *Eternall* Soulish Nature, the Center of Nature, which, in the Soul, after the Image became Earthly, became *Wilde and Strange* as to the Divine World.

219. And *Adam* and all his Children must needs have *continued Eternally* in the *wild* Nature and in the Anger and fierce wrath of God; if the Prince of Light out of Gods Heart *had not come*, and put upon the Souls Fire, *Divine* Substantiality, that is, the Garment or Body of Angels; again; if Gods Word or Heart it selfe *had not* become Man.

Here

Here follow the Pasquils or Libellers Suppositions.

220.

\* Of the *Avvo-  
ra* J. Behme.

Now the Libeller sets it down thus, and he ( understand the \* Authour ) will thereby, make CHRIST, as to his Innocent or Immaculate, Holy, Pure Humanity ; *Naturall* ; and thereby prepare an Entrance and way for his *seduction* from God, to Nature and Creature : especially, and because, as a Beaten and Expert Spirit, he *knoweth*, that this Tree of Life, will hence forward discover his Root out of which he is grown, but hath hitherto been *covered* with Earth : and will put an *End* to that, his Secret Mystery : whereby he may bring to the people, a Root, which bears *Gall* and *Wormwood* : and still seduce many from Christ, and catch them in his Net.

† Eph. 2. 3.  
‡ Cor. 2. 14.

221. The Scripture saith of our wild humane Nature, thus, That † *We are all by Nature the children of wrath. And the Naturall Man perceiveth not that which is of the Spirit.* Is Christ become a Man in the *wild* Nature ? *then* he was by Nature vaine or corruptible, as all other Men. And how then hath he revealed the Mystery of God, of which the Naturall Man knoweth and understandeth *Nothing* ? could he pay our Debts, and offer an *acceptable* sacrifice for us, and reconcile us to the Father ?

222. With these sayings, this Spirit, *obscureth* the distinction between the heavenly pure, and the Earthly

Earthly perished Corrupt impure Birth and Nature. Also between the Womans Seed and the Serpents, *Abraham's* and *Adam's* Seed, and will frame for us, A *Naturall Christ*; in whom is Good and Evill, Light and Darknesse, \* Yes and No; and set our \* Yea & Nay. Salvation on a Gog. But the Scripture discovereth his falshood and Groundlesnesse, and saith: † *That* † Rom. 9.7.8. *not all Abraham's Seed are also therefore Children, but in Isaac shall thy Seed be called, and not in Adam, Cain, Ishmael, and Esau. The Children of the Promise are accounted for the Seed.*

223. \* He saith not, through the Seeds, as through \* Gal. 3. 16. many, but as through One, through thy Seed, which is Christ; out of which, viz: out of the Eternall incorruptible Seed, the Living Word of God: all Children of the Promise are born, as the Dew out of the Morning.

224. For, as his Children are † not born of † Joh. 1. 13. Bloud, nor of the Will of the Flesh, nor of the Will of Man, but of God: So also, according to his Humane Flesh, he cannot be born of *Adam's* Naturall, but of *Abraham's* promised Seed, which he himself is; nor be of less Discent and Honour; then his children are, seeing \* they all come from ONE, \* Heb. 2. 11. both that which sanctifieth, and they that are sanctified.

225. Which Seed is not a Naturall Adamicall, but a *Supernaturall* Heavenly Seed, wherein God and Man is united; God in Man and Man in God, out of which, *Mary*, as a † Daughter of the Pro- † Gal. 3.28,29. mise, even according to her Flesh must aforehand be born, e're Christ had assumed his body in her; as the Holy Apostle saith cleerly, that \* Christ pro- \* Rom. 9.4, 5. ceeded

II. Part. *How Christ took the Humane not the Wild Nature.* Apol. I.  
 ceeded from the Fathers according to the Flesh, to whom belonged the Filiation, the Glory of the Covenant, the Law, the Oracles, Ordinances or Worship of God, and the Promise, which Promise belongeth Not to Abraham's Naturall, but to Abraham's Seed of Faith.

*Hitherto the Libeller.*

226.

\* 7. B. Answer.

\* Are not these high inducing *Vaunting* Speeches: How should a simple Man be *otherwise* then lead blindfold by them; who would say he doth the Authour wrong? But hearken Libeller! you will not with this Description yet by a great deal *lay bare* the *Root of the Covered Tree*, as you suppose: you yet understand Nothing thereof, much lesse, the Authour's Mind and Thoughts, only you falsifie, and pervert it with a strange understanding.

227. Are you not a false Expositor; then tell me; where stands it written in my Book? that *Christ became a man in this Worlds wild Nature*, & that he was begotten of & proceeded from *Sinful Seed*, as thou explainest the meaning of the Authour to be so; and settest down a heap of contradictory senselesse meanings, and shamefully and reproachfully cryest out upon him for a *Devil*, very blindly contrary to his meaning and understanding.

228. Art thou he that must Judge me: then learn first the Authour's Mind and Sence: My Text saith. Till the Prince of Light came out of the Heart of God, and became a man in *Nature*, it is not, in the *wilde Nature*, but it is, *And wrestled* in his *humane* Body, in the Power of the Divine Light in the *Wild Nature*.

229. The Question is. What is the *Wilde Nature*, wherein the Prince of Light out of the Heart of God, wrestled in the *Humanity*; Is it earthly Flesh? Or the source or quality of the Starres and Four Elements? No: For the Sake of that, the Prince out of the heart of God, came not. But it was the *Soul*, out of the eternall *Fathers Nature*; which had through its Imagination, and Lust, introduced Death and Earthlinesse into it self; and awakened the Dark worlds fierce wrathfulness in the Anger of God, and there was no Remedy, neither in Heaven, nor in this world, unlesse the Prince of the Love of God, came, and wrestled with the fierce wrathfull Anger of God, and quenched the same in the *Humane Soul*.

230. And therefore the Prince of the Love of God, viz: Gods own Heart, became A MAN, in the *humane* Nature, in humane Essence, not in a strange One, as the Libeller wonderfully brings it in here: also *not* in the *Wilde*, of the Starres and Elements, not in Beastiall Flesh of the Corrupt or perished out-birth of the Four Elements, it is *not* in that Essence, that the *Deity* is united; it is not the Wild Adamicall Flesh which Christ *assumed* to himself, as the Libeller explaineth it, who yet hath no understanding at all of the Essence, wherein God is become MAN.

231. Adam's Soul had not an outward four Elementary Body on it; for it stood in Gods Love, in Paradise: Paradise is not Four-Elementary, it standeth not in FOUR Elements but in ONE: It is the Divine delight or Habitation.

232. God dwelleth not in the Out birth of the Four Elements, but in Heaven in the pure Element, that is his Spirits Corporeall Substantiality, and that Substantiality. Adam had also for a Body, and stood in the outward Body, as the Gold, hidden in the Coufse or drossie Stone.

233. The *Inward* Body keepeth the *outward* body hidden, as the Light doth the Darknesse; and the *Spirit* of God dwelleth in the Inward body, for it containeth in it self the Second Principle, viz: the Kingdome of Heaven; an Image of the Divine Substantiality; the Soul hath its Meeknesse therein, it did Eat of that very Body wherein God dwelt: Its Fire became allayed or Meekened therefrom; for it received *therein* Gods Love and Meeknesse.

234. But as soon as the Souls Fire, began, and *Imagined* according to the Earthlinesse: and would Eat of the four Elements and Starres, then the outward Kingdome viz: the *Third* Principle, *drew-in* the first Principle, into the Souls Fire, and also into the heavenly Body, and obscured the Noble Image, so that it fell, into inability, into *Sleep*; Then it was in inability, as it were captivated in Death, for the Earthly Source or Quality, dwelt *now* therein, whence the Souls Fire became fierce wrathfull, stinging, and Murtherous, for it must now eate Evill and Good, and the Noble Image of the Similitude of God *Disappeared*.

235. Now when God saw, that the Noble Image was disappeared or *vanished*, and that the outward kingdome became Lord in it; His *Mercy Pittied* it, and promised it the Womans Seed and crusher of the Serpent, and sayd; \* *The seede of the Woman shall Crush or Bruise the Head of the Serpent*, which hath brought thee to Fall; He sayd the Seed of the Woman, should doe this.

236. Understand, in the right *humane* and *heavenly* Substantiality which in Adam was *shut* up in Death, would God become Man; Not in the Earthly, introduced into the Noble Image and Soul; into the right humane Nature of the second Principle, in which God dwelt before Adams fall, into that very Essence shut up in Death, is Gods Word Entered;

tered ; THAT, is the Seede of the Woman ; and the Word, is Gods Seede.

237. God was the Man or *husband* of it, who sowed his Word or Heart into the Womans humane Essence ; understand, in the Essence of the *Soul* and of the *Flesh*, is God become Man, Christ was One of the Persons of the Holy Trinity, and is become *Adam* ; understand, † *the second Adam*, out of and in the *First*, and yet remaines to be what he was.

† 1 Cor. 15. 46.

238. He is not Strange to us, but is our *Brother* ; as he sayd after his Resurrection ; \* *Goe, tell my Brethren, I ascend to my God, and to your God.*

\* Joh. 20. 17.

239. If Christ had assumed on himself a *strange* Seede, such as I am not, and which in *Adam* I was not, what would that help me ? where would my poor Soul remaine ? *How* could he then be the Womans seede, or my Brother ?

240. He promised to Abraham, *not* a strange Seede of the Woman ; but sayd ; † *In thy seede shall all People become blessed* : that is, in *Thine*, understand, in the heavenly Substantiality, in *Adam*, shut up in Death ; shall the *Messiah* destroy Death : And thy seede, that is, in which thou in *Adam* wert put to Death, shall in Christ, in Gods Blessing, Live againe : Christ shall live in *THEE*, in thy Image, and thou in *HIM*, thou and Christ shall become one ; he the *Body*, thou his *Member*.

† Gen. 22. 10.  
Acts 3. 25.

241. It concerned God *not only* as to a Sacrifice, whereby his Anger should be appeased, that he let his Heart become Man, and let his Sonne be *Crucified* ; that so his will might be reconciled ; No, But it concerned him as to his *substance*, that in *Adam*, was become shut up in Death, that was it, his Sonne should make living againe.

242. For we believe a \* *Resurrection of our Bodyes*, which we had here ; it is Not, the *Earthly* Body, that is the Image, which shall live eternally, but, the *Heavenly*, which the Earthly Body *HERE* holdeth captive in Death.

243. But if Christ become born therein, then it is no more in Death, but liveth in Christ, and is *only covered* with the Earthly Body ; and therefore must Christ, when he dyed on the *Crosse* enter into Death, into the Anger of God.

244. The Love of God in Christ ; went in the humane Soul into the first Principle, *viz* : into the source or *quality* of the Anger in the Fathers Nature, and kindled the fierce wrathfull Anger-source or Quality in the Soul with Gods Love and Meeknesse ; whence the Divine Light burnt forth again ; That was † *a Poyson to Death*, and a *Pestilence to Hell*, for Love and Anger are Contraries.

245. Now if Christ had not assumed Adams and Abrahams *Natuall* seede,

### \* NOTE.

What Body shall rise againe : see vers. 3. 11. Rom. 8. 11.

† Heb. 2. 14.  
See vers. 513.

I. Ap. *How Christ took the Humane Not the wilde Nature.* Part. II.

35

seede, as the Libeller saith, *how* then is he † *the Sonne of Man*? Is he *only* a Seede come from Heaven? and hath assumed nothing from Man, but a *humane covering* to himself, so that he only dwelt in Man, without any property of the humane *Essence*; what would that availe my perished Soul?

† Math. 8. 20.  
and in  
Mark.  
Luke.  
John, in many  
places.  
Acts 7. 56.

246. Hath he not assumed the humane Nature to himself? then he is Not the Sonne of Man, or *My Brother*, as he calleth himself every where *the Sonne of Man*.

247. The Libeller saith, I will make Christ Naturall, Is he not become Naturall? then can he *not* be the Sonne of Man, also *not* the Seede of Woman, much *lesse* Abrahams Seede.

248. But that the suttile Libeller, will make the *Virgin MARY* supernatural, and saith, shee was begotten or Extracted out of the Seede of God, e're Christ became conceived in her, and will thereby bring a *strange* seede thereinto, which is not humane, that is very *Hereticall* and *Antichristian*, and he should doe well to smell into his own Bosom, before he condemneth others, and passeth his judgement upon them.

249. Is not *Mary* extracted or begotten of *Joachim and Anna*, also Naturally conceived and borne, as all the children of *Adam*; then let him demonstrate it, else his conceit will till then remaine untrue.

250. But if he say, if *Mary* were begotten of *Joachim and Anna*, then were *Christ* begotten of *sinfull* seed; as his high slowne Spirit, runneth on and supposeth; Then I say to him *once* for all, that he is altogether blinde in the Divine Mystery; and understandeth *nothing* thereof.

251. He speakes indeed of the High *Blessing* of *Mary*, but he draweth it to a *strange* Seede, out of which *Mary* was begotten or extracted: but he saith not with any ground what *kinde* of seede that was, whether it was barely the *Spirit* of God, or whether it was heavenly *Substantiality*, or the Seede in the Word, or was also somewhat of *humane* Essence.

252. For, the Humane Essence, is to Him *throughout* *sinfull*, he will not at all be born of Man, but of God, in like manner as if God in Christ had introduced a *strange* humanity: and he throughout explains it so; He will only be born in Christ as the *Dew of the Morning*.

253. But Sir Libeller hearken! we will not be so *evill* as you are, we will readily of Good Will shew you the true Ground in the Mystery, if you will *not* goe in that way, then goe aside; we have other Eyes then you have; Have you Art? then have we Light.

254. You are not our *Judge*, though you condemne me, I am a childe of God in Christ, and my seeing is proceeded from *Gods seeing*; Therefore I will from a Good heart shew you my open Face; though you are not able to apprehend, *how* Christ is become conceived and born of

*Humane Essence, \*without sinne; and you conclude throughout, that I speak of Christ, as if he were proceeded from sinfull seed, though all indeed is very groundlesly Judged, and your meaning standeth in Babel.*

*Therefore observe my Confession of Faith,  
and acknowledgement, as it followeth  
Exactly.*

255.

**G**OD sayd to *Adam*: when he stood in Paradise; and lived in the Divine source or quality and substantiality: *What day thou eatest of the Tree of knowledge of Good and Evil, thou wilt dye the Death*; by Dying, he meaneth not only, the *Outward Body*, which with the Beginning of Sinne, first became *Living*.

256. For the *Outward Body*, fell not down instantly, when *Adam* transgressed the Commandment and Dyed; but he gat now the *Great Life*, and became *Lord*: before, he was weak or impotent, and the right Man potent or Mighty: he formerly came *behinde* and waited on the Image of God, and was a servant, but when the Soul introduced Earthly source or quality, then he was *Lord*; and the Image was shut up in Death.

257. The Spirit is the Life, the Flesh is not the Life, The heavenly Fleshes Life was *Gods Spirit*, and the Earthly Fleshes Life was this *Worlds Spirit*.

258. When the Earthly drew into the Heavenly, and took the Dominion, then the heavenly vanished or disappeared; for the *Spirit* of the heavenly, departed away out of the Earthlynesse, into its Principle; then stood the Image which was out of the Divine Substantiality, in Death, not in the fierce wrath of the Death of the Anger; so that the heavenly Substantiality were become *kindled* in Gods Anger; but as a vanished disappeared Substance without source or quality, and *Life*.

259. For, that which is generated out of the Love, that receiveth no fierce wrath into it self: for the Lights Substantiality is water of Eternall Life; the water maketh no fierce wrath, but *quenchereth* the Fires fierce wrath.

260. If now the heavenly Image or Substantiality, in *Adam* were taken out of the Heavenly *Limbs*, then surely its Originall *Mother* was the Water of the Eternall Life; which originateth from the Meeknesse or Desire of the Light of *God*: as the Water in the Deepe of this world, from the Meeknesse of the *Sun's* Light, Through *Venus's* Desire.



261. What fierce wrath or Anger then, would or could come into the heavenly Substantiality of the Holy Body in *Adam*? Also that Substantiality was not at all the Life it self: but the Spirit of God was the right Life in the *holy* Body.

262. But when the Spirit of God departed: then stood that Image, as dead, *without* Life; and the Soul lived, of the Earthly Fire-fewell, though indeed it is not *quite* Earthly Essence, yet that Earthly Essence is generated from the first Principle, wherein also the Soul standeth.

263. Therefore also the Soul *lusted* after that source or quality, there was given to the Soul a heavenly Body, of which it should Eat, and Not of BOTH Body's: It should set or put its Lust or longing and Imagination, *only* into the Heavenly, then would the Soul-Fire have had the *Earthly Body* in the Dark World, *only hanging* to it.

264. But when it would eat of Both, then came the *Dark Body* to have power or *strength*, and † Light, and ruled over the *right* humane Body: Thus sinne began in the Soul-Fire; for it became kindled with the fierce wrathfull Essence; and so now the Soul Fire burnt, in that very source or quality, and the Divine Light of the Soul, which shone in the meek heavenly Substantiality, *extinguished*.

† The outward Light of this world.

265. For in the Beginning, the right humane Essence of the Soul, was the fewell to its Life's burning, but afterwards the *Earthly Essence* was it: and that is now the Sinne and the Opposite Will, and the Soul hath no Image or Body, which remaineth Eternally, unlesse it be through Christ *Regenerated* out of its first Substantiality, through the Death of Christ.

266. Therefore it is, that many kindes of *Figures* appeare in the Souls: Image in the inward; all according to what its *desire* is to a Substance, as, the Image of wilde Beasts, also Serpents and Toads; In whatsoever Essence and Will, the Souls-Fire *liveth* and burneth, according to that Essence is also, the FIAT in the Will-Spirit, and it Imageth or frameth such an Image: so now, when the outward Body deceaseth, then standeth that Image, thus, in such a forme and source or quality.

267. In the Time of the Earthly Life, it may *alter its will*, and then also its *Fiat* altereth the *Figure*, but after the Dying of the Body, it hath nothing more, wherein it can alter its Will; as is to be seene by the Devills.

268. Therefore sayd Christ, \* *Ye must become borne anew, through Water and the Holy Spirit, or ye cannot see the kingdom of God*; understand out of Gods Water, out of the water of the first right Image, wherein the Holy Spirit *dwelleth*, in which Christ is become conceived and born.

\* Joh. 3. 5.

269. That Water, hath not taken sinne into its Essence, for, that cannot be: for that which is out of or from Gods meeknesse, becometh *not kindled* in the fierce wrath of God, but is as an impotency or weaknesse shut up in Death, *viz:* in the stillnesse, in the *still* nothing.

II. Part. *How the Water could not take in sinne.* Apol. I.

270. *Adam* lost the Life, understand, the right Divine Life of his Noble Image, and that hath *Christ* brought again, he hath generated that Image out of Death againe, the living Word, out of Gods Heart, is entered into the Image shut up in Death, and hath *assumed* or taken, THAT *Essence*, to himself, and become a true Man, such a Man, to whom the *outward Body only hung*; which stood swallowed up in the right Image, but in the outward World, manifest.

271. He hath also therewith put on againe to the Soul, the *holy Body*, viz: the Innocent or Immaculate; and into that holy Body, hath taken a *humane Soul*, out of *Mary's* Souls Essence-seede; therefore must † *Christ* afterwards *be Tempted*, and *want* the outward food for *Ferty Dayes*.

272. For the Soul must be tempted, to try, whether now in that *holy Body* it would Eate of Gods Substance, and satiate it self, and *therefore* it was permitted to the Devill, to Tempt the Soul.

273. Seeing he \*Excused himself, that he *could nor stand*, because the *Matrix* of the fierce wrathfull Nature had drawn him too hard, therefore now he should tempt, and try it, with THIS Man, as he had also tempted and tryed it, with *Adam*, and overcame him.

274. Therefore God sent another or second *Adam*, and set him upon the Kingly Throne which he had, there he should tempt or try with him, whether he could also give him a Fall: † *He now set before him, the Glory of this outward World*, viz: the outward Eating or foods.

275. And though indeed that was not at hand, therefore, that he should with his Noble Image and *Divine strength*, goe into the outward, and \*command *Stones to become bread*, to try whether he could bring it to that, that the Noble Image might yet become captivated and shut up in Death.

276. And then he set before him, the Great power and authority he had, he should with the Divine Omnipotency in the outward kingdom, † *flie from the Temple*, to try whether he might introduce him into the outward Lust, so that Gods Love Spirit might depart from *this* Image, whereas the Deity was only humble and Lowly, he would introduce him into Pride.

277. Thirdly, he set before him, the Dominion of the Outward world; he should be a *Lord in the Third Principle*, that he would let him only be a Lord in the Inward, should fall downe and pray unto him or *worship him*.

273. For the Devill had to doe about the Kingly Seate, that this Man was to possesse: Therefore it was permitted to him, viz: to the Devill, to Tempt HIM, so that if he stood, the Devill should remaine a *Lyer*, and his Judgement be upon his own *lying Mouth or Tongue*.

The Conception and Becoming Man or Incarnation of Jesus Christ, is with its Circumstances as followeth.

279.

**W**hen the *Divine Image* in *Adam* was vanished or disappeared, Then God pittied it, and would that this Image might be helped againe, and Promised to *Adam* and *Eve*, the Crusher of the Serpent, viz: the Word and Power of the Deity, that should take the Womans seede, understand, the disappeared Images Essence, into it self, and therewith destroy, the sting of the Devill and the Anger of God, in the Soul.

280. That very Promised Word, stood neverthelesse presented to the Noble Image, now shut up in Death, and desired its former dwelling house of its similitude for a Delightfull habitation.

281. But by or with the *Promise*, it hath set it self before the Soul againe, in the Light of the Life of the Soul; and set a Limit or Mark thereto, whereby it would againe enter into the Death inclosed right humane Essence; and awaken the Life from Death.

282. That Limit or Mark, was set in *Mary* the Virgin: and became blessed in the Word of Promise in Paradise, and stood as a *Center* or \* Limit of the Humanity.

\* Or Mark to the humanity.

283. Gods Heart had promised and espoused or united it self: in that *Limit* or *Mark*, That *Limit* or *Mark* became adorned, with the highly precious Virgin of the *wisdoms* of God, viz: with the Looking Glasse or *Eye* of the Holy Spirit; indeed not with any strange thing, but with the *first* Life, understand, the *Divine*, of the Noble Image in *Adam*, from which Adams Soul went forth into the Spirit of this outward world, viz: into the source or quality of the Starres and Elements, whose *Center*, is the *Abyss*e of the first Principle.

284. This blessed *Limit* or *Mark*, was promised to the Fathers, viz: to *Adam*, *Abraham*, *David*, and others, O, how have the *Prophets* delighted and rejoyced at this *Limit* or *Mark*! the *sacrifices* of the *Jews* were a *Type* of this *Limit* or *Mark*.

285. For, when *Adam* had lost the pure and faire Image, understand, the power of the Heart of God, which stood in his body of the Heavenly Substantiality, as a *Center* of the Deity; then stood the Soul barely in the Fathers Property, understand, the Eternall Nature, which without the Light of God is a *fierce* wrathfull, and Consuming fire.

286. For the Soul is out of that *Center*; viz: out of the Eternall Nature of the Father; and therefore was that Soul in *Israel* lead so long a while, even unto the *Limit* or *Mark* in the Fathers Nature.

† Exod. 19. 16.

\* Exod. 3. 2.

Acts 7. 30.

287. The † Law on Mount Sinai, was given in Fire and Thunder in the Fathers Nature, and Moses was also called in the \* Bush by the Fire-flame in the Fathers Nature.

288. And Christ also sayd thus when he came in the Flesh, Father, the Men were thine, and thou hast given them to ME, and I give them Eternal Life.

289. That highly blessed Limit or Mark, stood in the Grace Covenant of the Sacrifices with or in Israel; The Sacrifices were a Signe or Type of the Limit, which God set before them; and *Israël* became in the Sacrifices through the Limit or Mark *ransomed* from sinne.

290. Israel offered Sacrifice with the blood of Beasts, that, Gods Imagination looked upon, through the Limit or Mark of his Covenant; since Man was become *Earthly*, therefore God set the Limit or Mark before himself, for a Covenant of Grace, that his Imagination might not enter into the Earthly source or quality, and that his anger-Fire might not be awakened, with Mans Earthlineffe and Sinne, and so he devoure them, as was done by *Eliah*.

291. The Circumcision of the Jewes was also this, that Israel must shed its Blood, and, that, Gods Imagination looked on, through the Limit or Mark of his Covenant: For Christ should destroy Death with the shedding of his blood: It should fall into the Anger of God, viz: into the Souls Fire, and quench the kindled Fire of God.

292. Therefore now God Imaged or represented to himself in the Covenant, the blood-shedding of Christ, and quenched with this Imagination, the fierce wrath in the Soul: and through THAT, became Israel saved, such as with earnest sincerity have set or put their Will and Imagination into the Covenant, they have received or conceived the power of the Limit or Mark in the Covenant, viz: in Gods representing.

293. For in God, that which is done and past, and that which is to come is all one; And therefore was the New Regeneration out of Christ reckoned or imputed to the Children of the Covenant, as if they stood already in the New Body of Christ, as if Christ had already drowned the Anger with his blood-shedding, and that the Life were already become Generated out of Death againe.

294. For that very Life out of the Limit or Mark, stood in Gods Imagination: and with the Promise in Paradise it set it self therein, that very Life was Promised to *Abraham*, that it should be awakened againe in his seed: Not in a strange seed, as the Libeller conceiteth, but in the seed of the Noble Image, which out of the Heavenly Substantiality, out of the Second Principle, was together given to *Adam*, for a Body.

295. And yet, with the Entrance of the Soul into the Earthlyneffe, was become shut up in the still Death, as in the Nothing; and that should againe sprout out of Death, and therein rise againe and be

† Eph. 4. 24:

borne, *A New Man*, † in holineffe, innocency, and Righteous-

nesse:.

ness: it should againe be put on to the Soul.

296. Understand it highly and aright: The Life of God in the Covenant of the Limit or Mark, which in *Mary* assumed the humanity, that very Life must from *Christ* enter into us, understand into our disappeared Image shut up in Death; That is the *Graine*, that is sowed, into the Dead disappeared Substantiality, that, draweth that humane Essence again to it, and becometh again the *Life* of that Image.

297. Thus the Noble \* *Lilly* Twig or Branch, groweth up; which first is small as a *Graine* of *Mustard-seed*, as *Christ* saith, and afterwards becometh as large as a † *Bay Tree*; That is the True New Regeneration out of *Christ*.

\* Note the New Regeneration.

† *Liber Bann.*  
\* *Wisdom.*

298. My *Libeller*; put you other *Eyes* into your \* *Bride*; and look upon the Old Testament and the Covenant of Promise, with or as to *Adam* and *Abraham*, rightly, doe not imbit the Scripture; and drag it not about by the *Haire* of the head, in a strange understanding: Your *Meaning* or *Opinion*, *Obscureth*, the Noble *Lilly* or *Branch*, which now should sprout or Grow out of the *Mother*, or *Roote*; much more, then it doth serve, to the promoting of its growth.

299. If you would Judge in this *Mystery*, then must you be born againe in *Christ*, you must see out of *Christ*s *Eyes*, if you would apprehend the Great *Mystery* *Mysterium Magnum*, but if you were born of *Christ*, then you would not be a † *Note Judger*, but a loving *Brother*.

† *Math. 7. 3.*

*Luk. 6. 41.*

\* *Luk. 6 37.*

300. *Christ* bids you \* *not condemne*, but meekly to converse and friendly *Instruct*, not to wrangle, or scoffe, or pronounce Men to be in the *Jawes* of the *Devill*: My friend, you are yet very blinde concerning the kingdome of *Christ*: I will rightly shew you the *Doore* of the *Becoming* Man or *Incarnation* of *Christ*; as it is given to me from the *Grace* of *God* in the *Love* of *Christ*.

301. Not through my understanding, but in my *resignation* in *Christ*, from *Christ*s *Spirit*; From *Christ*s *Spirit* have I conceived or received the knowledge, the Great, *Mystery*; *Mysterium Magnum*, I have not studied in your *Schoole*, I have knowne nothing of that, neither have I sought it in that way, I sought only *God*s *Heart*, and more is come to me then I sought or understood.

302. Therefore if you would be a *brother* in *Christ*, put your *Bucks-hornes* off, and then we may see one another with right *Eyes*, and a *modest* *Mind*, and instruct one another in the *Fear* of *God*.

303. Such *Surlynesse* and *Scorne*, is *Babel*, the *Mother* of *Tyranny*, and Great *spirituall* whoredom, whence *Warres* and *Strife* is arisen at all times: your *Libell* is, only a *Bloudy* provocation, and a scoffing, an unfeemly puffed up *Pride*, a *Cainish* property; goe out from it, if you would see the richly *Amiable* countenance of *Christ* in the Holy *Ternary*, in *Ternario Sancto*: if you would see, the *Wonder-Branch* of the hidden *LILLY*, which at present Sprouteth out of the *Roote* of the *Tree*.

304. If you would grow and sprout, with the Noble *Lilly Branch*, out of the *Old Tree*, you must bring an humble Heart : and so you must stand in the *Becoming Man* or *Incarnation of Christ* ; if you would grow spring or sprout and *speak* out of or from God.

† Joh. i. 18.

305. For None know any thing of God, but only the Spirit of Christ which is in God, † *the Sonne in the Bosome of the Father*, searcheth out in our spirit even the Depths of the Deity ; Our spirit must stand in the Spirit of Christ, if we would *understand* the Divine Myserie.

305. It is not enough, for Men to put together or *collect* a heap of Scripture *Texts*, and Make an Opinion and Meaning out of them, no, my Friend, Opinion doth it *not* ; but the Living Word, where the Heart *experienceth* the certainty, therein Consisteth Faith in the Holy Spirit.

307. In Opinions there is *meere Doubting*, whether it be right or not, Out of Opinions is the *Antichrist* Generated : If we would speak of God, then we must speak from or out of *the Spirit of Christ*, which alone knoweth what God is, or else we are very *Lyars*.

308. *Christ's* Spirit must speak out of us, of the Divine Myserie, else we speak out of the *Babel* of Confusion : Christ, is in our right humane Essence, understand, in *Adams* Essence, *become Man* ; nor in the Essence of the *Starres* and *Elements*, but in the Essence of the \* *One Element*, through which before the fall, *Paradise* grew or sprouted in *Adam*.

\* The one Eternall Element.

† Luke i. 26. to the 31.

309. † *When the Angel Gabriel came to Mary, he Saluted her*, and sayd ; *Haile, Graciously Amiable, the Lord is with Thee, Thou blessed of all Women, thou shalt be impregnate in thy Body, and beare a sonne, whose name thou shalt call JESUS.*

310. Here it hath not that understanding, as the Libeller Explaines it, *that Mary was borne out of God before-hand,*

\* Actis 26. 23.

*Ere Christ in her became Man, No, \* Christ is the first from the Dead,* he first kindled the Life in Death, only the Limit or Mark, stood in *Mary* ; that was the Blessing ; For, in the Limit or Mark, was the Living Word, and the Spirit of God ; Surrounded and Cloathed, with the Noble Virgin of the Wisdome of God, in the *Divine Substantiality*.

311. When the Angel sayd, thou shalt be impregnate in thy Body, And shee, the Virgin *Mary*, thereupon said : † *Behold, I am the Maid-servant of the Lord ; be it done unto me as thou hast said* ; then the Life in the Limit or Mark of the Covenant, viz: the Heart of God, moved in \* *Maryes in Death included Essence* : That word was cloathed or surrounded with divine Substantiality, out of the Water of Eternall Life, generated out of the Meeknesse of the Light of the Majesty of God.

† Luk. i. 38.

\* NOTE.

What was Quickened that shall arise againe ; as vers. 242.

312. And in *that* Substantiality, was the *Tincture* out of the Fire and Light of God, which is the Glance or Lustre and Ornament of the Substantiality.

313. And in the *Tincture*, was the Chast Modest *Eye* of the wisdom of God, and the Wisdom is the Holy Spirits *Corporeity*, wherein he dwelleth: It is his Eternall *Looking-Glasse*; wherein he hath discovered or discerned the Great *Wonders*, from Eternity.

314. And the Holy Spirit is gone forth or proceeded from the Word, *viz:* out of the *Center* or Heart of God, forth from the Father, *viz:* out of the *Fire* through the *Light into the Majesty*, into the Essence of the Paradisicall and Angelicall World; understand, into that Essence, or into the Pure Element, *viz:* into the *Substantiality* of the Heavenly *Corporeity*.

315. This very Substantiality or *Corporeity*, as is now mentioned, was Christs heavenly Flesh and Bloud: For the Noble *Tincture* maketh the *Water* out of the Majesty, [turne] into Spirituall *Bloud*.

316. That very Substantiality, which was in the Covenant, wherein the Promised Word of God, stood, is *Entered* into *Maries* Substantiality, *viz:* into the *in Death inclosed* Substantiality, and is become a Body, and hath made that which was shut up, *living* againe: The divine and heavenly Paradisicall Substantiality in the Covenant, and *Maries* Substantiality, is become ONE thing; the Life sprouted or grew in Death.

317. Therefore is Christ become our Life and Spirit, also our Flesh and Bloud, and therefore he giveth us, understand, our *Souls-Fire*, his heavenly Body and Bloud, to eat and to drink: Our Soul, hath with the Divine Substantialities *Entrance*, againe gotten heavenly flesh for its *Fire-Life*: it burneth againe in the divine source or quality, out of the Love-Substantiality.

318. The Holy *Tincture* according to the *divine* Fires Property, belongeth to the Soul, and the Waters property, *viz:* the *Lights* Meeknesse, belongeth to the Body, the Body is alwayes *under* or beneath the Soul.

319. For, the Soul is out of the Eternall Nature-Fire, it is the Principle between the Dark and Light World: it hath the *Center* of the Fire-World in it self.

320. And the Substantiality is out of the *Center* of the Light-world, in the Divine desire it cometh to a Substance, for it is the substance of the Desire, the Desire is † *Spirit*, and that which is comprehended in the Desire, is the *Substance* of the Desire.

321. And what can the desire comprehend, other, then it self, that is, the Meeknesse of the Light, that is, a *sinking downe* of the Love and Meeknesse towards the Fire-Spirit that riseth up: That, the Fire-Spirit continually *comprehendeth* in its desire, and consumeth it, that is,

it.

† NOTE.

II. Part. *Gods Substantiality hath been from Eternity.* Apol. I. it bringeth it through the sharpness of the Father, and there it goeth through death againe forth into the *Liberty*, and maketh the source or quality of the divine World, for the Spirit of God, is understood therein.

322. Not that there is a dying or Death therein, but the Fire-source or quality, is accounted for a Death, for the Roote of the Fire, is the Dark World with its sterne formes to the Fire-Nature: As in the Book of the *Six Põints* of the Great Myserie, is expressly mentioned at Large.

323. Now understand the sence, aright: *Gods Substantiality*, hath been from Eternity, it is unmeasurable, and unfathomable, it is every where all over, wheresoever a Man can say here is God, there is also the *Divine Substantiality*, yet not in the Outward World in the *Third Principle*; but in the Heavenly in the *Second Principle*.

\* Joh. 3. 13. 324. Therefore said Christ, *Joh. 3. 13.* \* *None goeth to Heaven but the sonne of Man which is come from Heaven, and which is in Heaven*; his divine Substantiality was in Heaven, and yet it was come into the Humanity, and the Humanity, is without him, dead, in Adam.

† Gen. 28. 12. 325. Now, would any goe into Heaven, they must then have his substance on them; He is † *the Ladder that Jacob saw, which with one End reached to Heaven, and with the other End in the Humanity.*

326. A Man is to understand it thus, that the Body of Christ, understand, the † *Corporeity* of the divine Substantiality, which hath revealed or manifested it self in the Corporized Substantiality of the Humanity in *Mary*, \* *is Greater then ALL.*

\* Joh. 10. 29, 30. 327. The divine Substantiality is not totally gone into the Creaturely Image, that cannot be; for it is unmeasurable, Only it hath revealed or manifested it self, in the humane Substantiality in the *Created Image*, in the *Becoming Man* or *Incarnation* of Christ; and kindled the humane, and given its *Life*, understand, into *Adam's Image*, which also was in *Mary*, and in all *Men*.

#### *Question.*

328. Now it may be asked: What kinde of Person was *Mary*: being the Limit of Gods Covenant stood in her? Or, how did CHRIST get Body and Soul in *Her*, and yet remained what he was from Eternity?

#### *Answer.*

329. *Mary* was, First, a Bodily Issue and Daughter of *Eve* the Mother of us all, and of her right Mother *Anna*, and of her right Father *Joachim*: no immaculate pure virgin, understand, according to the outward World, for the Anger of God stuck also in her, and *shee* is redeemed or reconciled through the Bloud of Christ.

330. And according to the *Second Principle*, her Image stood also shut up in Death; But the Limit or Mark stood in her, understand, in her Image, but indiscernably and unperceivably; in that way and manner, as God is in all, and the Thing knoweth nothing of him:



for God dwelleth not in the Thing, he *passeth* Nothing, but only himself: Thus was the *Limit* or *Mark* in *Mary*; and Gods Promise in the Word of Life, was in the *Limit* or *Mark*, yet *not dwelling* in *Mary*, but in it self.

331. God had never according to his Heart, moved himself, from Eternity, and when once he moved himself in *Mary* in the *Limit* or *Mark*, then *Mary* became highly *blessed*; and in the Blessing impregnate with the Saviour: For the Life came into Death, into the, in *Death inclosed*, Essence.

332. Now yet the Seed of Man qualified or operated with the *Body*, and now when the divine Life came into the Essence of the Seed of *Mary*, then *her* whole *Body*, viz: the *Images Body*, according to the Second Principle, became Highly Blessed, And in this *new Wonderous Entrance* and Moving of God, was brought to Life, so that her Essence became living, and the Tincture of *her* Bloud became kindled with the Divine *Tincture*, understand, the Seeds *Tincture*, which qualifieth or *mixeth* with the whole *Body*.

333. But the *outward* Kingdome of this World, was not at this time broken off from *Mary*, that held her still captive, SHEE must through Dying, through *her* Sons Death, enter into the Eternal Life.

334. *Her* *Body* indeed, did not vanish or fall away, for it was in the *Middl*; in the Blessing, only the *Earthly* source or *quality* must break or corrupt in her, and all *Adam's* Children must enter through One and the same Entrance into Life, viz: through the Dying of *Christ*: when *Christ* quenched the Soul-Fire on the Crosse in Death, then also *Maryes* Soul-Fire became quenched, that is, rightly kindled in the Light of the *Majesty*.

335. The outward *Body* remained to be a Covering before it, so long as it stood in the source or *quality* of the Stars and Elements; Through Dying, the outward Substance of the source or quality, becometh broken off, and then the Image of God appeareth or *shineth*.

336. Understand it right, *Christ* had in *Mary* assumed all the *Three Principles* on to himself, but in Divine Order or Ordinance, *not* mixed, as *Adam* did, who introduced the outward Kingdome through the *Imagination* into the Inward: into the Soul Fire, whence the Light extinguished.

337. He had on himself, that is on to the *Limit* or *Mark* of the *Living* Covenant, assumed, on to the *Living* Substantiality, the Souls Essence, viz: the *first* Principle, and then the Essence of the Image, of the *Second* Principle; and then the outward Kingdome, the *Third* Principle; for he should be Lord of All.

338. He became after the End of *Four Months*, a living Soul, which now stood in the Image; but the Deity was in the Image the *Center*, which neither receives Addition or Diminution :: the:

II. Part. *How the Heart of God was the Center in Christ.* Apol. I.

the Divine Substantiality *also*, receives neither Addition nor Diminution, it becometh neither lesse nor bigger, only it hath manifested or revealed it self in the Humane Image, and generated it to *Life*.

339. Thus in *Maryes* Conception in her Seed a Living Essence arose, *no more* shut up in Death, *not* a sinfull One; for where Gods Light shineth forth, *there* is no sin within: Sin originateth in that place, where Gods Light shineth *Not*; but where it shineth, there is meer Love and Meeknesse.

340. The Heart of God was the *Center*, in the Person of Christ; the Essences were with the Moving of the Deity, *sanctified* and Enlightened; understand according to the *Second* Principle: for the Divine and humane Essence became Flesh and Bloud, and became a Man, One only Person.

341. The outward Kingdome *hung* to the inward, but the inward had now in this Person the *Dominion*, the outward was *Servant*; therefore saith the Scripture, \* *he took upon him the Forme of a Servant*, that he might release us from Servitude or Bondage.

\* Phil. 2. 7.

342. Thus, *I say*, *What* Christ is according to our humane Image, and according to the Soul; therein he is a Creature, like us, *assumed* from us; but what he is according to the Deity, and according to the Divine Substantiality, with that he is *above* Nature, and higher then the Heaven, and is as to that, *no* Creature, but GOD himself.

343. But his Divine Substance is *IN* his Creature, *viz:* in the Humanity, *manifest*: he is according to the Humanity, such a person as *Adam* was before his Imagination and Fall; he is the second *Adam*.

344. The *First* Adam should possesse the Kingly Seate, but seeing he stood not; therefore God generated to himself another or *second* Adam out of the *First*: Now if he had *not* been Naturall, then he had been unlike the first Image, also he had not been the Sonne of Man; as the Libeller *supposeth*.

345. Had he not had a Naturall Soul, then he had not in the *Person*, had all the Three Principles: What should he then have committed into the Hands of his *Father* at that present when he dyed on the Crosse, or what had suffered on the Tree of the Crosse, if he had not been Naturall.

346. When he was risen from the Dead, he shewed himself to his Disciples, and said, † *Behold me*; a Spirit hath not Flesh and Bones as ye see me have: Why then doth the Libeller say that it is I that would make Christ according to his holy immaculate humanity, Naturall: I am not the *first* that make him Naturall: He is my Brother, and the sonne of Man, therefore he must needs be Naturall, yes the very *Angells* are Naturall.

† Luke 24. 39.

347. But That he saith: I have written: *that he became a Man in the Wilde, viz: in the Outward Birth*; that

that is NOT true : The Text in my writing saith thus ; and *he wrestled in his humane Body in the Power of the Light, in the wilde Nature, Hath he not, in Hell and on the Tree of the Crosse, wrestled with Gods Anger ? Hath he not Dyed and taken away from our Wilde Nature, \* the sting of Death ?*

\* Joh. 15. 55.

348. The Libeller saith ; Christ is not from *Adam's Naturall Seed*, if that were true ; then he is *not* the sonne of Man ; then hath *not* God assumed the humanity Naturally : the Word is indeed become Flesh ; and is it not become Flesh in the Humanity ? Then let the Libeller Tell me how Christ came to be the sonne of Man ; or where remains our Salvation or Redemption, the *Resurrection of our Flesh ?*

349. Is Christ *not* in our Flesh ; then he will not awaken or raise us up : What doth his *Wounds* help me if they are in *strange Flesh ?* Hath not the blinde Libeller seen ; that in my whole Book I have distinguished the Earthly and the Heavenly Man ? What need he mix himself in the Magick understanding, and find *fault* with that of which he hath no knowledge understanding or Ground : let him read my Book of the becoming Man or *Incarnation* of Christ, he would find more then *he can fathom*.

350. But that he will say ; that Christ is become Man in the promised Seed, and Not in *Adam's* and *Abraham's* ; What is that Seed ? You see that very Promised Seed hath breathed it self into the Humanity, and God and Man is become ONE Person.

351. He saith, Christ, viz: the Eternall Word, hath assumed the Seed of the pure holy Virgin, Elected to it from Eternity, which dyed away from Nature, and was totally blessed in God : viz: the fore-mentioned Seed of *Abraham* : Tell me Libeller ; *Who* is that Virgin that hath dyed away from Nature : then she must be a Monster without a Soul, without Flesh and Blood, and *No Man-kind*.

352. What need God assume to himself heavenly Seed into his Substance ? was not his Substance *for certain* on him from Eternity : What doth that help us ? But that he is Entered into our humanity and awakened or raised up, our in Death inclosed Seed, and make it Living againe ; *that I rejoyce at*, that I may truly say ; that my Flesh *† sitteth at the Right hand, in the Power of God*.

† Luk. 22. 69.

353. If Christ hath assumed to himself, *any other* Seed then my *Inward* Man is, *how* then can my inward Man Eat his Flesh and Drink his Bloud ?

354. Sir Libeller, *Erre not*, God will not suffer himself nor his children to be mocked : we suppose easily, that you are altogether blind still in the Mystery of God ; you know *nothing* of the inward Man ; much

lesse of the New Regeneration : learne first rightly to understand the Principles ; and the Center of Nature, before you Judge ; you will needs be one taught of God or Learned in God, and yet know not one Letter in THAT Schoole.

355. By, Nature, you understand, *only*, the outward Kingdome : what kinde of Nature then hath the *Soul* ? I suppose here your Art will know nothing of it : you know Nothing of the inward Man, which is the *similitude* of God : and yet will Judge : you understand not what God is : and yet you will Judge Gods Children : you are justly to be condemned in *this*.

356. You bring places of Scripture, and understand *them not* ; and besides you expound my sence and Mind altogether falsly : Who hath called you, that *you* should explaine my obscure deep hidden Writing ? I had written as a young child in the Mystery of God ; when I was first come into that Schoole, and hung still to the A.B.C. come you or any other to *this* Dance, and you will well see, whether you can be *instantly a Doctor* or no.

357. Such a *foolish understanding* as you impute to me, I would scarce look for in a Cow : have a care and consider, how you will be able to answer it in the presence of God : If your *Fiction*, should prevaile, then instantly would *another Antichrist* be generated or born.

358. You come marching on with a *twofold* Seed in *Adam*, one must be *Christs* Seed and the other *Adams* Naturall Seed, and found the *Election* of God upon it ; but you look upon this Mystery, as a Cow looketh upon a New Barne Door ; you understand nothing of it ; you can *not* explaine, and set it downe with any ground, what the Seed of the Noble Image is, and yet you will Judge.

359. Indeed, thou layest a *share* before Mens Souls, especially the dejected sad sorrowfull Tempted Souls, so that many a one thinketh thus, with himself, saying *who knowes* whether I be begotten or extracted out of a right Seed, out of Christ ; especially when he feelth the Assaults of Temptation : then he should seek comfort, in *this* Libell.

360. You say, the Gracious *Election* is a great Comfort to the children of Christ, when they *feele* Gods Grace in them ; *viz* : the Womans Seed ; but where shall he rest that is Assaulted and Tempted by the *Devill* ? he may well in *your* writings despaire ; he would think continually, he were out of or from *Adams* Seed, and that God will none of him.

361. If you will speak so of the Grace-Election, then you must *not* leave out the Love of God, which willeth not the Evill ; you should

\* Joh. 17. 5, 6. joyne with it that which Christ saith, \* *Father, the Men were thine, and*

† Joh. 10. 28. *thou hast given them to Me, † and I give them the Eternall Life : Also*

\* Joh. 17. 24. \* *Father, I will that those whom thou hast given Me, be where I am ;*

† Luk. 5. 32. *Also ; † I am come to call the sinners to repentance, and not the Righteous ;*

\* *there*

\* *there is in Heaven among the Angels of God, more Joy at one sinner that* \* Luk. 15. 7. *Repenteth, then at Ninety-nine righteous, that need no Repentance; And* † *As true as I live, saith the Lord, I will not the Death of a sinner, but* † Ezek. 33. 11. *that he turne and live.*

362. If you will prove any thing with *Cain* and *Abel*, with *Isaac* and *Ishmael*, also with *Esau* and *Jacob*; then learne first to understand the *Three Principles*, what the drawing to Good and to Evil is, reject not Nature, learne first to distinguish the *Eternall Nature*, from the *beginning* inceptive Nature; else you will but lay a snare upon the Bodies and Souls of your Disciples or Schollers, and will but tumble or Grope in the Dark in meere doubting.

363. You will build high, and yet a Man can find *no* sufficient ground in all your writing: It is as to the *Mystery* but a fighting with a shadow: Tell me, if you be a Master, and have an enlightened Mind and Thoughts, as you suppose; What are the *Two Seeds* in *Adam*, out of *one* of which *Cain*, out of the other *Abel* is generated or borne: Is that the *Predestinate Purpose* of God, as you conceit it? then demonstrate it.

364. You must understand the *Birth* or *Geniture*, of the *Holy Trinity*, if you will Judge thereof; also, the understanding of the *Dark-World*; also of the *fiere Wrath*, and of the *Love* of God, what God is in *Love* and *Anger*; what a *Devill* or an *Angel* is, and how he came to be a *Devill*.

365. Also, you must understand the *Mysterie* of the *Divine* wisdom; Especialy you must understand, how the *Deare Name* of God *Originateth* from *Eternity*; How the *Nothing* becometh introduced into Nature, so that out of the *Nothing*, a source or *quality* cometh to be; If you understand not *THESE* things, then stay with your conceits at home; read my *Book of the Threefold Life of Man*: and you will see with other Eyes.

366. *Christ* saith, *You must be borne anew; through Water and the Holy Spirit, else you cannot see the Kingdome of God*: He saith, *YOU*, not a stranger, *YOUR SELF*!

367. There doth not come *another* strange Creature into us when we become born out of *Christ*; but, *when* we put our whole desire, into God, into the becoming Man or *Incarnation* of *Christ*, into his suffering and *Dying*: and become sorry for our sinnes and desire Gods *Mercy* in *Christ*; then our Souls *Will-Spirit* goeth forth from sinne and Evil or *Malice*, and entereth into the becoming Man or *Incarnation* of *Christ*; viz: into the *Heavenly Substantiality*, which is \* *greater* \* NOTE. then all: and there the *Will-Spirit* cometh before the *Center*, viz: before the *Heart* of God.

368. That *Heart* of God is *desirous* of the *Humanity*, and that graspeth with its desire into the *Will-Spirit*, after the *Humanity*, and thus the *Will-Spirit* receiveth the *Power* of the *Center*, viz: a *Sparkle* of the *Divine Power*.

369. And that Sparkle, hath on it self the Divine Substantiality, viz: the Water of the Eternall Life, out of the *Majesty* of God, and *therein*, the Wisdome with the Heavenly *Tincture*: this the Will-Spirit which is become generated out of the Soul, bringeth *again* with great Joy, into the Souls-Fire.

370. And when the Soul-Fire, tasteth the sweet Love and Meeknesse in it self, in its own Essence, then the *Essence* is so very vehemently terrified, that it appeareth overcome, as it were dead, and loseth its *Fiery* right, and the Fiery Essence falleth into the Meeknesse of the Love, viz: into the *Liberty* of God, without besides or beyond Nature, and yeeldeth it self captive to the Meeknesse, viz: to the Lights property; and is as if it were of the Fiery property, and yet were not of it: this is a terrour of Great Joy, and the Aspect of God, in the Divine Power, whence Body and Soul doe tremble for Joy.

371. For thus the Soulish Fire becometh put out of; the Earnest severe *paine* of the fierce wrath of God, of the Eternall Fires Essence and property, into another source or quality: viz: into a *Love-Desire*: for the Light of God kindleth it self in the Souls-Fire; for when the Meeknesse and Love-Desire cometh into the *Magic* Souls-Fire, then the Love and Meeknesse *feeleth* the Great Life, out of the Fathers Nature.

372. For, the Meeknesse is a *Sinking* downe, it is the Water-Spirit, and without the Great Life, is as it were dead, in comparision of the Fire, but when it cometh into the Fire, it becometh *as vehemently* terrified, as the Fire in it, and the terrour is the kindling of its Life and of the Light.

373. Seeing then the Soul in the beginning of its Creation, was cloathed and *adorned* with this Heavenly Substantiality; and it was the Souls right *inward* Body, and that the Soul, in *Adam* is gone forth, with its Imagination, away from this Substantiality; whence that Substantiality is againe become *shut up* in Death, viz: in the still Nothing.

374. And it, the Soul, is entered with its Imagination into the *Earthly* Kingdome, viz: into the Substantiality of its Root: and nevertheless, that very first Image, which became shut up in Death, viz: in the inability *without the Life*, yet *hangeth* to the Soul: but without its apprehension or understanding.

375. Therefore now, when the Light of the Soul becometh kindled againe, and the heavenly Substantiality out of Gods Majesty receiveth the Life: viz: the Light in the Soul; then the *dead* Substantiality becometh Living againe in the Lights power; and becometh, together with the now new *introduced* Substantiality, one Substantiality, one spirituall Body, for it is of one only Essence, and here Death riseth up in Christ, here God and the Inward Man become one Person.

376. Understand it aright: This new Light-Life, is *Christ*: He first intro-

introduced it againe into the Soul, and our right humanity, so that God and Man is ONE: Now we must follow after God, we must put our Imagination into him: for he hath put *hū* into Us, and then we become impregnate with the Saviour; we become new-borne in his Limit or *Mark*, that God set in Paradise; wherein he is become Man: Death riseth up again in that very *Limit* or *Mark*: we must be true *Members* of Christ, if we would see God.

377. When the Water, or the Water-source or quality out of the Meeknesse of God, cometh into the Souls-Fire, so that the Light kindleth it self, then is the Noble *Tinture* already generated out of the Water in the Fire, which is the Glance or Lustre and *Ornament* of Heaven, as a Paradisicall Delight or Pleasantsesse, in which the Substantiality of God shineth or appeareth; and therein the Holy Spirit, and in the Spirit, the *Divine Center*, viz: the Power or Heart of God, and in the Heart of God the *Mysterie*, viz: the Principle or the Father; viz: the Fire-World; and in the Fire-World, the *Dark World*; and in the Dark World this outward World, together with the Starres and Elements.

378. Thus ALL goeth out of ONE fountain-Spring, but the Heart of God is the *Center* of All Substances, or of Every thing: It is all Magickall, and in the Magick-Desire standeth the *Substance* according to each Worlds property, and according to the desire of each of them: for the Desire maketh Substance, according to the *Desires property*, therefore is the Fire the strongest, and the Light the Mightiest in the Power; the Fire giveth Life, and the Light giveth power and understanding.

379. Understand it aright; The Dark World is the *Center* of this outward World; The Dark World hath the formes to Nature, viz: the Great Magick Desire; wherein the source or Torment and Anguish generateth it self; It is the wheele to the Fire-Life, with its Formes, and hath in it self, the strong *Magia* of the Desire: It labour-eth in its own forme till to the Fire; and there its Principle \*shuts up

\*Schleusst  
sich.

380. For, *in the Fire*, existeth the great Life, and another source or quality, and also another Principle, viz: the Light, with the quality, or source of Meeknesse: whereas *in the Dark World*, there is only Anguish and a meere hunger Desire; The Light holdeth the Dark World *captive*: In these TWO now standeth the *Drawing* to Good and to Evil: my Sir Libeller.

381. The Light or the *Power* of the Light is a desire; and willeth to have the Noble Image according to Gods similitude; for it is created to the Light World: so also the Dark World, viz: the *Desiring* of the fierce Wrath, willeth to have it: for Man hath all the *Three Worlds* in himself, and there is a great Strife in Man: to which of these now he uniteth or giveth up himself with his Desire and Willing, that get-  
teth

\* Rom. 6. 16. teth the *Dominion* in him; as the Apostle saith, \* *To which you give your self in Obedience, you are servant of that; either of sinne unto Death, or of Obedience unto Righteousnesse.*

382. Each world standeth hidden in the other; for Each dwelleth only and barely in it self, neither possesseth the other in the source or quality thereof; as you see it in Light and Darknesse, how the Darknesse dwelleth in the Light, and is not manifest in the *shining* of the Light: but if the Light departeth or Extinguisheth, then the Darknesse becometh manifest.

383. Thus you see also, the difference of the source or quality, how one source or quality mixeth *not* with the other; by the Fire and Light; The Light dwelleth in the Fire, and yet hath not the Fires source or quality, but a meeke amiable one: and Herein sticketh the Great Mystery, *Mysterium Magnum*: My Sir Libeller, seek it, and then you will find it.

384. In this Myserie seek the TWO sort of Seeds and Wills, and leave *free-will* to Man: else you are the Dark Worlds Advocate; which World soever in Man, gets the *upper* Dominion, that extracts or begets Seed out of its own Essence; that beareth fruit and worketh, the other stands hidden, be it the Heavenly or the Hellish.

385. When *Adam's* Soul went forth away from the Divine World out of Paradise into the Outward World, then the Soul wrought or boar fruit to Death in the Dark World: But when it apprehended the Crusher of the Serpent, in the *Limit* or Mark of the Covenant, then it wrought or boare fruit to Life againe.

386. But being his Noble Image, without the becoming Man or Incarnation of Christ, could not rise up out of the still Death, therefore both Dominions remained qualifying or operating in him; viz: the Hellish and the Heavenly, and are standing the whole Time, in strife one with another, about the *Image*: Each hath its *Fiat* in it self, and many a Branch is become rent off from this Tree.

387. And here seek *Cain* and *Abel*, also *Jacob* and *Esau*, *Isaac* and *Ishmael*; here you will find them, and not in the Light World in Gods Predestinate purpose: Here you will finde my deep hidden Magicall † Book, which the Authour at that time might not make more cleere, but *now* through Gods grace may doe it.

† *Avors*  
written, 1612.

388. Read the *Forty Questions* of the Soul, I'll assure you, you will become seeing, unlesse the Anger of God and the Devils malice hath wholly blinded you, and that you are a *total* *Cain*: then you will see nothing but a Shell: And though you were such a one, yet then the Doore of Grace standeth *Open* towards you, and desireth to have you, and you may *IN Christ* become generated anew.

\* Rom. 9. 16. 389. The *Possibility* is in ALL Men, but \* in Gods *Mercy*, not that he would not have any that came to him, HE will alwayes readily,



readily, only it lyeth not in humane conceits, running and own doing, none can make himself the Child of God; he must wholly cast himself into the Obedience of God, and then God *maketh* him a Child: he must be Dead, understand with the outward Reason, and then God in Christ liveth in Him.

390. He should *not* feigne to himself wayes to the Kingdome of Heaven, and make Opinions, as the *Anichristian* Church doth; for, in the Opinion he runs of himself, yet \* *it lyeth not in any Mans going or running*, but in a lowly humble Penitent Heart, which goeth forth from sinne, those God *hath Mercy* on, for *it lyeth in Gods Mercy*. \* Rom. 9. 16.

391. When Man converteth, and goeth forth from sinne, then he becometh IN Gods Mercy, *Elected* to be a Child of God: then the Spirit of *Christ*, draweth him to the Father, *Christ* saith † *None cometh unto Me except my Heavenly Father draw him*. † John 6. 44.

392. Now he draweth not the wicked Will, THAT, the Devill and the Dark world draweth; only Man *hath* Free-will, if he cast his Will into Righteousnesse into God, then the Spirit of God comprehendeth his Will, and bringeth it in *Ternarium Sanctum* into the Holy Ternary: and there the Noble Graine becometh sowne in the Will, and then *beginneth* the *Drawing of the Father* to the Regeneration.

393. God hardeneth no Man, but the Dark world in the Devils Imagination and *Inchantment*, they harden Man, *viz:* the Souls-Fire, they are a Door *shut* against the Light.

394. Though indeed the Scripture saith, \* *God hath Mercy on whom he will, and hardeneth whom he will*: yet it hath not that understanding, as if God would not hear the Poor Sinner: For Christ saith: † *Come all to me, that are weary and heavy laden, I will refresh you*: Also: \* *I am come to call sinners to Repentance*. Also, † *The Son of Man is come not to Judge the World, but that he might save the World*: He that runneth in his own conceit hardeneth himself, for he *will needs* be Christ. \* Rom. 9. 18. † Math. 11. 28. † Luke 5. 32. † John 12. 47.

395. Gods hardening is, when he *letteth* one run on whither he will; God knoweth his, very well, why should a Man pour Oyle into those wounds to, which it is poyson, the Soar will be but the Larger.

396. Who will help him, who himself *will NOT*: Or shall Men \* *cast Pearls before Swine*; If a man lets the free-will goe whither it will, then it cometh into its Fathers Native Country, out of which it is gone forth; why doth Man *lend* the Devill his heart, that he may introduce an Evil Will or Desire thereinto: † *A good Tree bringeth forth good fruit*. \* Math. 7. 6. † Math. 7. 17. 18.

397. Why did *Adam* bring his Imagination into the Serpents Poyson, into Pride of Multiplicity, into the wonder of the fierce wrathfull Nature: He *had* the Command *not* to do it, why was he disobedient? *who* compelled him? Even the Lust or Longing which came from the *Devil*: and therefore is HE Guilty of Mans Fall.

398. He must indeed stand in the Temptation, to try into which World he would give up himself; all the Three Worlds drew him, each had him on a *Band*, there he should shew his valour as a *Prince*: he was free.

399. But that he was overcome by the Outward World, that the Devill caused by his Infection, as still at this very day he teareth many a *little Sprout* from the *Tree*: Therefore Man should not be secure, also not rely on, or be of himself; but continually give up himself into Gods Mercy.

400. He can not better wrestle with the Devill then when he casts himself into Gods *Mercy*, then he relies not on, or is not of, himself, but he is *Gods*; the Devill may dance in his Smoak Hole how he will, a Man can not hinder him of that, only let him not give his Will to the Devill, as *Adam* did.

## Number II. Page 18.

401.

**T**He Pasquil or Libeller begins here again to Reprehend, but he perverteth the Authour's Mind and Sense quite and cleane; and casts Gall into it, where it stands written thus.

402. † But they that became generated or born in the *Light* of \* *Nature* and of the *spirit*, and upon Earth never rightly knew the *Tree* of *Life*, but were growne in *ITS* Power, which hath overshadowed *ALL* Men upon Earth, as indeed many Heathen and People and Infants; they were also taken up, in *that* very power, wherein they were Growne, and their Spirit became clothed therewith, and they sung the Song of *their* Power.

*Now thus saith the Libeller.*

403.

\* The Author  
F. B.

And as this \* *Spirit*, determines of a *Naturall* *Christ*, so will he also have the knowledg of him to be *Naturall*, and from that, though they knew not

not the Tree of Life in *Spirit and in Truth*; might attain Eternall Life *Externally*; as if there were more wayes then One to it.

Thus far the Libeller.

Answer.

404. Is not the Libeller sent, that he should Judge the People Tongues and Languages? and shall he not Judge the Child in the *Mothers* body or *Womb*? also the deaf and blind, which are born *Deaf*, especially, the *Heathen* and *Turks*? he letteth none of these into Heaven, for he hath *the Keyes* of Peter; O thou miserable Blindnesse, how many will enter into the *Kingdome of God before thee*.

405. Is not the Father in the Sonne, and the Sonne in the Father and the Holy Spirit in them both? Now if the Heathen People, are, *without understanding*, Zealous for the Living God, and yet have not the *knowledge* of Christ among them, and know nothing thereof, but with a totall earnest sincerity *Desire* the Love and Mercy of God: will God then cast them all away, *because* they have not Christs Name.

406. He that apprehendeth the ONE only living God; he hath apprehended the Holy Trinity: *The Publican in the Temple*, knew not how to say any thing else but only this: *O God be Gracious to me poor Sinner!* If now a Turk or Heathen should come in *such* a Manner, with sincere earnest Supplication and Repentance, and yet knew nothing of the Kingdome of Christ: Sir Libeller, wouldst not thou admit him to the Mercy of God?

407. How doe you know what God would do for you? or what have you given to him? that he hath of *Grace* bestowed his Sonne upon you; *may he not* then also receive Turks and Heathens to Grace, especially little Children: Hearken thou blind Libeller; thou understandest not the *Authour's* saying.

408. My Text saith: Those who were become Born or generated in the *Light* of Nature and of the *Spirit*: The *Light* of the Eternall Nature is the Heart of God, the Light of the Majesty of God, and the Spirit from or out of the Light is the *Holy Spirit*: with this Description, the \* Authour, did look into the *New-Birth*.

\* *Jacob Behm.*

409. Now if a man be generated or born out of THAT, then it is well and good; for he is born of God: there will be many people thus born in God, which knew nothing of the Name of Christ, *viz:* HOW God is become Man or Incarnate.

410. Doth now the blind Libeller understand Nothing, then I suppose

II. Pärt. *The Law of Nature is written in Mans Heart.* Apol. I.  
 pose the Devill hath blinded him : See further : But those that  
 were grown in ITS Power, understand in the Power of  
 the Tree of Christ, they were *received* : Doest thou here  
 understand, the *Naturall Growth* with or as to Flesh and Bloud ? then  
 thou art *blind* indeed.

411. Doe you not see my Text saith, Those who were  
 born in the *Light* of Nature and of the *Spirit* ;  
 that is no fleshly Birth, that which is born in the Spirit of the Light,  
 is born of God. Sir Libeller you have the Property of a Toad, which  
 sucketh Evill out of Good, what shall I say, or write much there-  
 of.

## Number III. Page 26.

*It standeth thus.*

412.

† *Aurora Ch. I.*  
 vers. 2. dislik-  
 ed by *Baltha-*  
*zar Tylcken.*

† **B**ut if a Man will speak of God, what **GOD**  
 is, he must diligently consider the *Powers* in  
 Nature ; as also the whole Creation of Heaven  
 and Earth, as the Starres and Elements, and the  
 Creatures which are proceeded from *them*, then  
 also, the Holy Angels Devils & Man, also Hea-  
 ven and Hell.

413.

\* Justified by  
*Jacob Behme.*

\* Hearken Libeller ; when thou rightly knowest, what an *Angel*  
 is, then thou knowest thy self in thy Noble Image, and knowest God  
 in his *Love* according to the Second Principle.

414. And when thou rightly knowest what a *Devil* is, then thou  
 knowest Gods *Anger* and the Dark World.

415. And when thou rightly knowest, the *Stars & Elements*,  
 then thou hast in the *Outward* Nature, the Similitude of the *Inward*  
 Eternall Nature.

416. And when thou rightly conceivest of the *Creatures*,  
 thou

thou then seest by the Creation, Gods *wonderfull Wisdome*, and when thou rightly conceivest of the *Heaven*, then thou knowest the difference or *distinction* of the Principles.

417. But Hearken Libeller, why should I talk long with thee about it; thou art indeed wholly blind as to my Writings, thou bringest every where *other meanings* thereinto, then I intended by it: Thou sayst; \* *Flesh and Blood cannot Conceive of God*, thou oughtest not to oppose \* *Avrova* Ch. i. verse 1. me in that, I say so too: and that † *the Outward Man knoweth*, or understandeth *Nothing of God*, but the Inward Man, especially *the Spirit*, † *1 Cor. 2. 10.* *searcheth even the Depths of the Deity.* 14.

418. I say not; That a *Beast* should Consider the Angels, Devils, Heaven, Hell, Starres, Elements and Creatures: But an *understanding* Man, who is the *Child of God*, who shall have his refreshing therewith, that Gods Love *Groweth* in Him.

419. But that which is said concerning the *LAW of Nature*, that those who live or have lived therein, and are growne in *that* Light; that, the blinde Libeller expounds all concerning the *outward* Nature: he understandeth nothing in it.

420. The *Law of Nature*, is Gods *Commandment*, when God said to *Adams* Nature, *Thou shalt not eat of the Tree*; that *Law* is also written in *our* Minde: so that we know we should doe right; the very *heathens*, and *little Children* understand *THAT*.

421. Now if a Man live in that *Law*; and doth that which he *well* knoweth, that it is *RIGHT*; and is generated or born out of the *Light* of the *Eternal* Nature, out of the *Spirit*, viz: out of Gods Heart: *who* will Judge him? Thou *Moate-Judger*, stay thou at home.

422. When I in that Place speak of the *Tree* of \* *vegetation*, viz: of \* *the sweet* Tree; then I understand or meane *not* the will of the *Flesh*, but the *Dominion* of the *Spirit of God*, I also speak not of the *Corporeall* and inceptive or beginning Birth, but of the *Spiritual*. \* *Or Tree of Life.*

423. The *sweete Tree* is Gods *Spirit*, as is formerly mentioned at *Large*, understand, it is the *heavenly* Substantiality, which the Word or Heart of God brought along with it; into the *Essence* of *Mary*, which became Man in *Mary*, that *sweet* Tree of the *Divine* Substantiality *is greater then all*; and moveth in the second Principle, over *US ALL*.

424. My whole meaning Aimes at this, and though thou understandest it not, yet I know it, and say with assured Truth, that *many* a *Heathen*, *Turk*, and *Infant*, hath eaten of *this* Tree in Gods *Mercy*, and though he hath not knowne it plainly by *Name*, that which the outward Man knoweth not, that the inward Man knoweth, yea the *Outlandish* People have even *Adams* Body and Soul as well as we.

425. Hearken Libeller: what saith *Paul*, † *Rom. 2. 11.* to the 16? *There* † *Rom. 2. 11.* *is no respect of Persons with God*: \* *they who have sinned without Law*, \* *Verse 12.* *shall perish without the Law*; and *they who have sinned against the Law*, *they shall be judged by the Law*: † *for in the sight of God not the heavens* † *Verse 13.*

\* Verse 14.

† Verse 15.

\* Verse 16.

of the Law are justified, but those that doe the Law shall be justified; \* for if the Heathen that have not the Law, and yet by Nature doe the work of the Law, those having not the Law are a Law unto themselves, † where-by they shew, that the Law is written in their Hearts, seeing their Conscience witnesseth, as also their Thoughts, which accuse or excuse one another, \* till the Day wherein God will Judge, the secrets of Mankind, through JESUS CHRIST, according to my Gospel.

426. Why then doth the Libeller reject *th* which I have written, that the Law of Nature is written in Mans heart, and Every one by Nature knoweth well, and his Conscience witnesseth to him, that he should doe Right: now if there were a Stranger, who knew Nothing of Christ, and did from his whole Soul, Christian works, in hope of the Divine Wages; Wilt thou condemne him?

427. Doest thou not understand, that *they shall be judged by the Gospel, which hear the Gospel and do it not*; and they which hear it not and do Evil, shall be so too: and they which heard not Christ Preached, nor knew of him, and yet were zealous in the Love, in the fear of God; shall in their zeale, enter into the kingdome of God, before the stiffe necked Christians, which only bear the Name of Christ.

428. If thou canst, then blame Saint Paul to his face, as thou doest me; Thou unintelligent fierce wrathfull envious Libeller; Thou Judgest me and Condemnest me, contrary to the Commandment of Christ, who saith; † Judge not and you shall not be Judged, condemn not, so you shall not be condemned; \* With what Measure you Meet to others, will others Meet unto you again.

† Luk. 6. 37.

\* Math. 7. 2.

Mark 4. 24.

429. What need you spread abroad such a reproachfull Libel among the People, and Judge my written unprinted Writings, which I wrote only for a Memoriall to my self, which are come to Light without my will; and to condemn me in such a vaine frivolous and altogether Diabolically manner.

430. Thou Moate-Judger; was this commanded thee, it was not done in respect of the Authour of the Book; but that thou mightest make shew of thy fine high understanding Thoughts, what a Master of Scripture, and Man of understanding thou art: but I find thee in † Babel, with an unchristian Mind, go on so, and thou wilt be found, a very faithfull Labourer to our Lord God in his Vineyard, will you not think you?

† Or Confusion.

431. Thou hast in thy disgracefull Libel set it down thy self, that men should condemn none, but it is free for THEE only, what thou forbiddest to another, THOU only mayst Judge that which is secret.

432. Had I known that my Book should have been read, likely it had been written clearer, with plain words, though it is clear enough, but thou art blind: The Moat or Splinter of the Thorne of Pride, to shew himself to his brother Abel, like Cain, sicketh in thy Eyes.

433. But I tell thee, that thy Book the Libel, affordeth a good Root for a *New Antichrist*; I understand therein very *new* Things, which I suppose, to run quite contrary to the Holy Scripture: Especially concerning the Becoming Man or *In:arnation* of *Christ*, and concerning his Mother *Mary*.

434. I believe, if men did *not* Read the Libel, it would be more conducing to their happinesse, then for any to grope far after your new conceits, which are *contrary* to the Ground of the Scripture; it hath such an aspect, that it filleth the *Eyes* of the People, but *not* of those that understand aright, they do *not all* account thee a Master for it, it is even called *Babel*, and an untimely or abortive unprofitable *Libel*.

435. Is this thy Christian Heart, that thou *judgest* and condemnest a zealous Man, who is zealous after Salvation: and if I *did* indeed *erre* in my zeal, and yet in a right heart and sincere meaning, and that, really led with Ignorance and simplicity: *shouldest* thou condemn Me? Doest thou not *observe* what *Saint Paul* saith of the zealous Heathens, as above-mentioned, *Rom. 2.*

436. Art thou a Master and a Christian, why doest thou not *first In:struct* me, and teach me what is better; Doest thou not know me, I think it is *not bidden* to thee who I am, *viz:* a *simple* Man, and *unlearned*: Art thou highly learned, expert, and skilfull, shouldst thou then deal so Tyrannically with me, as to *cast* me to the Devil?

437. Where is thy Christian Heart? shew it me *in thy* Libel? shouldest thou condemn a Simple Man? I would have friendly *conferred* with thee, and given thee a good account of my doings, if thou hadst done as *befits* a Christian, with *friendly* Information.

438. But thy high puffed up Mind *would* not; now I have answered to it; it deserves no better; since thou proclaimest me a Devill, I proclaime thee a Lyar, for I am a *child of God*, and am zealous day and night after my God, with Supplication to his *Mercy* for Christs sake, and stedfastly believe, that I am a Child of God, and Member of Christs Body: I am also very certain in the power of the Holy Spirit, that he will preserve my *Deposited* Treasure, *viz:* the Noble Pearly Jewel in Christ, till *that* Day.

439. Thou proud Pharisee, thou shalt not take away the Noble Garland of *Victory* from me, which my Saviour Christ hath set upon me; but if thou *desirest* to take it away from me, *have a care* what thou doest, and where thou abidest, that the Anger of God do not *devoure* thee.

440. I would as a Christian have thee warned, to *abstain* from such reproaching, and shamefull condemning: for the kingdome of God, *consisteth not* in knowing much, but in an Earnest sincere obedient *humble* Mind and Will, in the presence of God, that we be Christians in the *Deed*, and not with the Mouth only.

441. A Christian hath no strife but only *against* HIMSELF, against his

† Rom. 12. 19. his EVILL Nature; God saith, † *Vengeance is mine, I will repay it*, we live and are in God, why will we then strive about HIM? Let every one but judge himself, and turn to God. The Strife is alwayes about the *Shell*; and the *Kernell* which belongeth to the Soul, men let that lye.

442. Hath any Learned somewhat, let him use it to the Honour of God, and the profit of his Brother; he should not despise any: God hath regenerated us in his Love, *without* all our knowledge or desert, through his Heart, viz: his great *Mercy*; when as formerly we were all of us blind, and knew nothing of his bringing us back again; we were \* *all under sinne*; and he hath bestowed on us the childship out of Grace: shall we then our selves judge one another.

\* Rom. 3. 9.  
Gal. 3. 22.

443. Or, can we all speak with one and the same Tongue? *There are*, you know, *many Gifts*, and but *One* only Spirit, which giveth them, as Saint Paul saith; Shall we then call that very Spirit a Devill, which openeth Gods Wonders to us, doest thou not know what the Scripture saith, † *Whosoever blasphemeth or reproacheth the Spirit of God, hath no forgiveness Eternally*.

† Luk. 12. 15.

444. Thou drawest the Judgement of God wilfully upon thy self, and makest the people *the worse*, that look upon thy Reproaching, so that they also become slanderers from *your* Mouth, whereas otherwise they would be quiet, that Sinne might be brought forth with Silence, and so be reserved to the severe \* *Judgement of God, who will give to every one according to his Deeds*.

\* Rom. 2. 5, 6.

## Number IV.

445.

THE Libeller sets it down thus: *All men* are created by God, according to the Flesh; and in that very † *Masse* or Lump, they are all shut up *under Sinne*, disobedience, and *Darkness*, and *none* better then the other: but they are distinguished according to the *Spirit*: and the Children of the Light generated from or out of HIM: whom he delivereth out of the Naturall *Darknesse*; and *maketh their Darknesse Light*; But the Children of the World he letteth *sit in Darknesse*, and letteth *their*

† Same Measure.



*their Light go out in the Midst of the Darknesse ; for he loved Jacob, and hated Esau.*

446.

Hearken Libeller ; *why* dost thou boyle the Broth in thy Mouth, and tellest not all *freely* forth, as it sitteth in thy heart ; you have it within you, I would have you *fully* give it forth : What mean you by the *Typo* sorts of *Spirits* from the Mothers Body or Womb ; are there two sorts of *Souls* generated or born ? one out of God ; the other out of the *Flesh*, as thou *supposest* : O thou blind Reason, what dost thou Teach ? *Wilt* thou judge ? when thou thy self understandest it not.

447. Of the *Flesh*, no *Soul* becometh Generated, but Soul of Soul, and *Flesh* of *Flesh* ; we are from *Adam* all extracted or begotten of one Soul and Spirit : and no other ; *Adam* is the Tree, we are the Branches ; we stand all in that Tree as to the Root, and he hath *destroyed* us all.

448. Else, if it were so, that one Man did receive in the Mothers Body or *Womb*, an *Earthly* Spirit, and the other, one out of or from God, then were he which is Generated or born out of or from God, not guilty of *Adams* fall ; also he were *no Sinner* from the Mothers womb, and the other from the *Flesh*, were from the Mothers womb, *Damned* : as he finely Court-like applyes it to *Jacob* and *Esau* ; this is his meaning, and the understanding soundeth just so ; only he boyles the broth in the Mouth.

449. For what should God suffer, so long a while, that there is teaching and *Preaching* to the *Damned* ; or what would it be profitable to the *totally* *perseed* ? Is the Spirit, from the Mothers womb, of God, and hath it Gods Light PERFECT ; then it is without Sinne, and needs no Teaching : But the Scripture saith, \* *They are all Sinners, and come short of the boasting which they should have in God.* The Holy Apostles say ; † O Lord, † *thou hast redeemed US with thy Blood.*

\* Rom. 3. 23.

† Rev. 5. 9.

450.

AND the Libeller saith further ; Who then *dare* say that this is done without the command of the Lord ; and that neither *Good* nor *Evill* cometh out of the *Mouth* of the Most High ; Hath *not* a \* *Potter* power, to make of One Lump what he will, one vessel to *Honour*, and the other to *Dis-honour* ? And cannot GOD do so with US Men.

\* Rom. 9. 21.

451. Yes

451.

Yes indeed; that were a *fine* thing from one of understanding, who will produce Texts of Scripture, especially such sayings which give offence to the sad *sorrowfull* tempted Mind, and that he also expoundeth it so, that he casteth a *Snare* about his Neck, and goeth away laughing at it, this is false *wicked fraud*.

452. Thou *still* supposest; that God makes *One happy* out of his *Predestinate* purpose, and *Damnth* the other out of his *Predestinate* purpose; whereas God faith in *Ezekiel 33*. \* *As true as I live, I desire not the Death of a sinner, but that he turne and live.*

\* Ezek: 33. II.

453. If thou understandest not the *Principle*, between Light and Fire; which belongeth to the *Soule*, then be silent about the *Election* Will; thou understandest nothing thereof.

454. Thou *supposest* God hardeneth the *Soule*, and it is *not true*; the hardening sticketh in the *Principle*, so that many become *apprehended* by the dark *Center* of Nature, from the fierce wrathfull *Formes* to Nature.

455. For the *Principles* stand in a *Continuall Wrestling*, as the *Fire* in the *source* or † quality; As it hath so happened to *Lucifer*, that he hath framed the *Will of Pride* in the *Fires-Matrix* in respect of the *Dark World*: also it is to be seen by *Cain* and *Abel*.

† Or Operation.

456. The *Light World*, which is God himself, hath no desire to *Evill* or *destruction*: there is not the *least* sparkle in God, that desireth the *Evill*; God calleth himself *God*, according to the *Light*, according to the *Love*, and *not* according to the *Fire-source* or quality, much *lesse* according to the *Dark World*.

457. The *Fire-source* or quality, is fierce *wrathfulness*, and devoureth all whatsoever cometh into it, and the *Dark World* is a meere fierce *wrathfull hunger*; and the *Light World* is a meere *Love*, *Man* hath all the *Three* in the *Center*.

458. When the *Life* becometh *kindled*, then is in the *Center* the *Strife* in the *Formes* to Nature; *there* many a *Soule* becometh *apprehended* in the *Essence*; *THAT* is not Gods *predestinate* purpose.

459. God willed not, that *Adam* should fall, else he had given him *no* *Commandment*; also he willed not the *Devills* Fall: But, that *his fierce wrath*, hath *apprehended* *Lucifer*, as also *Adam*, that is the *Creatures* fault.

460. The *Souls* Spirit *knew* indeed very well, where its home was; It was *free*, as God also is *free*; he hath the *Center* of Nature according to the substance of all *Substances*; why did he put his *Imagination* into the fierce *Wrath*? *Pride* and *State* bringeth \* *dejectedness* of *Minde*; so it went with the *Devill* and also *Adam*.

\* Unmut.

461. The *Devill* would be a *Fire-Lord*, and *Adam*, *Lord* in this world, God did suffer it to be done, seeing they *both* had *free-will*.

462. The *Soule* is not made as a *Potter* maketh a *Pot*,

it

it becometh *Generated*, the Childs Soul is generated out of the Essence of the Parents ; That would the Libeller saie *obscure* ; only that he might out of Gods predestinate purpose, *Elect* an Evill and Good Spirit, and *thrust* Gods Anger-Will into the sad sorrowfull heart, for Despaire.

463. No, hearken Libeller: Let me have them proceed ALL out of ONE Soul; and then we have ALL equally together; ONE Doore of Grace open; this I will have from thee, else I say, thou art a *Herenick*, and a *perverter* of the Scripture, and would bereave us of the Mercy of God.

464. I say in the Power of my high knowledge given me of God; that the Doore of Grace is *not yet* barred up to the poor Soul, and though the Devill *had it on his chains*, and would go away with it, if it be *yet* in Flesh and Bloud, in this world, there is *remedy* for it, if it bewaile the Evill, and *Convert*, God forsaketh it NOT.

465. He hath Created but ONE *only Soul*; not to perdition but to Life, to his Honour and Glory; this he requireth also from all Men, and Man shall give an account, how he hath used it; for it is his *Noblest Jewel*.

466. And according to the Soul and its Image, he is *Gods Child*; and according to the Spirit and Body of this World, he is become a *Beast*, according to the source and quality of the Starres and Elements; As in the Book of *The Threesfold Life* is expressed largely enough: The Reader himself may seek *there*, he will find the Grace-Election a little otherwise, and the Mark *never*, then in this Libel.

467. I may not here repeat the Deep Myserie with so large a Discourse: The frivolous scornfull discourse in this Libel, also, is *not worthy* of it; a Man should not cast Pearls before swine; the Libeller hath made a heap of scornfull *expressions*, to trim his conceit; but all that which is not very necessary, I count not worth an answer.

## Number V.

468.

THE Libeller produceth also the Text, *Math. 24.* where Christ saith; \* *If it were possible even* \* *Math. 24. 24.* *the Elect would be deceived*, this he doth also upon pretence of the Election: but No, friend, that belongeth

not to it; If any *remaine stedfast* in Christ; then it is *not* possible for the *Devill* or any *Heretick*, to be able to seduce him, and pluck him out of Christ's hands.

469. But if an enlightned Christian; though he be indeed in Gods Love, will be secure or carelesse, and *Dance* to the *Devill* after his *Pipe*, and receive him in for a *Guest*; there it is very possible; but *though* it were possible, that the first Man, as also the *Devill*, *did* fall; yet cannot the *Libeller* be convinced with **THAT**.

## Number V I.

470.

**T**hen saith the *Libeller*; Gods **WILL**; whereby he Electeth one and rejects another, a man should *not* search for *out of* Christ; there thou hast it, make no more adoe; search no further *then so*; but consider, when thou lookest upon any body, *who knoweth?* whether he be *Elect*ed? whether he be a child of God or of the *Devill*?

† 1 Cor. 2. 10. 471. O thou Miserable Reason, wilt thou **COMMAND** † *the Spirit* which searcheth even the Depths of the Deity, as *Saint Paul* saith? The *Spirit* searcheth *it self*; and when it comes to the very Center, it knoweth its Father; for the Soul Originateth out of God the Father; out of the *Eternall* Nature.

472. O, Blindnesse and own-self Reason, who hath *forbidden* us to search? The *Devill* forbiddeth us it, that we might not search out *his* kingdome, *else* we might flie away from him; what if thou forbiddest me, that I should not dare so much as to *cough*? how hath the *Mist* of obscurity blinded thee? *should not* the sonne dare to see what the Father doth in the *House* where he must needs manage all his works?

473. Why should I not enquire after my fathers or my *Native* Country? out of which my Soul in *Adam* is gone forth, but **IN** *Christ* is introduced into it againe? I say, it will of *necessity* be forbidden you, **WITHOUT** the *Spirit*, to search what God is: Gods *Spirit* searcheth it self, *else* none can search God. If God be *not* in the *Spirit*; the *Libeller* needs *not* forbid it to search.

## Number VII.

## Number VII.

474.

**T**He Libeller saith further: But *why* do not all seek *Grace* in Christ, but endeavour to set up their *own* righteousnesse? **THAT**, a Man must leave to the *secret* Council of God, which is possible for *No* Man to reach.

475.

Hearken Libeller: Make thy breath *longer*: Put away Pride and State, Covetousnesse, Envy, and Malice, and the brave little sonne *Falshood* out of the way, and *then the wicked* would seek † it, the † The Grace *Lust* and *pleasure* of this world *Lyeth* in the way; Take a *Befom*, and in Christ. *fwweep* \* *Feave* out of the World; and then all Men would seek the \* Feare and dread of fear-  
Grace.

476. Yet *thou seekest* also with all thy diligence, how thou mayst *ching* into O-  
*Condemn* me: also thou wilt set up only thy *own* righteousnesse, *against* pinions and  
thy brother, whom thou shouldst *Love* as thy self; Thou *searchest* Tenents in  
into many *Scriptures*, that thou mayst *judge him*; Smell but into thy *Spiritual* mat-  
*Bosome*. ters how right  
they are.

## Number VIII.

477.

**T**Here the Libeller, supposeth he hath caught a Mouse: which must *crouch* under him, upon that where the *Authour* sets it down;  
**That** † *God knew not* of *Lucifers Fall* *beforehand*: † *Avrova*,  
there he hath certainly got him in his clutches, O now he will tumble *Ch: 14. from*  
and touse him. *verse 41. to*  
*the 51.*

478.

Hearken Libeller: *That place* is not expressed out of the *Magick* un-  
derstanding: I will stand to it with you, in *what* I have written: but  
hearken; doest thou *suppose*, it is not true? doest thou understand the  
*Principles*? doest thou know what is done in the *Dark World*? The Will  
of

of the Dark World is not manifest in *Heaven*; God doth not cumber himself with the *will* of the fierce wrath.

479. His fierce wrath and Anger hath known it very well, the fierce wrath is a *cause* of the Fall, but no such Imagination Entereth into his Love, there is not the least sparkle of the Devill or Darknesse manifest in his Love: but a *Meers* Love-desire: so also God calleth himself a God, according to the Love and Meeknesse; and according to THAT, now, the Question is Answered

\* Acts 15. 18.

480. Else if a Man saith: \* *To God are all his works Manifest from Eternity*, then a Man must say; God hath been in *all things* from Eternity: He is in every thing in the *Essence*, as the source or quality in every thing is: *Psal.* 18. 26, 27. as it is there written, † *With the perverse thou art perverse.*

† *Psal.* 18. 26.

\* Starry or  
4 Elementary.

481. The very Abyesse and also Hell, is *Gods*: in Hell there is *hellish* skill and knowledge; and in *Heaven* heavenly, and in this World \* *Historicall*: according to the First Principle, all *Malice* is from Eternity known to God: but Men call *not* that, God, but *Gods Anger*: according to *such* a meaning was the Authours Mind, thought, or sence, so written only for himself.

† Acts 15. 18.

\* The Eternal  
Beginning.

482. He understood the sence well, but he knew not of the Libeller, else he had set it down more *simply* and plainly: When a Man speaks of the *Totall* God according to Love and Anger, according to *ALL* Worlds, then he saith rightly: † *To God hath all his works been knowne from \* Eternity.*

† Note  
whence Nature  
and the  
Essences Exist.

\* How God  
possesseth the  
Evill as the  
Light possesseth  
the Fire.

483. But hearken Libeller: hast thou not seen, how the *Center* of Nature was described in my Book; couldest thou not search after it, assuredly thou hadst come to the Ground or foundation? It is not my meaning here now at this time to mention any thing further of the *Mysterie*, of *Omni-science*: read *The Three Principles*, and thou wilt find it: it would here require too long a Discourse, and besides it is not necessary.

484. But a Man cannot say, that God is the *Essence*; † but in the *Eternal* Nature, the *Essences* Exist: and in *Gods* *Magia*, Nature doth exist: *He is IN All*; but nothing apprehendeth him, as is before-mentioned: He *possesseth* himself; as the Light possesseth it self, \* it dwelleth in the Fire without Source or Torment.

## Number IX.

485.

\* 7. E.

**T**HE Libeller hath many Conceits, and a totall strange understanding, especially, upon that where it standeth written by the \* Authour thus:  
† That

† That *Lucifer* was a *Part*, of, or out of God: † *Avrova*  
 there he will be simply blind and understand nothing *as it is meant*; he will know nothing of Gods Eternall Nature, he understandeth, by Nature, *only the Outward World*; he will by no means understand; † *Ch. 14. versē*  
 that an Eternall Spirit. as Angells and Souls of Men, is proceeded out of Gods *Eternall Nature and Substance.* 36.

486.

My Libeller; Open thou thy Eyes, and observe, that I. by the Eternall Nature, out of which the Angells are Created, *understand*; not the *Divine* Principle: can you not see a similitude of it, in Fire and Light? Thou seest, thy-self, very well, that the *Fire* is Nature, and *not the Light*: out of the Light can nothing be created; only out of the Substantiality, *viz*: out of the Meeknesse, can a thing be created, that, is *Substance.*

487. Yet now a *living Spirit* cannot be made out of Substance, the Life is not Substance, but a *desire* of Substance.

488. A Spirit, as Angells and Souls are, is out of the *Magia* or Desire, of the Fire-source or quality, proceeded out of the Formes to Nature, *viz*: out of the *Center*: for Nothing is Eternall, unlesse it be proceeded out of the *Center* of the Eternall *property.*

489. The *Center* is a Desire to the Manifestation of the Abyffe in a Ground, of the Nothing, in somewhat, to manifest or *reveale* the hidden Mystery of the Eternall Divine Substance.

490. The Light hath another *Center*: God is understood or meant, by the Light: the Heart of God, is the *Center* of the Light, and the Magick Desire is the *Center* of the Fire; and in the Fire, is the Liberty, *viz*: the Nothing, *manifest*; spoken after a Creaturely Manner.

491. God is in respect of the Creature, as a Nothing: and yet he is indeed A.L.L: in the Fire, his Majesty becometh *manifest*: in the Fire is the finding of the Nothing: God himself findeth himself from Eternity in himself: He is not Nature, as to what concernes the Name God; The *Nature* becometh born or Generated in the Will of the Eternall Nothing.

492. There is but ONE only Will, which is the ABYSSE, which is desirous of the foundation or Ground; *viz*: of the Manifestation or Revelation of it self: and in that desire becometh the Nature manifested: and the *desire* maketh the Nature, that driveth it self from one desire to another, one forme of the Desire maketh the other, even to the Fire; there is the Principle and *Life* generated.

493. The *Fiat* is the Mother; *viz*: the desiring or the hunger, as a Man may call it; It *maketh* the Desire to be Substance, according to the forme of the Property, it figureth the Willing into a forme or shape, wherein we understand the *Center* of the Spirit.

\* The Name  
God.

† The Name  
Nature.

494. Now then GOD *himself*, is the Abyſſe and alſo the Byſſe, or Ground, in the *Fire* all becometh Manifeſt, both the Nature and alſo the Light of the Maieſty: In the *Fire* is the Separation between \* Gods Name, and † *Natures* Name, alſo between the *Love*-ſource or quality, and the Naturall fierce *wraths* ſource or quality.

495. In the *Fire*, exiſt Two Principles, viz: *Two Magia's*, Two deſirous Wills viz: the Lights and the Fires.

496. The Light is a deſire of *Love*, Meekneſſe, and Subſtanciality, and that is in the Eternity called *God*: The Light is the Maieſty, the Lights deſire is the Other or ſecond *Center*, or the Heart of *God*: the Subſtanciality is Gods Subſtance; it is the *Water* ſource or quality, or the Spirit of the Eternall Joys Life.

497. And the *Fire* maketh in the *Water*-ſource or quality, the *Tincture*, or *Life*, ſo that Gods Subſtanciality is a *Life*: That very Lights Subſtanciality, is the Words or Hearts *Corporeity*, wherein the Great Myſtery of the Will of the Abyſſe, viz: the *Wiſdome*, becometh Manifeſt.

498. And the *Fire* is another Principle then the Light, it hath a fierce wrathfull, ſtinging, conſuming, Deſire, climbing up in Might and Pomp; it willethe to *conſume* and ſwallow up all into it ſelf, it is a cauſe of the Covetouſneſſe, its Bitterneſſe is a Cauſe of the Envy, for it is the *ſting* of Death and Anger.

499. And here goe back into the Formes to *Fire*, and then thou wilt find the Dark World, and the helliſh fierce Wrath, and in the *Fire*, GODS *Anger*, which the *Light*, viz: his Heart holdeth captive in the *Love*-Source or Quality, and allayeth or meekeneſh the Fires fierce-Wrath.

500. For, the *Water of the Eternall Life*, generated or born out of the Meekneſſe, viz: Gods Subſtanciality, maketh out of the *Divine Fire*-ſource or quality, another ſource or quality, viz: the climbing up of the *Divine Joys Kingdome*: The *Fire*-ſource or quality, muſt only be a cauſe of the *Life* and of the *Light*, as alſo of the Spirit and of the Joys Kingdome.

501. And here the Name *God* ſevereth it ſelf in the *Trinity*; viz: In the *Fiſt Center* to Nature, viz: the Eternall Will of the *Fiat*, which in the *Fire* is a ſterne ſevere zealous Subſtance, and in the *Light*, the cauſe of the Joys Kingdome, and of the Spirit of *Life*; That is the *Father* of all Subſtances, alſo of his *Sonnes*, viz: of the ſecond *Centers*, of the *Love*-deſires.

502. And The *Other* or *Second Center*, of the power of the *Light*, is his *Sonne* or Heart, and maketh in himſelf and in the *Father* the *Second Principle*, viz: the Angelicall World, that, is our right *Fathers* or *Native Country*, which *Chriſt* brought into US againe.

503. And The *Spirit* going forth from the *Fire* in the *Light*, is the *Third Perſon*: in the *Light*, in the *Love*, and the *Joy*-ſource or quality, He is called *God*, the *Holy Spirit*, underſtand according to the *Sonnes Center*,



ter; and according to the Fires Center, he is called, *The Anger-Spirit of the Father.*

504. In the Dark World HE is the Life of the Hellish source or quality, out of all Formes to Nature. In the Fire HE is the Flame of the fierce wrathfull Anger of God the Father; and in the Light HE is the flame of the Great Love of God; He is the right Life of God, and is also the Life of all the *Three Principles*, of all the *Three Worlds*, in *each* World according to *its property*; and is only knowne or acknowledged and rightly called God the *Holy Spirit*, according to the *Love*, viz: according to the property of the Sonne of God: Else he is called the *Spirit of the Nature* of all things or Substances.

505. Seeing we here goe so deep, we will therefore shew you somewhat more, out of *true Love*, and not out of a Desire so totally to reproach you, because of your unskilfulnesse or ignorance: for we know you better then you do your selfe: and though we are zealous over you, yet it should be understood heartily, as a *reprooffe* of your high climbed stately proud Will, *over*, the Spirit of God, from which I have my knowledge.

506. Consider of the Principle of *Fire*, and see how the *Dead* ariseth and how he dieth: Behold! the Fire is a great hungry desire after Substance, and if it cannot have that, then it *extinguisheth*.

507. Here consider the *Great desire* of the Father after the Sonne, viz: of the *first* Principle after the *second*: how the Father thus in great desire, loveth the Sonne: for he is his life, else were the Fathers Life a dry fainting hunger, like the Devils and the Dark World; for the Fire burneth not without the Substance of the Water-Spirit.

508. Here consider *what* befell the Devill when he lost Gods Love and Meeknesse; then he remained to be a dry hunger in the fierce Wrath of the Eternall Nature: thus it goeth also with the Soul of Man, for they *originate* all alike out of the Eternall Nature.

509. Now see further, what in the Center of the Fire, is the *Possibility* and Substance; you understand now, that the fierce wrathfull Fire-source *must have* Substance, and that the Fire-source or quality it self longeth after Substance, and if the Fire get the Substance, or the Substantiality of the Water-source or quality, into it self, then the Fire *consumeth* that Substantiality, and then is the *dying* of the Substantiality, for the Substantiality goeth againe into the Still Eternity, without, besides, or beyond Nature, viz: into the *Nothing*.

510. And you see rightly, that yet there is *no Dying*, but the Light goeth forth out of that very Death, out of the Consumptibility forth, and the Light is then first the *power of the understanding* and of the *Thoughts* or *Senses*: Thus Death ariseth, out of the Fire-Life, viz: into another World, viz: into the Eternall Nothing, into the *Liberty*, without, besides, or beyond Nature.

511. And you see now, that the Light dwelleth in the Fire without Source,

Source, Quality, or Torment, and *knoweth nothing* of the fierce wrath of the Fire, for it is in its Essence a Love Desire: *Thus* have I written that the Deity, *viz.* Gods Center, knew nothing of the fall of the fierce wrathfull Devills; but the first Principle *knew* it, *viz.* the Father according to the Fires Nature, and according to the Desire, and according to the hunger in the Dark World.

512. Here consider, beloved, Men and brethren in Christ, what the suffering and dying of CHRIST, as also OUR Dying, is: How our Soul, must in Christs *Death*, be introduced into the Center of the Hell of Gods Anger, into the Principle of Gods Fire, and go quite through the source or quality of the consumptibility; into the other World, *viz.* into the Liberty, into the Center of the Love of God.

513. For, *Adam's* Soul had turned it self out, and was *Dead to the Light* in the Substantiality: and therefore the *second Adam*, brought the Soul againe into the Fire, *viz.* into Gods Anger-source or quality, and *kindled* the Light againe in Death, and there the Light shone againe in the Darknesse; \* *That was Death to Death, and a Pestilence to the Anger,* *viz.* to *Hell.*

\* Heb. 2. 14.  
See vers. 244.

514. The Soul was gone forth out of the Liberty of God into the Nature of this World, *viz.* into the Substantiality of this World, and there the Divine Light *shineth not.*

515. And then it had nothing in this Worlds Substance, *wherewith* it could kindle the Eternall Fire-source or quality, but only the Earthly Substance, wherewith the Soul *kindled* its Fire-source, so now also there shone a Sun-and Starre-Light, according to the Principle of *this* World, *in the Soul*; and Extinguished the Light of God; it gat a Sun-Light instead of the Eternall Light, *wherein* it had been an Angel.

516. But as to what belonged to its Center or Originall, it was in the Dark World, that was its Ground, and according to the outward Light, it was in this world: and so now when the *Body deceaseth*, then the Sun-Light is destroyed, and the Soul standeth *Naked* in the Dark World.

517. Therefore God brought *Divine* Substantiality, into the faded disappeared Image of Man, and brought it into the Anger, *viz.* into the Fire of the Fathers Nature, and *kindled againe* the faded disappeared Substantiality of the Image, so that the Soul *could* againe eat of the Divine Substantiality; and allay or meeken its Fire, whence the Noble Image *riseth againe* out of Death, into another World, *viz.* into the Liberty, without, besides, or beyond Nature, into the Light of the *Majesty.*

518. As the Power, *viz.* the *Second Center*, ariseth up out of the Death of the Fire of the Father into another World, *viz.* into it self: so also doth the Noble Image of Man; It is all but *one* and the *same* Entrance into the Divine Life.

519. And this letteth the Great Myserie *Mysterium Magnum* be found by you, through Gods Grace, this letteth the *Root* of the Tree stand

stand open to you, if you be seeing and Not blinde, not through conceits of Stories, but through a *kindled Spirit*, out of Gods *Grace*: through *seeing*, and not by conjecture whether it be true or no.

520. I need no wrested forced strange cited *Scriptures*, to demonstrate it; I can demonstrate it in *all things*, I have all the *THREE Worlds*, together with all *Creatures*, for a witness, and yet I am Dumb or Mute to the unenlightened: I see and am NOT seen my self.

521. My Sir Libeller: *Whence* will you then take the Original of the Devil? you will *not* allow, the Devil to be a *Great part* of the Deity according to the *Fathers Nature*, whereas yet *Lucifer*, is by Christ himself called a *Great Prince*: Now if you will not allow that, then shew me *another Nature* out of which the Devil was Created, than, out of the *Divine*?

522. You must necessarily allow, that the Devils *were Angells*, now then Angells are children of God, out of Gods *Substance*; they are *Creatures*, and a *Creature* must needs be out of or from *Nature*; now if they be *Eternall Creatures*, then they are also proceeded out of the *Eternall Nature*, and that is God the *Fathers* in the *First Principle*.

523. For you indeed know, that the *Devills* have the properties of Gods *Anger* and of the *Dark World*, and so also have all *wicked Souls* of Men: From whence else will they have their properties, than from *their Mother* which hath generated them, if here you *will not* understand, then God help you.

524. The *wicked Soul* goeth certainly out of this *World* into the *Dark World*, into the *Eternall Nature*, into its *Mother* out of which it is gone forth and proceeded, and wherein it *standeth* *Naturally*: why should God else be willing to cast the *Soul* into *Hell-Fire*, into that source or quality, if it *were not* proceeded out of that source?

525. The *Soul* of the *wicked* goeth together with the *Devills*, againe into that place, out of which it went forth in the beginning of its *Creation*, viz: into the *Center* to *Nature*: and the *Righteous* go through the *Death* of the *Fire*, through Christs *Love-Fire* into the *Eternall Life*, into the *Liberty*, without, besides, or beyond, *Nature*, in the *Light*.

526. When God Created the *Angells*, then the *Father* moved himself according to the *Eternall Nature*, his desire comprised the *Essence* out of his *Substance*, wherein stood the *Wisdom* of all *Wonders*: Thus out of *Nature* are *Creatures* come to be, according to the *Property* of every *Essence*.

527. In the *Essence*, have the *Angells* and *Devills*, and also *Souls*, been from *Eternity*, and have been *seen* in the *Wisdom*, but they went into *Creatures* in the beginning of the *Moving* of God the *Father*.

528. What have I now done to the *Libeller*, in that I have written, it was *God*, against *God*? Do you not understand that? The

Deuill was a Great Prince of the Place of this World, Created in the Moving of the *Fathers* Nature ; he Imagined according to his *Mother*: He should have \* set his Imagination in the Light in the *Love* and Meeknesse of God ; And then he would have continued Gods child and an Angel.

\* Or put his Imagination into the Light into the Love.

529. But he *let* the fierce Wrath *draw* him, and looked back into his Mother, and Imagined into the Fires property, and would be a *Lord* of the Light World, he would be *above* God ; thus with his Elevation he *kindled* the Substantiality of his Throne, of the place or space of *this* World ; out of which Earth and Stones are come to be, which God with the Moving in the *Fiat* afterwards Created.

530. Wilt thou know this in very plain termes in brief ; then observe it. When the Substance of all Substances had once moved it self, then all Formes would be *Creaturely* ; for out of the One only Will which hath been from Eternity, hath in the Substance of all Substances, gone forth the *Wills* Forme, according to *Every* Property, in the Wrestling Wheele of Nature.

531. But *Lucifer* had the Light, if he had not now gazed Back into the *Center* of Nature, he had been one of the *Brightest* Princes, for where there is Great Fire, there is also great Light.

532. Enough concerning *Him*: we shall be enough understood by those that are OURS: but for the proud self-conceited Spirits, we have set a fast Lock and Seale before it, that they cannot apprehend our sense or *thoughts* : also we shall herein mention *no* more to the *Wanton*, in pleasure and voluptuousnesse, but let it remaine for the \* *Lilly*.

\* Time of the *Lilly* in the New-Birth.

533. The Libeller Blames me very much ; He saith, I have written that the Deuill is *like* God ; if he did set that down with Truth ; it is, when he was an Angel ; for then he was *indeed like* God, for God had through and in him, made *himself Creaturely*, but when he became a Deuill, then he *lost* the *Divine* Principle, and became, *like* Gods Wrath.

534. Now therefore the *Strife* was effected only in Gods Anger : For, with the *first* Imagination, he lost the Love, and could no more reach the Heart of God : What should God now *doe* to the false or wicked apostate or *revolted* Will ? He gave him Hellish-Fire *which* he desired, to devoure, instead of the Love, since he would not have the one, he *must* have the other ; they were indeed both his ; what he *chose*, that he had.

535. But that it is said ; God *could not* withstand the Malicious Deuill : that, the Libeller *perverts*, as one that understandeth nothing of my Writings, or else of meere Malice : Did he not see ? how I have described with all Circumstances, that Gods Heart or Love, *went not* into the Deuill, for he, the De-  
vill

will ~~would~~ not himself have it; now where the Will it self willeth ~~not~~ there, is, an Eternall Death.

536. The Will-Spirit was indeed in the Originall out of Gods Nature, but when it demerfed it self into the *Center*, to *hide* it self from the Light of God; then remained fierce wrathfulnesse IN fierce wrathfulnesse. With what now should resistance be made, it was now in its *most* Originall MOTHER.

537. Should Gods Love goe into the Hellish Fire, *that is not to be*: should God in his Wrath strive against it: it fate already in the Hellish Fire: *Had not* fierce Wrath striven with fierce Wrath, *then* had not Gods Anger *yet* moved, in the place of this World.

538. Consider but the Earth, thou wilt well finde it, thou *blinde* World, with all thy *Texts* of Scripture which thou hast *produced*, thou wilt not put one word in my Book *back* from its place, only that thou settest a strange vizard upon me, that the *people* might not know me, which I esteem not, for I am to YOU a very strange Man.

539. Thou canst not in thy *Hood* look me in the Face, thou must put off thy *skinne*, if thou wilt *see* the Spirit of the Mystery; Thou understandest Not, what thou *writesst* against me, thou discoursest not concerning my apprehension, and that maketh that thou, seest somewhat that is *strange*; thou wilt not see, that it is the *Roote* of the Tree; Thou wilt *sooner* leap into Hell, as *Lucifer* did, e're thou *touchest* one little twig thereof.

540. Thou runnest againe into thy *Center*, towards *Babel*, and fettest upon a † *Academy*, out of which, Opinions and the *Greatest* *Babel* is growne; out of which, all Strife hath followed, where Men have contended about *Words*, about the *Shell*, and let the *Kernell* lye, but hearken friend; tell but \*TEN, and thou wilt find it by Experience.

† Or University.

\* † X

541. God hath Elected ALL of us in ONE Soul and in ONE *Spivituall* Body to be his Children; God hath *not* breathed into *Adam* TWO Spirits, but One only, which is *the Spirit* of all the Three Principles; of all Three Worlds, *viz*: a Fire-Light-and-Aire-Spirit.

See the Apologie to Gregory Richter verse 127.

542. *Adam* should have managed his Dominion with the Light-Spirit; then would the Fire-source or *quality*, have been *hidden* in its Principle, and have stood in great joy, it had burned only in it self.

543. Thus also the † Spirit of this World, that should also have stood only in it self, and have been manifest in *this* World, and the Fire, and also the Outward World, should have stood as it were *swallowed up* into the Light, and have been manifest only in it self, all desires should have been set in the Light, and then the Light had shined in all Essences and *desires*, and had filled all, as in ONE Will.

† NOTE.

544. But when the Will of the *Center*, *viz*: the Fiery Will, which

\* Evill and  
Good.

is called the Soul, went into the Earthly kingdome, and *Imagined* after Evill and Good, then it received also the \* same, then its Light Extinguished, and it remained in its Mother, a *dark dry hunger*, and must help it self with the Spirit of this World, as with a Sun-Light.

545. Therefore it comes to passe, that many times when a Man geth in the *dark*, he is astonished and terrified, and alwayes afraid somewhat should lay hold on him, that is the feare of the *Soul*, when it perceiveth it self to be without the Light of the Sun in a *dark Dungeon*, it is afraid of Gods fierce Wrath in the *Center*, and of the *Devills* that dwell in the *Darknesse*.

546. Since then the Divine Light is Extinguished in the Soul, therefore Mans Life and Spirit, at present without the New Birth, *standeth* in two Regiments or Dominions, *viz:* in the *Souls Fire*, it is the Dominion of Gods Anger, and of the fierce Wrath, as the Fires property is.

547. And according to the *Spirit of this World*, it is Evill and Good, according to the *Sun*, and according to the *Constellation* of the Outward Starry and Elementary Spirit, it is alwayes according to its Constellation which stood in its *Birth*, as also hath stood in its *Conception*; As that it is at all times aspected with the Conjunction of the Constellation, with the *Imagination* of the Constellation; so is also the *outward Will-Spirit*; unlesse it be, that the Soul doe attaine the *Divine Light* againe in the New Birth, and then the Soul constraineth the outward Spirit with the power of the Light, and *leadeth* it captive.

548. My Libeller; your conceit deceiveth you; I know of no more but ONE only Spirit, according to the Property of ALL THREE *Worlds*, which is in Man, and when the Light Extinguisheth, then it is in TWO Properties: that which receiveth the Light of God, that is Elected to be a childe of God.

549. Now it lyeth indeed in Man, that he should seek and *desire* it; for Christ saith; † *Knock and it will be opened unto you, seek, and you will finde, Ask and you will receive*; \* *Your Father will give the Holy Spirit, to him that asketh for it*; Also, † *There is no sonne, that asketh for an Egge, and the Father giveth him a Scorpion*: † *God willetth that all Men be saved*.

550. Where now remains in *these* Words and Promises, the predestinate purpose of God to the *Hardening*; or where are the *Two Spirits*, whereof God loveth the one, and hardeneth the other? We have indeed *All*, but *One* only Soul, and that is *free*, it may frame its Will in Gods Love or Anger, into which soever it casteth it self with its desire, *there* it is.

551. It cometh to passe many times, that a Soul hath *demersed* it self with its Will-Spirit into Gods Anger into the Dark World, in its fierce Wrath to all Devills, with its *sinnes*, and yet *many* in the time of this World, goe out againe and convert, and God *receiveth* them to Grace; He hardeneth them *not*.

† Math. 7. 7.  
Luk. 11. 9. 12.  
\* Luk. 11. 13.  
† 1 Tim. 2. 4.

552. Have you not an Example in the *Prodigall lost sonne*, who had consumed all his righteousnesse of his Fathers Inheritance, with the Devils Swine; and was become a *Swinheard*: What the Father did with him when he came againe, how he *fell about his neck, and kissed him*, and said, \* *This is my beloved sonne, whom I had lost, he was dead, and is become living*: it is likely thou wilt say; God *drew* him, else he had not come.

\* Luk. 15. 24.

553. The Soul is Free, God *draweth every one*; who incline towards him, when it entereth into him, then it is *Elected* to the Light World: so long as the Will remaineth in the fierce Wrath in the Dark World covered with the Outward; so long God willeth it not, and it is not *drawne*, but when it inclineth it self towards Gods Face, and doth but a little *Imagine* into Gods Love, then the Divine Life becometh *stirring*.

554. Understand, the Word is become Man or Incarnate, and standeth in the Soul, viz: in the Fathers Principle, in the found; for it hath by its entrance into the Anger, set the *Looking Glasse* of his Covenant, viz: the Virgin of the Divine Wisdome, before the Soul, that it should behold it self therein.

555. The Wisdome saith continually, *Come*; then saith the Devil behinde it also; *Come*: now to which so Ever it goeth, *thereby* it becometh Elected for a Childe.

556. God letteth no Soul, (which hath Light) to Extinguish its Light out of his *predestinate* purpose: The Free-Will Extinguisheth it: The Devil set himself in the forme of an Angel before the Soul, that it might *Imagine* in Evill and Good, thus then its Imagination eateth of Evill and Good, and so the Soul becometh blinde, and *captivated* in its Imagination.

557. Else if God did harden any out of his predestinate purpose, and did let his Light *Extinguish* out of his predestinate purpose, then would not that be true which David saith in the 5. Psalme, *Thou art not a God that willest Evill*: indeed he *permitteth* it to come to passe, that an honest vertuous Man becometh Evill, when the Will inclineth into Evill, then he letteth his Light Extinguish.

558. But not out of his predestinate purpose; so that he would not faine have that very Man: surely he receiveth him if he cometh againe: so long as a Man liveth in *the* Tabernacle, he hath power to become the Childe of God: for the Apostle saith also thus; † *He hath* † Joh. 1. 12.  
*given us power to become the Children of God.*

559. Understand, not out of or from the Will of the *Flesh*, viz: of the *outward* World; that belongeth not to Gods Kingdome, but out of or from the Will of the *Souls Spirit*, which becometh Generated or born in God: For, Gods predestinate purpose is, that the right Divine Will, should alwayes become Generated out of the Soul, which is done, when the Soul *entereth* into the becoming Man or Incarnation of Christ, in *that* it becometh Generated or born againe to be Gods childe.

550. For

560. For the Soules-Fire becometh introduced into Christs Death, and Sprouteth againe with a New faire blossome, out of the Death of Christ forth into the *Divine Liberty*, into the Angelicall World.

561. That very Blossome or *Spituall Will*, is Gods Will, and in that very Will-Spirit the Soul is an *Angel*, for it possesseth the Second Principle, viz: Gods Majesty; it continually introduceth *Divine Substantiality*, viz: Christs Flesh, which filleth the Heaven, so that the Soul † eateth of Christs Flesh, and drinketh his Bloud, John 6. out of the Water of the *Meeknesse* of the *Eternal Life*.

562. Therefore, I say with good Ground: It is not Gods predestinate purposed Will, that any one Man becometh *Lost*; but it is from the Will of his fierce Wrath and Anger, and of the Dark World and of the Devill.

563. Therefore he is a false or wicked *Judger*, and an *Advocate* of Gods Anger; who will Judge, and blame God, and knoweth not, the difference, of what God is in Love and Anger, and knoweth not whence an Evill, and Good, Will, Originateth: and yet will be a Judger: he cryeth continually, *God, God, it is, that doth a thing.*

564. The Prophets and Apostles, have often, called the *Total God* according to Love and Anger, as also according to all the Three Principles, by ONE WORD; but yet a Man should use a right understanding, and make a *distinction* between Gods Love-Will and his Anger-Will.

565. We see very plainly in *Man*, that he willet Evill and Good: he would alwayes faine be an *Angel*, and would also faine have the Pride, in Covetousnesse and the Power of this World; Men should search, whence every Will taketh its Original; and not alwayes say, *God, God, God, willet it.*

566. He willet only that which is like himself; his Love, viz: the Right Name of God, willet only, that we should Love God, and our Neighbour, and Continue in his desire and will; HE willet nothing else, but that all Men should turne to him, and goe out from fierce Wrath into the Love; For, \* *the Love of God and of our Neighbour is the whole Law and the Prophets.*

\* Math. 7. 12.  
Ch: 22. 37.  
to the 40.

567. On the Contrary, his fierce Wrath and Anger, which is the *Roote* of the outward World, willet *its like*, to have fewell or wood for its Fire.

568. Now being Gods Love, hath set before Man, the Looking-Glasse, of his *Wisdom*, in the becoming Man, or Incarnation of himself; why then doth he goe into the *Anger* Looking-Glasse, and letteth the Devill sway him? God indeed sendeth Prophets and Teachers, out of his *predestinate* purpose; who reveale and signifie, to the World, his Anger: why doth Man follow *Simne*?

569. That must needs be a wonderfull thing: that God should cause any to be called to come to HIM, and yet would harden him out



of his *predestinate* purpose, that he Could not: *then* God would be unrighteous; Indeed the *Lust* of the Flesh and of the Devill *hardeneth* the Soul, and holdeth it Captive.

570. If God had willed the Evill or the Fall of Man, then he would not have forbidden *Adam* the Tree of Good and of Evill, *viz:* the *Lust* or Pleasure of this World: But if he hath forbidden him, and hath also hardened him, that he *could not* doe Gods Will; *who* would now be righteous, God, or Man?

571. As the Libeller supposeth, that it is out of Gods *predestinate* purpose, that *two unlike sonnes* were generated out of *Adam*, an Evill and a Good, and will make thereof *two* sorts of Seed: hearken, make *two sorts of Souls*, and then it may be.

572. When *Adam* became Earthly, then he became drawne of the Spirit of this World, and Gods Anger became Stirring in him, then did the Soul *give way*, that the Devill through the Spirit of the Outward World, thrust in Evill Seed into the Soulish *Essence*, for propagation, which the Constellation of the Configuration hath *increased*, so that a fratricide or brother Murtherour, became generated: but was *that* Gods *predestinate* purpose?

573. Had not *Adam* made himself Earthly, then would not Gods fierce wrath have become Manifest or revealed in him, also then would the Constellation have had no power over the *Soulish Seed*.

474. For, the outward Kingdome, should not have possessed and governed Man in the inward Image, it should have been as an *impotency* or weaknesse in Man: He was Paradisicall.

575. But that it standeth written, *the † Outward Man was Created to a Naturall Life*, thereby it is understood, that Nature is a Ruler or Manifester of the Wisdome of God: and then in the Mortall fall, *Eve* is understood to be a Woman, (and not a Virgin) of this World.

† I Cor. 15. 45.  
to the 47.

576. Whereas it could not be otherwise; and that *Adam* stood not in the Proba or Tryall; he let him fall into the *\* sleep* of the Eternall Life, and made a Naturall *fleshy* Woman, out of him, out of his *Matrixe* and Rib.

\* Gen. 2. 21.

577. For the spirit of the outward World had captivated *Adam*, and introduced its substantiality into his *Imagination*; whence he is such a Naked, stinking, hard, palpable, cold, bitter, and hot, Man, like a *Beast*, and is not the Noble Image, which is faded and disappeared in Death, which is created out of heavenly substantiality.

578 But, that thou wilt not allow *methis*, that in Man, understand in the *Third Principle*, a humane Image according to the Angelicall World, out of the Heavenly substantiality, *hath* stood, in the Inward: yet I say, that *Gods Spirit*, that in the Second Principle goeth forth out of the First, *viz:* out of the Souls Fire of the Father, into the Second, out of the Love and Light Fire into the Sonne, was never at all *without substance*.

substance ; for it is the *Driver forth* of the Divine power and substantiality.

579. Hath now the Light and Spirit of God, been in Man? *viz:* in Adam? then also hath Gods substantiality been *therein* : For, no Fire burneth in Gods Love, unlesse it have DIVINE substantiality.

\* Joh: 6. 53.

580. Therefore saith Christ: \* *Whosoever eateth NOT the Flesh of the Son of Man; he hath no part in HIM* : He understandeth, the Corporeity of his unmesurable Eternall Divine Substantiality in the Water of the Eternall Life; and in the Tincture of the Power out of the Fire and Light, in the Glance or Lustre of the Divine Wisdome out of the Words Body.

581. Now if Adam hath been a totall similitude according to God, then he must not only have had *Earthly* Substance for his Body, if the Soul had had only *Earthly* source or quality to Eat, then it had not had the *prohibition*; but it had also the Corporeity of the Second Principle, out of the Heavenly Substantiality, that was the right Angelicall Image, which became created in the *Fiat* of the Word.

582. But the Outward *Fiat*, according to the *Outward* Principle, Created the Outward Man, and God the Holy Spirit, breathed *himself* thereinto, according to the source or quality and property of all the *Three* Principles, into the outward Image, according to its outward Property, *viz:* the Spirit of the Great World, *Majoris Mundi*, of the *outward* World; and the Angelicall *Divine* World, according to the Love of Gods Heart, and according to the Eternall Nature, *viz:* according to the *Fire*-World; *viz:* according to the Fathers Property, the right Soulish; *viz:* the *Center* of the whole Man.

583. In Brief, what is it, that Men should make many words? Man was a *Totall similitude* according to God, according to all the Three Worlds, and their Properties, and *that* he must be *againe*, or must be a *hunger*-Spirit in the Dark World.

† Out of himself, or himself so be.

584. What he maketh † of himself, that he is. He standeth here in the Field or Soyle, either there groweth out of him an Herb on Gods *Table*, or an Herb in Gods *fierce Wrath*; what kind of Essence so ever he will bring in the growing, according to the relish of *that*, it will also get a Mouth, for it will eat, either of the *Love* or of the *Anger*.

585. The matter is not about the *high knowledge* only, but about the *taft* or relish, that any becometh the Bread of God which God Eateth; It lyeth little in the knowing, but all in the DOING, it must be DOING, the Evill Branches must be Cut off, that good Wine may grow.

586. We should not judge and condemn one another for the knowledge sake: The Plow-Man knoweth *lesse* then the Doctor, but he goeth many times *before* the Doctor, into the kingdome of Heaven: let us fall upon DOING, that we may get Divine Essence into our Sprout: let us reach after the LOVE, and then we have ALL.

587. MY high knowledge maketh me not happy or saved ; for I know not my *self* ; it is not Mine, but Gods Spirit knoweth it *self* in ME, he allures Me therewith to himself ; when he departeth or withdraweth, *then* I know Nothing.

588. I have not my knowledge at all from Man, why should I then long contend with Man about it, no Man can either give it me or take it away from me.

589. I deal *foolishly*, in that I Strive with thee, for thou canst take nothing from me ; but it is done, for the sake of other people, which *through* thy Mouth abuse my knowledge, else I would, for thy Cursings and Judgings ; not lift up a Finger.

590. Thou shouldst converse in *Love* as a Christian if thou wouldst be Gods childe ; but if thou Judgest thy brother into Hell-Fire, for the sake of his *Gift* ; what will become of thee ; how dost thou know what is *befallen* him, that he runneth on thus : How dost thou know, upon what Branch or Roote God hath ingrafted him ? Thou wert not at all by, when he did sow *the Spirit of his Wisdome*.

591. You say it is from the Devill : and there was Joy in Heaven in *Ternario Sancto* in the Holy Ternary, especially in the *Fathers Nature*, when this Seed was sowne ; I would NOT *give* the little Graine that was sown into me, for all this worlds good ; It is *more deare* to me, than Heaven and Earth, and thou treadest it underfoote, do but see what manner of Angel thou art.

592. Thou writest much, and if thou shouldst goe with thy writings to the *Center*, there would be no body at home ; thou gatherest many Texts of Scripture together, which in themselves are GOOD, that thou mightst settle a framed Opinion, concerning that thou knowest *no Ground* for.

593. Thou canst not bring the Opinion into the *Center*, and then bring it out againe, there is no Spirit of Depth in thee, but *collected* Matter, from others Mouthes, and thy own Mouth understandeth it not.

594. But I write, what I my self understand, and what I can bring into the *Ground* of the *Center*.

595. Art thou a Master ? then *shew* thy self one : give me a writing concerning the *Center* of the Eternall and also of the outward Nature, let it be *seen* what thou canst do : prove it in the Light of Nature, and not from a strange Mouth ; Speak from *your own knowledge*, and then I will Answer thee.

566. Let thy contemning alone, and do thou direct it to the honour of God, and make it serve the profit and *salvation* of Man, that it may be a Sprout upon Gods Table : and I will Answer thee that thou wilt *Wonder*, and if thou meanest piously, wilt highly *rejoyce* : thou wouldst neither seek nor find any Devill in *Me*.

597. There is a great *earnestnesse*, in me to seek my Eternall kingdom in God ; God hath not promised me a *Scorpion* instead of an

Edge: he would not give me to the Devill when I prayed so earnestly to him *for his Holy Spirit*.

598. The Devill sets not upon a Man, a *spirituall* high Triumphant Crowne or Garland of Victory in *Ternario Sancto* in the Holy Ternary, when a Man *Fights* against him: He hath *none*, of THAT which hath been done to this Spirit, which thou callest a Devill; and whence its knowledge proceeded.

599. I write not for my own *Fame*, which is in God, but to Teach Men, what they may expect from God, if they will but come to the *Ring or Lists* of this Earnest Fight: unlesse the outward voluptuousnesse in soft *pleasure* of the Flesh, be *preferred*.

## Number X.

600.

THE Libeller hath very *fleshly* or *carnall* Eyes: upon that which I have written, which is; that The Man *Adam*, before his first Imagination, before the *Woman* was made, had a *powerfull Body*, and that he had no *such Members* for Propagation; he will meerly have it to be an *Earthly* Man.

601.

\*1 Cor. 4. 20. The Libeller understandeth not, that \**the kingdom of God Consisteth in Power*, and that the Image of God was Created out of *heavenly* Substantiality, and that the bright Angelicall Image was Lord over the Outward Life, that Man had not such grosse *Beastial Flesh*, till the Image became shut up in Death, as God said: † *The Day that thou eatest thereof thou shalt dye*.

† Gen. 2. 17.

602. He understood, or meant, *not* the Outward, he dyed not, to the Outward Life, but to the Noble *Image* of Gods power: the Spirit of God departed from him; thus the Image out of Gods Substance, came to be in the Nothing, *viz:* in the Eternal Death, without source, quality, or operation.

603. If ADAM had not Imagined according to the Earthlinesse, then had *not* EVE been made out of him; but he himself would have been able to have generated after a *Magical* Manner; He had the *Ma-*  
*trix*,

rix, and also the *Limbus*, he was Man and Wife before his *Eve* was, a pure chaste Masculine Virgin of God.

604. Therefore must the *Second Adam* againe, be borne or generated of a Virgin without the concurrence of any Man, and be like the first Image, in which the Divine Light exercised the Dominion.

605. Though likely it was not manifested to *Mens Eyes* in Christs Time, we had not heavenly Eyes: yet \* then he was the Light of the World; \* Joh. 8. 12. as himself saith: Such a one also was *Adam* before his sleep, before the Imagination into the Earthly kingdome; I understand in my Book, not a power-body according to the outward World, but according to the Image; although the † outward was totally much otherwise then † The outward was

606. My Libeller: you suppose, that at the Last Judgement day, another Man will arise, other than *Adam* was before the Fall: Gods purpose must stand; the first Image must come againe, and even in † such a forme as God Created it, to Eternal Life. † The outward was then such as shall arise at the Resurrection.

607. Or, can you not in the Light of Nature, understand somewhat thereof? how the Soul is ashamed of the Members of the Beastiall Birth, and the Beastiall Impregnation: doe you not seele it in you.

608. Tell me; if we were Created Beastiall in *Adam*, whence the shame proceeds? that the poor Soul is ashamed of the Bodies deformity, and of its propagation.

609. Do you not say, that those Members became manifested on *Adam* and *Eve* after Sinne; and that \* they were ashamed, that according to the Outward *Fiat* had made in the Sleep, till the Earthly source or quality awaked, then the Soul became ashamed that out of an Angel a Beast was come to be. \* Gen. 3. 7.

610. While the Earthly Kingdome stood hidden, so long the Soul knew it not, but when it drew into the Soul, then began sorrow and horror before the Abyss: for the Soul saw its Roote, which the Outward Body and Spirit understood not.

611. Or do you suppose: that *Adam* was created to Mortality? O no! But to the Eternal Life in *Paradise*; with Paradisicall source or quality: and with a Body, which was fit for *Paradise*; which was like to *Paradise*. But of this no more here. In the Book of the Becoming Man or Incarnation of *Christ*, and in the Book of the Threefold Life, also in the *Three Principles*; it is expressed at Large, read it there.

## Number XI.

612.

Concerning the Laſt Words in the Book, where it ſtandeth written thus ; \* Though *Peter* or *Paul* had written otherwiſe ; and that I had ſet it down thus ; † That *Mofes* was *not* by at the Creation, \* but wrote the Creation from his predeceſſours Mouths ; the Libeller takes on at it, and braggeth ſtoutly with a ſtorme againſt *Abel*, he will ſuddenly kill him, and have him in Hell.

613.

Hearken Libeller ! that which is ſaid of *Peter* and *Paul*, though *Peter* or *Paul* had written otherwiſe : is ſpoken in way of a *Proverb* : it is *not* ; that *Peter* and *Paul* have written otherwiſe ; but the Cryers at *Babel*, the † Grace Electioners, the Cripple Electioners at *Babel*, Cry out, *thou* hath *Paul* written, *thou* *Peter* ; *thou* another ; and draw it to their Conceits : againſt THOSE I ſet THAT, \* though *Peter* or *Paul* had written otherwiſe, Men ſhould look to the HEART upon Gods Grace, and his Promiſe, and not hang or depend upon their Conceits that urge the Apoſtles words for them.

614. It is *not* my entention to blame the high Apoſtles, but the Cripple Electioners, ſuch as *thou* art ; who draw the Scripture about by the haire of the head, and leave out the *Love of God*, which willet not the Evill ; thou *perverteſt* my Minde and Thoughts, therefore thou art a falſe wicked Evill Electioner.

615.

As to *Mofes*, where I ſay : there † *ſticketh* yet much in the *Myſtery* in *Mofes* Writings : I have NOT ſaid that he hath written wrong, it is \* briefly and ſummarily written, and needeth an enlightened explanation.

616. For a *Philosopher*, reſteth not, unleſſe he have the Center of a thing, after ſuch a meaning, have I written of *Mofes*, that a richly ſpiritual explanation were neceſſary : what have I done to the Libeller *theyeby* ; he ſeeketh cauſe where he can, he muſt be a right Contender, ſeeing he ſouldeth up all and wheeleth it about ; it is no otherwiſe with him, than in an *Academy*, where he gets cauſe of contention ; likely ſome other might come who would wipe his Noſe, for him, who alſo had † Hornes.

617. He

\* *Aurora*,  
Chap: 26.  
verſe 152.  
† Chap: 18.  
verſe 1.  
Chap: 26.  
verſe 122.  
\* Chap: 19.  
verſe 100.

† Predeſtina-  
tions.  
\* *Aurora*,  
Chap: 26.  
verſe 152.

† *Aurora*,  
Chap: 18.  
verſe 1.  
† \* Chap: 21.  
verſe 1. & 11.  
\* Chap: 20.  
verſe 2.

† For offence  
and defence

617. He need not contend with me, I have written for my self, and not for the \* Grace-Electioners: much lesse for the *New Babel*, which sprouteth up in the Libeller; it thrusteth out the Hornes already, it will soone be borne, only it sticketh yet in the *Marris*; it is now high time to prepare for the † Gossips Gift.

\* Or Predestinators.

† The Gift which Gossips give at Christenings.

618. If the Libeller had not a *Minde* to reade my Book, he might have *throwne it away* at the first Lease, what need he seek in it for so much Evill: Sure he hath an Evill Minde, full of fierce Wrath, that *thou* venteth it self, whereas it is not his Calling or *Employment*: He might only have that while thought upon his *Mammon*, or have taken care of his *Soul*, before he had Judged and Condemned other people; But Pride hath set him on Horseback, to ride over a *Weak Man*.

619. But it cometh to passe many times, that a *Little* one beateh a *Great* one; let him not rely too much upon Art, for it exposeth many a Man to derision.

Wer Gott vertraut,  
hat, woll, gebaut,  
ob mich die welt thut haßen.  
Ich trau auff Gott  
Er wird mich nie verlassen.

Who in God trusts  
Builds sure, not Lusts,  
Though the vaine World do hate me.  
I trust in God;  
He, never will forsake me.

\* If they have called the Father of the House Beelzebub, what will they doe to those of his Household? saith Christ. † When they persecute you, and hate you for my Names sake, then doe you rejoyce, for great is your Reward in the Kingdome of Heaven.

\* Math. 10. 25.  
† Math. 5. 11, 12.

620. Men say, an Enemies Mouth, never speaks Good; there is nothing so Evill but some men make it worse. My Book is not Evill, it meddles with none; only *thou makest* it Evill, thou expoundest it in an Evill sence, and my sence was *right* and *Good* when I made it.

621. Thou sayest there is an evill spirit in me, if there were a good spirit in thee, then thou wouldst *make* the Evill to be Good, and wouldst not *pervert* all.

622. Gods Spirit seeketh only Good, he contends with none; he Loveth Man; and where he is in a Man, there he driveth on to Love and Humility towards his Neighbour, he Teacheth and instructeth *Gently* and *Meekly*, he lifts not up the Horns; also he comes not with Thunder and Lightning; as the Anger in the Fathers Nature, upon Mount *Sinai*, and with *Elias*, did: but with a *still* meek Voyce, as at the day of

*Pentecost*.

623. God.

623. God hath in Christ regenerated us in the Love, not in his fires property; that we should meet together one with another, with a Modest and amiable *condiscention* and behaviour in a friendly Will and intention: and heartily admonish one another, as brethren.

624. We should help up the weak and *erroneous*, and friendly instruct them in the way, and not from the narrow path, plunge them into the Water, or else cast them into Gods Anger in Hell-fire, as the Libeller doth, where he saith; *Hell Fire is thine.*

\* Math. 5. 22.

625. Christ saith; \* *Whosoever saith unto his Brother thou Fool, he is guilty of Hell Fire, or Racha, he is guilty of a Councill; what is he worthy or guilty of, who calleth his Brother a Devill, and judgeth or condemneth him to Hell fire? O Man! Consider thy self, convert from such uncouth Paths.*

† Or Ladder.

626. We have indeed here in this valley of Misery; before hand in the way of our Pilgrimage, a very small narrow † Bridge into Gods Kingdome, why should we our selves first throw one another down; doth one goe astray, then let the other shew him the way; let us deal one by another as *Brethren.*

627. We all are born blind, now then if sight be afforded us of Grace, why then doth not one Brother afford *Eyes* to the Other? *Every one seeth*, as God hath favourably afforded him, according as *sight* is given to him, why will one brother hate the other, for the sake of that, because he knoweth not what the Lord hath given to him.

628. O how *Miserable* is this Time of Ours, how the Devill hunteth for us with Snares and Nets, so that *one Brother* reproacheth dispiseth contemmeth and slayeth, the Other, that he may captivate us in Gods Anger: How doth he *not* afford us the high honour, which he had, but lost it with Pride.

629. Dear Brethren, beware of *Pride*, especially those that are generated out of much Learning & Knowledge; it is the Pride of *Reason*, and it is Mans *worst* Enemy, it hath set up nothing but Wars and contemning of others.

\* Ecclus. 3. 18.

† Vers. 28.

† Prov. 16. 18.

\* A foolish

Virgin.

630. *Syrach* saith, \* The higher thou art, the humbler behave thy self, † Pride goeth before a Fall; Our Reason-knowledge is \* *folly*, if Gods Spirit in us kindle *not* the knowledge: if I knew all Scriptures outwardly, and had not the Spirit of *understanding*, what were my knowledge other, then a *Conceit*.

631. That, is not Divine knowledge, that any confirm an Opinion with many Texts of Scripture *collected* and put together; for every Text hath its *proper* understanding, in the place it standeth, according to the *Matter* treated of; oftentimes it signifieth much otherwise, then the purpose it is drawn by one for to HIS *Opinion*.

632. The Right knowledge, standeth in this, where any will Judge, there his knowledge in him should be confirmed from the Spirit of God; it must goe forth from the *Center*, and not from a strange Mouth.

633. Or



633. Or dost thou suppose, that Gods Spirit hath *ceased* to speak? or that it is Dead? so that the Spirit, which moveth in Gods seeing, *dare not say any more*; Thus saith the Lord.

634. The Spirit sheweth it what it should speak; only it bewares and defends it self from the *intermixture* of the Spirit of this World, and from the *Imagination* of the Devill, that the right humane will spirit, which goeth forth out of the souls fire into the Light, be not infected with its *Malignity* or Curse.

635. There is no better Medicine or *Antidote*, then the Desire of Love, and the Humility: so long as it goeth on and judgeth, in Love and Humility in the seeing of the *Divine Power*, so long is his Word, GODS WORD, for it is approved by the Spirit of God: *it goeth upon the wings of the Wind*, in the pure humane will-spirit: as David saith, \* The Lord Riderth upon the Wings of the Wind.

\* Psal. 18. 10.

636. You find by no Prophet or Apostle, that any hath spoken from anothers Mouth, but from his *own Gift*: sometime, the Spirit hath brought in a Text, and thereby *cleaved* other Scriptures, but the *Maine Matter* hath been set downe out of his own Spirit and Mouth.

637. Who hath prohibited us, that we should not dare to speak out of the *Gifts* of our Spirit, but that we should only speak with a *strange* Mouth from our Spirit: as the *Libeller* would have it.

638. Who hath made a Law, that a man should take away the Speech from the Spirit; and *change* it into another Forme, but even, the *Antichrist*, who hath set himself to be Lord over Gods Spirit, and hath *changed* the Mouth of the holy Children into *his* Colour and Will.

639. Indeed the High Apostles have not commanded it: but they said: \* *Keep in Remembrance JESUS CHRIST, who dyed for us and rose againe, and did bid us Teach and Preach that*: they have barred up the Spirit of no Man, or commanded his Tongue to be altogether *changed* into *THEIR Words*: They have all of them indeed spoken together every one out of his own Tongue, and yet out of *ONE* Spirit, which was *CHRISTS*.

\* NOTE.

640. We have still at this very Day, the very *SAME* Spirit, if so be, we are born or generated out of *HIM*; dare it not then now speak, what is Necessary at this Time: what is the Cause, that the *Center* of the Holy Trinity Manifesteth or Revealeth it selfe? even *Mens Seeking, their Desiring*.

641. Men strive now about the *Person of Christ*, about Gods *Election*, and Men raise Wars and reproaches about it; and that, Gods Love will have *no more*, to be, and he will rather manifest or reveale himself, that Men should yet see what he doth, and so goe out from *strife* about *Gods Will*, into a right Apostolick life, and no more contend about the knowledge, as is done hitherto for a long time in *Babel*.

642. But,

642. But, that now thus, a simple Mouth, must speak such great Things; and NOT one highly Learned: Ask that of God, why he doth it? If now a Shepheard as *David* was, should be a *King*, from the Command of God; the World would not beleieve it, at all, till he did sit in *Kingly Honour and Glory*.

643. CHRIST indeed came in a meek lowly Forme or Condition, also his *Apostles* were meane People: God can doe so still; that he may bring to nothing the own self-Reason of this World.

*I say we speak what we Know and Witnesse what we see.*

644. There groweth a *Lilly* in the *Humane Essence*, which will in its own *Tongues or Languages* speak the *Great Deeds and Wonders of God*, which shall *Sound over the Circuit of the Earth*:  
*Halelu-jah.*

This Translation finished in *English* out of the *High-Dutch* and *Low-Dutch* Copies, *September 4. 1659.*

FINIS.

The  
Second  
A P O L O G I E  
to  
Balthazar Tylcken

treating of the  
*Eternall*  
P R E D E S T I N A T I O N

and Election of

G O D

and of the  
I N C A R N A T I O N

or Becoming Man, and

P E R S O N of C H R I S T

and Concerning the

V I R G I N M A R Y.

Written in the Yeare 1621. Finished the 3. of July.

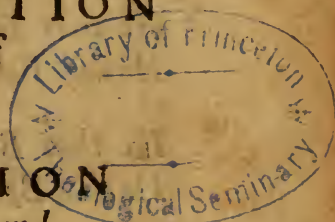
by  
Jacob Behme

Also called  
*Tentonicus Philosophus.*

Englished by  
JOHN SPARROW.

L O N D O N :

Printed by M.S. for Giles Calvert, and are to be sold at his Shop at the Black-  
Spread-Eagle at the West end of St. Pauls. 1661.



**He that Beleeveth is certainly Foreseen.  
He that Beleeves not hath most Regardles been.**

**He that Beleeveth, is certainly Elected.  
He that Beleeves not, hath's Election Rejected.**

A  
Letter  
Or a  
P R E F A C E

To Herre

J. D. K.

*Written when this Treatise was Finished.*

I.

**E** Steemed truly Honourable highly Learned Sir ; after my hearty desiring of the Grace Love and Mercy of our Dear IMMANUEL, as also all temporall welfare of Body, for you, I will not conceal from you Sir ; that I have received and read the Book with the Appendix, and considered the Opposers *understanding* apprehension and Opinion, in the Love and Fear of God ; and sufficiently understand in what apprehension the Man runneth on ; and that he hath *not at all* in the least understood my Writings.

2. Also I very much Lament the Man, that he hath plunged himself into such a Lake, with the *Election* of God, out of which assuredly he cannot get, unlesse he learne to understand the *Center* of all things or substances.

3. Also he lamentably goeth astray concerning the *humanity of Christ*, and concerning his Mother *Mary* ; which Opinion, is quite contrary to our Christian or Spirituall Faith, upon which our *Restored* Salvation standeth.

4. But I desire from my heart, that this Man might become seeing, for he is *zealous*, for then his Zeale would be profitable : only the way which he now goeth, is an *Open Gate* to all vanity or Licentioufnesse, and despair ; and there must a severe accompt belong to such, *introducing* men into despair and vanity.

5. I desire he may be advised; that he might become seeing, that he may at length *acknowledge*, the friendly Dear heart of JESUS CHRIST; which hath manifested it self in our *humanity*; \* *to seek and to save our poor lost Man.*

\* Math. 18. 11.

6. For this vain frivolous reproach which he venteth against his Brother, is *no Christian way at all*; it will not build SION but destroy it, if he will be comprehended under the *seaventh* † *sounding of Trumpet*, and be one among the \* *first fruits*, then he must goe out from all reproachings, contention, and scorning, and seek only the heart of brotherly Love; else all is *Babel* and a *Fiction*, even clamouring and Contending, and never coming to the *Limit* of our Rest in Christ.

† Rev. 10. 7.

\* Rev. 14. 4.

7. I have a little presented it before him and other Readers, of my Writings, to consider of it; since I see that not only my *Opposer*, but also *others* for the most part Persons of *high Dignity*, are thus perplexed with this conceit about the *Predestination or Election* of God, to try, whether this most difficult error might be brought out of the Minds of many of them.

† The Book of Predestination written 1623.

8. But I am entended to write an † *Entire Book* thereof, if I could but perceive that Men would not so spitefully oppose me; *without* knowledge what spirits Child I am; this I offer to you as *learned* and experienced Men to consider of, and entreat you, to ponder a-right *whence* my apprehension and skill might come.

9. For you see and know, that I have not learned it, much lesse *studied* or understood it aforehand, as the manner of simple Ideots or *Layicks* is, neither have I sought it, or understood any the least part of it, but it is given me of the Grace of the *Most High*, in that I have sought his Love-Heart, to hide my self therein, from the Horrible Anger of God, and the Hatred or *Enmity* of the Devill.

10. Therefore I exhort and beseech you in the Love of Christ, to think of it, and rightly hold close to the *Holy Scripture* of the Spirit, and keep it rightly to the proof or Touchstone, with a true Christian Mind, and then your Eyes will be *opened*, that you will see and know it.

11. Though I doe not at all doubt concerning your Person Sir, for I look upon you to be a very *honest* Lover of God and of the Truth; and I also hope, that my Mind which is so very exceedingly inclined towards you, will not deceive me.

12. For I stedfastly hope, and doe present it in my Prayers to God, that Sir, the fair *Garland* or *Crown* of *Divine Honour* in the knowledge of the *Wisdome*, may be set upon you, that you might *not* need to use either *Mine* or *others* writings to the knowledge of God: but Sir you know in your self, as it hath also happened to me, out of what spirit I write, and use nothing else about it; for it is written, \* *They shall be all Taught of God: † and know the Lord: \* I will pour out my Spirit*

\* Joh. 6. 45.

† Jer. 31. 34.

Heb. 8. 11.

\* Joel 2. 8.

Acts 2. 17.

## THE PREFACE.

*Spirit upon all Flesh; also your Sonnes and your daughters shall Propheſie, and your Young Men ſhall ſee viſions.*

13. Why will Men reproach then, when God powreth out his Spirit upon ſuch a ſimple Man; ſo that he muſt write above the Reaſon of All Men; and higher than the Ground of *this* World is.

14. Deare Sir, it is done out of Gods Love towards you; that you may ſee the Ground and *roots* of your *School-Contention*; for many have fought but not at the right Limit or Place, whence contention is ariſen to them, which hath filled the World, and hath *almoſt* quite deſtroyed all brotherly Love.

15. Therefore, God calleth you, with a *higher* voyce, that you might yet ſee, whence all Evil and Good Originateth, and proceedeth, becauſe you ſhould *ceafe* from Contention and Strife, and moſt highly acknowledge that which from the Times of this World hath been *hitherto hidden*, and is *only* manifeſted or revealed to the Children of the Saints.

16. But ſeeing it is ſhewed to me how your heart Sir is inclined to wiſdome, therefore I ſpeak *ſublimely* towards you, and do hope, you will accept it in true Love, and *underſtand* it rightly as it is intended: I would I could give you *halfe* the Spirit of my knowledge: and then you would need no Writings; although, I eſteeme you wiſe, yet I will once brotherly ſalute you with *this* Writing, before the rough Winter of Calamity Come, which is *upon the way*.

17. If your Honour Love my Writings, I pray you to reade them *diligently*, and above all eſpecially to lay them to the *Center* of All things or Subſtances; and then the *Three Principles* will be very \* eaſie.

18. I know and am aſſured, that if you apprehend the *Center* in the Spirit, that you will have ſuch joy in it, as *excellerh* all the Worlds joy, for the Noble **STONE** of the wiſe Men, lyeth therein, it giveth *certainty* in **ALL** things, and releaſeth Man from all incumbrance and perplexity, in the Strife and Contentions about *Religion*, and openeth to him the higheſt ſecret Myſtery which lyeth **IN** himſelf: he bringeth his work which he is choſen to by Nature, to the higheſt **PERFECTION**; and can ſee all things into the Heart: muſt not that be a *Jewel* above all the precious things of this World?

19. If you ſhould meeete with any thing in my Writings that were unintelligible and *too* high, I entreat you to Obſerve it, and ſend it me in Writing, and I will render it in a *Childiſh* manner.

20. But ſince I obſerve you have a very *ſublime* underſtanding, therefore I exhort and entreat you, in a right entention, as it is ſet before God; that Men would enter into ſuch a Life, and Live and  
Con-

\* NOTE.

Converse in the knowledge, that we may be found as *First-fruits* in the Lord in SION.

21. The Lord N. at N, if you did come into acquaintance with him, I entreat you to Judge of his Gifts, for he is zealous, and a great *Seeker*, God give him that he may finde; and I entreat you to send the Inclosed Writing to him with the soonest opportunity; wherein you will do him and me a pleasure, also send this with it to the Lord N: or to N. that he may send it to him.

† The first Apologie to Baltasar Tylicken about the Aurora.

22. In respect of the venomous spitefull Pasquill or Libel of the unintelligent zealous Person, I have given † Three and twenty sheets in answer; but have kept up that Answer to this time, that the Man might not be discountenanced, hoping that by the Information of *Good People* he would somewhat become seeing, and still I have forbidden it to be given abroad, that if it were possible, he might forsake his Malice or Malignity; else if the Answer should be published, he would have small cause of boasting, as he supposeth to have by it; in the meane time deliver this to be considered of a little by HIM.

23. If he will not be thus satisfied, to converse in brotherly Love, let him certainly believe, that where Gods Love is, his Anger is also; that will shew him, that he will be ashamed thereof, and wish that he never had begun it: but if he will be quiet, then may this Answer, be laid up in some knowne place; he may assuredly believe that I see further than he understandeth.

24. For, a Time openeth it self which is wonderfull, which in my Writings is enough signified, it certainly cometh, therefore earnestnesse and sincerity is necessary to be used.

25. Out of respect, and for Gods honour sake, I have friendly answered the knowne Person; for I regard More the Children of God, viz: my *Eternall Brethren*, than my Vindication or Justification; for, I willingly \* suffer reproach for the sake of Truth, and of the honour of Christ; for it is the Badg or Livery of Christ, I send it to your honour, friendly, and Commit you, together with † all those that Love JESUS, into the Grace of *Jesus Christ*; Dated the 3. of July, 1621.

\* 1 Tim: 4. 10.  
Heb. 11. 26.  
† Eph. 6. 24.

Jacob Behme.



The

# INTRODUCTION

To the Answer,

To *Balthasar Tylcken's* aspersing Pamphlet, concerning some Points or Conclusions, in the Book of the Becoming Man or *Incarnation* of Jesus Christ, by him Opposed.

JACOB BEHME  
Warneth his Fellow-Brethren.

*The Open fountaine in the Heart of JESUS CHRIST; be our Quickening and Life, and let it bring us into his Light, in a Brotherly Love and Child-like Union; that we may converse in his power or vertue, and love and know our selves in Him.*

I.

**D**eare Sirs and Brethren in *Christ*, in what dangerous Lodging, in the vale of *this Earibly Tabernacle*, in Flesh and Blood; in the Kingdome of the Starres and Elements, we lye captive in the *Opposition* and assaults of the Devill, and in what Dangerous *Wayes* of the Devill in the *Lusts* of Flesh and Blood, we use to walke, unlesse the bright Morning Starre of the Heart of *Jesus Christ*, awaken or arise in US; is not sufficiently to be spoken or written. \* 2 Cor. 5. 14.

2. How indeed, *the World* so altogether departeth from the wayes of

*Wozse the 46<sup>th</sup>*

of the Divine Light; and goeth groaping in the *Dark*; neither will they suffer themselves to be helped, but doe only despise and scorne Gods *Messengers*, which are often sent to them from God -out of his Love, to warne them of their *ungodly wayes*: this we all see and know alas too much, how the own self-Reason from the Starres and Elements, layeth and setteth it selfe against the open fountaine of the Love, in the Heart of JESUS CHRIST; and scorneth all that which God sets before them for a Warning and Teaching, as was done in the *Time* of Christ and his Apostles; wherein the *Reason-wife Schooles*, not only Scorned the simplicity of the Persons that taught the Kingdome of Christ, but also despised all Wonders or Miracles, and held only their own dissembling *Hypocriticall Reason* to be true and right.

3. And as it was at the *Time of Noah*, before the Deluge or Floud, also at *Sodom* and *Gomorrhah*, also at the time of the destruction of the *Jewish* people, also among the *Heathen* before Israel was brought out of *Egypt* into their Land or Country: when they drave them out and slew them: so also it is in this *present Time*, wherein all live in Strife or Contention and Opposition, and rage and rave, against God and the way of righteousnesse, as Mad-men, and yet alwayes Cry *Here is the Church of CHRIST*, avoyd such a one he is Mad or Senselesse and from the Devill.

4. And yet One party liveth as *wickedly* as the other, they carry the Name of God in their Mouthes for a shew as an *Oath*; and yet their Heart sticketh full of Gall, venome, or poyson and bitternesse; *There is no feare of God in their Hearts*, † *their Mouth is full of Cursing*, reproaching, scandalous deriding Blasphemies, *there is no desire to Love and Concord, or unanimity* in their Hearts, but Pride, State, Covetousnesse, and vaine voluptuousnesse, only that they continually lift up themselves above Gods Children, and to obscure and overthrow their way which they walke, in, the Light of God, that their Teaching and Life might not be knowne, and that the Devill may continue to be Chiefe Great Prince in the *humane Will* and Government or Dominion: therefore they blaspheme scandalize and reproach the Children of God, and account them for *Fooles*, that they may remaine Covered in Obscurity.

5. And that which is more horrible, thus the *Divine Omnipotence*, must be a Cloake or Mantle to hide their wickednesse, wherewith they cover themselves, and mix Gods Will therein, as if Nothing were done without Gods Will, and that all of it is only Gods purpose or *predestination*, who from Eternity hath concluded in himselfe, what shall be manifested in the Time, whether it be *Evill* or *Good*.

6 Whereas, they yet understand nothing of God nor his Will or Substance, yes they are as blinde concerning it, as one that is born blinde is to the visible things of this World, as is cleerly discovered and presented to vew in *this* aspersing Pamphlet, against the Book of

the

the Becoming Man or Incarnation of Christ, and in his former Pasquill or Libellous Pamphlet [against the *Avvora*] that the poor confused Man, runs on so senselesly, and raveth against it, and yet hath no Ground or understanding in him at all, so that I lament his great want of apprehension, and must have a great sympathy or fellow-feeling with him, and doe wish from my heart, that God would once open his heart, that he might first see and *understand* e're he Judgeth.

7. For, the poor. blinde Man, rejecteth many a *thing* in my Book, and sets even *such* a thing in the place thereof, as my meaning is, in the knowledge of it, which makes me wonder, how he is such a zealous *Saul*, and is zealous for the Law of God, and yet hath *no apprehension* of it at all in the Light of God: I wish heartily that the Light to *Saul* at *Damascus* might shine round about him, that he might become a *Paul*, seeing he is so zealous, then might his zeale, be profitable towards the furthering the Salvation of Man.

8. But so long as he is in such a way, as to blaspheme reproach and persecute, and so to rage in blindness as *Saul* did, he will effect nothing, but only rave against God to his greatest *Condemnation*, and will but confound those whom he thinketh to teach, and lead them *deeper* into darkness.

9. For he hath conceived such an Opinion in his Reason, which it were much *better* he had never set it down in Paper: Also I am very much afraid, that *Satan* hath Cast his own self Reason, without Divine Light, into such a Prison, and Captivated him with such a Snare, out of which it will be *hard* to break forth, and *without* the Divine Light cannot at all be done.

10. But now seeing it is apparent, that not only he but others also are encumbred and perplexed with the purpose or *Predestination* and Election of God, and doe *thus* represent the Omnipotence of God after such a manner, wherein they goe on in ignorance very *confusedly*, and understand Nothing of Gods Will to Good and Evill, much lesse doe they know what God is, from whence horrible Opinions are concluded of, and yet this Man in such confused Reason so shamelesly entendeth to disgrace and suppress my Writings which yet have a far deeper Ground, *then be ever understood*; therefore it shall be a little signified to him, to *try* whether he or another will thereby become seeing in God.

11. Not with entent to contemne but to *instruēt* out of my Talent which is given to me of God: For men know very well that I am *no* Doctor from the Schoole of this World, if it were not given to me I should *not* understand it.

12. And though I did not so highly seek, yet it hath been *given* to me without my knowledge: I sought only the fountain of *Christ*, and understood Nothing of the *Mystery* what THAT was; but now it is also afforded me as a *Favour*, to see the Substance of All Substances; in which without the Light of God I should *indeed* be Blinde.

13. But seeing the Man with his Pamphlet annexed to my Writings, understandeth *nothing* at all of the Mystery of the Substance of all Substances, *much lesse* the Principles or the Center in the Principle; and yet undertaketh to reprove my Writing, also with a strange understanding quite *Contrary* to my sence or meaning, and perverteth my Sence or Thoughts into a strange and very *foolish* understanding, only to bring forth his conceits under such a *semblance*, which neither consisteth with the Ground of the *Holy Scripture*, nor with the *Light of Nature*; therefore I am as it were necessitated to wash the *Dirt* from my sence and apprehension.

14. Seeing he begins so artificially, and *drags* the Scripture by the haire of the Head to it, that it must serve him as he will have it, let the Ground and *Corner-Stone* be where it will, whether there be such an understanding in the alledged *Termes* or *Texts* or No, only that he may bring Scripture and Letters, and exchange words with words, and thereby cloake his Erroneous meaning with such a *semblance*, so he doth but bring *Scripture* for it: and though many times in my Writings I handle not just that very Matter, that he *would answer* with Scripture, but bring clean another Meaning; and that he *perverts* my sence to the quite *Contrary*, and thereby would make it suspected: therefore I will a little summarily and briefly answer him to his *asperged* Objections; Not in that Manner as to Contend with him; but for those to *consider* of that read my Writings.

15. For a true Christian hath no Contention with any Man, about *Religion*; he that contendeth about words, and despiseth his Brother, \* 2 Thef. 3. 2. is blinde, and \* *hath not the Faith*.

16. For FAITH, is not a Historical conceit, but a right Life, the Spirit of God must be generated in the *Center* through the Principle of the Soul, and spring up in the *Mystery* of the Minde, and therein Rule and Shine, it must be *Mans* Will and Deed, yes, it must be his *inward* Life and understanding, and Man must be resigned into it, else there is no right Faith or *Divine* understanding in a Man, but only *Fables* and *Babel*, Contention and Clamour, to teare and rend, about the Husk and not enjoy the Kernell.

17. Therefore I say now; Is *Gods Spirit* in my scorner? why then is he a Scorner and Contender? Hath he the *Faith*, why then doth he despise Christs Children and *Members*, whose Christianity is earnest and *Sincere*? Christ said; † *Love one another, thereby Men shall know* † Joh: 13. 35. \* *1 Cor. 5. 12. that ye are my Disciples*; Also, \* *Doe ye not judge, those that are within, God will judge those that are without*; Is he in the Spirit of Christ? why then doth he despise the Spirit of Christ? Or is Christ become at *Odds* with himself?

18. O deare Sirs and Brethren, take it into consideration, and look upon the holy Scriptures *rightly* in the *Spirit* of Christ, and then ye will finde that a right true Christian hath contention with no man; for

for † *His Conversation is in Heaven*, as Saint Paul saith; from whence he † Phil. 3. 20. continually expecteth the Saviour Christ, that \* *Gods Kingdome in him* \* Math. 6. 10. may come and Gods Will in him be done; † *Christ is come to seek and to save* Luk. 11. 2. that which is lost, what should then the Spirit of Christ in the Conver- † Math. 18. 14. ted Man, will, otherwise? Luk: 19. 10.

*An Admonition, also what the First Principle or the Dark World, is; and how, the Fire is not the First Principle.*

19.

Deare Sirs and Brethren, I tell you in good will and faithfulness, as I have obtained Grace in the Spirit of Christ, \* that a *Divine* \* Note. Spirit dwelleth in no contemning and scorning derision or disgrace: but goe out from that, and tread the Contention in the Minde, *underfoote*, account it as Dung.

20. And seek the Life of God in Christ with earnestnesse, when you get that, you need no other Master to teach you, the Spirit of God will well teach you, lead you and drive you, yea he will teach WITHIN you: For it is written, † *They shall all be taught of God*: † Joh: 6. 45. and Christ saith; \* *The Holy Spirit shall receive of Mine, and make it knowne to you within you.* Isa: 54. 13. Jer: 31. 34.

21. All outward Teaching, doth not lay fast hold in Man, unlesse \* Joh: 16. 15. Man cast his desirous will *thereinto*, how will it then take hold in the scorner, who bringeth an Envious opposition against the Spirit of Christ.

22. Deare Sirs and Brethren, doe but see and consider him, what the poor blinde Man in his Pride and State sets before him, he reproves that which he knoweth nothing of, and that which he hath no apprehension of, which I very much Lament that the Man runneth on thus *without any Ground*.

23. He begins to reprove, that I have written concerning the *Great MYSTERY* of the *Eternall Nature*, out of which the Third Principle, *viz:* the Outward World, with the Starres and Elements are become generated and Created, and yet bringeth nothing to Light, that Men may see, that he understandeth somewhat of the Ground, and Center; he saith, The Word and the *Wisdom* of CHRIST, are the *Mystery*, *viz:* the Outpoured Glance of his Glory, in which every thing is *Created*; who is it now that striveth with him about that, that

† Joh: 1. 3.  
Col: 1. 16.

† *all things are created by God through his Wisdome*; I have in all my Writings written so; and it needs not his Glosse or Exposition at all.

24. Only the Question is, *out of what* God hath Created them; If he will say, that *Evill*, as also Earth and Stone, also all venomous or poysonous Creatures, and particularly SINNE, are generated out of the outpoured Glance or Lustre of his Wisdome; then he speaketh as a blinde Man of Colours, which he hath never seene.

25. But, that he brings forth such a sad and miserable meaning, Men see, sufficiently, in that which he writes concerning the *Will* and *Election* of God, and so thrusts all into Gods *Predestination*, and drags the Scripture by the Haire of the Head to it, quite contrary to the *Meaning* of the Scripture: Oh that the Confused Man might come so farre, as *first* to learne to understand the *Center* of the Eternall Nature, and of all things or Substances, *before* he speak of the Great Mystery of all things or Substances. and reprove those to whom the same is revealed or manifested from God.

26. If he will now put it so, that *all things* were in the Great Mystery of God; then he must distinguish the Word of *Love*, and the Eternall Name of God, from Gods *Anger* and fierce *Wrath*, in which he calleth himself *a Consuming Fire*.

\* Deut: 4. 24.  
Chap: 9. 3.  
Heb. 12. 29.

27. If he will say, that the *Consuming Fire* is Gods *Wisdome* and *Love*, then he will say, that *Hell* is *Heaven*, and that the *Heaven*, wherein Gods Majesty shineth, is the *Darknesse*; If he will not admit, that the *Center* to the Fire of God, is an Eternall *Darknesse*, whereinto the Devill plunged himself, when he *despised* Gods *Meeknesse*.

28. If now this outward World with all things or Substances therein, is become generated *only* out of the Word of *Love*, out of the Holy Name of God, out of the *Wisdome*; why it is then *called*, and is, *Evill* and *Good*, and moreover, a *vale* of *Misery*, full of *anxiety* and *Toyle*? why then did God † *Curse* it for the sake of *One Sinne*?

† Gen: 3. 17.

29. If it be the *Mysterie* of the *Wisdome*, *why* is it then *without* *Divine Understanding*; but if it be *not that*, as he also doth not determine; then I ask, what kinde of *Mystery* is *THAT* out of which it became *Created*, that it is *Good* and *Evill*; whether is it an *inceptive* or *beginning* *Mystery* or an *Eternall* one, seeing the blinde Man will know *Nothing* of the Eternall Nature, and knoweth not nor will *not distinguish* the *Cleere Deity* from the fierce *Wrath* of God and the Eternall Nature: whereas he hath a true similitude of this in *Fire* and *Light*, and in whatsoever thing out of which the *Fire* burneth, if he did but see.

30. If he will *not admit*, that before the time of this World, there hath been a *Mystery* in the Eternall Nature, in which the Eternall Nature from Eternity in Eternity continually *Or'ginateth*, wherein Gods *Anger* and fierce *Wrath* from Eternity becometh generated, wherein

wherein the fierce Wrathfull hard and Stern Property hath Generated Darknesse and a Mist or Cloud or Vapour; and yet hath been like no Mist, but the fierce wrathfull Spirit hath had *such a property*, wherein all *Evill* is understood; as also the sterne Earth; Then let him tell me, *out of what THAT* is proceeded; and tell me further, how the Life can subsist without the Fires property; and whence the Fires Property Originateth.

31. Let him shew me another *Center*, then I have shewne him in the book of the *Three Principles*, as also in the Book of the *Threesfold Life* of Man, and yet much more, deeply and fundamentally, in the Book of *The Six Poynts*, of the Great Myserie of the Substance of all Substances, concerning the *Three Worlds*; how they stand *one in another as ONE*, and how they Eternally support themselves, and each is the Cause of the Other, *so that* in the Great Myserie there is nothing *Evill*, nor any thing without a Cause.

32. Let him first come into the Schoole, and learn the *A, B, C*, before he call himself *Master*, it is not to goe upon strange Feet, if one will speak of the Myserie, to furnish or adorne himself with strange *Masters* or *Artists*, but to *understand it himself*; himself to have the Spirit of understanding, or else to leave the Myserie *undefiled*, and let those speak and write of it, to whom God hath manifested or revealed it.

33. His Tattle which he driveth on, with his drawing the *Holy Scripture* to it, taketh or reacheth not my sense and understanding at all: The Children of God speak in *their apprehension* and Gifts, not out of the *Mouth* of others, but their own, and I speak also not out of the Mouth of others, but out of my own: but out of *One spirit* we all speak, every one out of his own Gift; what doth that avails the *unintelligent*, to whom the Myserie of God is not intrusted? why doth he reprove *us all* before he *rightly* understandeth *one* of them.

34. Learne first to understand the *Center* of the Eternall Nature, and how to distinguish the Cleere or *bright* Deity from *Nature*, and learne how the Deity revealeth or manifesteth it self *through Nature*, and Learn what Gods Wisdome is, how it is the out spoken Substance of the *Deity*; and what the *Divine-Life* is, and then what the *Nature-Life* is; also what a Principle is; ere he wittily subrillizeth: Let him first learne beforehand, what the Eternall *Tincture* is, and what the *One Element* is; also what *Paradise*, and *Heaven*, are, what *Evill* and *Good* are; Let him first goe into the Schoole of *Pentecost*; that he may attaine that Spirit, in which *only* there is *understanding*.

35. But he must first *\*become a Fool*, and then come to be Nothing, as *\* 1 Cor. 3. 18.* the World supposeth, if he will attain the Spirit of the *Myserie*, that God may be his Will and Deed, and then let him come, and I will speak.

II. A: to T. *An Admonition. And of the First Principle.* Part. I.

Speak with him of the Mystery, *else* let him leave my apprehension unreproved.

35. If he be a Christian let him Live in *Love* towards a Christian, and *rejoyce* in the Gifts, which God giveth us one among another; why doth he brag and reproach so much, that *sheweth* him to be a Proud Man, let him deal *Meekly*, and I will meet him meekly; if he understand any thing according to his Gifts, let him praise God, and *not* contemne that, which God giveth to another, if he can not endure to read it, let him *leave* it for those whom God hath called thereunto, to whom HE will reveale or manifest it.

37. Is not that a wonderfull thing; that he will *reprove* the **Three Principles**, and *understandeth* not out of what *Center* and understanding the Spirit speaketh: he will begin the *first* Principle with the Fire, where then remaineth the *Center* out of which the Fire originateth?

38. Let him tell me, how the *Eternall Nothing* *introduceth* it selfe from Eternity in Eternity, into an *Eternall Center*, and how the *Eternall Nature* from Eternity continually generateth it self; whereby the *Eternall Will*, which is called God, manifesteth or *revealeth* it self from Eternity.

39. With this his half-mute, Description, he will not bring me in to it; but in My Book of the **Six Points** *he will* well find it, let him read *that*; it is like, he will become seeing, if he but seek and begin aright.

40. When I write of **Three Principles**, then I understand **Three Worlds**, as *First*, the *Center* to Nature, the *Dark World*, in which the Fire, or the *sharpnesse* of the sterne Might originateth from Eternity, the *Form* to the *Fire-Life*, in which property Gods fierce Wrath and Anger also the hellish Fire is understood: from whence the *Nature-Life* Originateth, which is *not called* God, and though indeed *it is* Gods, yet it attaineth not the *Name* and *Divine source* or *quality* in its own Essence, as *Saint John* Witnesseth, Chap. 1. Ver. 5. Where he saith; *The Light shineth in the Darknesse, and the Darknesse hath not comprehended it*, and this sheweth it self also in the *Outward World*, how the *Light* shineth or giveth *Light* in the *Darknesse*.

41. Now if the *Fire* be the *First Principle*, as he saith; then let him tell me, whether the *Darknesse* cometh out of the *Fire*, or whether the *Fire* maketh *Darknesse*; Also what *that* is which Maketh *Darknesse*; and how all this thus generateth it selfe from Eternity in Eternity.

42. I suppose here, my Pamphlet-Maker, will remain *Mute*, he will indeed be silent concerning it, unless he goe with *Me* into the School: but he should first put off the *Gleak* of *Pride*; else this Schoolmaster will not receive him, he will have *Children* at School, which look and trust upon him: Not Lords.

43. When



43. When I write of three Principles, then I write of Three Worlds, of *Thre Eternall Beginnings*, how they generate themselves.

44. I understand with or by the Principles, Not the *Chaos*, the *Eye* of the *Æther*, which dwelleth without Ground or Place in it self, but I understand, How the Eye of the *Æther* Manifesteth or *Revealeth* it self, through and with the *Principles*, and introduceth it self into Power Might Shining Glance and Glory, viz: with *Desire* and Lust or Longing Delight; where, in the Desire the *first* shutting in, is effected, which is a Darknesse, where the Desire is the first *Center* to Nature, which introduceth it self into the source or quality, into the perceptibility and perception, even into the Fire, viz: into the fourth Form, as is sufficiently Described in our Books, viz: of the *Three Principles*, also of the *Threefold Life*, also in the *Second Booke* of the Becoming Man or *Incarnation* of Christ, concerning Christs Suffering and Dying, and yet higher in the *Six Poynts*: to which Books I refer the Reader, and so in this Part, which the blind Man opposeth, it is not here expressed at Large.

45. Now if Gods Fire, which generateth the Glance or *Lustre* of the Majesty, be the first Principle; and yet in the Darknesse, the source quality or Torment and Pain, and moreover the *sterne* Life, is generated, and also the Fire it self Originateth out of the Darknesse, viz: out of the *sharpnesse*, with the aspect or appearance of the Liberty in the Lust or Longing out of the *Chaos*; then tell me now my Opponent, whether the Dark World be a *Principle*, or whether He or I be blind in the *Mystery*.

46. I know also very well that the Fire is a source or quality of Every Life, but I say that the *Root* of the Fire is *Dark*; and that the Dark world is not called God, for it is an Enimicitious quality in it self; a *Cause* of Nature.

47. Indeed it is *Gods*, and *God* who manifesteth himself, through the Dark World with the Fire, in the Light of the Majesty, is *its Lord*, for it becometh generated in the Desire of the *Chaos*, out of the *Abyss* in the Nothing, and in the Desire *introduced* into Darknesse, but the Lust or Longing Delight, of the *Chaos*, to the Revelation, taketh only thus its Sharpnesse and Fires Might to it self, and yet bringeth it self againe through the Dying in the Fire, wherein the Darknesse *dyeth*, understand the Darknesse substantiality, forth through the Fire into the Light, and maketh another or *Second Principle*, of another source or quality, viz: Joy Meeknesse and Love-Desire.

48. Thus the Dark-source or quality-Spirit, remaineth to be in it self an anguish and *Paine*, and is called Gods Anger and fierce wrath, and the kindled Fire in the *Fourth* Form at the Center, is called a *Consuming Fire*, whence God calleth himself an angry, Zealous or Jealous, fierce wrathfull, God.

49. And

49. And here understand Death and Dying, as also Gods Holy Kingdome, also his Anger or Kingdome of Hell; viz: the *Darknesse* is the Eternall Hell or Hole wherein *Lucifer* Batheth himself, and into which the *wicked Soul* goeth; and the fierce wrath to the Fire-Life is the right hellish Fire-life therein, and yet there is no farre distance from God, but a *Principle* only severeth them.

50. As we see a Similitude of this, in Fire and Light, where the *Dark* Matter in the Fire, *Dyeth*, and the *Light shineth* out of that which dyeth, and dwelleth in the Fire, and the Fire comprehendeth it NOT.

51. Also the Light is not of the Fires Essence quality source or Torment, for the Light giveth *Meeknesse* and an amiable \* thing or Substance viz: out of that which before was a Dead Dark Substance, a *Water* and herein lyeth *Mysterium Magnum* the Great Mystery: My Dear Pamphlet-Maker, seek and you will find, knock and it will be opened unto you.

52. Your Conceit is a *Dead* understanding, as to the Mystery, if you be taught of God, then goe with me to the *Center*, and then I will shew it you in all the things of this World, yes in your very SELF: I will have nothing excepted; wherein I will not shew you the *Similitude* of the *Three Principles*: Forbear your reproaching and become a Child, then it will be shewen you; but I will not cast the *Pearle* under your Feet, know that, nor under None.

53. I have my knowledge and skill *not* from Conceit or Opinions as you have, but I have a living skill or knowledge in the visibility & Experience or perceptibility: I need no Doctor from the Schools of this World about it, for I have not learned it from them, but from *Gods Spirit*; therefore I am not afraid of your Clamour and Scorene.

*Of a right Christian. And of the Divine Wis-  
dome the Eternall Virgin that  
is no Genetrix.*

54.

DEARE Sirs and Brethren in Christ, I pray be Schollers of Gods Wisdome, let none say of *Himself*, I understand it, we know nothing concerning God, what HE is; but Gods Spirit must become the knowing in US, else our knowing is but *Fiction*, a continuall Confusednesse, a \* *continuall Learning* and understanding nothing in the Ground of the *Center*.

55. What is it for me to speak much of the *Wisdome* out of the Scripture, and could repeat the *Bible* † without Book, and understood nothing of what the Wise Men have spoken, and out of what Spirit and know-

† 2 Tim. 3. 7.  
† Or know  
the Bible out-  
wardly: in-  
wardly were  
better.

knowledge; if also I have not the same Spirit which they had, HOW then shall I understand them.

56. To such knowledge belongeth not Conceits, and to collect together a heap or abundance of Texts to his purpose; THAT no Holy Man, or wise Man, hath done; but a living Spirit out of God can See the Mystery, and converse in its own knowledge.

57. Gods Spirit must be IN the Reason, if Reason will see God; there belongeth an humble resigned heart to it, not a Scornor in Reason; where Reason boasteth it self to be enlightened, that is only a Syde-reall or *Starry Enlightening*, to be so \* sharp witted.

\* NOTE.

58. If any be a Child of God, then let him seek his Brother in the Love of God, and then I can trust him, but while he is a Scornor, he hath put on the *Devills Vizard* and Hood, and goeth about in Pride, he is no Christian, but a Mouth or Lip-Christian and Confused *Babel*: as indeed such Books of *Controversie* or Contention and Hypocrisie are ALL *Babel*.

59. Let one shew another the Way of God, in Love, Humility, and in the Fear of God, as becometh the Children of God, then such Contemning would not exist in the World, whereby the simple Layick is seduced; and totally ignorant of the Cause, falleth on in reproach and Contempt, against his Brother who is not of his Opinion or Sect of Religion; and yet One in a Religion, which without Gods Spirit and Power, is but a conceit and Opinion, is as blinde as the other.

60. For the true Religion standeth not alone, in outward Words, in appearance or shew, but in Living active power, that one desireth from the Ground of his Heart, to performe to another what he knoweth he ought to doe.

61. It must come into deed, else it is but a Coloured or *Painted faith* a Historicall *Babel*; where Gods Spirit is not, there is no Faith; also no Christian; but where that is, there it worketh cleere works of Love, he teacheth and reproveth Meekly, he is not puffed up and Scornfull; as my Opponent.

62. He will needs write out the Ground of the *divine Wisdome*, & scorn my Explanation, which I have spoken from the Center, & Confirm himself with the *Collected Texts* of Scripture, & despiseth that which I have written: That the *Wisdom* is a Virgin without Generating, that she is NO *Genetrix*, but that the Spirit of God is her Life and *Generating*, which Revealeth or Manifesteth in her the *Divine Wonder*; and he will set that which is better in the stead thereof.

63. He saith, the *Wisdom* suffereth and Generateth; and he collecteth a heap of Texts for proof: Who now is at odds with him in this: Not I: I say the same; and he writeth but my words, but under-

standeth not my Sense or Thoughts, he is at Odds with himself.

64. If speak out of the *Center*, and he from the Substance that is Generated, I understand, that the *Wisdom* is not the *Center* or the *Opener*, but Gods Spirit is that; I understand thus, to speak in a Similitude, that as the Soul in the Body, manifesteth or revealeth it self, through the Essence of the Flesh; and that the *Flesh* had not the Might or strength if there were not a living Spirit in it: so also Gods Wisdom is the Out-spoken Substance, where-through, the *Power* and the Spirit of God manifesteth or revealeth it self in Forms, understand in *Divine* Forms and Shapes in the *Wonders*.

65. It generateth or beareth indeed, but it is not the *Divine Principle* or the *Center* of the *Genetrix*, but the Mother *wherein* the Father Worketh.

66. And therefore I call it a *Virgin*, because it is the *Modest Chastity* and *purity* of God, and carrieth *no Desire* backward to the *Fire*; but its longing pleasure or Lust of *Delight* goeth forward with or in the *Revelation* or *Manifestation* of the *Deity*.

67. She could generate Nothing if the Spirit of God did *not* work in her, and therefore she is *NO Genetrix*, but the *Looking-Glasse* of the *Deity*, the Spirit of God generateth in her; he is her *Life*, she is his *Chist*, *Cabinet*, or *Body*; she is the *Holy Spirits Corporeity*, in her lye the *Colours* of the *Vertue*, for she is the *Out-spoken Substance*, which the *Father* comprehendeth out of the *Chaos*, that is out of himself without besides beyond or before *Nature* in the *Nothing*; and bringeth the same forth with the *desire* to *Nature*, through the *Eternall Nature*, through the *first Principle*, through the *Fire* of his *Might*, into the *Second Principle*, in the *Divine Power*, into the *Light* of the *Majesty*.

68. It is that which the *Father*, from *Eternity* in *Eternity* continually *re-comprehendeth*, which the *Father* who is a *Fire* and *Light*, introduceth into his *Fire-Life*, to the *Center* of his *Heart*.

69. She is the highest *Substantiality* of the *Deity*; without her God would not be *Manifested* or *Revealed*, but would be *only* a *Will*, but through the *Wisdom* he bringeth himself into *Substance*, so that he is *Manifested* or *Revealed* to himself.

70. And therefore I call her a *Virgin*, being she is in the *Marriage* with God: so that she generateth *without* a *Fire-life*, for in her the *Light* or the right *Divine Life*, manifesteth or revealeth it self, she is a *Virgin* of the *Modest Chastity* and *purity* of God, and yet is in the *Marriage* with God.

71. Thou subtle prudent *School* or *Univerfity* from the *Constellation*, if thou didst here *understand* the *Ground*, thou wouldst *NEED NO* Books more, *ALL* lyeth herein, the *Stone* of the *Wise Men*, or *Philosophers* *STONE*, lyeth in this place, but first put off your rough *Garment*, and then you will see it.

Of the Third Principle, which is the Bride  
of God : and how the Spirit of  
God is no Principle and yet  
is a Principle.

72.

Now when I speak of the Third Principle, I understand the Outward World : Then saith my Opponent, *God* hath made it through his *Wisdom*, and proveth it by Scripture ; and I say so to ; but I proceed not mutely, I say out of what ; for God hath given me the knowledge ; It is Not I my self that know it, but God knoweth it IN *Me*.

73. The *Wisdom* is his *Bride*, and the Children of *Christ*, are in *Christ* in the *Wisdom* also Gods *Bride* : Now then if *Christ*s Spirit dwelleth in *Christ*s Children, and if *Christ*s Children be *Branches* on his *Vine*, and one *Body* with him also one *Spirit* ; whose now is the knowledge is it *Mine* or *God*s ? should I then not know in the *Spirit* of *Christ*, out of what this *World* is *Created*, if he dwelleth in me, which hath created it, should HE not know it.

74. Therefore now I submit and will know nothing, so far as I am self, viz: in that part from the outward World, that he may know in me, what he will, I am not the *Generatrix* in the knowing, but my *Spirit* is his *Wife* or *Woman*, in which he generateth the knowing, according to the *Measure* how he will.

75. As the *Eternall Wisdom* is the *Body* of *God*, and he generateth therein what he will ; then now if he generateth, it is not I that do it, but he in me, I am as *Dead* in the generating of the knowledge, and he is my *Life*, and indeed I have neither sought it or learned it : he inclineth himself to my *Minehood*, and my *Ihood* inclineth it self up in to him.

76. But now I am *Dead*, and understand *Nothing*, but he is my understanding, therefore I say, *I live in God, and God in me*, and so I teach and write of him, *Dear Brethren*, and otherwise I know *Nothing*.

77. Bear with my *folly* a little I pray, in that which I tell you, not for my own *boasting*, but for your *Learning* and knowledge, that you may know, whom you scorne and despise when you deride me, I will not hide it from you, but mean it heartily.

78. I have written of *Three Principles*, which are known in *Me*, but weakly, as a *Scholler* which goeth to *School*, so it hath gone with me.

79. My Opponent writeth of *Four Principles*, and calleth the *Spirit of God* a Principle also, according to his meaning, though I bring no Controversie into HIS meaning about it, he may make *Ten*, for the Wisdome hath neither Limit nor Ground, but he neither understandeth my meaning *nor his own*.

80. Let him tell me, *How* the Holy Spirit is a Principle; or what doth he understand by a Principle? will he make the Cleere *Bright* Deity to be a Principle? which is *Eternall* without ground and *Beginning*, which dwelleth in the *Nothing*, also possesseth nothing but only it self? I can not *speak so* of the Principles; but I speak of the *Threes Worlds*; in and with which the *Incomprehensible* Deity manifesteth or *revealeth* it self.

81. One of them; with or by the wrought power in the Desire to the *Eternall Nature*, *viz:* with the *Spirit* of the *Dark* source or quality, through which the Will of the still *Eternity* *sharpeneth* it self, and brings it self in the *Fire* through the *Light*, and so the sharpnesse remaineth *Eternally* only in it self, and yet in the still Will of the *Meeknesse* *thus* receiveth a *Cause*, in the sharpnesse, to the *Kingdome* of *Joy*, and yet also remaineth *not Essentially* standing, with the *Spirit*, in the fierce wrathfull sharpnesse.

82. But the *Root* is a *Darknesse*, and the *Spirit* goeth forth out of the *Chaos* through the *Root* through the *Fire* in the *Fathers* Property, through the *Second Center* of the *Love* and *Kingdome* of *Joy* into the *Light*.

83. Now therefore *that very SPIRIT* which is the *Life* of all in every *Substance* or *Thing* according to its property, is *NO* Principle; but according to the *Eternall Nature* of the fierce wrathfulness, *it is a Principle*.

84. Thus also the *Second Principle*, subsists with or by the *Divine World*, *viz:* where the *Divine Power* with the *Glance* of the *Majesty* is poured forth, which is justly accounted for all the *THREE Persons*.

85. But the Principle in the *Fire*, is to be understood, *where* the *Dying* is, and out of the *Dying* another *Life* existeth, *viz:* out of the *Fire* a *Light*, and yet there is no *dying*, but a *consuming* source quality or *Torment*, and out of the *Source Quality* or *Torment*, the high triumphing *Spirit* existeth; where then, *Gods Love-Will*, and *Anger-Will*, *severeth* it self into two *Worlds*, *viz:* into *Light* and *Darknesse*, and he is called *God* according to the *Light*, and according to the poured-out vertue or power of his *Wisdome*.

86. But the *Eternall Divine Original*, is not in the *Eternall Nature*; the Will to *Nature* is sooner, and *THAT Will* is the *Chaos*, wherein all lyeth, and the *Spirit* existeth out of that, and *Manifesteth* or *revealeth* it self with or by, *Light* and *Darknesse*, Therefore I call not the *Spirit of God*, a Principle: for it is without or besides all *Beginnings*, yet with the *Eternall Beginnings*, manifested or revealed with *God* in *Trinity*, though the *Ternary* also is in the *Chaos*: as is expressed in the *Book* of the *Six Poynts*.

Where-

*Wherefore the Outward World is a Principle  
of its own; its Model is Eternall.*

87.

**N**OW when I Write of the *Third Principle*, then I also say, that God hath created all things *through* his *Wisdom*, but out of the Spirit which is called God, this World is *NOT Created*; for it is called *Evill and Good*; and a *Murthering Den of the Devil*.

88. Also it is *not generated* out of the *Divine Wisdom*, but by or through the *Wisdom*; the *Wisdom* is *Not the Matter* of this World, else I must call a *Stone Gods Wisdom*; and *Sinne* also; but it is generated out of the two *Eternall Principles*, of both Worlds *Substantiality*, *viz*: out of the *desires of BOTH*.

89. God the *Father* who is *ALL*, hath moved himselfe with the *Creation* of this World, that is, in the *Formes* of both Worlds, of both *Natures*, and hath created *Angells*, understand out of the Spirit of the *Eternall Natures*.

90. For, if a *Spirit* be to *subsist*, in the *kingdome of Joy*, then it must have the *Center* in it selfe, *out of which* the *Joy* *Originateth*, *viz*: the *Center* to the *Dark World*, which is the *sharp might*, else it would be a *stillness*, without *Moving*.

91. Therefore, when *Lucifer* contemned the *Light*, he remained in that part of the *Darknesse*; for his *Will* went out from the *Light*, and would *domineere* in the *Fires Might*, whereby he *angred* God according to the *Fires property*, that is, in the *Principle* in the *Fires property*.

92. Thus I say, the *Outward World* is a *Principle*, that it hath a *Life of its own*, generated out of both the *inward Spirituall Worlds*, *viz*: a *Revelation* or *Manifestation* of the *First and Second Principle*, a *Model* or *Similitude* of the *Eternall Nature*, comprized in the *desire* of the *Eternall Nature*, and *Manifested* with a *Beginning*, and included in a *Time*, which with the *End* goeth againe into the *Eternity*.

93. This *Model* or *Time* hath stood in *Gods Wisdom*; which the *Wisdom* hath manifested through *TWO Spirituall WORLDS*, with the *Moving* of the *Eternall Father*, and that which is *Revealed* or *Manifested*, goeth out of both *Eternall Principles*, *viz*: out of the *Light* and *Dark World*; and thus † *the Light moveth in the Darknesse, and the Dark-* † Joh: 1. 5.  
*nesse comprehendeth it not.*

94. And herein lyeth the *Drawing* to *Evill and Good*, and here is that which the *Scripture* saith concerning the *Will of Man*; \* *To which* \* Rom: 6. 16.  
*you give your selves as servants in Obedience*, either to the *Light of God*, or to the *Darknesse* in the *Anger of God*, *to that you are servant*, and into

into that you goe, to which you are obedient, of THAT you are led and drawne, also *Elected* for children; they are BOTH Gods, but the Light is only called God or *Good*.

*How the Soul is out of all the Three-Worlds, of its Might and Free-will; of the drawing of the Father; and what is called to Beleeve above Reason.*

95.

MY Opponent writeth, that the *Soul* of Man, is inbreathed into Man, out of the *Mouth* of God, and I have no Strife about that, and it needeth no Glosse: But I speak not blindly as he doth; I say, out of the totall Wonder of God, out of the *Center*, out of the *Will* to the *Eternall Nature*, that is, out of the *Chaos*, and out of the *Eternall Nature*, that is, out of the *two* *Eternall Principles*, out of *Darknesse*, *Fire*, and *Light*, a totall Image and Similitude of the *totall Deity* of the *Substance* of all *Substances*.

96. And I say, that the Spirit of God, hath inbreathed it *selfe*, according to all the *Three Worlds* properties, for it is the *Life* and the *Spirit* of all *Substances*, in every *Substance* according to its property.

97. For, before the times of this World, there was Nothing, no † Pſal. 18. 26. *Life* without him: but it is as the Scripture saith; † *With the Holy thou art Holy, and with the perverse thou art perverse.*

98. In the Holy or Saints he is the *Divine Kingdome* of Joy; and the *Divine Life*; but with those, which incline their will into Gods *Anger* in the *Darknesse*, he is Gods *Anger-Spirit*.

99. Indeed God himselfe is ALL; for from him all is proceeded; why then doe we longer *Contend* so much about God, let us strive after that which is *Best*, after *Love*, then we become *Children* of Gods *Love*.

\* *Abſagen.*

100. Why will you \* *Deny Man Free-Will?* surely his Soul is created out of the highest *Omnipotence* of God, and hath *Divine* might or strength, if it entereth into the *Love* of God; as Christ teacheth us; † *That we should not only doe such Wonders or Miracles as he did with the Fig-Tree, but much greater; if we had but Faith, then we could with one word, caſt the Mountaines into the Sea.*

† Joh: 14. 12.  
Math: 22. 21.

101. He hath indeed told us he would give us Faith; for he said;

\* Luk: 11. 13.

\* *My Father will give the Holy Spirit to them that ask him for it; his words Must be true, and whosoever speaketh against them, are Lyars;*

More.



Moreover, he saith; † *He will come to call Sinners to Repentance, and not the Righteous.* † Math: 9. 13.

102. What folly is it to make or set and impose Election upon Man, and take away his Free-Will: hath not the poor Sinner Free-Will; that he CAN Come? Why then doth Christ \* *call them to himselfe?* \* Math: 11. 28. Math: 11.

103. You say with the Scripture, † *There can none come to him, unlesse the Father Draw him:* very right, I say so too: \* *It lyeth not in our doing willing or running; but in Gods Mercy; He draweth whom he will, and hardeneth whom he will; it is all right; but you are Blinde; and understand it not aright.* † Joh: 6. 44. \* Rom. 9. 16. 18.

104. If it lay in Man, then did Salvation stand in Mans strength or might, to become saved through an *Opinion*; as, or how, he will, and though likely, the old Evil Man which dyed in Adam, continue

105. Therefore, † when we dyed in Adam, then we *lost* the own selfe right, and lay in Gods Mercy: and it was instantly said; \* *You must become borne of God againe, if you would see God.* † Note, Note. \* Joh: 3. 3.

106. Now at present after the Fall; we have no power as to the kingdome of Heaven, to meddle with it: but if we *obtaine* the Spirit of Christ, which hath of Grace generated it selfe againe in our Souls, then † *the kingdome of Heaven suffereth violence, and the violent snatch it to themselves.* † Math: 11. 12.

107. It is not in our ability, that we snatch it to our selves, but the *ability* is Gods, who hath *introduced* it againe through Christ into us; we cannot take it with force and *own-selfe Right*, but of Grace it is promised to be bestowed.

108. Now it lyeth not in that we hunt after it in *own selfe-reason*, and *willing* to take it; but it lyeth in this; that we cast our selves againe into the Bosome; viz: into the Becoming Man or Incarnation of Christ; viz: into our *New Mothers Body or Womb*; viz: into a New Becoming Man or Incarnation: that we with our *Will* be in the Obedience of Christs Will, that we become Nothing; viz: nakedly and barely a glimpse or *Seed of a Will*, that *Christ* became our Will, and his Becoming Man or Incarnation be *our* Becoming Man or Incarnation, his New Birth out of God and Man, our Birth out of God and Man; his slaying of the Anger of God in the *Center* of the Soul; *our* slaying, his Resurrection our Resurrection; his Eternall Divine Life, our Eternall Divine Life; *then it is really so*; that \* *whosoever cometh to me, viz: into my Becoming Man or Incarnation, that is, into me, him I will not thrust away.* Also, † *my Lambs are in my hands, none can pluck them away out of them; and the Father who hath given them to me; is greater than all; I and the Father are one.* \* Joh: 6. 37. † Joh: 10. 27. 28, 29.

109. Deare Brethren and Friends, doe but understand the *Drawing* of the Father aright, it should not so be understood, that God hardeneth any, who *desireth* to convert from Sinne; but those who doe not desire that, the \* *desire* standeth in *our Will*, but the \* **NOTE.** *Conversion* standeth in *Gods Mercy.* no. But

110. But now he hath promised the Mercy out of *Grace*, to the desiring Will: for he saith; † Turne to me, then will I turne my selfe to you; Also, \* Knock, and then it will be opened unto you, seek and then you will finde, ask and then you will receive: What sonne is there that asketh his father for an Egge, and he giveth him a Scorpion: Can ye that are Evill, give good gifts to your Children, how much More my heavenly Father.

111. † Wilt thou now say, God hardeneth thy Heart and Will, that thou canst not ask? prove that out of Scripture; or wilt thou say, thou canst not beleeve? that is also NOT true.

112. Canst thou not beleeve? then cast all thy Sinnes into the becoming Man or Incarnation of Christ, into his Spirit, and be in him as Dead; † let HIM in THEE beleeve, how or as he will; why dost thou long take care or perplex thy selfe about strong Faith which overthroweth Mountaines, it standeth not in thy power, to beleeve SO.

113. Only take care about a true earnest sincere Will, goe out from Sinne, and strive against Sinne in Flesh and Bloud, desire it no more, become its Enemy, have Enmity against it, let God make of thee and beleve in thee, as strongly, as he will: depend on God, and wrestle with him, as Jacob did the whole night, who then said; \* I will not let thee goe unlesse thou blesse me; and David said, † Though it continue all the Day, and in the Night, and againe till the Morning; yet my heart shall not give over.

114. This is really, to beleeve above all Reason, when the Heart receiveth no Comfort, and yet dependeth on God; and saith in the Will; LORD; LORD, I will not leave thee, whether thou cast me into Heaven or Hell, I will not forsake thee; for thou art mine and I am thine: I will be Nothing in thee, make of me what thou wilt.

115. Deare Brethren, observe it well, \* This storme and force, at last breaketh Heaven and Hell: whereof my Opponent as I understand, in his very lamentable Writings, knoweth nothing at all.

116. He saith, Man should stand still, and expect what God will doe with him, whether he casteth him into Heaven or Hell; Man cannot prevent or hinder it, it is concluded in Gods predestinate purpose, or Councill; whether he will cast every One; O the Most Lamentable Place, and Miserable Faith, God pittie us, that we suffer our selves to be so blinded.

117. If we cannot come to God, why then doth he bid us to Come, Christ indeed saith; † he came into this world to seek and to save poor sinners; also, he came to seek that which is Lost; viz: the poor condemned Sinner, whom God had cleerly drawne into the Darknesse, and firmly included therein, and Chosen him to be a Childe of Darknesse; the same is Christ come to seek, and to save, and not the Righteous, who is honest or pious beforehand, look upon the Father of the Lost or prodigall Sonne; how he did with the Swineheard; who had spent his heavenly Goods, with the Devils Swine.

Of the Grosse Error of Balthasar Tylicken,  
Concerning the Seed of Adam upon  
which he buildeth his Election.

118.

**M**Y Opponent will make TWO Seeds in *Adam*, out of which Naturally two sorts of Men become generated from the Mothers Body or Womb, one out of the *Seed of the Woman*, and the other out of the *Seed of the Serpent*, therefore God Loved the One, and forsooke or hardened the Other; and will prove it with *Cain* and *Abel*, also with *Jacob* and *Esau*: upon which he buildeth the Election.

119. But I tell you Deare Brethren; if at *that time* when he wrote such Blasphemy against God and Mankind, he had been asleep, how happy had the time been: thus he maketh of the Image of God a two-fold Image, out of *One Seed Two Seeds*; One party he ascribes to the Devill, viz: to the Serpent; and the Other to the Womans Seed.

120. But I would ask him, Whether *Cain* and *Abel*, as also *Jacob* and *Esau*, were both conceived from the Seed of Father and Mother; or whether at the Time, when *Cain* became conceived, there was in that very Seed in *Adam* and *Eve*, out of which he became conceived, a mere fleshly Essence, as he giveth forth; then must even the Devill have wrought or effected that very Seed in *Adam* and *Eve*, for which, God, out of his *predestinate* purpose hath rejected him; or let him but tell me, who wrought or effected that same Serpents Seed in *Adam* and *Eve*, of which he speaketh: being he will not permit him to be Good and Evill according to the Two Inward Worlds, and so maketh a Total Separation.

121. O thou totally blinde lamentable miserable Reason! be but advised; The Doore of Grace standeth yet wide open, doe not thus seduce the Children of Christ, \*Whom Christ hath purchased with his precious Blood; who there saith; †Come all to me who are heavy laden with sinne; observe yet the Center, and the Ground of the Will of God, look upon the Center.

122. John saith: \*The Light shineth in the Darknesse, and the Darknesse comprehended it not; doe you not understand this? when *Adam* was in his Innocency, then his Light also shone to him in the Darknesse, and the Darknesse comprehended not his Light; but when he Imagined after the Darknesse, that is after Evill and Good, then the Evill, quenched out his Light to him; and the Darknesse became manifested or revealed on him, then the Divine Substantiality dyed to him, and understand, the Divine Bodies, or heavenly Fleshes Substantiality, and the outward

Q

Spi-

Spirits, and the outward Elementary Fleſhes Subſtantiality, awakened or aroſe; and gat a *beaſtiall* property.

123. Alſo together *in that* beaſtiall property, awakened or aroſe the Spirit or ſource or *quality* of Darkneſſe, *viz:* the Firſt Principle in Gods Anger; and ſo he dyed to the Angelicall World, *viz:* to *Paradiſe*, and awakened or aroſe to the Outward World which is Evill and Good, out of the *Two* Inward Spirituall Worlds.

124. The Dark World *ſhould not* be manifeſted on Man; for the Light, underſtand the Divine Light, ſhined in *Adam* in the Darkneſſe, and the Darkneſſe, *viz:* the firſt Principle *could not* Comprehend the Light;

† Note, when it was that the Darkneſſe Comprehended the Light, in *Adam*. but when Adams Imagination went thereinto, † then the Darkneſſe *Comprehended* the Light: and all the Three Principles were ſtirring and manifeſted or revealed in *Adam*.

125. For, *Adam* would be as God, and know Good and Evill, which God did forbid them; that they ſhould not Eate of Good and Evill, elſe they would dye; but the Devill perſwaded them, *they ſhould become wiſe thereby*; yes wiſe Indeed! ſo that, when *their Eyes became opened*, through their Imagination and Earthly Eating, that they knew the outward beaſtiall property, which became manifeſted or revealed on them; \* the poor Soul *was aſhamed* and is ſtill aſhamed to ſee the Beaſtiall Property.

\* Note, Note.

126. The Outward Body on *Adam*, was indeed before the Fall, but not Manifeſted or revealed *to the Soul*, as now at preſent the Kingdome of Heaven is in us, but to the Soul in its *outward* Part in this World *not* Manifeſted or revealed: A Childe of Chriſt, liveth at preſent in this World with the New Birth in Heaven, and the Eye of the *averted* or Reverse Soul, ſeeth it not: but the Eye *IN* Chriſt ſeeth it.

*Why God hated Cain and Eſau, and loved  
Abel and Jacob, and which are thoſe  
loſt finners that Chriſt is come  
to ſave.*

127.

**D**Eare Brethren, doe but underſtand it aright: *Cain* was not begotten out of a *totall* Devilliſh Eſſence, out of the Serpents Seed, but out of the Eſſence of all the Three Principles, of all the Three Worlds, for as *Adam* was after his Fall, ſo alſo was his Seed.

128. But know this; when *Adam* fell, then came the Three Principles together in *Adam*, into Strife one with another, *viz:* Gods Anger-

ger-Kingdome, Gods Love-Kingdome, and this World Kingdome: *Cain* was Comprehended in the Anger-Kingdome, and *Abel* in the Love-Kingdome; therefore rightly said God of *Jacob*, \* *Jacob have I loved*, \* Mal. 1. 2, 3 and *hated Esau*; thus also it was with *Cain* and *Abel*, *Cain* had comprehended the Anger-Kingdome; viz: the First Principle in the Essence in the Seed in the Mothers Body or Womb in the Wrestling, and *Abel* Gods Love, viz: the Second Principle; And now *Cain* was of an Evill kinde or Condition, and *Abel* honest or vertuous.

129. Now, see Deare Brethren; when *Cain* and *Abel* Sacrificed, then God, that is Gods Love and Meeknesse; viz: the Second Principle, † *favoured Abels sacrifice, but Cain's God would not accept*: then *Cain* was in fierce wrath against his brother *Abel*: there ye see the Strife between the two Eternall Principles, between Love and Anger in both the Brothers in Man; how the dark fierce wrathfull Kingdome, is become also manifested or revealed in Man; then said God to *Cain*, \* *Why art thou in fierce Wrath? Is it not so, that when thou art honest or vertuous, thou art accepted, but if not then Sinne resteth before the Doore; but rule thou over it, and let it not have the authority or prehemincy.* † Gen: 4. 4, 5. \* Gen: 4. 6, 7.

130. Here observe: God said Rule over sinne; let it not have the prehemincy or power: Had there not been in *Cain*, wherewith he could rule over the Evill, then God had not bid him doe it, though likely the Anger in him was mightier or stronger than in *Abel*; yet he was not therefore altogether begotten out of the Angers Essence, but out of the THREE into ONE: Christ is come to seek and to save that which is Lost, as himselfe saith, and not for the sake of the righteous.

131. Now who are those that are lost, *Cain*, *Ishmael*, and all poore Sinners comprehended in the Anger of God; who were † lost from their Mothers Body or Womb, for their sakes is he become a Man or Incarnate, and calleth them all to him, they should come *whosoever* will, they should seek, pray, and knock, and he will give them the Holy Spirit; and if they come there is more joy, at one alone lost Man comprehended in the Anger of God, among the Angells of God in Heaven, than at Ninety and Nine *Abels* or *Jacobs*, which need no repentance, which became comprehended in the Love in the wrestling-wheele, in the Center of the Three Principles. † NOTE.

132. God loved *Jacob*, understand, he was comprehended in the Mothers Body or Womb, in Gods Love, which co-worketh therein, and *Esau* was hated; for the Anger had comprehended him: But now the hate is not so to be understood, as if God would not have the lost Sinner; No, but for the sake of the Sinner is God become Man, and Come to call the poore Sinner to Repentance, and to the New Regeneration, out of the Anger in the Soul.

133. And Christ said, thou wouldest Not; \* *O Jerusalem, Jerusalem, \* Math: 23. 37. how oft would I have gathered thy Children together as a Hen gathereth Luk: 13. 34. her chickens under her wings, and thou wouldest not; Also, † How saith † Micah 7. 1.*

would I eat of the Best Grapes ; but I am as a Vine-gatherer that Gleaneth.

*What the hardening is : And how the Love of God warneth the Sinner : Also how the Love of God is as well Omnipotent to preservation as his Anger is to Destruction.*

134.

Question.

**N**ow faith Reason, What is THAT Now which Willeth not ? Seeing God calleth the Lost Sinner, and willeth in Christ to have them, and new Generate them; is that the Fathers *Hardening* ?

Answer.

Yes indeed it is his *Angers* hardening ; and the Devills Will ; understand it is the Dark Worlds Will which hardeneth Man, but it cannot doe that *TO Death*, but as a Dark Night.

135. But what doth Gods Love, viz: the Second Principle; to that Man ? It complaineth very often *IN the Heart*, when Man *desireth* Sinne: and faith commit it *not*, or doe it *not*: Gods Anger, will burne in thee; feare Gods judgement, and it warneth Man of his wicked wayes; now if he followeth the *Free-Will* and Converteth: then it is rightly said: To the Honest or vertuous; that is so long as he is honest or vertuous, *the Light* must arise or spring up to him out of *Darknesse*, and then the Light beginneth to shine in the midst in the *Darknesse*.

136. But if thou sayest; He cannot convert; it is impossible; then thou speakest in the *Might* or Strength of God, and *against* all that which Christ saith: he came for the sake of lost Man, because he would seek and save him; should then Gods Anger be *greater* than his Love; Christ hath *undeniably* broken the hard Death and fierce Anger of God in pieces; which held us captive in the *Center* of the Soul, to the bands of the Dark World, viz: of the *First Principle*, and \* *made a shew* in Triumph of *Death* in the Soul, on *the Crosse*, so that the Scripture in the Spirit of Christ saith; † *Death where is thy Sting* ? Hell where is thy *Victory* ? the Snare is broken and we are delivered; thus singeth the Church of Christ.

\* Col: 2. 14, 15.

† 1 Cor. 15. 55.

57.

137. Dear Brethren, I will ask you; what *Profit* is there in all Teaching and Preaching, if GOD doe harden Mans heart, as my Opponent saith; that he *can not* understand, and receive it in; What need Men Preach to the Righteous, who run their Course *without* it? But Christ saith, he *came* for the sake of the poor lost Sinner, and not for the sake of the Righteous, which need not Repentance: Doe you not see, that Christ *Drive the Devill out of those that were* cleerly already possessed of the Devill? and received them for Children: Also, *Out of Mary Magdalen the great Whore.*

138. Though now indeed the Scripture saith: \* *He hardeneth whom he will*, that is meant of the *Stubborne* arrogant Sinner; who sinneth against Grace, and doth but scorn God under a flattering *hypocriticall* shew; he flattereth him with the Mouth, and his Spirit *entendeth* only fallshood and wickednesse, from those he withdraweth himself at the Last, and letteth him goe on in his flattery and hypocrisie; who will help him, who taketh his own Will in for a helper; Would he be helped, then must he goe out from his *own Will*, and be resigned up into God.

139. Then thou sayst; † *God is Omnipotent; and may he not doe with Mans Will, what he will*; It is he which is Potent in all things; \* *Who will Contend with him?* as the Scripture saith; and my Opponent urgeth that mightily. † Rev. 19. 6. Math. 20. 15. \* Isa. 50. 8.

140. Hearken my Opponent: you are much too young for that matter: Learn first what God is: What his Will in Evill and Good, is; thus there is a Chain *fixed* in Reason; but know also: that Heaven is against Hell, and Hell against Heaven, the Anger against the Love, the Darknesse against the Light? What doe you *here mean* concerning God; if I should speak after your manner; that God is Mighty to do all in all things: as indeed it is true: then must I say, that God is ALL, † *He is God, He is Heaven and Hell, and is also the Outward World, for \*from him, and in him all things Originate:* But what doe I effect by such Discourse, which is no Religion; such a Religion the *Devill* receiveth into himself, and would be Manifested or Revealed in all things, and be Mighty Potent in all. † NOTE. \* Rom. 11. 36. 1 Cor. 8. 6.

141. Then thou sayst; *Thus God is at Odds with himself, being he is Evill and Good*: O thou Dear Reason, learn the *Center* here, or stay at Home with thy Teaching and Writing: Behold! I tell thee this: If there were no Anguish, there would be no Fire; if there were no Fire, there would be no Light; if there were no Light, there would be neither Nature nor Substance; and God would not be Manifested to himself: What now would there be *then?* A Nothing: when thou wilt come on to the *Center*, then thou wilt see it: Concerning this very high Article I referre the Reader to the Book of the † *Six Poynts* concerning the Three † The great Worlds: Six Poynts.

Worlds: there he will see what God is: and what his Will and Omnipotence is, and what is called God.

142. For if his Anger be Omnipotent to *destroy*, then is his Love also Omnipotent to *preserve*: if this Contrariety were not, there would be no Life; and there would be no Good, also no Evil; For if there were No fierce Wrath, there would be no Moving; thus the Substance of all Substances is a continuall Working *Desiring* and *Fulfilling*; the Fire Desireth the Light, that it may get Meeknesse and Substance, for its burning or Life; and the Light desireth the Fire, else there would be no Light, and it would have neither Power nor Life, and they both Desire the Dark Anguish else the Fire and Light would have NO Root, and all would be a Nothing.

\* Note Note.

143. Therefore I say unto you now, \* Gods Love is as Great as his Anger, his Fire is as great as his Light; and his Darknesse as great as either of the other; it is *all alike-Eternall* without beginning, and it beginneth it self from Eternity with or by the Darknesse; and bringeth it self from Eternity to the Darknesse into the source or quality even into the Fire, and in the rising up of the Fire, is the *Eternall Death*; where the Darknesse and the Light seperate themselves, each into a Principle in it self; and the Light also it self possesseth it self; One dwelleth in the Other *unapprehended* by the Other; there is in Eternity no parting asunder: those that dwell in the Darknesse see not the Light, and those that dwell in the Light see no Darknesse.

*What God is ; and how without the Darknesse all would be Nothing : and in what Manner Man hath Ability or Strength to goe out of Evil into Good and out of Good into Evil.*

144.

Then, saith Reason, what is God then: Or who is God, when it is said: *God hardeneth Mans Mind*? Behold he is All, but the *Light* alone is called God, for in the Light is Power or Vertue, Love and Meeknesse or soft gentle Substance; and in the Fire, horreur Might and Life.

145. Then



145. Then thou sayst; thus the Darknesse is a *Cause* of the Deity? NO: but God would not be Manifested or Revealed, and there would be no Nature nor Creature without the *Darknesse*; neither thick nor thin, or Dense nor Rare, neither Colour nor Vertue.

146. God is indeed without besides or beyond Nature, but without Revelation or Manifestation of any *Forme*: through the Eternall Nature he Manifesteth or Revealeth himselfe, in *Trinity*, and with the Wisdome in Wonders, and with the outward Nature Manifesteth or Revealeth the *spirituall Worlds*: viz: with the Time the Eternity; but whatsoever hath its beginning out of Time, passeth away with Time, and its *Shadow* remaineth in *Figure* according to the property of BOTH the Eternall Worlds: as it was before the Times of the World.

147. Therefore Observe now: † Gods Anger maketh the Dark Mind \* full; and Gods Love maketh the Light-Mind full; † For *whosoever hath to them it will be given.* † Note Note. \* Or pregnant or satisfieth it.

148. But now all standeth in *strife*: the Light against the Darknesse, and the Life against the Death, and the Death against the Life. † Math. 13. 12.

149. But \* Man is out of the great Substance of all Substances; and in him is the Strife; now if he be Captivated in the Evill or Malice, then he cannot avoyd the Great Evill; unlesse he fall into *Death*; that is into the Nothing, then he is free from the *Tarba*; or Wrath; and falleth into Gods *Mercy*; for his Will goeth again into that out of which it is Existed in the Creation at First; viz: into the fore-seeing or *Predestination* in CHRIST JESU, before the Foundation of the World was laid; there it is at the Limit and fallen again into the *Fiat*, and so Christ conceiveth or receiveth it. † Luk. 8. 18 \* Note Note.

150. For, † *the Men were Thine*, said Christ; and thou O Father hast given them unto Me: \* and I give them the Eternall Life; Father I will that they be where I am. † Joh. 17. 6. 24. \* Joh. 10. 28.

151. But whosoever remaineth in that which is his own; as he is † Born or generated to this World; he remaineth in that; as he is apprehended in the Wrestling-Wheele in the Center of the Lifes Springing up: Now therefore it stands FREE for him; to goe out of the Good into the Evill; and out of the Evill into the Good. † NOTE.

152. NOT that he hath the Power, to make himselfe a *Child* and Heir, that is done out of Grace, but the Maker standeth ready for him, and waiteth for him *Every Hour*, to Evill and to Good; Hell desireth him, and Heaven desireth him, both Desires stand ready for him and open in him; ALL the Time of his Life; he hath Hell and Heaven in himself; if he goe with his Will out of God into Reason, in Flesh and Bloud, then is he IN or upon the Ground or Foundation of Hell; which will when the Light of the SUN extinguisheth, be manifested on him: but if he demerise himself out from fleshy Reason; in Resignation, into God, then he is IN Heaven; All lyeth in the Will: Whithersoever the Will entereth, thither Body and Life or Substance *must* after it; and THAT, in Man is FREE. 153. Hath.

153. Hath Man Might or ability, with his Will, to demerſe himſelf into Gods Anger; as my Opponent acknowledgeth; wherefore alſo not into Gods Love; \*but he cannot Make himſelf a Child; he goeth only with the Will into the *Matrix*, and then the *Divine Fiat* apprehendeth him, and Maketh him One: Indeed he can not make himſelf a Devill, the *Helliſh Fiat* according to the Dark Worlds Property Maketh him One, when he doth but give his Will up *thereinto*.

\* Note.

*How Balthaſar Tylcken is the Devils Advocate: How the Devill doth aſſault none More with Deſpaire, then the Children of God; alſo Concerning firme Confidence of the Faithfull.*

154.

**M**Y Opponent ſaith, The *Soul* is proceeded out of the Mouth of God, and it is true; but if it be proceeded out of the Mouth of God, then it is proceeded out of the *Divine Omnipotence*, why then doth he take away the Free Will from it, It hath Free-Will in Evill and Good; he ſpeaketh ſo much, as if I ſhould ſay; *I can think nothing that is Good*, I can never frame any good Will in me, to doe any Good.

155. But the Scripture reproveth him and ſaith thus; Say not in thy Heart, if I Sinne, God hath done it; for the *Fift Pſalms 5*. † *Thou art not a God who art pleaſed with wicked Matters*: And in *Ezek. 33*. \* *As true as I Live, I will not the Death of a Sinner, but that he Convert and Live*.

156. But he ſaith, God hardeneth him out of his *Predeſtinate* purpoſe, ſo that he cannot Convert; who now ſhall be righteous, the *Prophet* or my Opponent? The Scripture answereth thus; It is much more ſo, that † *God is true and every Man a Lyar*.

157. My

† Pſal. 54.  
\* Ezek. 33. 11.

† Rom. 3. 4.

157. My Opponent sets it down evidently, and giveth it forth to be so understood, that God *willed* the Fall of Adam, if the Magickall Paradisicall Birth had not pleased God, else would Gods Majesty *not* have become manifested or revealed; if that were true, then God were unrighteous, in that he did forbid Adam to Eat of Evill and Good: why then will God Judge me for it; and account or impute that for Sinne, if I doe what he *willeth* to have:

158. But I say, the Devill *willed* to have it so, that Man should Sinne, and that the Earthly became Manifested or Revealed in Him; of which he is ashamed; and my Opponent thereby affordeth the Devill a right *Advocate*, which I verily Lament, that this Man speaketh even the Devils Words and Will; and so casteth a Snare of Despaireing, on to Mans Neck; he giveth so much to be understood; that Man *† cannot* be saved, though he *would never* so faine, *unlesse* he be Elected to it; that is assuredly the Devils Doctrine and Word.

† NOTE.

159. Where will the Tempted remaine, when the Devill assaulteth him and saith: Despaire, thou art *Not* Elected of God, he should by that Doctrine *Despaire* and say, I can doe no more, if God will not have me then thou mayest take me away.

160. And yet he is *so* Holy, and tickleth also some dissembling Hypocrites, and saith in the *Passquill* or Pamphlet, It is a great Comfort to the Children of God, *viz*: To the *Elect*, when they find by themselves, that they are Elect Children of God. O how many dissembling Hypocrites would *not* lye under this Mantle, if Sinne *Sleep*!

161. O alas, Miserable Doctrine; O man, open thy Eyes wide and beware; the *Church* of Christ singeth;

Wo tr ist am besten mit, da will er's nicht entdecken.

Where he is most pleas'd with Man, he will not alwayes shew it.

162. Whom doth the Devill assault with Despaire, but even the Children of God, that they might not be manifested or revealed, and God often hideth himself, that they might cry aloud anxiously to God, for so the Noble *Pearl-Tree* groweth.

163. He often sheweth himself *strange* to his Children, so that they can oftentimes fetch no Comfort: as the \* *Canaanitish Woman*, when he likened her to a *Dog*, only that the Faith and earnestnesse might become *greater* in the Storme, he letteth the heart even Quake or Tremble, that the Earnest may become great.

\* Math. 15. 22,  
26, 27.

164. Now if doubting thus seizeth upon a Man, then with this Man he must Despaire: It standeth written, *† God willeth that all Men should be saved*. Which now is true? your *Cripled* Election or Christs *Pro- misse*?

† 1 Tim. 2. 4

165. The Apostle saith, \* *It is a precious worthy Word, that JESUS CHRIST, is come into the World, to save all poor Sinners*: Who hath now the Right? I will remaine by the Words of my Saviour, and will beleve, that *† Nothing*, whether it be *High* or *Low*, whether *Power* or

\* 1 Tim. 1 15.

† Rom. 8. 38,

Principality, whether Hunger, Nakednesse, vengeance, Perils, also No Creature can tear or seperate me from the Love of God which is in Christ **JESU**.

\* Note. 166. And if all men did say, thou art damned, and if my Heart also did say it, yet I will not beleeve it, but demerse my self into Christs Sufferings and Death, and let the Death of Christ make of me what it will, if I must be in Death, then will I be in *his* Death, and in no other; but seeing his Death, is become an Eternall Life, \* therefore I shall well remaine in him, let who so will Elect me there, I *Elect* or choose my Saviour Christ: my Will shall remaine in him; though the World in Gods Anger make of the *Outward Body* what it will; when I have him; then I ask not after *Pope, Turk, Emperour, Devil, Hell, nor Heaven*: he is my Heaven, I will be Dead and a Nothing; that he may live in Me, and I in him; and if Body and Soul should break in peeces, yet I will not depart from him; what now will the Election or *Predestination* doe to ME?

† Or Accuser. 167. I have Elected to my self, my Saviour, and he hath Elected me, even *before I was*, I beleve NO otherwise, let any Teach or Write what they will; he that will *venture* and try it with me shall find it by *Experience*: I am sure it is the right way, therefore I speak and write thereof; for it is my Pastime, and I rejoyce that I shall come to this, that I shall be delivered from the \* *Opponent* of the Anger of God.

\* B. T. 168. Therefore I say to my Brethren, what the Lord hath said in Me; whosoever will goe along, let him come, he that will not, but will look upon *many Elections*, and expect till the Spirit of God fall upon him and *draw* him, let him stay there till that be done, if he will not labour and Work with God in his *Vineyard*, then he hath also no *Wages* to expect. I know not how to get anything out of \* his Description, that may *refresh* me, but only Sadnesse and Sorrow of heart, Doubting and Despaire.

How Nothing is impossible to Faith.  
 What Gods Drawing is. Why  
 the Wicked Becometh Not  
 Drawn. What a right  
 Christian is: and  
 who becometh  
 hardened by  
 God.

169.

**M**Y Opponent in Scorne saith; Could God Create no-  
 thing stedfast? He likeneth us Men, as to God, to be,

as the \* Potter and Clay or Lump, is One to the Other: Hearken my Opponent: why then dost thou say, that the Soul is proceeded out of Gods Mouth; how doth that accord with the Clay and the Potter? What Man would become a Pot, for a Pots sake? Or if that were possible; Is God become Man for a handfull of Earths sake? O No, it is another Manner of Pot, wherein God became Man; It was also another Pot which brake in Paradise; look upon † the dry Rod of Aaron which Sprouted and bare Almonds; ask it what it signifieth, it will tell thee.

170. My Dear Scorne; thou understandest nothing thereby, where in God is become Man; much lesse concerning Gods Creation, of the Possibility and Impossibility; thou sayest only God, God, and knowest not what God is, also thou wilt not know it, only thou sayest; \* A Man can take or receive to himself Nothing in God, unlesse it be given him.

171. † I know also well, that I can doe Nothing in my own Might or strength; The Faith can doe it: that can receive where there is Nothing; If I cast my Will into Gods Will, then GOD believeth in My Will; and then I can receive, for nothing is Impassible to Faith; I can receive to my self the Becoming Man or Incarnation of Christ; if My Will, willeth, yet I cannot doe it, but Gods Will in Mine.

172. My Will and Gods Will must be One; for my Saviour hath told Me he will give the Holy Spirit into my Will, if I but ask him for it: And should not that be true then? would my Opponent deny me also to Ask? I can Ask, THAT none can deny.

\* Note of the Potter &c. See Chap. 9. in the Book of Predestination. And Rom. 9. 21. † Numb. 17. 8.

\* Joh. 3. 27.

† Note.

173. Now Christ hath promised to hear; and though I find it not instantly in the power or vertue, yet if I ask; THEN I beleeve that God hath given me his Spirit; and though my heart and all the World should say clearly No: yet I will let the Words of Christ be *more certaine* to me, then all Babbings and Fictions.

174. Am I indeed the dry Staffe or Rod of *Aaron*? in me lyeth the Drying or withering, through *Adam*: but if Christ hath introduced his Sap into my withered Flesh, and into my Dark Soul again, shall I not take or receive it to my self? shall I first expect the *Drawing*?

175. I know that I can have no *Good Thought* in me unlesse it be from God; Now if I would faine be saved, then I know, that very *Will* is Gods Drawing; why should I long then expect *other drawing*, if the Lord calleth in me, and biddeth me turne to him, is not *that* Drawing? but, what Man, can say, he is *not* SO drawne? Even none at all: God draweth every one.

\* Note.

176. \* The evill Man will not follow, he goeth on in a disputable Way, and seeketh *Subterfuges* or Excuses; and saith he is Holy; and his Heart is a Theef, and Covetous, a Murtherour, and moreover a Proud Devill; he flattereth himself only under Christs Purple Mantle, and tickleth himself with Christs Suffering and Death; but will *not* enter thereinto; and with Christ dye to Sinne and become an Enemy to it, he will only walk upon Roses in fat and *Jolly* Dayes, and devour the sweat of the Miserable in Pride, for saith he, God *draweth* me not; yes thou *wilt not*: therefore he hardeneth thee, and his Anger draweth thee, also the Devill, whom thou servest.

177. Should God draw thee? then *cast* the false or wicked wayes from thee, set thy self as if thou wert to meet an Enemy, where it concerns Body and Life: If the Anger draweth thee and holdeth thee: doe but *Defend* thy self and thou wilt soon get *One* that will help thee.

178. Doth the Anger in the Conscience Say? thou art mine, thou canst not be saved, then say in opposition, I take only *CHRISTS* Death with me, and doe with me how thou wilt, take that and wrap thy self therein, let Gods Anger and all Devils roar over thee and say and complain against thee what they will, out of these *Swaddling* Cloathes shall no Election *pluck* THEE whether it be of \* God, or the Devill, or Man.

\* Note: Of Gods Anger.

179. But the *wanton* Licentious way which men now walk, wherein Men only *tickle* and comfort the Old *Evill* wicked One, the Murtherer, the proud stately, Covetous *Babylonish Antichrist*, with Christs sufferings and Death, he should only be quiet, and *fatten* himself well, Christ hath satisfied; if he be marked or noted under Christs *Bloud Banner*, and Elected; then he *cannot* be damned; this way is totally false or wicked, Murtherous and unrighteous.

180. If thou wilt be a Christian, then thou must be and become *conformable* to Christs Image, and walke in his Footsteps, and with him, *suffer* persecution, disgrace, and scorne, love the way of Truth and Righteousnesse, doe that which Christ hath taught thee; not with hypo-

criste.

crise, to take *double* or *four-fold*; and give a *little piece* of it to another; No, it must be earnest; thou shouldst not Esteeme any thing thou hast, as if it were thy own, only: but consider, that thou art only a *servant* therein, and servest thy Lord in Heaven, therein, thou shouldst dispose of it according to HIS pleasure.

181. Not to *suck* up the Miserable, and give a *little piece* thereof to a *Beggar*: and say, I minister indeed to the poore: First, leave them their Sweat, else thou wilt be *accursed* in all thy Service of God, and be kept back from God.

182. Serve him with Minde and Heart: walke in the *Light*; let the scorne of the World, be *\* the Prints of Christs wounds*, to thee; labour watch and pray, and stand alwayes in care and circumspection against the Devil; *Ayme* and fortifie thy selfe continually against him; and consider thou art here a Pilgrim; and in the Vineyard of Christ; *labour* faithfully in the Kingdome of God: all thy Labour followeth after thee; for Christ said; *† My Father worketh and I work also*; so must thou also, as *\* a Branch on the Vine* work and beare fruit. \* Joh: 20. 25.

183. For a Christian is a Branch on the Tree of JESUS CHRIST, if it will not work and beare fruit, then it *† shall be cut off*, that it hinder not other Branches, that is, it must quite wither and be hardened as to the *Life* of Christ: these will God harden. Here it is said; *\* I harden whom I will*; viz: a Branch that *will not* bring forth fruit; to such a one God will not give the Sap of Christ; It is not said, *† God will not be mine*; but *thou wilt not be his*, and so you are parted. † Joh: 5. 17.  
\* Joh: 15. 5.

184. *\* Doest thou say?* God can make of me what he will, he is Omnipotent; *he maketh* of thee what thou wilt, his Love is Omnipotent, and also his Anger; **THAT** which getteth thee, holdeth thee; *The wicked is to God, a good savour to Death, and the Saint or holy, is so, to the Eternall Holy Life*: as thou growest, so thou art, such Sap as thou drawest into thy selfe, such Fruit thou bearest. † Rom: 11. 22.  
\* Rom: 9. 18.  
† Note Note.

185. Why doest thou blame God? God so farre as he is called God, **CANNOT** will Evill; for he is Good, there is no Evill Will in Him, but according to his Anger, he desireth Wood or Fewel in his Fire, which is conformable to, or fit for the Fire. \* Note Note.

186. Therefore rightly saith the Apostle; *† To whom you give your selves for servants in Obedience, his servants you are; whether of Gods Love or Anger*: Here the Apostle speaketh of Mans Election, that Man **CAN** give up himselfe, and be given up: and though indeed of himselfe he cannot take or receive, yet God giveth him the taking or receiving, for he hath *promised* it him. † Rom: 6. 16.

The abominable Doctrin of Balthasar Tylicken : *Admonition not to doubt of Election : Admonition and Warning to Balthasar Tylicken.*

187.

**T**He Doctrin of My Opponent is throughout no other, then this, If God make a *Good Tree*, then it is *so*; that is, if he make one a Christian, then he is so, as if Man need doe nothing in it, he need not work and labour for it, that he may become a *Good Tree*.

188. Alas; God *pitty* us, why hath God given us the **LAW** and Teaching; and said, thou shalt not doe this, or that; if he will have *Evill*? How very shamefully, goeth this Man astray, how very carelesse and negligent, doth he cause Men to be; Deare Brother, Minde and Consider of this abominable *Doctrin*; How he gathereth the Texts of Scripture together, for a false service to God, only that he may prove, that God worketh, *both* Good and *Evill* in us.

189. What *needs* prooffe for that? I say *so* too: that Gods Love worketh *Good* in us, and his Anger, if we give our selves up into it, worketh *evill* fruit to *Damnation*: but what doth it availe him, to bring men into such a carelesse negligent way? He should rather tell them, that they should Repent, as God saith in the Prophets; \* *To day when you heare the voyce of the Lord, Harden not your hearts*: Let my word enter into your Hearts and Eares.

\* Pfall: 95.7.8.  
Heb: 3:7.8.  
& 4.7.

190. But he saith; It cannot Enter; God maketh either a *Good* or an *Evill Tree*: this serveth well to all carelesse negligence and wickednesse; and lastly to *Despaire*; that is the end of his Doctrin, you will finde nothing better or more in his *Grace-Election* or *Predestination*.

191. And I say with good ground, and it is the precious truth; that if such Doctrin should become embraced or received, then will the World at length become a *Murthering Den* of Devils: For every one will say; *how* can I doe otherwise, then God driveth me, if God will have me to be his childe, he will teach and lead me well enough, but if I be *not* *Elected*, why should I long favour the *Honest* and *vertuous*; I will doe as the Devill doth and *hate* them, and be their *Enemy*, to his kingdome I belong; I will steale, rob, murther, and cheate, and deceive the simple: that I may be *potent* and *voluptuous*; there will no other come of it, being God will not draw me, therefore really I

must



must serve God *Lucifer*; but if God will have me, he will well draw me from THAT, that I shall not doe it.

192. Alas, be not so Evill and wicked, doe not that, God hath forbidden it, let every one have a care of his own salvation, and † *fear the Lord with Trembling*; let no Man despaire, and say, there is a fast doore upon me, I cannot be saved, for such *Thoughts* the Devills have, and the Damned in Hell: If I knew there were but seven Men Elected in our City, or scarce two, I would NOT despaire; but beleevē that I were one of them. † Phil: 2. 12.

193. My Opponent, consider your selfe, for the sake of your Salvation: when you shall appeare before the Judgement of God; and Christ shall say to the wicked, who in such Doctrine have become, lazy carelesse and negligent; goe \* *away from me ye Cursed, I was hungy, thir- \* Math: 25. 41. &c.* *sly, sick, naked, and in Prison, and ye have not ministred unto me, and they shall say, Lord, thou hast not Elected us for children, and drawne us, then will he say, have I not caused my goodnesse to be presented to you, and caused my Word to be taught, and faithfully called you, and warned you of the false or wicked way? and they shall say, we have been Taught, that thou hast out of thy predestinate purpose Elected one to the chidship or filiation, and hardened the other; now being that standeth in thy Word, why wilt thou blame us then, we were able to doe nothing that was Good.*

194. My Opponent, I put you in Minde of this, Consider I pray, what will you answer, that you have expounded *thou*; that, the Anger of God, which God in his Love, in the Soul of Man, hath *drown- ed* with the bloud of his Sonne; *you make* to be an Electour againe, you give the Sword into its hand againe.

195. The Anger was indeed in Adam before the Fall, yet not manifested or revealed, and the God of Love hath set his heart upon it, that he will boult it up againe in the humane Soul, that we should run to him as to an Open Fountaine.

196. I would have you asked: that if Adam had continued in his Innocency, where then had remained your *Eternall Election* or † *Predesti- nation*, if he had begotten children in Paradise; therefore now if you will maintaine your *Eternall Election* over Man, then must you say, the *Fall* of Man is also out of Gods predestinate purpose. † NOTE.

197. But what means that which God said; \* *Thou shalt not eate of the \* Gen: 2. 17.* *Tree of knowledge of Good and Evill*, if he would have that to be done, and hath also forbidden it, then God were unrighteous, and Men need keep no Commandment which he hath forbidden in *Moses*: For he would have it that Man should Sinne, that he might have cause to punish him; *thou* it were to be Concluded in *Reason*.

198. Beloved, Consider your Glosse or Exposition, I will speak brotherly and Child-like to you, put but *away* your Crooked scornfull Hornes, and let us deale one with another as Brethren, and Members: with scorne, we can advance Nothing that is Good, we doe but *deceive*.

deceive the Men in the World, that are plaine and simple, therewith.

199. If you have Christs Spirit, as you would be thought to have, then meete Me and my Brethren, in the *Meek* Love and Humility of Jesus Christ, shew me I pray you, your love in the Spirit of Christ, who came in great Humility to us poor lost children-of *Eve*, to seek and save that which is Lost; If you be a childe of *that* Spirit, be so, faithfully, with Meeknesse, Love, and Friendlinesse, with modest speech, and cast the Hornes of scorning away: that I may know that you are my Brother: then will I be very Loving to you: if God give you more then me: but if not, yet I will in that weaknesse, rejoyce with you, and refresh my selfe in that which *God giveth*.

200. And be not so furious against the deare Revelation, which God hath favoured *US* with at Last; reade it first aright; it hath a very Noble pretious Originall and beginning, which reacheth *above* all Reason, yes, above the Outward World, and *above* the Light of the Outward Nature, why doe you rage against the Most High?

201. I Christianly admonish you, take heed what you doe, that the Anger of the Lord, doe NOT take hold of you, and God Curse you, I tell you I will be *guiltlesse* as to your Soul; if you doe awaken it.

\*2 Kings. 1. 10.  
II. 11.  
Numb: 26. 10.

202. See what was done by \* *Eliab*: Also to *Corah*, *Dathan*, and *Abiram*, in the Wildernesse: I tell you for so much as it is knowne to me in the Lord, it may happen so to you and *more* besides, for at present it is a Wonderfull Time; not knowne or acknowledged by All; The Lord hath sent his Spirit of Zeale or *Jealousie*; There is a Wonderfull time before the Doore, which you will finde by Experience, if you Live.

*Of the Eternall Predestination and Election of God; The beginning and End thereof is One only, and Alwayes the same.*

203.

**M**Y friend, you speak after a humane Manner; and write of Gods Eternall *Predestination* and Election; it will not beare to be so written of.

204. When the *Scripture* speaks of Gods Eternall purpose or Predestination; it speaketh not of a purpose or predestination that hath been Long before; for in God there is no beginning: but there is an Eternall beginning, where the beginning and the End is all *ONE*; *the First is continually the Last*; and the Last is the First: whatsoever God hath begun, from Eternity to foresee, that he beginneth now also at this Day alwayes *every Moment* to foresee.

205. I

205. I CAN say with good Ground, thus, that if I were in my Mothers body or womb, comprehended in his Anger, then God had from Eternity seene me and apprehended me in his Anger; and I were from Eternity Elected in his Anger.

206. But if I convert in Repentance, so that Gods Love apprehend me, then I am also from Eternity *foreseene* out of the Anger into the Love; for in God, ALL is Eternall, \* whatsoever at this day, beginneth to alter in the Eternall, that is, from Eternity, to Eternity, equally in the Eternity. \* Note Note.

207. The Spirit in the Scripture hath another kinde of speaking, than the World hath: Know you not how it stands written in the Scripture? where the Lord saith; † Suddenly I speak against a Nation or † Note Note. people, which are Evil, that I will destroy it, but if they convert, then it Jer: 18. 7, 8. repenteth me of the Evil, which I thought to doe unto them.

208. Look upon \* Nineveh, there you shall see whether God doth \* Jon: 3. 2. 10. not alter his Will, for Mans sake: and the Apostle saith, that even † the † 1 Cor. 14. 32. Spirit of God, is subject to Man, viz: to Holy Men.

209. \* His Election and beginning is alwayes every moment, his E- \* NOTE. ternall Birth or Geniture, is also every moment, in him and before him, is all, both New and Old: for the same God who † hath Elected us in † Eph: 1. 4. Christ before the foundation of the World; he also every moment Electeth his Children that come to him: the Matter consists only in the Conversion of the Will.

210. And though it standeth written, that it lyeth not in Mans willing: that is only concerning those, that Desire God, and yet will not goe forth out of their sinfull Will, they keep their sinne, and yet will be saved, \* therefore it lyeth not in HIS Willing, but in this, that Man goe out from sinne into Gods Grace; and then it lyeth in the Mercy; and that God doth readily, for he hath promised it. \* Note.

211. † It lyeth not in Man to make himselfe blessed or saved, but in † Note. the Grace, which God in his Sonne hath promised and bestowed: for \* God willeth that All Men should be helped or saved, as the Scripture \* 1 Tim: 2. 4. saith; his Election and out-going is from Eternity, and his Mercy is also from Eternity in Eternity, ALL is in him ETERNALL.

212. Therefore Men should better consider the Scripture as to such Termes or Expressions; for it often speaketh out of the Eternall Mouth, which beginneth every Moment.

213. † For, when the Scripture saith, \* He hardeneth their Hearts, that † Note. they beleve not, and so come not to be saved, then it speaketh of those, \* Joh: 12. 40. who would be saved by their own ability, in their Evil Will and Life: those he suffereth to goe on in their purpose or predestination, for they will doe it.

214. As also Adam did, he would not be resigned into God as a Childe, but be his own, and apprehend and know Good and Evil, and Live

in all the Three Principles ; for he went out from Gods will into his own, of *set purpose*, therefore God left him, and then he fell downe and slept.

215. And when he did eat of the forbidden fruit, then Gods *Anger* Elected him to the Damnation of Death, and Gods *Love* spake against it, saying, *The Seed of the Woman shall Bruise or Crush the Serpents head*, and that was also an Eternall Election, and yet it was also a beginning Temporary Election : for how can an Election *pass* upon a thing, when as yet it hath no Roote.

\* Note.

216. \* Gods Anger hath from Eternity continually and still at this very day : Elected *IT SELFE* to be a Darknesse ; that Gods Love and Light might in the Anger become Manifested or revealed.

217. Now that which is out of the Eternall, as, the Soul of Man ; that hath also Free-will, to manifest it selfe in the Light, or in the Darknesse ; † NOT that it hath the Light and Darknesse in *ITS power* ; but it hath ability to work in Good or Evill, that is in the *power* of the Light, or of the Darknesse, and in which soever it worketh, that manifesteth it selfe, in it.

218. The Might or power is Gods, and the Soule is his Childe, a Branch in the Tree, *proceeded* out of Gods Mouth ; out of Love and Anger ; all THAT lyeth in it, and is its own propriety.

219. Who will then take away the *Free-Will* from it, being it is a Branch in the Eternall Tree, and hath Love and Anger in it selfe ; Or is it not true ? My Opponent speaketh Even so, that the Anger lay hidden in *Adam* before the Fall, and hath manifested it selfe with the Fall.

220. But he maketh me Wonderfull beginnings in the Seed of *Adam*, One with *God*, another with the *Serpent*, and that is a grosse Errour, there are not TWO sorts of Seeds, but ONE only, but two sorts of *Dominions* lye in the Seed, *viz:* Gods Love and Anger, and is but one only Seed.

221. But as to one part from the *Divine* Substantiality, from the Holy and pure Element, in which the Paradise and Heaven lyeth ; as also the *Tinture* of Fire and Light, that very Seed disappeared in *Adam* when he fell, whereof God said ; \* *The day that thou eatest of this Tree, thou shalt dye.*

\* Gen: 2. 17.

222. And the other Seed, understand Spirit, is the *Center* of the Eternall Nature, *viz:* of the Dark World, according to which God calleth himselfe an Angry God, but that *was not stirring* and manifest, while the Light shone in the divine heavenly Paradisicall Substantiality ; but in the Fall it became manifested or revealed.

223. But now, *Adam* was also shut up in the Dominion, and in the Spirit of the Outward World, but that must in his Innocency goe also *behinde* and come after ; for Gods Kingdome ruled in him : but when he fell, then it became also manifested and *powerfull* in him, and instantly,

stantly, heate and Cold, fell upon him, so that he must cloath himselfe; and he fell by the Outward Worlds Might into the *Corruptibility* of his Body.

224. Now what kinde of Seed should become generated in *Adam*, out of which *Cain* and *Abel* could be conceived, even such a one as *Adam* was after the Fall, *viz:* according to the *Outward-World* Evill and Good, and according to the *Anger-World* totally Evill.

225. But now the Kingdome of God, *viz:* the Heavenly Substantiality was faded or *disappeared* in him, for the Darknesse had received in, the Light in him; as you have an Image thereof in the *dry \* withered Staffe* of *Aaron* which *Sprouted againe*: So also did the faded or disappeared Substantiality in the Spirit of *Christ*, when God became *Man*, in that very faded Substantiality.

\* Numb: 17. 8.  
Heb: 9. 4.

226. Now my Opponent with your Election, come *hither* to Schoole: now shew me the Grace-Election; I will also shew it you in the *Divine* knowledge, to me is given to see as sharply and accutely, as any one can search. Mark this which followeth.

227.

**N**OW when the Image was faded or disappeared, what did God with it, did he let it fall *quite away* and remaine in Death? No. Then instantly the *Doore* of his *Mercy* set it selfe Open, and said; † *The* † Gen: 3. 15.  
*Womans Seed shall Crush the Serpents head.*

228. Then the Deare Name *JESUS* incorporated it selfe in the faded disappeared Image, and the Mark or Limit in *this faded* disappeared Image became strengthened; which with the Revelation or Manifestation, stood in the Body or Womb and *Seed* of the Virgin *Mary*, as a propagated Seed; for if that had not been so, then had all those *before Christs Birth* been Lost.

229. For, the high Noble Virgin of the Wisdome of God; with which *Adams* in his heavenly in-breathed Spirit, was Espoused or Married, *that*, is Immortal; *that* presented it self in the Light of Life to Man, *viz:* to *Adam* and *Eve*, and warneth them of the ungodly wayes, and continually sheweth through the Prophetical Spirit, the *Limit* or Mark of the Covenant, where it will, with the Deare Name *JESUS*, with the Word and power of the true Deity, open it selfe againe in Mans Soul.

## The Second Part.

Of the Becoming Man or Incarnation and Person of Christ.

*How Christ, is become Man or Incarnate, out of No Strange Seed, but out of Mary, and yet indeed not in Eves Earthly Essence, the Holy Ghost was the Man or Masculine therein.*

230.

**M**Y Opponent, tell me here, *what* the Womans Seed is, upon which you found your Election, you say, the Children of God must become generated out of the Womans Seed, as the Dew out of the \* Morning Rednesse, and reject Adam's and Eves Seed, and make a Strange Seed, and yet God said; *Through the Womans Seed shall the Head of the Serpent be Crushed; Who is the Woman? is it Eve? No, that you will not admit! Why? Because otherwise you cannot Cloake your Election or Predestination.*

231. Well now; if you be Learned; as indeed you goe about mightily to Colour your Cause with Texts of Scripture; then shew in the Holy Scripture, that God intended a *Strange Woman*; you say, that *Mary* is not from us Men; but is a *Virgin from Eternity*: that you must and shall prove, or else it shall have neither place nor beliefe.

232. But I will demonstrate with strong Arguments, that the Word of Promise goeth upon the *Womans Seed*, viz: upon *Eve* and *Adam*, that is, upon the Matter, or *Matrix*, which was taken from *Adam*, out of which the Woman was framed, out of and in which *Adam* should have impregnated himselfe, if he had stood, and had not suffered himselfe to be *over-powered*.

233. For the *Woman Eve*, should have been the propagated Childe. but it could not be, and therefore she was taken out of *Adam's* Essence and Bone, and was Made † *a help for him*, so that the propagation must be performed through **TWO**.

† Gen. 2. 18.  
&c.

234. Now if *Mary*, Christs *Mother*, be not from us Men, then is Christ, not *the Son of Man*: as he so very often calleth himself: and where then would my poor Soul remaine, which lyeth Captive in a darke Dungeon? whereas if God would Regenerate it againe as the Dew out of the Morning Rednesse: could he not well doe it without becoming Man.

235. Besides, if *Mary* were not Man or *Humane* from us, what then would the *strange* CHRIST be profitable to Me, and then it would not be true, that the Word is become Flesh; Or *how* could I enter into CHRISTs Suffering Dying and Death, if it were not done in Me.

236. But I can with Truth say, as the Apostle saith, that I beleeve \* *I am Crucified and dead with Christ*, and rise up in and with him, and bear his Image on me. \* Gal. 2. 20.

237. Thus saith my Opponent, then Christ were conceived in a sinfull Seed, if *Eve* had been the Woman in the Promise, No, I say not that.

238. Christ, viz: the Living Word, was not generated from *Mins* Seed, but in the shut up Seed of the Heavenly part, which in *Eve*, faded or disappeared: as the \* *dry* or withered *Rod of Aaron* signifieth; he became againe, the dead parts Sap and Life; for the Sinne fell not upon the heavenly part, but that dyed; understand Substance; and not Gods Spirit, which rested in the Covenant; till at the *Limit* of the Covenant in *Mary*. \* Note, the dry Rod of Aaron grew not through the Four Elementary Water and Fire.

239. The Anger of God, Manifested or *revealed* it self in the Earthly Part, as a Life; and the heavenly, disappeared or faded, as God said; the day thou eatest thou dyest.

240. He meant not *solely* the Earthly Death, for *Adam* lived † *Nine hundred and Thirty* Yeares e're he dyed: and God said, *the day* thou eatest thou dyest, that is, to the Kingdome of Heaven; and livest to the Earthly World, as it came to passe. † Gen. 5. 5.

241. I say not, that God became Man in *Eves* Earthly Essence, else he must have had a Father; but *thus* himself is the Father.

242. Understand this aright; \* *The Angel said to Mary, The holy Spirit will come upon thee, and the Power of the Most High will over-shadow thee*; in that sticketh the Mark or Key: the Angel said, he will come upon thee, and the Power of the Most High will over-shadow thee; Do you not understand this? The Holy Spirit would open the shut Center in the Covenant in the *Dead* Seed, and the Word of God would give it self in with *living* heavenly Substantiality, into that which was shut up in Death, and become a Flesh; the Holy Spirit was instead of a Man or Husband: he brought the Heavenly † *Tincture* of the Fathers Fires Glance, and of the Eternall Sonnes Lights Glance. He was in the Tincture, the *Life* and the Moving. † The Eternall Love-fire and the Water of the One Element.

What

*What Manner of Essence the Word received  
or assumed, wherein God and Man  
became One Person: Also how  
Christ is a Creature, and  
how he is No Creature.*

- 243.

**N**OW understand me according to its high worth; I speak in the Vision or Sight and not in the Opinion or Conceit; In *Adam*, when God inbreathed the Soul into him then was the Soul surrounded or endued, from the Glance of the Fathers Fire, together with the Center to the Fire, and also from the Glance of the Light, with Divine Substantiality, *Moving* in Gods Wisdome or Substantiality.

244. But now, in the Fall, the Light *extinguished*; and only the Fire, with the Center to the Fire, remained, that was now the *Dryed* or withered and dead Soul, as the Dry Rod of *Aaron* signified; and Old shut up *Barren Sarah Abraham's Wife*; and Old *Elizabeth* dead in the Womb or *Matrix*, the Mother of *John* the Baptist.

245. This Soul was, from *Adam* thus dry or withered, propagated, *except* some Holy or Saints in the Covenant, where the Holy Spirit in the Covenant Moved, as is to be seen by Old \* *Elizabeth*; that the Child in the Covenant in the *Mothers Body or Womb*, when the Spirit moved the Childs Spirit, when *Mary* came to her, that it *leaped for joy*, in the Spirit of the *Messiah*; when it perceived **THAT**; and both the *Mothers* Prophesied.

246. This dried or withered Essence of the Soul, understand the *Womans Part*, not the *Mans*; although the *Mans Part* also lyeth in the Seed of the Woman, but *too weakly* in respect of the Fire, the Word took or assumed to himself, with the *dead Substantiality*, into the *Living* now opened and introduced with or by the Holy Spirit, and God and Man became **ONE Person**.

247. But now understand me aright; my Opponent will not permit that I should say; **CHRIST is a Creature**; and yet it is true, so far as concerns the Soul, and the *Outward Kingdome viz: the Third Principle*, he is a Creature; for the outward hangeth to the Inward; else Christ had not been in this World, if he had not had the outward Kingdome on him, but *without impurity* in the Similitude of the Deity.

248. He was a Creature, and he **IS one Eternally**; understand as to the Soul, and as to the Substantiality which *died* in *Adam*, which he

with



II. Part. *How Mary was no strange Virgin.* Apo: to Tylck. II. with the introducing of the living Divine Substantiality, and with the Word and Spirit of God, made living againe; and as to the Third Principle, with that he is a Creature and a King and High-Priest of Men.

249. But as to what concernes, the Eternall Word, together with the Divine Substantiality, which now became *introduced* into the in death inclosed Substantiality, Christ is NO Creature, but *the first Born of the Father in Eternity*

250. Understand, in the Creature, is the new introduced Substantiality, viz: Christs heavenly Flesh, *Creaturely*; but without besides or beyond the Creature, it is *uncreaturely*; for, that very Substantiality is the right true Divine Principle: it is as great as Gods Majesty; in all places, filling all in the Second Principle; and THAT in the Body or *Creature*, and THAT without the Creature is totally entirely ONE undevided, totally one power or vertue, might, and Glory, Paradise and pure Element; wherein Gods Eternall Wisdome dwelleth.

251. As the SUN shineth or enlighteneth in the whole World: and so now if there were not in the deep such a Substance as the Sun; then it would not receive the Glance or Lustre of the Sun: \* Thus the *Corporeity* of Christ, is the fulnesse of the Heaven, in the Person, *Creaturely*; and *without* the Creature, Living; in ONE Spirit and Power or vertue, Not TWO. \* Note.

## Of the Virgin Mary.

*How Mary was no strange Virgin, but the Daughter of Joachim and Anna.*

*Whence the Author hath his Knowledge. And what is called,*

*Christs Descending into Hell.*

252.

MY Dear Opponent; you will needs have a *strange* Virgin, and you despise my very high knowledg given me of God; was *Mary*? Whose Generation or discent is sufficiently to be found in the Bible? a *strange* heavenly Virgin? And moreover standing in Gods Wisdome? And from Eternity *Elect*ed or *Predestinated* thereto? How then came it? That, when the Angel came to her, and brought the Message? That she should be impregnate or with Child? And bear or Generate a Sonne? She said, *How shall that come to passe?* Seeing I know  
of

II. Apo: to *Tylck*: Of *Christs Descending into Hell*. Part. II.

of no *Man*? Did not the *Eternall Wisdom* then know it, how it should come to passe?

253. I Suppose therefore, my Dear Opponent, you *must* permit Her to be the Daughter of *Joachim* and *Anna*; as the Holy Scripture sets it downe, else our Salvation will stand in suspence and be in doubt.

254. I ask you in earnest, if you be Gods Child then tell me: *How* or *where* hath *Christ Broken Death*? And *whither* went he into *Hell*? as the Church teacheth? tell me! If he hath NOT received or assumed our Soul.

255. Your Conceited work of a Sacrifice alone doth not satisfie me; I would know from you, HOW Death in the *Soul* is become broken; neither Covenant nor promise availeth as to that, if Sacrifices could have done it, then it had been done among the *Jewes*; it must be done with right *Heavenly Mans Bloud*.

256. Now, I would know, whether it be done in *my Soul*? Whether my Will-Spirit have attained an Open Gate to God with or by *Christs Death*; that I may say, \* *Abba*, my Dear *Father*; or NO? Tell me *this*, or leave my Writings uncancelled.

257. I have my knowledge from God, and not from your *Fictions*, Schools or *Vniversities*; where you contend about words, as a Dog about a Bone; goe with me into the *Center*, be taught of God, I will shew it you, in the whole World, in all Substances, living Creatures, and Created things, I will set it *lively* before your Eyes: how the greatest secret hidden *Mystery* is in Death.

258. Now if my Soul were not together in the Death of *Christ*, seeing it was in the Father from Eternity, in the *Divine Essence*; then have I no part in *Christs Death*.

259. I know, that *JESUS CHRISTS* precious heavenly Bloud, which out of the *Divine Substantiality*, became Bloud, in the dried or withered *Images Seed*; through the *Might* or *Strength* of the *Heavenly Tincture*, hath kindled the Fire which was dark in the *Soulish Essence*, so that, the *same* Souls Fire in that very hour began to burne in a white cleere bright *Majestick Power Light* and *Glance* or *Lustre*.

260. And there Gods Anger in the *Soulish Essence* was *quenched*, and made to be Love, THIS is Called \* *CHRISTS Descention INTO Hell*; When Gods Love in the *Vertue* or *Power* of the *Living Word* in the *Heavenly Substantiality*, with *Christs Bloud*, brought it self into the *Center* of the Soul *viz*: into the *Fathers Anger*, and overcame and *quenched* the *Same* with *Meeknesse*.

261. That was the *Smoak-Hole*, where the *Deuill* and the *Serpents Seed* Ruled, and Now that very *Hell* became destroyed; and the *Deuills Kingdome* in the Soul taken away.

262. And here it is rightly said: that \* *as Sinne came from One upon all*, and *penetrated from One upon all*; so also came the *Grace* and *Eternall Life* from

\* Gal. 4. 6.

† NOTE  
Christs De-  
scending into  
Hell.

\* Note.  
Rom. 3. 17.

from One upon all, and penetrated upon all. Now whosoever will not himself receive it, but expects another peculiar *Election*; let him remaine as he is, he may come or not come; It is said: † *We have Piped to you, and you have not Danced*; we have called you and you have not come to us. † Math. II. 17. Luke 7. 32.

## Question.

*How is the New Birth performed in Us ?  
Also : WHAT of Us shall Arise ?*

263.

**M**Y Deare Brother, Tell me, if you be borne of God, and enlightened, as you suppose, *how* is the New Birth performed in US? is it entering in or exgenerating? is it not performed in us in our Souls? Indeed Christ must become manifested in us, after the *Manner* as in *Mary*.

264. What meane you by the New Creature? Also doe you understand, a New Soul? Or the Old, which you have inherited from Father and Mother? or what do you hold concerning the \* Resur- \* NOTE.  
rection of the Dead, *WHAT* of us must arise? For, the Soul dyeth *not*, also Christ in us dyeth *not*; for *he is once dead to Sinne* for and in *Us*. What is it that ariseth? The EARTHLY Body? viz: the Evill Flesh that is infected by the Devill, and full of Sinne and Abomination? THAT is NOT it that shall live in God: For Christ said, † *Flesh and Bloud, CANNOT inherit the Kingdome of Heaven.*

265. What is it then? For the *New Creature* generated out of the Dew of Heaven, as you say, also *cannot* arise, for it dyeth Not: Christs Life, is its Life; You will quite *take away* the first *Adam*; what remaineth then? If you are Learned, tell me! and *play not* on my Pipe: you would have it, that *Christ* hath not received or assumed *Adam's* Flesh: then can *Adam* NOT rise again. † I Cor. 15. 50.

266. My Friend, I Exhort you in the Love of Christ, be not an opposer, till you understand the *Center* of all things or Substances, together with the *Three Principles*, For the Power or vertue of the Resurrection is performed according to the *THIRD Principle*; there shall Nothing of *ADAM* passe away, but only the grosse Droffinesse of the *Beastiall* Property, and the Sinne, which hath been wrought or committed accordiug to the *Anger* of the *First Principle*.

267. The Mystery, viz: the *Quinta Essentia*, shall arise; For Christs Flesh, so farre, and in whomsoever it is become Living, Dyeth NO more; In whomsoever, the shut up heavenly part, is, in the power of the Word that became Man, become Living, that dyeth not: It dyed in *Adam*; therefore it needeth no [further] Resurrection.

268. Also our *Works* follow not after us, in *That*; but in that which is a *Similitude* of the inward World; viz: in the *Outward Mystery*: Now if Christ hath not received or assumed that to himself from US Men; how then will it arise?

269. I say Christ hath received or assumed the whole humanity from us, *on to his Heavenly*; but only not the *BEASTIAL Property* and *Sinne*: but he hath received or assumed the \* *Sinnes of the World* on to himself; As an own *self-guilty Person*; and *slaine the Death* in our Soul and Flesh: else there were no Remedy for Man: therefore must only a strong Saviour come into the Humane Property, and slay *Death*, and destroy *Sinne*, and *Introduce* his Love into us.

270. Now I beleve, that I shall arise *in HIS and MY Flesh*, and Eternally Live in him, his Life for mine, his Spirit for mine, and *all whatsoever I am, for his*; He, God; I, Man, and in him God and Man; and he in me God and Man.

271. This shall none teare out of my Heart; I have knowne it; Not I, but *Christ in me*, therefore whosoever will, may Fable and Babble about it, I need no Election or *Predestination* to it; my Saviour Christ hath Elected me IN my Soul Spirit and Flesh *in himself*; I am therein Joyfull and Comforted. let who will be a *Heretick* and Feigner: † *I have with MARY Elected or Chosen the Best thing*, and will in the meane time sit at the Feet of my LORD JESU; till all Feigners and Grace Electioners or *Predestinatours*, have feigned and babbled Out, ALL they CAN.

272. They say, they cannot [doe so]: that is their *Obstinacy* and *Wilfulness*; I say, if I cannot, yet *Christ in Me can*: And say with *Jacob*, \* *I will not leave thee unlesse thou blesse me*; and *Though Body and soul should be † dissolved, yet I will not leave thee, cast me into Heaven or into Hell*, yet I am in thee and thou in me, thou art mine and I am thine, the Enemy shall NOT part us.

\* Joh. 1. 29.

† Joh. 2. 2.

† Luke 10. 42.

\* Gen. 32. 26.

† Job 13. 15.

How

*How Mary was Eves Daughter ;  
and how Christ hath had a  
Humane Soul, which  
is Eternally  
Immortall.*

273.

**M**Y Opponent, hath so wonderfull a vaine discourse concerning *Mary*; he will prove out of the Scripture, that SHE hath been from Eternity, and draweth a whole heape of Texts together about it which yet are *all against* him, those very Texts speak all of the Virgin of the Divine *Wisdom*: and then, who is it that contendeth with him? that *Christ* is become Man, in *that* very *Virginity*? not I: I have through-out written just So: but I understand also, that the *same* Virgin was also **IN** the Mark or Limit of the Covenant, in which God became Man.

274. But *Mary* was from *Eve*, else *Christ* had not received or assumed our humane Soul; as he also very strongly denyeth it, that he hath assumed no Soul from us, a *strange* thing helpeth not me, in a strange thing he is *not* my Brother.

275. Is his Soul no Creature but God himself? Is he not out of or from us? *why* then did \* *he commend it to his Father in his Death, into his hands*: And said, † *On the Mount of Olives*; *My Soul is troubled even unto Death*; May God also be troubled? I beleeve he must now permit it to be a Humane Soul, if he will stand before the Scripture and Truth; that so *Christ* remaine to be our Brother: as he said \* *After his Resurrection*; *Goe and tell my Brethren, I ascend to my God and to your God*, else how should *Christ* say, *I goe to MY God*, if he were no Creature? God needs no going without besides and beyond the Creature.

276. Beloved, what may indeed *his Temptation in the Wildernesse* have been? **WHAT** in him became *Tempted*? His Deity? or his Soul? Beloved, pray tell me, Did God Tempt himself? Or *What* had he to doe with the Humanity? I suppose the Man will here be Silent; Read my Book of the *Threefold Life*; therein thou wilt have the ground of all, even *More* than any one could Ask, which I here let passe.

\* Luk. 23. 46.

† Math. 26. 38.

Joh: 12. 27.

\* Joh. 20. 17.

277. He writeth that Christs Soul did flow forth out of the Word and the *Wisdom*, then is Christ Totally *strange* and not my Brother; as he saith; if they are to be Brothers then they must come out of ONE Body; but *Christ* would not have spoken right, if *this* Opinion should take place.

\* *Balibrifer*  
Tylcken.  
† God.  
\* Note ye  
Expositors of  
the Scripture.

278. God promised *Abraham*; that in HIS, understand in *Abraham's* Seed, should all People become blessed; but \* he saith no; but in *Abraham's* promised Seed; † he saith not, in the Seed which I promise thee; or in any Seed, but in thy Seed.

† Note.

279. \* O! how terrible it is, that Man Dwe so to pervert the Scriptures: Dear Sirs, where will you abide? How will you stand before God? Have you not *the Spirit* of True Knowledge from God? Why then doe you make *Glosses* or Expositions upon the Scripture? What are your conceits profitable? that you *Exchange* Words for Words; and imbitter the Scriptures? let them stand unexplained, if you be not called to it of God; Why doe you so long make many

\* Or Lan-  
guage of the Man.  
Holy Spirit.

Errours? leave the Explanation to the highest \* Tongue in Every

† Jer. 23 21.

280. Why doe you *Juggle* so much with the Holy Spirit? are you more knowing or skilfull then HE? Yes indeed ye are flatly proud, self honouring, self-profitting, wilfull stubborne Children: † *Te run and None hath called you*; suffer your selves first to be called, and *enlightened* with Gods Light, before you run.

\* Note.

281. \* From such imbittering, from the beginning of the World to this time, nothing hath existed, but strife Wars and *Desolation*, and *Babel* is an unsure Leader, full of Abomination and Pride, to make Ostentation of it self, that a Man hath studied, or that a Man hath read much: But the Holy Spirit, useth in those Children which he calleth: only ONE Book with THREE *Leaves*, therein only they must study, they need none of them, more, neither are they profitable.

† Luke 1. 46.  
\* Luke 2. 35.

282. My Opponent will not permit, that *the Virgin Mary* is out of or from *Adam*; if that were true, then she had also *no* Soul; or else a *strange* one; for she said, † being with Old *Elizabeth*; *my Soul doth magnifie the Lord*; and *Simeon* said to her, \* *A Sword will pierce through thy Soul*: Now if she be only the Virgin of the *Wisdom* of God; as he writeth, then *no* *Sword* could pierce through her Soul; for that is God himselfe, that is, his outspoken or *Expressed* Substance:

† Luk. 1. 42.

283. Also I tell you indeed, that the *Virginity* of God, viz: the *Wisdom*, became *Manifested* or revealed in *Mary*, through the awakening of God, when God manifested the *Limit* or Mark of the Covenant which stuck in her; then she became highly † *blessed above all women*; for God was manifested in her and in her Seed; her, in *Adam*, dead

Sub.

Substantiality, viz: the *heavenly part*, Sprouted againe; but her *outward Body* was from this World, that we see in all her life, and Conversation, in Eating and drinking, in sleeping and waking: Also in her perplexity when she had *lost her childe* JESUS: when *in the twelfth year she offered* JESUS *in the Temple.*

† Luk 2. 41,  
42, 48.

284. Now if she were only Gods Wisdome; and not Man or humane; why did she *not then* know all things? as JESUS her Sonne did? seeing in the Wisdome of God, ALL knowledge lyeth, from Eternity in Eternity? and though likely she did give up her selfe into the *Lowliness*, as the Opponent saith; that doth not cause her skill and knowledge to cease, it did not cause the skill and knowledge in JESUS her Sonne to cease; why then should it doe so in *his Mother*? Had she not the Flesh of *Joachim*; and of *Anna* her Mother? Why then did she Suck her Mothers breasts? and desired the Essence of this World? and did Naturally eat *Earthly* food? What manner of Body had she then nourished, with the Earthly food? Doth the Divine Virgin Eat Earthly food? I suppose my *Adversary* is in an Errour.

285. \* There is in *Mary* assuredly, a two-fold Virgin to be understood: viz: *One* out of God, and *One* out of *Eve*; I beleve and know, that the inward was hidden in the outward, and only manifested in God; as also in US the New Man is hidden to the *Earthly*.

\* Note.

286. For, nothing *may* become manifested in the outward World, *unlesse* it take or assume the outward Worlds Substance on to it selfe; Indeed the Outward World, as also the Outward Man is generated through Gods *Wisdome*; and the *pure* Mystery, of the Outward World; which lyeth hidden in the *impure*; standeth in the roote of the inward World, and belongeth thereunto.

287. † Therefore shall the Outward Man with his *Mystery* of the *Third Principle* arise at the Last Day, and enter into the inward; so that the inward standeth turned outwards, and the outward inwards, and so \* God is ALL in ALL.

† Note.  
About the  
Resurrection,  
\* 1 Cor: 15. 28.

288. I know not what manner of understanding that would afford, if I should say, with my Opponent; that CHRIST hath not assumed our humanity; would God, only *Tincture* Man, through the Wisdome; then it might *well* have been done without becoming Man.

289. Also if *Christ* be no Creature, why then hath he conversed in a Creaturely forme; and dyed with woe and paine, as a Creature, on the *Crosse*? Can the Deity also suffer and dye? I know nothing of *that* yet; that it can dye, which was from Eternity without beginning; had that been possible to have dyed, then should *Lucifer* and *Adam's* Soul also have dyed.

290. But now, that only dyeth, which is *generated* out of the Time, viz: the outward Man from the *Third Principle*; that so out of the Temporall Death, the *Eternity* may Sprout forth; and the Time, viz: the:

52 II. Apo: to *T.* Of the vaine Contention about knowledge. Part. II.  
the Temporary figure become turned and brought into the Eternity.

291. For, therefore came Christ in our *Ourward* and *inward* Mystery, that he might introduce our Temporary Mystery into the Eternity: that he might Convert Man againe *IN* and *WITH* himselfe, into that Forme, which *Adam* was of, in the Creation, when he *knew* not what Evill and Good was.

Of the vaine Contention about knowledge :  
When we reade *IN* our selves,  
then we reade in Gods Book ; No  
knowledge maketh us happy :  
A Warning and Ad-  
monition.

292.

**M**Y Deare Brethren in Christ; take it into Consideration, pray be *Christs* Members, pray be Branches in the Tree of *Christ*; see diligently in the Epistles of Saint *Paul*, how we must *Enter* into *Christs* Suffering and Death; and *dye* away to the old Earthly Man, and enter into a right Love.

293. Of a Truth most certainly, in Contention and Reproaching, the Spirit of Christ is *not*, but only a painted Looking-Glasse; without *Life* and knowledge; but Consider that we are Branches in one and the same Tree; which is *Christ*, and *God* is *Christs* Tree.

294. Why doe we so long contend about knowledge? Indeed knowledge is *not alone* the way to blessednesse or Salvation; the *Devill* knoweth more than we, but what doth that availe him? For, that I know much affordeth me no Joy: but that I *Love* my Saviour *JESUS*, and continually *desire* him, that affordeth me Joy, for the \*desiring is a receiving.

\* NOTE.

295. I know Nothing, also desire to know nothing, nor have I at any time sought any *skill* or knowledge; for I am a childe in knowledge, and a Nothing; I would also faine know Nothing; that I might in knowledge, be *dead* and a Nothing, that *God* in the Spirit of *Christ*, may be my knowing, willing, and doing, that I may run in his knowing  
and



and willing, and that not I, but he; that I may be only the *Instrument*, and he the *Hand* and the *Labour*.

296. Why will you long contend with me? I know Nothing of your knowledge, neither have I ever learned it; Search your selves, in whom, knowledge is, wherein, it is that I know, seeing I am indeed *dead* in the knowing, for the sake of that which will know *IN Me*.

297. In my knowing, I doe not first collect Letters together out of Many Books, but I *have the Letters in Me*, indeed Heaven and Earth together with all things or Substances, and Moreover God himselfe, lyeth in Man; Should he not then dare to Reade in that Book which he *HIMSELF* is?

298. If I had no other Book at all but only My own Book which I my selfe *ΔM*; I had Books enough, *even the whole Bible lyeth in Me*; If I have Christs Spirit, what need I then more Books? Shall I contend and dispute against that which is without me? *before I learne to know what is in me?*

299. If I Reade my selfe; then I reade in *God's Book*, and ye my deare Brethren *ALL*, are my Letters, which I reade in me, for my Minde and Will findeth you in me; I wish heartily that you also may finde *me*.

300. I exhort you as Children and Brethren out of or from my precious Talent, that you goe out from Contention, and Reade the *Brotherly* † A. B. C. *IN* you: for it is all Nothing and unprofitable before God, that you contend about the *Letter*, it standeth indeed in *ALL Men*; the Plowman is as Learned and neere to the Kingdome of God, as the Doctor, if he Reade the *Brotherly* A. B. C. *IN* himselfe.

† True brotherly Love.  
Alles. Bey.  
Christo,  
All. By. Christ.

301. No skill or knowledge maketh you blessed, but that you enter into the knowledge, and be and become the dore or *practicor* of the skill or knowledge; Not a proud, surly, selfe-honouring, Stubborne wilde withered Branch, but *Living*, in he Tree of God, wherein one Branch affordeth Sap and Life to the other.

302. O how the Mother complaineth over some of you, that you are dry withered Branches; \* It is told you, that the dry *withered Branches* shall be cut off; † for the Tree shall renew it selfe, and present its first Forme of *Youth* againe, for the End belongeth into the Beginning.

\* Note.

303. If you shall all despise this, which is at present told you, and not turne *into* your selves, and learne to Reade your own Book; then will an *Axe* from the Rising or East and Midnight or North, *Cut you off*, that you shall never more say, I reade in strange or forreigne Books, and feed my selfe in strange Pasture.

† Restitutio O  
Renovatio M  
Reditus N  
Reparatio I  
Regeneratio U  
Revolutio M

304. God hath sent his Heart together with his Life INTO *VS*, wherein all standeth written; he that readeth that Book in himselfe, is Learned Enough; the Other is *Babel*, and a Fable, that a Man will needs be learned in the Letter without *him*, before he can reade his owne Book: Let him first reade his own, and so he will in his own, finde ALL what ever the *Children* of God have written.

\* Note.

† The WORD  
is nere thee  
in Thy  
HEART.  
*Deut: 30. 14.*  
The Word of  
FAITH.  
*Rom: 10. 8.*  
See verse.  
298.  
299.  
300.



*Mar: 5. 18.* Not one **JOT**, *ἰῶτα*, or *Title* of the  
LAW shall passe away.  
**JOD** *Jod*, signifies a *Substantive*.  
**JAH** *Existence*.  
**JEHV** *He, who is Existent*.  
**JEHOVAH** *Being of Beings. Or Substance of ALL Substances*.  
**JHSVH** *Ἰησοῦς. A Saviour ὁ Ἰησῦς; JESVS.*

305.

\* ALL of us Men have together but One only Book which directeth to God, which we have in Common: † EVERY one hath it IN himselfe; that is the Deare or Precious Name of *GO D*, his Letters are the Flames of Love, which out of his Heart in the Name *JESV*, he hath manifested in *VS*: Reade but those only Letters in your Heart and *Minde*, and then you have books enough: ALL Scriptures of the Children of God direct to THAT, in that ONE only Book; for therein lye all the Treasures of Wisdome; See only to this, that you become New borne in the Life and Spirit of *CHRIST*, and then you have ALL, whatever God IS, or CAN doe.

306.

But you are drunken, and erre, and goe astray, and seek the Key to the Book, and Contend or dispute about the Key; every one saith, *I have* the Key; and yet none will unlock his own *Lifes* Book; every one hath the Key to God in himselfe, let him but seek it in the right place: but you would rather contend or dispute, then seek the \* Key in your selves, Therefore you are all of you blinde, that contend or dispute; you doe but goe Seeking, as before a Looking Glasse; why doe you not goe into the Center? for with other seeking you will not finde the Key, be as Learned as you will, it will not availle.

\* The Holy Spirit dwelling in Gods Word, in Every ones Heart.

307. It lyeth not in Art and Reason, but in an Earnest purposed resolved Will, to goe out from selfe, and forsake all own selfe, skill, and knowledge, and with Repentant humble desires, to cast your selfe into Gods knowing, and desire only Gods knowing, yet with or in this manner, that he in you may know what he will; thus you will put on Divine skill or knowledge; and FINDE the Key about which you contend or dispute.

*A Conclusion. Also how the present so called Christians, Turks, Jewes and Heathens are alike. And how one people shall devoure the other: The Harvest is neere.*

308.

MY deare Brother: hate me not for my knowledge sake, for I, so farre as I am I, knew not *before-hand*, that which I have written to you; I supposed I wrote it only for my selfe, and it is without my knowledge so come about; I tell it you in true faithfulness; if you have *not the Gift* to understand it, then leave it to me, for I understand that well, which I have written.

309. If any can understand it, and hath a Minde to it; I willingly and readily afford it him; but if not, and that he doth *not desire it*, in that he doth not understand it: let him not rise up with scorning and blasphemy against God, else there will follow an Earnest severity, which you neither can nor will know, any thing of, in such a Course; but afford me leave to Labour in that wherein I am set.

310. But my Opponent saith; without God, we can think nothing that is Good; also know nothing of God, without him; I say so too: that I know nothing of God without God, my knowing is in him; and standeth in his might or power.

311. Why then is HE my Enemy, for that, which God knoweth in ME, that I should manifest or reveale to you, the way to him; I am indeed Nothing; and he is All, he that can understand it, let him understand it; but he that *cannot* should let it stand; with such *objecting* you will not fathom nor understand my Writings.

312. I see your Spirit *much better* then you understand, what manner of Objections you make; but I cannot finde, that my Opponent understandeth any thing fundamentally in my apprehension or sense; but it is all of a wilde, surly, envious, property; very scornfull, so that

I more lament his misery, that he is so blinde therein, then that I desire to answer him.

313. I exhort you all that reade and heare this, stop not your hearts, look upon the time and consider it; see in *what time* we and our fathers, have lived; viz: in vaine Contention and Strife; what is the World, viz: Man, become the honester, or *better*, by the Strife? Nothing, but more hellish, wicked, voluptuous, reproaching, and more scornfull.

314. He is by the Manifestation of the Gospel, in his *Life* become the worse; all the while they have contended, one brother hath contemned another, and persecuted and hated him: what manner of *fruit* have you of the *Gospel* at present, as there should be?

315. Must not the Deare and precious Name of God, at present be the Cover to Mans wickednesse? Are not the present, Christians, so called, as also Turkes, Jewes, and Heathens, all *alike* to one another in *Life*? What doth the *Name* of Christ availe you? If you live but heathenishly? Doe you suppose it is enough, that you know, that Christ dyed for Sinne? That you need only to tickle and Comfort your selves with Christs Death; and *retaine* the false or wicked Man; who is only proud or stately and a Contender.

316. Can you not perceive what will suddenly follow upon it? viz: that seeing they are *all alike* in *Life* and Will, they should be accounted alike, before God; and so if Men seek nothing but strife and meere Contention, it must come to such a mixt Confusion in the Strife, that one people will *devoure* the other.

317. For God withdraweth his hand from People, while they will not suffer his Spirit to *reprove* them, therefore hath the Wrath taken up its sword and desire, and driveth on mightily in the Minds of Men, so that one people *destroyeth* and *devoureth* the other; What our Fathers have layd in with reproach and scorn, that will their children Eate up with *sword* and *slaughter*.

318. And that God suffers, to be, because Men only use his holy Name to Cursing and Swearing, and so misuse it: and in the knowledge of his Name and Will, are only *selfe-willed*; and use his Name only for a Reproach, so that one brother despiseth another only for the sake of the knowledge of his Name, though he should seek him in his knowledge in *Love*, and goe before him with a *holy Life*.

\* Note.

319. \* What now are the Christians so called, better than Turkes and Heathens, if *they* live *Turkishly*, and *more* then *Turkishly* or *Heathenishly*? † *Where* is the Christian and Evangelicall Fruit?

† Note.

320. Every one saith; It will be good when this Evill is past and gone; but I tell you in true knowledge, that *it will not be good*; but worse and worse, unlesse you Convert every one in himselfe, and turne his Heart and Minde to *Love* and *condescension*; else one people will devoure another; and the Countreys will Consume, Wast and Destroy *Themselves*, and there will be such a vaine Evill World, that they will not be worthy to be called Men.

321. And

321. And this they will doe themselves one among another ; and there will be a Generall Mixture and Confusion of People in the Strife ; no one part better than another ; till the *Anger* of God *Satiate* its fierce Wrath ; and the people introduce themselves into the *bigbest* perdition and misery ; and \* then thou wilt see and learne to know thy selfe, what thou hast been, in thy *Pride*, when thou art *Naked*, and wilt Seek the Lord in thy Misery, and see what Evill *thou hast done to thy SELFE*.

\* See the first Epistle to Pauls Keym. verse 30.

322. Therefore my deare Brethren : Seek but the *Pearle* ; all you that entend to *avoyd* the Anger of God, look not one upon the Life of another, but upon his OWN : † For it is no more Disputing, but either *Convert*, or perish.

† Note.

323. The Time of Disputation and Babling is out, you will get no further with Disputation ; but with the *Regeneration* in the Spirit of Christ, you will reach and obtaine the *Pearle* ; so that you need never to Dispute More.

324. Let every one be in Sincere Earnest, and seek himselfe in himselfe, and see what he is : and Consider how to Seek his brother in *Love* : let him but goe out from Covetousnesse and Pride, and Content himselfe with \* *food and Rayment*, and put his trust in God, who giveth Raine and blessing.

\* Sustenance and preservation.

325. Indeed we take nothing along with us from this World, why then doe we then contend about that which is *vaine*, and thereby squander and loose that which is untransitory ; it must come to the Limit or Mark, or else it will be *still worse*, and that People which will not enter into this Limit or Mark, must be quite devoured and Consumed ; † saith the Spirit of *Wonders*.

† Signifieth.

326. This I would not have concealed from you Deare Sirs and Brethren in Christ, who reade my Writings and make use of them, in consideration of my Opponent ; and I exhort you *brotherly*, as also my Opponent, that you would lay the *Holy Scriptures* upon my Writings ; but in the Scripture seek nothing else then the Paternall Love-Heart of JESUS CHRIST, and then you will well FINDE from what Spirit I have written.

327. But he that hath no minde to doe this, let him *leave* my Writings at rest, for I have written Nothing for him ; I have written them for my selfe, *without* any thought how it would goe with them ; neither doe I know *how* it cometh to passe, that they run so abroad, for I have not run after any body with them, and I wonder as much as you, what the *Most High* doth about them.

328. Yet Observe it, and become seeing ; for the *Day* breaketh or *darkeneth* : if you will learne rightly to understand my Writings, then you will be *freed* from all Contention and Strife, and learne to know your selves : yet indeed the *Letter* cannot *doe it* ; but only the Living Spirit of Christ ; the *way* is faithfully shewne you.

329. Now doe what thou wilt, the *Harvest* is neere ; that every one will partake, of what he hath gathered into his Barne, I speake from my *whole Heart* very Earnestly, in my knowledge given Me of God, and Commend my selfe into your brotherly Love, into the Deare and Precious Name of **JESUS CHRIST.**

Dated the 3. July. 1621.

330.

*Rejoyce* in the **LORD** all Countreys, and Praise him all People ! For his Name goeth over all Mountaines and Hills, **HE** shooteth forth like a Sprout, and goeth on in Great Wonders, who will hinder it?

**H A L L E L U J A H.**

**A Postscript**

A Postscript of the Translatour  
 into Nether-Dutch out of the *Three High-  
 Dutch Copies*, and this English Tran-  
 slation out of a *High-Dutch Co-  
 py* was Compared with it.  
 Who writes thus.

**T**His Treatise was Written in Answer to  
 Balthasar Tylcken concerning  
 some Poynts in the Book of the Becoming Man  
 or Incarnation of Jesus Christ: This Baltha-  
 far Tylcken first wrote a reproachfull Book a-  
 gainst Jacob Behme, Concerning some Poynts  
 in the *AVRORA* which Jacob Behme hath  
 Answered, in the First Apology to Balthasar  
 Tylcken; afterwards Tylcken opposed some  
 Poynts in the Book of the Incarnation of Jesus  
 Christ; and added some Sheets as an Appendix  
 to that Book: which were sent over to Jacob  
 Behme, upon which his Answer was, as is to  
 be found in this Second Apology of His.

Here

Here follow the

# CONTENTS

Of the

# SECTIONS,

As they were Devided by the Translatour into  
the *Nether-Dutch*.

I. Part. Apo: to *Tylcken* II. Of Predestination.

- A** Letter or Preface concerning Verses. 15.  
 I. An Introduction to the Answer, an Exhortation and warning from vers. 1. to 18.  
 II. What the first Principle or Dark World is. How the Fire is not the first Principle. He that will attaine the Spirit of the Principle, must first become a Foole to the World. From v. 19. to 53.  
 III. Of a right Christian: and of the Eternall Wisdom, which is no Genetrix. From v. 54. to 71.  
 IV. Of the Third Principle: What the Bride of God is: and how the Spirit of God is no Principle, and yet is One. From vers. 72 to 86.  
 V. Why the Outward World is a Principle of its own: Out of what the Angels are; out of what joy Existeth: The Model of this World is Eternall. From vers. 87. to 94.  
 VI. How the Soul is proceeded out of all the Three Worlds; Of the Might or Strength, and of the  
 Free



- Free Will of the Soul : Of the drawing of the Father : And what it is, to beleve above all Reason. From vers. 95. to* 117.
- VII. *Of the grosse errour of Balthasar Tylcken, concerning the Seed of Adam, upon which he buildeth his Election. From 118. to* 126.
- VIII. *Why God hated Cain, and Esau; and loved Abel and Jacob : and who are the lost Sinners for whose sake Christ came. From 127. to 133.*
- IX. *What the hardening is, how the Love of God warneth Sinners; Also how the Love of God is as Almighty to preserve, as his Anger is to destroy. From vers. 134. to* 143.
- X. *What God is: How without the Darknesse all would be Nothing: And in what Manner, man hath ability to goe out of Evill into Good and out of Good into Evill. From 144. to* 153.
- XI. *How Balthasar Tylcken is the Devills Advocate: How the Devill doth not assault any with Doubting, more then the Children of God: And of the firme Confidence of the Faithfull. From 154 to* 168.
- XII. *How Nothing is impossible for Faith; what the drawing of God is; why the Wicked are not drawn; what a right Christian is; and who become hardened from God. From 169. to.* 186.
- XIII. *The abominable Doctrin of Balthasar Tylcken; an Exhortation not to doubt of Election; and an Exhortation and warning to Balthasar Tylcken. From vers. 187, to* 202.
- XIV. *Of the Eternall Purpose or Predestination and Election of God: The Beginning and End whereof, is one and the same alwayes. From 203. to 229.*

## II. Part. Of the Person of Christ. Apol. to Tylek. II.

XV. *How Christ became Man out of no strange Seed, but out of the Seed of Mary; and yet not in Eves Earthly Essence: the Holy Spirit was the Husband.*  
From 230. to 242.

XVI. *What manner of Essence the Word assumed, in which God and Man became One Person: How Christ is a Creature, and how no Creature.* From 243. to 251.

## Of the Person of the Virgin Mary.

XVII. *How Mary was no strange Virgin; but the Daughter of Joachim and Anna: Whence the Authour hath his Knowledge; and what is Christs Descention into Hell.* From 252. to 262.

XVIII. *Question. How the New Birth is performed in us: Also, what of us shall arise: Also of Impossibility and Possibility.* From vers. 263. to 272.

XIX. *How Mary was Eves Daughter, how Christ had a humane Soul; which Eternally is Immortal.* From 273. to 291.

XX. *Of the vaine Contention about Knowledge: When we read in our selves, we read in Gods Book; No Knowledge maketh us Blessed: a Warning and an Exhortation.* From vers. 292. to 307.

XXI. *A Conclusion. How the present so called Christians Turks Jewes and Heathens are all alike. How one people shall devour the other; and how the Harvest is near at hand.* From 308. to 330.

of the

F O U R

# Complexions

A

Treatise of Consolation or Comfort.

*That is,*

An Instruction in Time of Temptation ; for a continuing sad  
or sorrowfull Tempted or Afflicted Heart and Soul.  
Whence, Sorrow and *Sadnesse* Naturally proceedeth, and taketh  
its Originall, and how Temptation is effected.  
Together with his Texts of Comfort ; very profitable for a  
Tempted or Afflicted Heart and Soul.

*Written upon Desire to him : in High-Dutch, in March,  
Anno Christi 1621.*

By

# Jacob Behme

Also called

*Tentonicus Philosophus.*

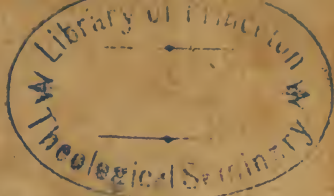
Englified by

*JOHN SPARROW.*

---

LONDON :

Printed by *M.S.* for *Giles Calvert*, and are to be sold at his Shop  
at the Black-Spread-Eagle at the West end of *St. Pauls*. 1661.



F O U R

Compendium

The first part of this book is a history of the  
 world from the beginning of time to the  
 present. It is divided into four parts, the  
 first of which is a general history of the  
 world, the second a history of the  
 Christian world, the third a history of the  
 Mohammedan world, and the fourth a  
 history of the present world.

Jacob Behrens

The second part of this book is a history of  
 the Christian world, from the beginning of  
 the Christian era to the present. It is  
 divided into four parts, the first of which  
 is a general history of the Christian world,  
 the second a history of the Roman  
 Catholic Church, the third a history of the  
 Protestant Church, and the fourth a  
 history of the present Christian world.

# The First Chapter.

*Of the Cause of Feare and Sorrow or Sadnesse; and what Perturbation or Terror, Anxiety and Perplexity, is.*

## I.

**A**LL Sorrow or Sadnesse, and *Feare*, that Man is terrified and afraid in himself, is from the Soul: For the *Ourward* Spirit from the Constellations and Elements, is not disturbed or perplexed; *because* it liveth in its Mother, which hath generated it.

2. But the poor Soul, is with *Adam* entered into a strange Inn or Lodging, *viz:* into the Spirit of this World; and thereby the Fair Creature is become covered or obscured, and Captivated in a dark Prison or Dungeon.

3. But the Spirit of this World hath **FOUR** Inns or Lodgings wherein the Noble \* **JEWELL** standeth Locked or Boulded in: Of \* The Soul. these *Four* there is alwayes *One* and not all *Four*, chiefly manifested in a Man, *viz:* according to the *Four Elements*, which every Man hath in himself; and he himself is that very *Thing* or Substance, all, of him, but the Soul, which is *not* that Substance; but lyeth captive in that Substance; and yet only **ONE** Inn or Lodging Forme and Condition or Complexion of the **FOUR**; hath the *Upper* Dominion of the Life.

4. These *Four* are called,

I. *Cholerick.*

II. *Sanguine.*

III. *Phlegmatick.*

IV. *Melancholy.*

## I.

5. *First.* The *Cholerick* is of the *Fires* Property, it affordeth a Stout Courageous Mind, vehement Anger, aspiring Pride, self-Conceited Thoughts, regarding *none*.

6. This Form Condition Inclination or Complexion, as to the Outward World appeareth in a Fiery Light ; it Laboureth after, or for, the Suns Power ; and would alwayes *saine* be Lord and Master.

## II.

7. *Secondly*: The *Sanguine*, according to the *Aire*, is subtile, Friendly, Cheerfull, yet *not* of a Stout Mind or Couragious, it is *fickle*, is easily moved from One thing to another ; it receiveth naturally into its Essence, the property and Ingeny or Inclination of the Constellations, or Starres: It is Chast or *Modest* and pure, and containeth or possesseth *great* Secret Mysteries in its Skill and Knowledge.

## III.

8. *Thirdly*: The *Phlegmatick*, is according to the Nature and property of the *Water*; Fleshly, grosse, yeelding or facile, of an Effeminate Mind or Will, of a *meane* apprehension, but retentive or holding fast what it attaineth in it self; Art must be brought into it by *Loud* Importunity and Teaching; it findeth not that out of, or in, its own Root, it lets *all* passe for good and current, it cumbereth *not* it self with Cares, it hath a Glimps of the Light, it is not sorrowfull or sad, nor very frolick or Merry, but very Indifferent, or *Carelesse*.

## IV.

9. *Fourthly*: The *Melancholy*, is of the property and Nature of the *Earth*, it is, as the Earth is, Cold, Hard, Dark, and Hungry after the Light, it is alwayes *afraid* of the Anger of God.

10. For the *Earth* and *Stones*, are comprehended \* without beyond or distinct from the Eternal Substantiality, that is, in the kindled Desire in the *Fiat*, both according to the *Angers* property and also according to the *Love* property ; there is both evill and Good, one among another, therein.

11. The *Good* is alwayes afraid of the *Evill*, there is a continuall flying of One from the Other, the Good would alwayes flye from the Evill, as is to be seen in Metalls where the *Tincture* is Good, and the Total or entire earthly Masse is evill and fierce wrathfull ; there will the *Tincture* of the Metall alwayes fly from the Earthly, especially, when the evill Constellation stirreth it, and will come forth out of the Center: thence it cometh, that the Metalls *grow*: for the *Tincture* driveth *their* Desire forth, and it desireth to flye away, but it comprehendeth in

in the Desire, such a Corporeall Substance, as the Spirit, or the *Desire* is: From whence the Metalline Body proceedeth.

12. The *Melancholy Nature* is Dark and Dry, it affordeth little substantiality, it devoureth it self in it self, and remaineth alwayes in the house of sorrow or sadnesse: though the Sun it self did shine into it, yet it would be sad *in it self*: Indeed it getteth some quickening or refreshing from the *Suns* Glance; but in the Darknesse it is alwayes in fear and terrour of or before GODS *Judgment*.

## Here Observe what the sorrowfull or sad Mind is.

13.

Now if ONE of these Complexions have the upper-hand in Man, so that he is complexioned in or according to it: Then the poor Soul, viz: the Noble *Jewel* standeth in this House; and must help it self with the Glance of the *Sun*, if it doth *not* totally attain the Light of God in it self; seeing in *Adam*, the Divine Light-Eye, became shut up to it in the Earthly source or quality, into which it went.

14. The Soul, in *Adam*, did let in the outward Complexions into it self, viz: the *Spirit* of the great World, of the Stars and Elements: in this Time they now dwell one in the other: the Soul in the Complexions and they in the *Soul*; yet the One Comprehendeth *not* the other in the Essence; the Soul is Deeper then the outward Spirit, but this Time, they hang stick or cleave, one to the other, as the *Inward* and the *Outward* World doe, whereas yet the One is not the Other; so also the Outward Spirit is *not* the Soul.

### \* NOTE

The Center of the Eternall Nature is;  
The *First*  
THREE Qualities, TO Nature or Fire; which Fire is the *Fourth*:  
And the *Fifth*  
the *Light*, which is the End of nature, or the Divine Quality or Property: the *Sixt* is the *Dive* vine Life: and the *Seaventh* is the of Divine Body.

## Know further.

15.

The Soul, is, in its Substance, a *Magick-Fire-source* or-quality, out of or from God the Fathers *Nature*: It is a great desire after the Light; as indeed God the Father, in great desire, from Eternity, desireth his *Heart*, viz: the Center of the Light, and generateth it in his Desiring Will out of the Fires property, as the Light becometh generated out of the Fire.

16. Yet now there can be no Fire, but there must be also the *Root* to the Fire, viz: \* the *Center* or the *Formes* or *qualities* to *Nature*; and THAT the Soul also, hath, in it self, and burneth forth out of the Forms TO Nature; viz: out of the *Dark World*, which in its source or quality

4 IV. Compl: *Of the Strife between the Spirit and the Flesh.* Ch. 1.

of the Desire, driveth it self forth till to the Fire; for that desireth the Liberty, viz: the Light: as in the Book of the *Threesfold Life* is expressed at Large.

17. Now then the Soul being a hungry Magick Fire-Spirit, therefore it desireth spirituall Substantiality, viz: *Power* or *Virtue*, whence it may sustaine or preserve its Fire-Life, and meeken allay or Slake the Fire-source or-quality.

18. Now it is well knowne; how with *Adam*, it hath in disobedience, turned or inclined it self into the Spirit of this World; and eaten of the Spirit of this World: and therefore CHRIST became a Man in our Essence, that he might incline or turne it againe, through the Center and through Gods Fire, into the Light, viz: into the World of Meeknesse: which now was so done or effected, in the *Person* of Christ.

19. But seeing our soul, from the Mothers Body or Womb, standeth thus inclined or inturned into the Spirit of the Great World in the Complexions: Therefore it eateth, instantly FROM the Mothers Body or Womb, yes, IN the Mothers Body or Womb, of the Spirit of THIS World.

20. The Soul eateth spirituall food, viz: of the SPIRIT of the Forms or Qualities of the Complexions; not totally of their Essence; but Magically, it is the *kindling* of their Fire; the Complexion in the Souls Fire becometh Soulish, or like the Soul: they TWO are as Wood or Fewel, and Fire, one to the other.

21. Understand in or by the *Fewel*, the Complexion, and in or by the *Fire*, the Soul; whereas indeed the Fire must have Fewel, *that is*, either the Outward Complexion, or a divine substantiality from Gods Substance: *One of them* it must eate of, or perish; Whereas in it, *no* perishing is possible; for it is a Desire, and where a Desire is; there is also Substance, the Desire maketh it self Substance.

22. Now we understand, why there is such a difference of Men in their Willing and Doing: Or in their Will and Deed: For, of whatsoever the Soul eateth, wherein its fire-life becometh kindled, according to *that* the Souls Life, manageth its Dominion.

23. But if the Soul inclineth or turneth it self out of its Complexion into Gods Love-Fire, in the \* Heavenly Substantiality; which is CHRISTs Corporeity, according to the Angelicall Light-World; then it † eateth of *Christ's Flesh*, understand of the Heavenly, viz: of his Eternall, Substantiality, from the Meeknesse, of the Light of the *Majesty*, in which the Fire of God the Father in the Glance or Lustre, maketh a *Tincture*.

24. In that Substantiality, viz: in the water-source-quality, or \* *Fountaine of Eternall Life*; concerning which Christ said, *He would give* † *such water to Drink*; upon that, the Souls Fire seedeth, viz: upon the divine

\* Meeknesse.  
† Joh. 6. 51.  
to the 58.

\* Psal. 36. 9.  
Joh. 4. 10. 14.

\* *Fountaine of Eternall Life*; concerning which Christ said, *He would give* † *such water to Drink*; upon that, the Souls Fire seedeth, viz: upon the divine



I. Ch. Of the Strife between the Spirit and the Flesh. IV. Compl:

divine heavenly Substantiality, which in the *Tincture* becometh changed into heavenly Blood, *spiritually* to be understood.

25. Whence the Soul getteth the *Divine Will*, and bringeth the Body into compulsion, to doe, what it would *saine* not doe, as to its own forme Constitution, Quality, Disposition or Inclination, and the spirit of this World; in that the Complexion *must not* rule in the Soul, but standeth only in the Substance of the Flesh; and *managet* the fleshly Dominion belonging to the *Outward Body*.

26. Such a Man asketh after Gods Word, and hath alwayes a continuall *Longing* after GOD; his desire is alwayes to speak of God, and would *saine* alwayes tast of Gods sweetnesse, but is covered and hindered by the *Complexion*, so that a continuall strife remaineth in him: The Soul striveth against the Complexion; for they are now tyed together in *one Band*; and the Complexion striveth against the Soul; it would alwayes *saine* get into the Souls Fire, and *kindle* it self, that it might rightly Live.

27. For, when the Soul eateth of Gods WORD; then is the Complexion, as or according to the Outward Life, as it were impotent and Captivated, whereas yet it liveth *in it self*: but the Soul is so faithfull in the presence of Gods Love, which only cometh to help its Substance, and often, when it eateth of Gods Love-Substance; it bringeth a *Triumph*, and Divine Tast or Relish into the Complexion, whence it becometh *trembling* and highly joyfull, and awakeneth or raiseth up the whole Body, as if *Paradise* were at hand.

28. But this is not alwayes *steddy*: the Soul is soon covered or obscured with somewhat else, *that falleth* into the Complexion, and introduceth the *Outward Imagination* from the Spirit of the great World, into the Complexion: whence it getteth a *Looking-Glasse*; and be-ginneth to Imagine or *speculate* therein, and so it goeth out from the Spirit of God; and is often defiled with the *Mire*, if the Virgin of Divine Wisdome doe not call it back again to convert; which is here set before the Soul for a *Looking-Glasse*.

Further Concerning the Complexions.

W<sup>H</sup>EN the Soul *Imagineth* into, or according to, the Complexion, and so eateth thereof, and turneth it self from Gods Word and Will; then it doth as the *property* of the Complexion is: it receiveth all whatsoever is injected from the Constellation into the Complexion; all whatsoever the Spirit of the great World introduceth into the Complexion with its Imagination; It poysoneth it self, through the *desire* in the Complexion as to ALL outward things or Substances, as to all whatsoever the World doth in *Words* and *Actions*:

That

IV. Compl: *Of the Choleric Complexion singly.* Ch. I.

That the Desire of the Complexion bringeth into the Souls-Fire, and therein the Souls-Fire, *burneth.*

30. Here Men find, *how* all Evill actions and works, *burne* in the Fire of God the Father, *in which* the Soul standeth; Now that which is not agreeable or *Conformable* to the Love of God, that, the Love cannot receive.

31. And here men find, *what*, and *how*, a thing, is sinne, *how* God becometh Angry, when, with the Souls burning or Life, such abominations as Men act, are become introduced into *Him*, which keep off the Soul from the Love of God, and make the Souls Fire *stark Blind* as to Gods Wisdome and Light.

\* NOTE.

\* Joh. 4. 10. 14.

32. For \* Gods Spirit, goeth not into the Fire-burning or Life of the Abomination, till the Soul goeth out from thence againe, and batheth it self again in the † *Water of the Eternall Life*; which is done through *earnest* Repentance, *and there it becometh Renewed againe in the Fire of Gods Meeknesse, and in the Holy Spirit*; as a New Child; and beginneth again to drink of that Water, and liveth with, or *in* GOD.

*Now it followeth concerning the Four Complexions particularly or severally with their Properties: [ as to ] what the Soul and the whole Man doth; When the Soul Kindleth its Fire-Life meerly from the Complexion, and meerly from the Constellation.*

33.

I. **I**F the Souls Life be surrounded with the *Choleric Complexion*; then is it *fiery*, fierce wrathfull, climbing up or aspiring, and Consuming; it affordeth also such a Body as is *Meagar*, Evill, fierce wrathfull, and Angry; and if the *Soul* Imagineth thereinto, or according to it; it kindleth the Complexion yet *more* vehemently; for that is also fiery.

34. Then

34. Then there riseth up in that Man, Anger Pride or State, lofty desire of Exaltation; in Might and Pomp; to suppress all under foot, to be a *Despiser* and Scornor of the poor and Miserable, a Domineerer over the bended Knee, not regarding though a thing perish in his Anger; unless the *Constellation* hinder it, which oftentimes, uniting with the Complexion, *injesteeth* somewhat, and hindereth many things.

35. There is great *Danger*, with, or in, this Complexion, if the Soul liveth according to the *outward* Imagination; it hath a hard Bond, when one Fire-source or quality is bound or tyed to *the other*: The fierce wrathfull *Devill*, hath a powerfull access to it; for the fiery property is usefull for him: He is also Proud Stately and Envious; & so also is

### THIS Complexion.

36. O, how hardly will the Soul be loosed or freed, when it is quite kindled in this property: The *Devill* need not tempt it; it goeth along very willingly after his Pipe.

37. It will not easily be sad or sorrowfull, for it hath in the Complexion, a Fire-Light, and it ever supposeth that it is Gods Light; that it is in good wayes; and yet, is a proud stately, envious, angry, violent, oppressive or Tyrannicall Will and Spirit, so long as the Soul makes use *only* of the Complexion.

38. O, it affordeth a flattering hypocritical shew in its Pomp, out of its Fire-Complexion and hypocrisie in its great Pride and lofty Mind-ednesse, and yet will be *esteemed* Holy: O thou \* *Devill in the form* \* 2 Cor. ii. 14. of an *Angel*, how dark art thou when the Complexion breaketh in *thy DYING!*

39.

II. The *Sanguine* Complexion, is Meek or Gentle, Lightsome, and Joyfull, according to the property of the *Aire*; it is Cogitative, Courteous or Affable, Milde and Amiable, and *resembleth* Life it self.

40. If the Soul be surrounded or encompassed with this Complexion, and imagineth thereinto or according to it, and will live to it; then it sheweth it self friendly, subtile, it will try or experiment many things, and *all* is ready at its hand; all whatsoever the *Constellation* frameth, that it experimenteth in the *Complexion*: It is cheerly or Joyfull, yet suddenly also it is afraid standing before the fire-power, *viz:* before *Great* \* *Persons*, but in it self is resolute in its own Thoughts or \* *Hansen*. Opinion, *without* advice or counsell of others: It is of a *sharp* Reason, through the Complexion as to the outward Spirit: it doth not commonly any hurt in its Anger; it is suddenly elevated, stout or Courageous, and suddenly falls again, as the *Aire* doth.

41. It should be watchfull, for the *Devill* is in rage against it, neither can he in *this* Complexion obtaine much; he would faine perplex it: that it might have *multitude* of THOUGHTS, that it might NOT Imagine

gine after or according to the Kingdome of God: He casts strange things before it, to spend its time with; and it willingly studyeth upon *Ma-ny* things: For the Stars cast or inject their Imagination into the *Aire*; whence it getteth many strange far-fetched various thoughts.

42. This Man leadeth an affable sociable honest *simple* Life with every one, but the *Devill*, eagerly sets on, his Enemies, against him; *he must suffer much*; but he passeth lightly through it, as the *Aire* passeth through a thing; he is seldom very sad or sorrowfull.

43. For he hath not a *fiery* heart in him, therefore also the terrour doth not burn eagerly in him; but he should beware of *unchastity and Idolatry*, in these the *Devill* hath an access into the *Complexion*.

### III. The *Phlegmatick* <sup>44.</sup>Complexion is according to the *Water*.

If the Soul be encompassed or surrounded with *this* Complexion, and thence bloweth up its Life; then it is a stiffe swelling *Life*, dull, very perverse and regardlesse; of a *Grosse* Body; and of mean Reason; and yet through *diligent Teaching*, all ordinary Matters may be brought into it, if the *Moones* or Lunatick Power, doth not meet with it, but then it is a meer *Lumpe* or Clod of Earth, moreover through the *Moones* Power, it is very unrighteous injurious or *Wrongfull*.

45. Out of this Complexion any thing may be framed; the *Water-Spirit* receiveth all sorts of things, suddenly Evill, suddenly Good; it giveth forth it self readily in a *hypocriticall* shew of Holinesse, and ascribes to it self an honest righteous or upright Life, but with very great Mixture of the contrary.

46. The *Water* is *shining*, and the Soul also is not easily drawn into Gods Anger and the Dark World, which is in its *Center*; it bites freely, at the abominations of the World; and covereth it under the *Water-glance* or shining, *supposing* it to be Gods Glance or Lustre.

47. The *Devill* can introduce *all* wickednesse, which he knoweth in Hell, into this Complexion; if the *Constellation* hinder not, and the Soul permit and suffer it, he getteth as much here as in the Fire of the Fire-Complexion: For Sinne is as lightly regarded therein, just like a streame of water, that passeth away, undiscerned.

48. He hath also power herein to tempt and *assault* with Sorrow and Sadnesse, when it will give way to him; for he darkneth or *obscureth* the Glance of the *Water* with the introduced sinnes; and inclōseth the Soul, that it keeps back from God; but in the *Storm* or *Combat* of the Soul, if it will with force break out of the house of Sadnesse, he can *not long* stand out here; the Complexion is too weak, he can hold out *better* in the Fire.

49.

IV. The *Melancholy* Complexion, is like the sorrowfull sad *Earth*; which alwayes standeth in fear before the fierce wrath of God, which came into it in the Creation; it giveth a Competent understanding, and yet somewhat deep in Thoughts: The *Chamber* of *this* Complexion standeth open, it may apprehend much, if grief or perplexity hinder not.

50. If the Soul be encompassed or surrounded with this Complexion, so that it eateth thereof, then is its fire-burning *very dark* or obscure, very sad or sorrowfull, it esteemeth not greatly of any worldly Pomp Bravery or Pleasure, it is alwayes through the Complexion sorrowfull and fearfull or *timorous* as the *Earth*: The *Devi* assaulteth it forely, and would alwayes faine thrust it headlong *fully* into the Darknesse, into HIS *Kingdome*.

51. For where it is Dark, there he \* freely enters in; he maketh Representations or Images before the Soul, and terrifieth it with his *Wiles*, or abominable *Thoughts*, that it should *despaire* of GODS *Grace*. \* *Strn.*

52. For the Soul, in this Chamber of *Melancholy*, doth not introduce any thing much serviceable to him; unlesse it depart or fall away from Gods *Grace*, and become totally carelesse and vaine: then can the body afford to be a Murtherour, and a Theef, or a Robber, who regards, Man, God, and the *Devi*, all alike: for if it fall away or desist, and giveth it self up to the *Complexion*, to doe, what THAT will, with it; then that Man will doe ALL whatsoever the *Constellation* in the *Complexion* worketh; and the *Devi* mixeth his Imagination therein.

53. But while it remaineth in *strife* against the sad Complexion, there is none of the FOUR Complexions, into which *lesse* abomination would become introduced: For it is alwayes in *strife* against the *Devi*, it knoweth that it hath him for a near Neighbour.

54. For the *Darknesse* is his dwelling house; and therefore he so readily assaulteth or sets upon the *Melancholy*; he would either have it into the Darknesse, or throw it down, that it may despair, and give over: For he knoweth *well*, what the Soul can doe if it kindleth the Light of God in it self: then it kindleth or burneth his Fort of *Robbery* for him; and then he standeth in great shame, and his cunning treachery becometh Manifest or *Revealed*.

55. In no Complexion, doth the Devils Will or Intentions, become *cleaver* Manifested, if the Soul become kindled in Gods *Light*, then in the *Melancholy*; as the Tempted know very well; when they once break open his Fort or *Den* of Robbery; they know in the Complexion in Nature, suddenly, what a foul shamelesse Bird, he is: afterwards he doth not readily come near it, unlesse the Soul, be secure and *negligent*, and enter as a Guest into the House of *Sinne*, and then he cometh like a fawning Dog, that the Soul might not know him, he stroweth

eth Sugar upon it, ascribing *honesty* and vertue to the Soul, till he can bring it again in the Complexion, to eat the *food* of Sorrow.

56. O how *Suttly* or *Cruistily* and *Maliciously* he dealeth with it, as a Fowier goeth about to catch Fowles: He terrifieth it in its *Prayers*, especially in the *Night* when it is dark; he casteth his *Imagination* into it, so that it thinketh Gods *Anger* hangs over it, and would *destroy* the Soul: he makes as if he had power over the Soul, as if IT were *HIS*; and yet hath not a *Hairs* power, unlesse it self despaire, and give up it self to him; he dares not *spiritually* either possesse or touch it only with the *IMAGINATION*, through the Complexion, he slips or *steals* into it.

\* viz: into the  
other 3, Com-  
plexions.  
† Or Com-  
plexion.

57. And that is the cause why he so tempteth or assaulteth *this* Soul; that the Complexion Chamber is *Dark* or *Obscure*; for he cannot slip or insinuate *his* *Imagination* \* into the *Light*; he must doe that only with or by *Mans* Sinne: but in *this* Complexion he can doe it, it is near [of *quality*] to his *Desire*, seeing this † *Desire* maketh *Darknesse* or *Obscurity*, so that *fear* is therein; because of the raw crude or rough *Earth*: Else he had no spark of right more therein or thereto, then in the *Other*; He can effect no more with the *Imagination*, but to terrifie that *Man* and make him doubtfull: but if the Soul it self doth not despaire, and give up it self to him; then he bringeth it to that, that it might *destroy* it self; he *dares* not destroy it, unlesse it self doth it.

58. The Soul hath *Free-will*: if it standeth before the *Devil*, and will not do as he willeth, then he hath *nor so much* power as to dare to touch the outward sinfull *Body*: He boasteth himself indeed of *Power*, but he is a *Lyar*: If he had *Power* he would soon shew it.

59. But No! *CHRIST*, hath with his *Entring* into *Death*, into the *Dark-Chamber* of *Death*; and *into HELL*; unshut the *Gate* to

\* 1 Tim. 3. 7. all Souls, every one may enter in; The \* *Devill's* Snare by which he  
† Col. 2 14, 15. bound and tyed the Soul in *Adam*, is become *broken* † on the *Crosse*: O how  
† Hosea 13. 14. unwillingly doth he here speak of the *Crosse*, it is a † *Pestilence*  
1 Cor. 15. 54, to him, if it be done *Earnestly*.

55.

60. The *Devill* alwayes readily casteth the *Melancholy Mans* *Sinnes* before him, and giveth forth, that he cannot attain Gods *Grace*, and therefore should despaire; stab, drown, hang or any other way *kill*, himself, that he may get an *accesse* or *entrance* into the Soul; For else he neither dare nor can touch it.

61. But if he can bring it about, that it is willing to doe so, then he is as the *Executioner*, that bindeth a *Prisoner* and bringeth him to *Judgment*, yet he dares not *Judge* it or *destroy* it, unlesse it self doth it.

## A Receipt for the Black Devil.

62.

WHEN he tempteth the poor Soul, that it should despair, a Man should give him when he cometh, this *Receipt* to Eat: The Devil is a Stubborn Proud Stately Spirit; and a Man cannot resist him more to make him give back, then by taking a cheerfull Mind against him very *Couragiously* and stoutly, not to be afraid of him; for he hath not the power of a *Siraw*: doe but despise him, object his Fall to him; how he was a *Bright Angel*, and now is become a *Black Devil*.

63. When he cometh at first, dispute not with him at all; when he bringeth the Register or *Catalogue* of Sinnes, and pretends his power over thee and access to thee, Give him at first no answer to *that*: But when he cometh and with the Imagination strikes at the Soul, and casts *evil Thoughts* into *Thee*; and *thy Sinnes* before thee: and doth as if he would carry thee away in terrible Lightning: Then take to thee a Couragious Mind against him, saying; Whence dost thou come thou \*Black Wretch? I thought thou hadst been in

Heaven among the Angels, how comest thou driven thence, and loadest thy self with the Register or *Catalogue* of Gods Anger; I thought thou hadst been a Prince in God; how art thou then become, his *Executioner*? Is so fair an Angel become a slave-Executioner? Eye upon thee! what hast thou to doe *here* with *me*? Away to Heaven to the Angels if thou art Gods Servant: Eye on thee, pack hence thou *Slave Executioner*: goe to thy own Angels, thou hast nothing to do *here*: *This Receipt* he Eateth readily, it serveth for his health.

\* Schwartz  
hans.

The 1. Re-  
ceipt, or R.

64.

But if he will not give back, but will still read on the Register or *Catalogue* of *Sinnes*: then stand boldly before him and say; Hearken! Read this First: \* *The Seed of the Woman shall Crush* or bruise *the Serpents Head*: Canst thou not find it? slay a little; I will kindle a *Light*, that you may find it: For it standeth about the beginning of the *Bible*, where *Adam* fell into *Sinne*; then wrote Gods Anger first: \* *For the Womans Seed shall Crush* or bruise *thy Head*: This is the *Second Receipt* which he readily eateth.

\* Gen. 3. 15.

The 2. Re-  
ceipt or R.

65.

If He will not yet give back, but saith, Thou art a great *Sinner*; and hast purposely committed this or the other great *Sinne*; also *knewest well* that it was iniquity; and wouldst still a while trim thy self with Gods Grace; whereas yet Gods Anger is already kindled in *thee*, and thou now at *present* art the Devils own.

66. Thus

66. Thus it enters into the poor Soul from the *Devill's* Imagination, that it is afraid, and thinketh thus; Thou art a great Sinner, GOD hath forsaken thee because of thy Sinnes, now will the Devill fetch thee away, and make an end of thee, so that it beginneth to be afraid of him.

67. Now when he cometh thus: take to thee *once more* a Courageous Mind out of or from CHRIST, again, and say; I have still somewhat for thee O Devill, that thou mayest become an Angel againe, receive it into THEE and say; \* *The BLOOD of JESUS CHRIST cleanseſe us from ALL our SINNES*; Also, † *The Son of Man is come to seek and to save that which is lost.*

\* 1 Joh. 1. 7.

† Math. 18. 11.

The 3. Receipt or R̄.

68. What wouldst thou Devill give for this; That God in thee were become Man? or *Incarnate*? I have alwayes an open Door of *Grace* into THAT: but thou hast *Not*; thou art only a *Liar*: pack hence away, thou hast nothing in Me; though I am *indeed* a Sinner, yet Thou art Guilty of it: Thou hast wrought the *Sinne* in me, through thy deceit and Treachery: Now take that which is THINE; The SINNE is THINE; The SUFFERINGS and Dying of JESUS CHRIST is MINE: He is therefore become a Man, because he will deliver us from *Sinne*: Thou hast wrought the Sinne in Me, THAT keep for THY self; and my Lord JESUS CHRIST, hath wrought in Me the Righteousnesse, which avaieth before God; THAT I keep for my self; his Suffering and Dying for Sinne, is *Mine*; † *he hath dyed for my Sin which I have Committed, and is risen again in his Righteousnesse*; and hath comprised My Soul in his Satisfaction; CHRIST is in Me and I am in him; and my Sinne is in Thee, and Thou art in Hell.

† Rom. 8. 34.

69. Scorn him saying; Alas fair Angel, that *wouldst not stay* one Day in Heaven; He was a Prince and Now loads himself with the Register or *Catalogue* of Sinnes with that dirty Sack or *Satchel*: Thou Executioners slave; take away my Sinne in thy Beggars Pouch, thou art only become a slave of Sinnes, carry them to thy \* *Lord* and Master: then should I be free of them, and then would Christs *Merits* continue to me.

\* The Anger of God whose Servant the Devill is.

† Joh. 10. 27, 28, 29, 30.

70. Christ said, \* *My Sheep are in my Hands, and none can pluck them out from me; the Father who hath given them to me, is Greater then All.*

71. Thou fair Angel; how art thou become a Bearer of the *Waller* of Sinnes; of a Prince a *Beggarly Slave*: hence with the Sack of Sinnes! and take *Mine* also with thee; thou needest nothing but *Sinnes*: thou hast no part in my Soul: If thou CANST, devour me, here I stand.

72. But hearken; I have a *Mark* or Sign in Me; that is the Sign of the CROSSE; \* *On which Christ slew Sinne and Death*; and destroyed the Hell of the *Devills*; and bound him in Gods Anger: Swallow that also with it, THEN thou wilt be an Angel againe.

\* Heb. 2. 14.

73. Let not thy thoughts *dispute* with him; neither be thou afraid of him, be courageous and bold, whether it be by Day or by Night, *be dare doe nothing*, though thou scornest him in the most horrible Manner, if he giveth thee Cause: *Else*, scorn him not.



74. If he cometh not with terrour and affrightment, then he is not there : but it is the Soules being afraid of the dark Abyffe : which is afraid before or at Gods Anger : *Often it thinketh*, when the Melancholy Complexion becometh kindled with the fierce wrathfulnesse of the *Constellation*: that the Devill is there; but, he, is NOT.

75. When he cometh, he cometh either with *great terrour* or as an Angel, so lovingly as a *snarling Dog*.

76. If he cometh in the dark, and thou being in a dark place, and terrifieth thee; *Depart not* from the place for him, do not fly before him; he is not of such validity, that a man should give way for him.

77. Scorne him in the *darkness* and say; Art thou there? I thought thou hadst been an *Angel of Light*; but thou standest there \*leering in the dark, as a Thief; there are many other places for thee, where there is more *stink* then here; seeing thou goest about seeking after the *stink* of *Sinne*; but provoke him not that he may not get an *opportunity* against thee. \* *Lauren.*

78. A Couragious Man that doth not flinch from him, he doth not easily terrifie; especially if he resisteth and scorneth him; for he is proud, and would alwayes faine be *Lord* and *Master*: If a Man will not give way and depart for him, that makes him *weary*, and he will not stay there; but if he goeth away from thence with a *stink*; then *away quickly* from thence, and say; Fye on thee thou stinking beggarly slave, how dost thou sinell of thy Lodging; it sinells just thus in a Jakes; he will not suddenly come again with terrour.

79. Let thy Mind hold no manner of dispute with him; he is not worth it; \* *Image* or represent but this one only little Text or Saying, thou hast enough therein and needest no other comfort: which is, \* *Imagine, think, or represent in thy Mind.*  
*The BLOOD of JESUS CHRIST the SONNE of GOD, maketh us Cleane from ALL our SINNES.* † *Math. 18. 11.*

NOTE.

80. Wrap up all thy Thoughts thereinto, let no other goe forth from thee, let the *Devill* insinuate or suggest into thee through his *Imagination*, what he will; but think it all *Lyes* what the *Devill* saith; but that *Saying* or *Text* is true, keep *THAT* for thine, let the *Devill* suggest what he will.

81. Doe not look after much dispute against his Terrour; he is too futtle or Crafty for thee; he teareth the first and best out of thy heart, that thou shouldst forget it, or doubt of it; wrap but the Soul into that *One* only thing; it is *strong enough* to withstand him: if thou wrappest thy Soul thereinto thou mayest well *scuff* at him; he cannot touch thee, also he will not stay long: if thou dost *not* give place to him; then he is to his other Servants as to Men, become a *Scorne*, also before the holy Angels, then he will fly before all things e're you scorne him.

82. Repeat that Saying or Text, *comprehend* it in thy heart: and take to thee a Couragious Mind against him; the *Spirit* which sticketh in

in that Saying or Text, will assist thee well enough: though thy *Soul* tremble before him, yet *resist* him, in or as to the fierce wrath; as if you would lay your *Life* upon it; nothing will hurt you; he dares use no force, neither hath he any, while a Man *liveth*, in *this* time, he dares doe nothing to him.

83. For CHRIST hath opened the Grace-Door; which standeth open to the poor Sinner, while he liveth upon the Earth; that very *Grace-Door* is open in the Soul of Man: CHRIST hath broke open the fast Enclosure, which was shut in Gods Anger; in his Soul.

84. Now ALL Souls qualifie or sumpathise in ONE, they come ALL out of or from ONE, they are together all of them but one only

\* Joh. 15. 5.

\* *Tree* with many *Branches*: His breaking open, is passed upon all Souls out of or from him, even upon *Adam* and all along upon the *Lost Man*: † The Grace-Door, standeth open to ALL; God hath barred it up from *None*, but those who *themselves*, \* will, IT, not: the Mark or Signe of his Entrance into the Humanity, is manifested to ALL Souls; and that will also be a witness against the ungodly at the *Day of Judgment*, that he hath contemned it. [ viz: the Door which is the Grace of God innate in the Soul. ]

† Note.

\* Or desire it not to be open.

† Isa. 1. 18.

85. Also, \* *Though our Sinnes were as red as Blood*; as *Isaiah* saith, yet the Grace-Door standeth Open to HIM: for when he turneth or converteth, *they shall become as Wool, white as Snow*: Furthermore *Isaiah* saith: \* *Can a Mother forget her Child, that she should not take Compassion on the Son of her Body or Womb: and though she should forget, yet I will not forget THEE: For behold, I have Marked or Signed thee in my Hands: viz: in his hands pierced through with Nayles; and in the Hole of his Side, he hath Marked or Signed the SOUL of all Souls.*

\* Isa. 49. 15, 16.

86. Now if any will not come, and lay himself therein, but will contemne the Print or Mark of CHRIST'S Wounds, or suffer the *Devill* to cover or Obscure it, he is guilty of himself; and though he doe cover it, yet it standeth imprinted in the *Greatest Sinner that is in the World*: For *Isaiah* saith in the Spirit of CHRIST; † *Though a Mother should forget her Child*; which very hardly cometh to passe: yet his Love and Grace shall not be forgotten,

† Isa. 49. 15.

87. He hath not forgotten the SOUL, though it were *Bloud Red* in Sinne: for he hath Marked or Imprinted it in HIS Bloud and Death; not some only, but the *Tree*, with its *Root* and *Branches*: As Sinne came from One upon All: so also came the Righteousnesse through Christ upon All, saith the Apostle; \* *As Sinne pressed from One upon all to Death; so also the Righteousnesse out of Christ pressed from One upon All, to Life.*

\* Rom. 5. 18.

88. But that all of them *will not* is their Own fault, they have *Free-Will*: God willeth that all should become Saved; And Psal. 5. 4. \* *Thou art not a God that Willest Evil*; Ezek. 33. 11. † *As true as I live, saith the Lord; I will not the Death of a Sinner, but that he Convert and Live.* \* Psal. 5. 4. † Ezek. 33. 11.

89. Therefore should no Soul *Think*; the measure of my Sin is Full, God hath forgotten or forsaken me, I cannot become saved; NO: He hath Imprinted him in his hands in the *Wound-Marks* OR *Prints of the Nayles*, He is a little *Branch* on the great *Tree* of all Souls, and qualifieth or co-worketh with all alike, as a Branch with the Tree; *While he liveth in this World, he standeth in the Tree*; even so long as the Soul is *cloathed* with *Flesh and Blood*.

Z

The

## The Second Chapter.

### Concerning the Temptation from or out of the Complexion and the Constellation.

90.

**T**He Temptation cometh *not* all from the Devil, especially as to *Melancholy Men*; most sorrow or sadnesse cometh from the Imaging or Representation of the Soul, when it must stand in a Melancholy Inne or Lodging, there it is easily sad or *sorrowfull*, and thinketh, God hath forgotten or forsaken it, and will not have it.

91. For the *Melancholy* Complexion is *Dark* or obscure, it hath no Light of its own as the *other* have; but it belongeth not to the Substance of the Soul; it is, *this* Time of the Outward Life, only the Souls Dwelling-house.

92. Therefore also the Souls *Holinesse* and *Righteousnesse*, standeth not in the Complexion but in the Heaven with GOD: For, Saint Paul saith; *Phil. 3. 20.* \* *Our Conversation is in Heaven*: This Heavens where God dwelleth, is *not* manifest, in the *Complexion*, but in it self, in the *Second Principle*.

93. It often cometh to passe, that the *Most* Holy Souis, thus become covered and sad or afflicted and sorrowfull: God also often permits it so to be, *therefore*, that they should be proved or *tryed*; and wrestle for the Triumphant Crown or Noble Garland of Victory.

94. For, when the Soul getteth the Garland of the *Holy Spirit* with *forming* and great Constancy and Perseverance, then it is *much* Nobler and Brighter, then when it becometh *first* set upon the Soul, *after* the Dying of the Body.

95. For, the Revelation of JESUS CHRIST saith; † *Whosoever Overcometh, to him I will give to sit with me upon my Throne, as I have overcome and am set with my Father upon his Throne*: \* Also, *Whosoever overcometh*

† Rev. 3. 21:

\* Rev. 2. 17:

cometh, to him I will give to *eat* of the hidden *Manna*: and will give him a good TESTIMONT; and with that Testimony a New Name written, which none knoweth but he that hath received it.

95. Often hath the † Constellation an Evill Conjunction or Affe<sup>r</sup>, often Darknesse in the Sun, and in the Moon; or an obscuring or Clouding of the Sun and Moon. If then *Mars* casteth his Poyson-Rayes or infecting Influence thereinto, and that the Conjunction cometh to passe in an *Earthly Signe*, in the Melancholy Chamber; then it terrifieth that Soul mightily, which is surrounded or encompassed with a Melancholy Complexion; It supposeth continually that the Fierce wrathfull Anger of God, or the *Devill* is there, who cometh and would fetch away the Soul.

97. For it feelth in the Complexion, the Poyson Rayes of *Mars*, moreover it seeth that it is in a Dark or Obscure Inn or Lodging; and then it thinketh God hath rejected or *Reprobated* it, he will not have it, especially when it Imagineth or searcheth into the Complexion, so that it eateth of the poyson of *Mars*, and bloweth up its Fire Life therewith: then there is great bitter anxiety and fear of the Devill and Gods Anger in it.

98. And it speculateth & thinketh or surmiseth; \* God hath not † Foreseen or Elected IT in CHRIST, to Eternall Life, it is so dejected that it \* Dare not lift up its Countenance to God; but thinketh continually, IT is one of the greatest of Sinners, and that the Grace-Door is shut: And yet in truth *this* is nothing else but the Phantasie of or from † the Constellation in the Complexion, wherein the Soul vexeth or tormenteth it self.

99. Now when the Spirit of the Great World or *Macrocosme*, with the Constellation of the Starres, is come forth \* therein: It driveth on its Juggling Sport in it, and bringeth wonderfull Phantasies thereinto, so that the Soul dejecteth or afflicteth and tormenteth it self, and the outward Spirit also at length totally kindleth it self in the Earthly source or quality: whence the wheele in the Center of Nature becometh whirling about, so that the Spirit cannot apprehend or comprehend and retain or preserve the Thoughts or Senses; which is Phrensie Madnesse and Phanatiquenesse, and many times befalleth Melancholy People.

100. And when the *Devil* seeth that, he insinuates his Imagination thereinto, and perplexeth the Soul much more, but he hath no Authority or power, only the Anxious source or quality, is the source or quality of his Life: he is very readily present with it; for he is, without that, an Enemy of Mankind.

101. Therefore none that is tempted from sorrow or sadnesse, should Image or represent to himself, when this tempteth him through the Complexion, that it is from the Disfavour and Anger of God; for it is a Phantasie from the Complexion and Constellation.

† The Inward Constellation in the Complexion.

\* Rom. 8. 29.  
† Or Predestinated.

\* Luk. 18. 13.

† Note the Constellation here mentioned is inward in the Microcosme, not Outward in the Macrocosme.

\* Note.

102. For Men see very well, that the worst and *most fatted* Swine of the *Devill*, that wallow every Day and Hour in Sinne, are NOT so sad sorrowfull and assaulted or Tempted and Afflicted : and the Cause is, they have an *Outward Light* in the Complexion,

\* 2 Cor. II. 14. *wherein they Dance to the \* Devil in the Forme of an Angel* : But so long as there is the least spark in Man, which

† That is desire to ex-  
cise the Grace  
of God.

doth † *Desire* the Grace of GOD, and would faine become saved ; so long Gods Grace-Door is open.

103. For, he that is forsaken or rejected of God, whose *measure* is FULL ; he regardeth neither God nor *Man*, nor the *Devill* neither , at all ; he is stark Blind, and goeth vainly up and down *without Fear*, he hath an outward *Customary Round* in his Worship and Service of God ; A Beast goeth into the Sanctuary, and a Beast goeth out from thence again ; there is no Divine *Expeimentall* Knowledge, only Conceit Opinion Fictions and Custome, and THAT he accounts for HIS Holinesse.

104. Whereby the Melancholy Mind may know, that God doth not so manifest his Anger, in this Life ; for although the *ungodly* is punished in this Life, yet he accounts it as a thing that is done by *chance* and by *mishap*.

\* Isa. 42. 3.

Math. 12. 20.

† Mat. 11. 28, 29

\* NOTE.

105. For *Isaiab* saith in the *Person* and *Spirit* of CHRIST ; \* *He will not break the Bruised Reed, nor put out the Glimmering or smoking tinder or Flax* : Also Math. 11. 28, 29. † *Come to me all that are weary and heavy Laden, his Yoke is even* \* THIS ; what Nature bringeth to the poor Soul, whether Temptation persecution cares troubles necessities afflictions or sicknesse, men should only bear it with *Patience*, and cast themselves into his *Love* and *Mercy*, it hurteth not the Soul at all, it is in truth rather *much the better for it*.

106. For, while it standeth in the House of sorrow or sadnesse, it is not in the House of *Sinne* or in the State Pomp and pleasure of the World, God holdeth it therewith, in a *Restraint* from the sinfull pleasure of this World : But if it must a little while sorrow and Lament, what is that ? *How soon* will it be released from the House of Sadnesse, and put on the *Victorious Crowne* of *Eternall Joy* ?

\* Rev. 7. 17.

Ch. 21. 4.

Isa. 25. 8.

107. \* O, *Eternity*, thou art very Long ; what is it that a Soul, must a little while be sorrowfull, and afterwards, have *Eternall Joy* ? for \* *He will wash away all Teares from their Eyes* : Only as long as there is never so little a spark in the Soul which panteth or longeth after God ; so long is Gods Spirit IN that little sparkle.

† Joh. 6. 45.

108. For that a Man desireth and panteth after God ; that cometh not from Man ; it is † *the drawing of the Father* in his Sonne JESUS CHRIST, to him : The *Holy Spirit* is the Divine Desire it self ; no Man can desire God, *without his Spirit* ; THAT it self, IS, in the Desire and reteineth

retaineth the will of the Desire, in God, so that the poor Soul is preserved.

109. Saint Paul saith: \* We know not what we should speak before God when we pray; The Spirit of God helpeth us mightily with Sighes and Groans unutterable, according as it pleaseth God: Why should we then long doubt of his Grace, when as he is more willing to receive us to Grace, then we are to come to him? \* Rom. 8. 26, 27.

110. See what he did to the † Lost Prodigall Sonne, who had consumed his Fathers Inheritance or Portion, with the fatied Swine of the Devil, and was become a naked stinking Swineheard when he saw him, that he had turned to him again, how he fell about his Neck and kissed him, saying, This is my dearly Beloved Son whom I had lost, he is come again; he was Dead and is become living; how he commanded to make ready, and to rejoyce with himself for his Son that was Evill; As CHRIST further teacheth, That \* There is more Joy in the Kingdome of Heaven among the Angels of God, for one sinner that Repenteth, then for Ninety Nine Righteous that need no Repentance. † Luk. 15. 11, 13, 15, 20, 23, 24. \* Luk. 15. 7.

111. The lost Prodigall Sonne, is the poor sinfull Man, when he acknowledgeth himself that he hath been a great Sinner, and purposeth to turn to Gods Mercy; then thus our dear Father in Christ meeteth him; and thus receiveth him with great Joy, and the Angels and holy Souls in Heaven, rejoyce exceedingly, that once a dear Soule of a dear Brother, is come to them out of the house of Sinne, out of Death.

112. A sad sorrowfull Soul perplexeth it self and is troubled about this, that it can not awaken great Joy in the heart in its Desire; it sigheth lamenteth and thinketh, God will have none of it; because it can feel nothing thereof; it looketh on other men and seeth them Cheerly and Merry; who are in the like Balance or Condition with it self, fearing God; then it thinketh, that very Joy standeth in Gods Power, but it self is not accepted before God, God will not have it, it will needs feel God in the Heart.

113. Before the Time of my knowledge, it was just so with me, I lay in hard Strife, till I Obtained my Noble Garland; then I first Learned to know, how God Dwelleth not in the Outward fleshy Heart, but in the Center of the Soul, in himself.

114. And then I first † perceived inwardly and intimately: that God had thus drawn me in the Desire, but I understood it not before; I thought the Desire was my proper own, and that God was farre distant from US; After that I saw and rejoyced in this, that God is so Gracious, and doe write it for an example to others, not in the least to despair, when Comfort stayeth and is deferred; according to the Psalm of \* David, † If thou stayest even till Night and till the Morning, † Then Joy &c. † And before I was aware. I was icly dessein inne. \* Psal. 30. 5. † Then Joy cometh.

115. It hath come to passe so with the greatest Saints; that they must often

IV. Com: *Of the Temptation from the Complexion & Stars.* Ch. II.  
often *wrestle* for the Noble Garland; none will be Crowned therewith,  
*unlesse* he wrestle for it.

\* 2 Cor. 5. 1.  
† Joh. 16. 33.

116. Indeed it is Deposited or laid up or By, or laid aside, *in the Soul*: but it lyeth in the Second Principle; the Soul standeth in the First; if it will put that on in this Life time, then it *must wrestle* for it: but if it do not attain it in this World, yet it obtaineth it after this Life-time, in the laying off, of \* *this Earthly Tabernacle*: For Christ saith, † *Be of good Comfort: I have overcome the World*: Al so; *In me ye have peace, in the World anxiety and trouble.*

117. The Noble or Precious PEARLE; lyeth in many a tempted troubled Mind, very much *neerer*, then in those, that suppose they have comprehended it; but it *hideth* it self.

Den woer ist am besten mit  
Da will er's nicht entdecken.

*For where it is, at most and best,  
There t'will not, that, discover.*

But though it seemeth as it it would not, but *refuseth* to appear; let not that terrifie any Soul.

\* Luk. 11. 9. 10.  
† 13.

118. It hideth it self *therefore*, that the Soul should knock and seek For Christ saith, \* *Seek, and then ye shall find, knock, and then it will be opened unto you*: † *My Father will give the holy spirit to them that ask him for it*: Let Gods Promise be accounted *most assured* to thee; and though thy Heart saith cleerly no, to it, yet be not Thou dissuaded from it.

119. For that is not Beleeving: that a Man receiveth, into his *fleshly* Heart, Joy in the *Outward Complexion*, so that the Mind in the *Flesh* is *cheerfull*, and Merry, so that Heart and Reines tremble for Joy; this indeed is not yet FAITH: That is only the Holy Spirits Love-Beames or Rayes, a Divine Glimps or aspect, that is *not constant* or *steddy*.

120. For God dwelleth not in the outward Heart, nor Complexion, but in himself, in the Second *Center*, in the *Jewel* of the precious Noble *Image*, of the Similitude of God: this is hidden in the *Outward World*.

121. The Right Faith is, that the Spirit of the Soul with its Will, with the *Desire*, enter into, and DESIRE that, which it neither seeth nor feeleth.

122. Understand; The Soul, as to what belongs barely to it self; standeth not, in *this* Time; so al so it doth not send the subtile will-spirit, which originateth out of its Fire-Life, *thereinto*: in that very will-spirit, the *Peayle* becometh received or conceived, so that the Souls-Fire doth



doth no more *afterwards* continue or remaine, in the Desire.

123. For so long as the *Pearle* remaineth in the *Will-Spirit*, so long the *Desire* is in the Soul; for that little *Pearle* is a *Sparkle* of the Divine Love, it is the *drawing* of the Father in his Love.

124. The Soul should stand firm in its Desire, though the Outward from or out of the dark Complexion, saith utterly NO, God is not there, for then there would also be *no Desire* or will after him: For where God is not in the Will-spirit, ~~it is~~ it is as it were blind and dead to God; It desireth not God, it liveth in Opinions and Suppositions, It regardeth *not* the *Desire* \* after God; It is only a subtile skill or eminent faculty above *other* Beasts, because the Soul is higher dignified then *they*.

\*Or to be like him, as he would have us be, in Mercifulness, &c.

125. Therefore a sorrowfull Heart should by *no means* suffer the *Complexion* to Image or Imprint on its Heart, that God is not there present, or will not have it for His, *else* the Soul eateth of such Imaging or Representation, and becometh sorrowfull and sad.

125. It is great *Sinne*, that the Mind thrusteth such a Phantassie into the Heart: For, the Soul, which is a Noble Creature out of GODS *Nature*, becometh perplexed or Anxious *therein*, the Phantassie, kindleth the Souls Fire, so that it burneth in such a smarting painfull Source or *Quality*.

127. Dear Mind, think no otherwise, when the Anguish of the *Complexion* is kindled from or by the *Constellation*, but that it proceedeth from thence, that thou then standest in \* Gods *Vineyard*; thou shouldst *Labour* and not stand idle and be Lazy; for thou dost God *great Service* thereby, and thy Labour is, that thou overcomest in Beleeving, *though* perhaps *no Comfort* appear to thee in thy Outward Heart; be not deceived.

† Math. 20. 1, 3, 6.

128. That is *not* Faith, that I see; but that is FAITH, that I trust the *hidden Spirit*, and Beleeve its WORD, and that I would rather lose my Life, then not Beleeve ITS Promise; he wrestleth rightly with God, as *Jacob* did the whole Night, who neither seeth nor feelt any thing, and yet trusteth or *relyeth* upon the PROMISED WORD, he overcome God; according as it was said to *Jacob*; \* *Thou hast wrestled with God and Man, and hast prevailed*;

\* Gen. 32. 28.

129.

But thou askest

What *Word* is THAT?

Answer:

It is THIS. \* *My Father will give the Holy Spirit to them that ask him for it, THAT*, it is of which the Mouth of

of

IV. Compl: *Advice I. about the Melancholy Complexion. Ch. II.*  
 of CHRIST himself hath spoken, saying: When THAT cometh, \* it will lead you into all Truth: For it will receive of Mine and make it known unto you.

130. But that you may NOT doubt that it is certainly so, that the Temptation and dejection cometh only out of the *Complexion*; I will set an example before you, which may happen to a fiery or *Cholerick* *Complexion*, also much more to a *Melancholy* or Earthly One.

131. If thou walkest in any dark and dismall place in the Night, thou art afraid, and thinkest continually there is somewhat there in the dark, that may terrise or affright THEE; what kind of Fear is this? Is the Flesh afraid? NO, then it would not goe thither: the poor Captive Soul in the flesh, is afraid in the Darknesse; it hath alwayes an expectation that the Devill will lay hold on Thee; for it knoweth, that he dwelleth in the Darknesse; and indeed the fear is, that the Devill will lay hold on Thee: by which it may well be discerned, that the fear cometh from the *Phantasie*.

132. Thus it goeth also with the poor soul, in a constant continually *Dark* *Complexion-Chamber*, it is so desperately terrified, in that it must dwell in the Dark obscurity, and is alwayes afraid of the Devill, and of Gods Anger,

*Advice,*  
*Concerning Melancholy, one of the Four*  
*Complexions.*

133.

A Soul in the *Melancholy* Chamber, should not by any means speculate into, or *Meditate* on Gods Anger; also should very seldom be alone, but with people that speak together and discourse familiarly; then the Soul Imageth or Imprints or represents that Discourse or Conference in the *Phantasie*, and speculateth or searcheth not, for no speculation is profitable for it; when it can not turn it to its benefit and welfare, it should let That alone.

134. Also this Man should not read such Writings, wherein is taught concerning a particular or single peculiar Election; they all teach of That WITHOUT understanding, and doe not explain it aright; As the High Tongue of the Holy Spirit understandeth it and hath set it down; as in our other Writings it is sufficiently declared.

135. He should not use very many sorts of Writings, but hold singly

singly to the SCRIPTURES; therein he may find enduring steddly *Comfort*.

136. But if he be indued from God, with a *Deep Mind* and *Thoughts*, so that the Soul cannot forbear *searching*; then let him in the fear of God with *constant Prayer*, lay himself upon or to the *Center of Nature*, that he may search THAT, and then the Soul putteth it self into REST: For it seeth its own Ground, or Foundation, and so all Fear Sorrow and Sadnesse, suddenly vanish away from it.

137. Of this I know how to speak and say, what kind of Light and establishing or *Confirmation* it is, to HIM, who findeth out the *Center of Nature*; but no own-self Reason attaineth it. God indeed barreth it up from none, but it must be found in the fear of God, with *striving*, holding out, or perseverance, and praying: for it is the greatest *Jewel* in this World; whosoever findeth it, he cometh OUT from BABEL.

138. A *Melancholy Mind* should with great earnestnesse beware of *Drunkennesse*, that the Soul become not, loaded too very hard, with *earthly power* or *vertue*; \* for when the Body thus burtheneth it self with *Drink*, then the earthly power of the Drink, taketh the *Complexion-Chamber* totally in; and then the Soul imagineth therein or according to it: it *Eateth* the Earthly source or *quality*, and kindleth its *Fire* therein; and rejoyceth or refresheth it self somewhat therein.

\* See the 3.  
Poynt vers.  
29. Concerning  
the Soul.

139. But when that vertue or power falleth again and ceaseth; that is when that Man becometh *sober* again after his *Drink*; then is the poor Soul as it were rejected or accursed: for it loseth in the overflowing Earthly source or quality, \* the *Divine Imagination* or \* *Desire*.

\* NOTE  
NOTE

140. For, Gods Spirit will not dwell in the Earthly *Imagination*; and then there beginneth sorrow and Lamentation in the Soul; and it is with it, as if it were *rejected* or *accursed*; Gods Anger doth so set it self against it, as if, that would cast it into the Root into the *Center* in the *Darknesse*; and there the Soul is in an *Agony*, and afterwards seeketh for *Pot-Companions* again, that it might yet have its *fools* Jollity and sport: Whence it cometh that the *Pot-Companions*, joyne one day to another, and *throw* their souls into Gods Anger and displeasure: This I speak faithfully, as I have highly known it in the *Center of Nature*, and in the *Principle*, or *beginning* of Life.

141. The *Melancholy Soul*, should beware of *Anger*: Anger is its greatest poyson, and bringeth Madnesse or the *Phrensie*, as is very cleerly to be known in the *Center*: For the *Melancholy Chamber* is *Crude* or *Rough*, and is like the Wild Earth, and is very wast and barren, it hath very *weak* hold on the *Wheele* of Nature.

IV. Com: *Advice I, about the Melancholy Complexion.* Ch. II.

142. Now if it happeneth that the fierce wrathfull Fire moveth it self too vehemently, then goeth the wheel of Nature in the sound, as Men see that the Body Trembleth: and then if the Complexion-Chamber be so wast or voyd without substance, the wheel cannot easily stop it self again, and the *thoughts* can not be comprehended; but all goeth together one among another very fiery and fierce wrathfully; as is to be seen in the Mad *Phyuntick* persons, that the *Mind* cannot apprehend the Thoughts, neither doth it *know* what it speaketh and doth, as when the wheele goeth: The *Devill* also readily bringeth his Imagination into it, so that oftentimes great *Evill* is Committed.

143. This wheele standeth indeed in the Outward Spirit: But the poor Soul eateth then also thereof; and it fareth terribly with it: yet a Man should *Condemne* no Soul in *this* Life-time; for the *signe* of the *Crosse* standeth yet in it, with the *Open-Door* of *Grace*.

144. The *Melancholy* Chamber should beware of *Covetousnesse*; and indeed with *earnestnesse* goe out from it, for it is as hurtfull to it as the Anger.

145. *Covetousnesse*, is an *Earthly* Desire; this Complexion also is Earthly, and the right Chamber of it, very empty or voyd and wast; and then or *therefore* the Desire draweth the Earthly Substance into the wast voyd Chamber, and filleth it with such *dark* Matter; wherein sticketh meer fierce wrath and *the Anger of God*; together with *falsehood* and *unrighteousnesse*, and *Evill* Matters or *Substantiality*, according to the Earthly property, and that maketh the *Complexion*, (seeing nevertheless it is an Earthly desire) to be at length totally Earthly: of which then the poor Soul eateth with its Imagination, and feeleth then in its Fire-burning, the sterne or *severe Judgment* of God, who is angered and enraged against the *falsehood* and *unrighteousnesse*; as indeed in the *Covetousness*, such base evill matter is together introduced.

146. Now when the poor Soul thus findeth it self in Gods Anger, is beginneth to doubt and to despair: For it seeth nothing encompassing it, but meer evill Earthly *falsehood* and *unrighteousnesse*, whence only Gods Anger kindleth it self.

*This is faithfully Revealed or Manifested to You.*

147. For a *Melancholy* Mind, there is nothing better then to lead a *simple* plaine and *Temperate* Life, without *Pride*, in a *Mean* Condition,

as much as maybe; yea a sober temperate moderate Life, not to be loaden with *Great Cares*; but if they must of necessity be, the fear of God and Prayer, should begin all, and then it is FIT, in ALL Conditions.

148. For, in the *Melancholy Chamber* great Counsell may be found; It is open, and so far as it keepeth sober and Moderate, it goeth or reacheth as deep as the *Sanguine Chamber*: but without the Fear of God it attaineth only the outward Reason, it raiseth the greatest Evill in the whole World; if it be open and in a *Saturnine* Signe, which then is its Lord, it buildeth *Babell* and all deceit and fraud, it is very mighty Potent, in as much as it is sorrowfull and vexed.

149. Therefore, if any know himself to be under this *Complexion*, let him begin nothing without Prayer: Let him Commit and Commend beforehand, his heart, thoughts, and Mind, his Willing and Doing into the *Holy Hands* of the Most High; and pray or desire him, that he would be the Ruler and Governour, in all his Willing and Doing, and so he may effect and bring much Good to passe; without this, none sitting in any Office and standing in this Chamber, CAN bring forth any thing that is good or well-pleasing and acceptable to God.

Thus for the Advice  
Concerning the *Melancholy*, one of the *Four*  
*Complexions*; the other *Three*, the *Cholerick*,  
*Sanguine*, and *Phlegmatick*, are in the  
following Chapter.

## The Third Chapter.

### Advice

Concerning the *other Three Complexions, Cholerick Sanguine and Phlegmatick.*

The *Melancholy*, is in the foregoing Chapter.

An *Univerfall Looking-Glasse*, wherein every one may see himself.

It is written very briefly, only as it is represented from or out of **GODS** Grace.

### Of the *Cholerick*.

150.

**T**HAT man who hath his best Treasure, the Noble or precious soul, standing in a *Cholerick-house*, should above all things exercise himself in *Humility*, or else he standeth in great danger: he should do well to poure water into the Fire, that his Noble Image be not kindled or *inflamed* in him, for it affordeth great Pride, arrogancy, sternness and hasty Anger, and is therefore very much Exalted, seated and set aloft, but *not* heartily beloved, unlessse the Water of God, viz: the *Noble Humility*, come into the Fire; then it deserveth to be beloved, and giveth forth the *first* or *Native* shining Glance or Lustre.

151. For, this Chamber hath a shining Glance or Lustre of its own, in the outward Nature; Indeed it is *not* commonly humble; unlessse it have *Jupiter* in the Sign of Life, or *Venus*; yet it hath under *Venus*, its Devil, which plagueth it day and Night, with *unchastity*.

152. And

152. And I say, for a warning, that there is great danger in *this* Complexion, much greater than in the *Melancholy*: For here the Devill cometh in an *Angelical* form of Light; In a fire-Glance or Lustre, indeed he tickleth the poor soul, so that it helpeth it self with the Glance or *Lustre* of the fire; 2nd becometh stout surly and bold, or presumptuous; ALL is little regarded by it: it bites very easily at the Bait of *Sin*.

153. Swearing, Cursing, and vain scurrilous discourse which runs contrary, and is against the NAME of GOD, and prophaneth or unhalloweth in the SOUL, is not seldom but frequent in this Chamber: the fires fierce wrathfull Essence, holds back or shuts up the *Mind*, that it very hardly entereth into Gods Love and *Meeknesse*, especially into right *abstinence* and into *Repentance*.

154. It is continually *wilfully* obstinate in Anger, men must stand in fear of it; if it happen that it goeth into an *Earthly Signe*, then from its own Form or Inclination, it doth not much that is good and serviceable, or for the Honour and Glory of God.

155. Therefore if any hath his best Treasure, lying herein, he should have a care what he doth, and how or in what manner he liveth; For the poor soul sets or puts its *Imagination* thereinto, and becometh there with kindled or inflamed; It is not easily aware that it sitteth in the Anger of God in the *Helish* fire; till that awaken, or till it be bereaved of the outward Fire-Glance or Lustre in the *Complexion* with or by the DYING of the Body: and then it is a proud fierce wrathfull Devill, and must even sit dwell or remain in the *Darknesse*.

156. Therefore Now it is good, that such a one do not, *himselfe*, strive after might or power and honour, but if That be cast upon him, that he suffer not his *Mind* to look thereinto or Gaze upon it; For it hath a proud stubborn Malignant wicked Fire-Eye: *Diligent Praying* is here very necessary.

157. The soul becometh here easily *inflamed* or kindled so that it receiveth Joy, but common, out of the *Fires* Complexion in the *Fires* Light, and then it supposeth it is Gods Spirit: But NO: Gods Spirit cometh altogether with great *Meeknesse* and humility, when it revealeth or manifesteth it self IN the soul.

158. O, what a *Triumph* doth THAT bring in the Fire-Complexion in the soul, if THAT appeareth! but that is now become very rare in Man, the *Complexion* continually remaineth Lord and Master.

159. Therefore be advised or warned, be humble, presse diligently after *Meeknesse* in word and deed, then cannot the *Complexion* so easily inflame or kindle the soul: For God loveth a humble heart.

160. Thou art not in regard of thy *Complexion* at all the farther from God, only look to it, that thou abuse or misuse IT not; let ALL be done to the honour and Glory of God, and then Nothing hurteth thee: but break thou the WILL thereof.

## Of the Sanguine.

161.

THou mayest lead thy life also according to it, & thy self in *this* Complexion not afford an *hypocrite*; with thy wide searching, thou findest much; See that thou dost not introduce stubble and straw into the *Sanguine* Chamber, and yet suppose it is the holy Spirit; For thou hast also in the Complexion a shining Light, it is indeed humane; but look to it, bring not *earthliness* thereinto.

162. A sober temperate and moderate Life is good for thee, beware of *Drunkenness*, else thou wilt fall to thy Enemy into his Arms: For thou *Lovest much*, beware thou dost not love *unchastity* and *Pride* or *State*.

163. And although thou art humble or *Gentle* of Nature; yet *Pride* may very *easily* be brought into thee: for thou carriest about thee the house of *all the Starves*, as the Aire and upper Water, doth:

164. If thou wilt enter into the fear of God, and rightly put thy self thereinto, then Mayest thou very well find the Great *Mystery*, *Mysterium Magnum*; but not of thy self, but *through GOD*; only thou hast an *Open Chamber* to it; therefore have a care, what thou givest to thy SOUL for food: for there is nothing so Good but it may become *Evill*, if any *Evill* thing cometh into it.

165. But that Men despise, disesteem or *disregard* THEE, let that passe, and trust in God; this happeneth to thee *Many times* for the *sake* of thy *simple Form* or *Gentle Modest* behaviour, keep what thou hast and use not much *strange* skill or ingenuity, and then thou bringest NOT into thy Noble house a strange spirit.

Besser alhie leiden Spot,  
Als nach dielem Leben Noth.

Better here, to suffer scorne,  
Then after this life, be Forlorn.

166. If thou overwhelmest thy self with *drunkenness*, then will the *Devill* introduce much *evill* and *mischiefe* into thee, in that tender *delicate* house, for IT is a vexation to him, he hath no peculiar possession therein, but only in or by the introduction of *Sin*.

167. A simple plain quiet Life were very good for thee, but thou art of too *wide* a reach, and findest or inventest *Many things*, and givest  
THAT



THAT also away for Nothing; as the Aire doth: but look to it, what thou lettest IN, and givest FORTH; that it be not from the influence or foundation of the Stars, but born or generated from GOD; else thou wilt both *deceive* and be *deceived*.

## Of the Phlegmatick.

168.

**T**Ruth and Righteousnesse were a Noble or precious Medicine in THEE; for else thou stickest freely full of Lyes, and regardest little what thou givest forth or receivest in: Thou poor soul hast here a dangerous way to go through the Sea of Misery in *thú* Complexion, thou wilt allwayes be defiled with the *abomination* of words and deeds.

169. Water hath a Clear Lustre or Transparency in it self, and giveth a Reflection, yet is but a *false* Looking-Glasse; thus hath the poor soul in *thú* Complexion a very untrue or *deceitfull* Looking Glasse; for the Water taketh All into it, whether it be *Evill* or *Good*, it retaineth it and darkneth dimmeth or obscureth it self therewith; and so it goeth also with *thú* Complexion: It taketh all the pryson-beams or Rayes of the Stars into it selfe, and setteth them before the poor captive soul for a *Looking-Glasse*; at which bait, it then bites, and sets that on work in the *Body*, whatsoever, in the Complexion is but a \* *Magick* Looking Glasse.

170. O what good *sweet words*, like sweet water are given by it without Money, yet mingled full of bitter Gall from the Stars: there is no *manner* of deceit so great as this; Lyes are the Mantle or Cloak, and *Hypocrisie*, with the Glimps or shining of a Looking Glasse; To make a shew, to be seen, *how good* Christians there are in *Babel*; is, and *will needs be* accounted the service and worship of God.

171. Thou findest or perceivest *not*, that thou dost *wrong*, but if a Man come neer thee with a little Sparkie, then it is plainly seen in thy Looking-Glasse; It were well to Counsel thee, that Thou wouldst know and *acknowledge*, how continuall a Sinfull Man thou art: thou shouldst do well to enter into right *sincere Repentance*, and *desire* or pray to GOD for the Guidance and government of his *holy Spirit*, that the Evill affections or influences of the *Constellation* may be broken, and be held in with a bridle, that the soul should not take in such things, and so become a *Fool*.

172. Also a \* *sober* moderate Life would be health and *soundnesse* to thee; Continuall *watching and praying* and constantly to be in the fear of GOD, turneth away all Evill that proceeds from the *Constellation*: he that

\* Similitude  
in a Looking-  
Glasse.

\* 1 Pet. 5. 8.

that liveth according to the *Constellation*, he liveth like *All Beasts*: but when a Man Imageth or *imprints* the Fear of God in his heart, then the SOUL becometh a LORD over the outward Life, and *compelleth* that under obedience, but if that be not done, then is the *Complexion* Master and Conductor of the soul: though indeed it cannot in its own strength or power rule or govern the soul; yet it setteth its *Elementary* and *Starry Looking-Glasse*, before the soul; whereinto the soul Gazeth, and suffereth it self to be captivated.

### *The Conclusion.*

173.

Therefore should man be a MAN, and NOT a BEAST, he should govern humanely or like a man with the soul, and not with the *desire* of the *Complexion*, and then it may attain the highest and *Eternall Good*, be he under what *Complexion* he will: \* There is No *Complexion* so Noble, but if a Man will *live only* to the *Constellation*, the *Devill* hath his pleasure and pastime therein.

\* NOTE.

174. Therefore it is rightly said, according to the writings of *Saint Peter*: † *Be sober and watchfull, for your adversary the Devill, goeth about as a Roaring Lyon, seeking whom he may devoure, whom withstand or resist in the fear of God, and be at No time secure or Negligent and carelesse concerning him.*

† 1 Pet. 5. 8, 9.

\* Psal. 62. 8.

\* O LORD, Thou art our Refuge.

## FINIS.

CONSIDERATIONS

*Upon*

Esaiah Stiefel

his little Book

*of*

The THREEFOLD STATE

MAN

*And Of*

HIS NEW BIRTH.

Written *Anno Christi* 1621.

By

Jacob Behme

Also called

*Teutonicus Philosophus.*

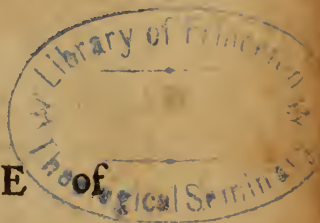
Englified by

JOHN SPARROW.

---

LONDON :

Printed by *M.S.* for *Giles Calvert*, and are to be sold at his Shop  
at the Black-Spread-Eagle at the West end of *St. Pauls*. 1661.



DESCRIPTIONS

British and Foreign

of the

of

of the

MAN

of the

of the

Jacob Behme

of

of the

of

JOHN DEARSON

of

of the

Considerations upon *Esaiah Stiefel's little Book of the Threefold State of Man, and of his New Birth : Written by the Teutonick : 1621.*

*The Open Fountain in the Heart of JESUS CHRIST, be our Spring and Continuall Refreshing.*

## I.

**V**ery Honourable, much Esteemed Sir; In the Love of JESUS CHRIST, and in the unity of his humanity. My Great Friend and Brother: It is exceeding joy to me, and a refreshing to my soul; in that I now perceive from *Many places*; That the most costly Tree of Christ our Saviour, covered by the fleshly *Antichrist*, beginneth to sprout from the Root, through all the Gates of Darknesse, and of the Anger of GOD, in the midst of the captivity of *Babylon*. Much more do I rejoyce in its sprouting Branch, of its most amiable blessed Loveliness of its power and vertue; Seeing I also find my self a little Twigg on that Tree: and that it is so *sweet* and full of Joy: and do see with great Wonder, and that it beginneth to sprout as it were in the midst of the *Night*, with fair Branches, yea in the midst of *Winter* that Lillyes and Blossomes or Flowers put forth.

2. Is not that above all outward Reason; that an *Old Ruined Shattered House*, which alwayes waits for a fall by the stormy winds, and to be blown down upon a heap, that it should begin to become *New* again? & present its first youth to view, as if it had *not* become Old? We see the first Form or Beauty of this Tree, as it was in its youth; and how its Age and Youth, hath one and the SAME Form Power and Vertue: Is not this a great Wonder?

3. We were blind in our first Mother who generated us all; and now in our Old Age, wherein we are at the End, we become *seeing* again in our Mothers Lap: We were dumb, and lost our *Mother Tongue*, and now find it again in our Old Age, so that therein we know our Mother, and can speak with her in her *own* Language: should we not justly wonder highly, that we were in our Mother, and knew it not?

and have been so long a time *Blind* in her, and now in Old Age become seeing?

4. Should we speak of our *Old Age*, no! We are a *New Sprout* generated out of our first Mother, we were a withered dry Branch on the Tree, but the Mother hath introduced her Sap and vertue or power into us; and generated a *Young Sprout* out of her self; in which she will have joy, and through that, generate her fruit; Yes, she hath generated a young son out of the Old one, who shall not be blind, also not go out from her, but remain in her house, for he is her only *Heir*, wherein she hath joy.

5. Dear Brethren! Let us rejoyce and be glad in the Lord; that our City *Jerusalem* in *Sion* is built again, wherein our Mother dwelleth, and also must be our *Eternall Habitation*.

6. Seeing then dear Sirs and Brethren, as I perceive, ye also stand together in the *Sprouting* Efferice, and have received a seeing eye; therefore it delighteth me to refresh my selfe in my Fellow-members in the Essence of my Mother, heartily with you, in our *New Life*: and I entreat you to understand it no otherwise, but in true faithfulness and Love, as one Member ought to doe to another.

7. But that I thus speak with you, it is *not* done in such a manner, as if I would fly aloft above your Gifts; and lift my self above you, in that there is a sharper understanding given me from the Divine Mystery; But to understand it so, that I am not become your destroyer, but much rather a *Beam* in our Building, in the house of the Mother of us all; Not through humane Reason or Art; but HE hath so ordered it, that hath Might to do it, who doth what he will.

8. Yet a house must have not only *Sparres* and *Beams*; but also *Stones* for the Foundation, and many *Joynts* or *Tyes* to bind it together; Now if the LORD layeth one for a Foundation or Corner-Stone, and useth another for building up: we should learn to know one another, every one according to his *Gifts*; and not despise or reject one another for our diversity of Gifts, as for a long time hitherto hath been done in *Babel*: but rather consider their usefulness for the Building, and that one Joynt or *Tenant* must not be just as the other is, where as yet all of them close together, and are together but *ONE* House.

9. To me is given to understand and speak of the *Grounds*, to another, to speak of the whole *entire* building of God, as in a summary brief Contents: Yet the Foundation and the totall or Entire house of God is but *ONE*: It proceeds from One Spirit and all of it serves to the Wonderfull Revelation or Manifestation of God.

10. Therefore though I speak to you from my Gifts and shew you the Building in the *Inward* Parts, yet I entreat you to understand it no otherwise, then heartily and with a good and favourable construction: I do it *NOT* out of vanity, levity, or ostentation, but in true knowledge given me of God; for profit and benefit, that our Pearl may be found, and the Enemy, who hath so long held us captive,

tive, be *stified* in his own Poison, that we might learn to know the wonderful God in his unsearchable widdome, and rejoyce in him, as his Children, as *Branches* on the Tree, in his Essence and Power or vertue, which Joy is a Sprouting in our Lifes Essence: therefore Construe it *no* otherwise.

## 11.

You have sent me also with your Letter a *Little Booke*, for me, together with your other friends to peruse: and you desire me to discover to you my knowledge *thereupon*; which truly in my writings, which you have in your Hands, might already be clearly and sufficiently opened and understood by you, what I could answer you upon it: but seeing it may serve to the Honour of God, and the benefit of Mans Salvation, I will give you a *Brief Summary Answer* upon it, and direct you further about it in my writings.

## 12.

Concerning the \* *Author* of the Treatise, who is indeed as to my *outward* Man unknown to me, but in the *Spirit* is not a stranger, but generated out of my Mothers Essence and power or vertue, so much I see, speak, and know, from the *words* which he hath written, which doubtlesse are his Spirit and totall Will, that he very freely, as himself also mentioneth throughout, hath given up himself wholly again into the *Bosom* of the Mother, and desireth nothing but only the Mothers *Life* and Spirit.

Isaiah  
Stiefel.

13. And that now indeed the Mothers Spirit in him, as in the Old and now in a New sprouting Essence, holdeth the old, Captive in the fierce wrathfull *Quality* or *Source*, and is so *demersed* with the *old* Essence, that he cannot know himself, in that he supposeth, that he is wholly and altogether, and quite-thorough, *New* without *Sin* and spot or blemish. Indeed it is rightly spoken as to the *Inward* New Man *only* that is born of Christ; but *not* as to the Mortall Corruptible Man, which holdeth the New captive in it, as thorough-piercing or wholly over-shadowing or obscuring it.

14. The Old Stock, or *Husk*, understand, the Body; which *Adam* with his Imagination introduced for us, into the earthlineesse out of or from the earthly and Diabolical Essence, as an opposite quality or Source, that is *not* IT which sprouteth, but the *faded* Image of God, understand which was given to *Adam* out of the Divine Substantiality, *viz*: of the second Principle, out of the Kingdom of Heaven; which with the Introduction of the Earthly, *dyed*; or, as I may render it plainer, became *shut up* in the Eternall stillnesse, *viz*: in the Nothing, where it lost its right Divine *Life*; That is IT, wherein the Eternall Word became Man, and introduced again the living Substantiality, with his entring in and Opening, and out of Death generated the Eternall Life: This very Divine and yet also inclosed in Death, hu-  
mane

Confid. E. S. *The Old man dyeth not quite in this life.*

mane Substantiality or *Flesh*, became a Man, to whom the Earthly Husk did only *hang*, and held the Earthly burning Death, captivè in it self; therefore we should make a *distinction*, when we speak concerning our selves.

15. Also the Holy Scripture speaketh *not* of a *total* New Flesh, that the old Flesh is totally new conceived in the Divine Essence and become Generated in God: else it must follow, that the evill introduced bestiall Flesh with the Bestial Property were exalted into the vertue of Power of the *Majesty*.

16.

And if a Man would say, the earthly Source or Quality, did in the New Birth out of Christ become *totally killed*, and did wholly and altogether dye in the death of Christ, as the *Author* saith; That the Old Man is quite gone, dead and a Nothing; and only Christ in this outward visible Flesh, liveth, ruleth, ordereth and acteth: then also should Man Eat and drink after a *Paradisicall* Manner, and partake only of the Heavenly Quality or Source: for Christ eateth no More Earthly Food but *Divine*: Also the Earthly Carcasse or Sack of Worms will not permit, that we should call the *Total* Man out of all the Three Births or Genitures, divine, *much lesse* the Kingdome of this world from the Starres and Elements, which is the Quality or Source *Life* and Dominion of the Outward Man.

17. We cannot deny, let a Man be as holy as he will, yet the Spirit of the Outward world, is the Spirit Life and Leader of his *outward Flesh*: and we see clearly, how the outward man standeth in a Constellation or Configuration of the Stars; when that *forfaketh* it, then it falleth away and consumeth.

18.

But seeing it is given us of Gods Grace to know, what the *Earthly* and also the *Heavenly* Man is, in ONE Person; therefore we will a little describe it and shew, how and in what manner it is signified by the *Author* of the Little Book sent to me, and that from the very ground or foundation; yet in a Child-like simplicity: for a Rule of Direction to the *Author* and those which *read* his Book.

19. Concerning the *Author*, I understand; that he may indeed, be an honest or vertuous new-born or *Regenerate* Man, and in Christ with his *New-birth* in the New Man, be holy, because of Christs inhabiting in him: For the *Substantiall* Inhabitation, is throughout agreeable to the Holy Scripture; as himself also highly proveth it and I have therein No objection against him; It is the true Ground that God hath generated us in himself, out of his heavenly Substantiality, through his power or vertue in the WORD, in Christs Flesh and Blood, to be Children, out of his Essence.



20. I understand also Flesh and Spirit in ONE substance, and not at all, Spirit *without* Flesh and Blood: and I understand, that this is effected in the Womans Seed, and is *still* continually effected: and I say with good Ground; that Christ, Within, and Without, My own humane Essence, in *My self* becometh Generated a New Creature, as the *Author* throughout speaketh the same.

21. But the *Author* wanteth the apprehension of the *Three Principles* one in another, *viz*: of the *Three Worlds* one in another; he doth not distinguish one from the Other, he hath totally wrapt up himself with all his Reason and senses or *Thoughts*, and demersed or cast himself wholly into the becoming Man or *Incarnation* of Christ, into his suffering dying Death and Resurrection, and so neglected himself as to his *outward Body*: He desireth only to live in and out of Christ, and rejecteth all that which is and liveth contrary to that; He desireth nothing but what is of Christ; Christs Life and Spirit and Will, shall be his Spirit Life and Will; and so he is as it were *demersed* into the Life, Will, and Spirit of Christ; so that his Old Man is *as it were* Dead, whereas yet according to the Kingdome and Quality or Source of this world in its own Principle it *liveth IN it self*, not being Dead; for it cannot dye, untill the Spirit in its Constellation leave or forsake it: \* Neither doth it dye \* NOTE. THEN, but passeth, *viz*: into the Mystery of the outward Principle, with its wonders and works; untill the Judgement of God to the bringing again or Restoring of all whatsoever we have lost in *Adam*.

22. This whole Christian Entrance, of the *Author*, is totally right, and without falshood or defect; It is also rightly performed to him *in Christ*; so far as the work or Effect is produced; as I fully perceive, according as he *writeth of himself*: But HIS knowledge of himself, what and How he is, were necessary to be *better* explained; he hath cast himself into the *Middle* of the Tree; where indeed he is very safe, and standeth fast; but the *Root* of the Tree is yet hidden to *him*; he standeth therein as a little Sprout, but in the *Middest*.

23. If a man would satisfie the humane Mind, so that it may give it self up into the *Eternall Rest*; then a Man must shew him the *Root* of the Tree; out of *which*, Spirit and Flesh hath its Original; a Man must shew & open to him, the *Center* of the *Eternall*, as also of the *Inceptive* or beginning Nature; that he may apprehend the *Earthly* and also the *Heavenly* Mystery: And then is the *Eternall Beginning* and the *Eternall End*, totally ONE; wherein the

the Spirit of the Soul layeth it self into Rest; for it seeth the Wheel Totally.

24. With this Description of the Author; the tender feeble corrupt *Outward* Nature is very ill at ease: for it is put in Mind of a thing which it CANNOT do; The *Author* saith, It should *totally dye*, that Christ alone may live in the *Flesh*; and that it will NOT do, but hopeth for the *Renovation*; which it really putteth on as a Garment, but NOT Essentially in the Power or vertue, but as the Fire Gloweth through and through a Red-hot-Stone: Also the Beams of the Holy Spirit go often out of the Second Principle, out of the *New Man*, through the *Old*: and as Iron in the Glowing and without the Glowing, is at one time *Iron* as well as at the other; so is also the *Earthly Man*.

25. It must indeed become *Servant* to the Inward Man, When the New with its Glowing *Divine* Fire passeth through it, and it doth that readily so long as the Fires Glowing shineth through it; but it cannot change it self into the Inward Kingdom; For the outward \* *Flesh and Bloud shall not inherit the Kingdome of Heaven*, saith Christ; It shall and must consume and vanish; as a *Husk* from the Essence of the In-sowne Grain in the Soyl or Field.

26.

Ye have, Dear Sirs, the Ground of this Mystery, in my Book of the Becoming Man or *Incarnation* of Christ, and in the Book of the *Threefold Life*; very expressly at large.

I.

27. First is shewed How Man standeth in a *Threefold Life*; viz: According to the *Soul*; in the *Eternall Fathers Nature*; and in the *Root* of the Dark world; in the *Center* of the *Eternall Original*; viz: in the Spirit of the *Eternall Father*.

And then Secondly, How the Right True *Image* and similitude of God, Sprouteth forth out of the soul, viz. out of the dying in the souls *Magick-Spirit-Fire*; into another Principle or other World, and becometh *Free* from Nature, also from the dying *Quality* torment and pain, as God Himself is.

And that Thirdly, The true Image of God liveth not in the Dominion of the outward World: nor doth it require the sustenance of outward Meat and Drink, but Eateth of the *Divine Substantiality*; viz: of the Bread of God; of Christs *Flesh and Bloud*: so that Christ liveth in it and it in Christ, and that the same Eating standeth or consisteth in *Spiritual desires*, and also is done really, substantially,

ally, and the soul becometh fed therewith in its Hunger-Fire; and that  
 \* a Great Gulf or Cliffe, cometh between the soul and the true Image  
 in the Dying of the Fire.

28. As we see that in *Fire* and *Light*, and have a right  
 form and similitude also therein, where the Fire-glowing, is under-  
 stood in a similitude, the soul; for it is in it *selfe*, as to what it is barely  
 alone *without* the Noble Image. A *Fire-Eye* standing in God  
 the Fathers Eternall Nature; introduced by the Spirit of God, out  
 of the Fathers Property into the Outward *Created* Image, which  
 was Created out of the Outward and Inward heavenly divine  
 substantiality: And understand the Noble Image, [to Consist] in the  
*Light*, and in the power or vertue of the Meek Light, which shineth  
 forth from the Dying; *viz:* from the Consuming Quality or Source  
 of the Fire: wherein then we see; how the Light dwelleth in the Fire,  
*without feeling* of the Fires Quality or Source; and how the Fire of  
 Nature is as a painfull Essence, and that the Light is FREE from the  
 Nature of the Fire, and yet without the Fire, is, a Nothing.

Luke 16. 26.  
 \* Note how  
 a great Gulf  
 cometh in  
 the dying  
 of the Fire.

## II.

29. And *Secondly*, I have shewed you in the forementioned Books  
 how the Fire is a Magick desire after the *Meeknesse*; to cool or allay  
 it self; and to satiate its dry Hunger, out of which it conceiveth the  
 Life and the shining; and then also how the *Light* is a great desire  
 after the Fire, to awaken its Life and Power or vertue through the  
 Fire.

## III.

30. And *Thirdly*: How the Light in its desire maketh a *substantiality*;  
*viz:* Meeknesse, which Originateth in the dying in the Fire, which  
 Meeknesse is called the *Water of the Eternall Life*; for it is a sinking through  
 Death, and giveth Comprehensibility or Palpability and Substantiality:  
 And as the Fire draweth that very substantiality again into it self, and  
 satiateth it self therewith, and out of that *drawing* ingenerateth again  
 a Spirit out of it self, which continually goeth in again into the *substan-*  
*ciality*; and furthermore, introduceth the Glance of the Fire and  
 Light into the substantiality, which Glance in the  
 Substantiality of the Meekness is called the *Tincture*; which introduceth the  
 Substantiality into the highest Ornament and Colours, and so reneweth the  
 Essences, *viz:* the Forms of the Dark-world to the Fire-Life, and highly  
 graduates or Exalts them and *trans-*  
*mutes*

muter them into another thing, so that out of the Enimicitious painfull Quality or Torment of the First Principle through the Fire, in the Noble Tincture the highest Kingdome of Joy cometh to be; and so the *Worst* is a cause of the *Best*; in which Type or Resemblance we also in the Inward Birth, understand the Birth and the Substance of the Holy *Trinity*.

## IV.

31. And then *Fourthly*, I have shewed you in the forementioned Books: How the whole substance of all substances is a Continual *perpetual Desire*, to manifest it self in its desire; and how this Desire to the Manifestation or Revelation, is the *First*, and the Power or vertue in the Light, is the Word; and how the Word hath moved the *Fiars*, in all *Forms* of the Eternall Nature, according to the Light and also according to the Dark world; whereby the Desire according to the Property of both worlds, hath made *substance* in it self; whence in the *Substantiality* Good and Evil is existed; according to Each-worlds Property; out of which *substance*, this *outward* visible world; with the Stars and Elements; is Created, as a peculiar own Life, and yet NOT funded from the Eternall. And then further offered to the understanding; How the Inward Spirituall *Substance*, in its Desire, hath manifested or revealed it self WITH or BY this outward visible world, as with or by a *similitude*.

32.

And now when God Created Man, as an Image according to his *substance*, a similitude of or according to God; Then he Created him out of the *Mother* of all Things or *Substances*, and all the Three Worlds.

33. For God would through Man behold Himself in an *Image*; He should be a *similitude* of or according to God; His Body, he created out of the Outward and also the Inward *Substantiality*; viz: out of the Earthly and Heavenly, and \**inbreathed into Him* through his Spirit, a *Living Breath*: that is, Himself according to the Divine World and also according to the outward World.

Gen. 2. 7.

34. For the Spirit of God is the Spirit of *All* and *Every* Life; but distinguished into Three Principles of **THREE** Worlds; As

I. *First*; According to the *Dark world*, according to the First Principle; according to which God calleth Himself an Angry Zealous or Jealous God and a Consuming Fire, which IS the Eternall *Nature*.

II. *Secondly*,

II. *Secondly*: According to the *Light World*, viz: according to Gods Love and Meeknesse, according to which he IS called the *Holy Spirit*.

III. And *Thirdly*, According to the *Outward World*; The Aire-Spirit, with the *Quality* or *Source* of the *Starrs* and *Elements*.

Thus hath man received a *Threefold Life*, *The Spirit* of all the *Three Worlds*.

35. Now it is very apprehensible and sufficiently well known to us, that the *Holy Spirit* will not have his dominion brought into the *Outward Earthly Flesh*, but into the *Inward Heavenly*; for by or with his entrance into the *Humanity*, he also introduced the heavenly *divine* substantiality along with him.

36. For Gods Spirit dwelleth from Eternity in Eternity, *only* in *Heaven*; that is, in his *own substance*, in the vertue or power of the *Majesty*: but when he inbreathed himself into Mans Image, then was the *Heaven* in Man; for God would manifest himself in *Man*, as in an Image according to him; and open the *Wonders* of his *Eternall* wisdom through *Man*.

37. Therefore we should rightly consider *Man*, what he is, and Not make an *Earthly Beast* of him: and also make no *Angel* of his *Earthly Part*: But he is according to the *Earthly Kingdome*; viz: according to the *Third Principle*, created in the *Wonders*; that he should manifest or reveale the *Wonders* in *Figures*: For therefore he hath the *Inward Spirit* out of the *First principle*; but he should not rule *therewith*, also not with the *outward*, but give up himself to the *Holy Spirit* in the *Second Principle*: and in the *outward Life* be as a *Child* in the *Mothers Bosome*, or *Lap*.

38. For, *The Spirit of God* hath as it were *swallowed* up the *outward Kingdome* into himselfe; as the *Light* swalloweth up the *Dark Night*, so that a *Man* cannot see it; But *THROUGH* his *Imagination* into the *Earthlinesse*, the *Earthlinesse* and the *Dark world* became *Manifested* or *Revealed* in him: for the *Souls fire* imagined according to the *Earthlinesse*, and brought the *Earthly Longing* into it *Self*; thus began the *Souls fire* to burn in the *Earthly Quality* or *Source*, and became manifested in the *Earthlinesse*, whereas the *Earthly form* should not have been manifested.

39. And thus now the *Soul* also *Lusted* to eat of *Evill* and *Good*, viz: of the *Evill*, *Poysonous*, *Fierce*, *Wrathfull Property*, out of the *Substantiality* of the *Dark world*: viz. of *flying*, *deceiving*, and *falsehood* or *wickednesse*: in which *Quality* or *Source*, it *liveth* in Gods *Anger* and in the *Dark world*.

40. For, *The Outward Earthlinesse*, *Originateth*, in the *Creation*, out of the *Substantiality* of the *Dark world*; and Not only that, but also out of the *Heavenly*: *THIS*, God did forbid *Adam*; that he

Confid. E. S. How in the Earthly there is a Heavenly part.

should not eat of the Tree of knowledge of Good and Evil; else he would dye to Paradise, viz: to the Divine Substantialty.

41. For, The Heavenly Pure Element with the Divine Essence Sprouted through all fruit Created for Man; and he should have eaten after a Magicall kind; in his Mouth was the Separation; so that the Heavenly swallowed up the Earthly, as the Day doth the Night: as we therefore know that our life which we lead at present, must go into a Transmutation, if it will be called Gods Child; It must put on God again; for in Adam it had put him off.

42. For, We understand, That Adam with his Imagination, understand the Soule. is gone out of the Divine power or vertue, viz: out of the Second Principle, and entred into the outward, viz: into the Third; and the Poor soul lyeth now captive in a strange Lodging, where the Devil plagueth it, and continually introduceth his Imagination into it, unlesse it giveth it self wholly up again into the Second Principle, which in Christs Person opened it self again in the Humanity, and in that life become generated in God again, else it standeth but nakedly with its root in the Dark world, viz: in Gods Anger, and with its Images Figure, in the desire of this Outward World, wherein it is not known or received for Gods Child.

43. But, Seeing it is so, that Adam hath with his Imagination into the Earthlinesse, awakened the Inward Kingdome in the Anger, so that it burneth in him and in ALL his Children; and introduceth Earthly Longing into his Heavenly Flesh: therefore we understand thereby, that the Holy Spirit is departed out of that Substance; For \* God Cursed the Earth; which is no other but that when he withdrew with Paradise from Man; the Life of Paradise, which in the Divine Essence was in Adam, Extinguished or Disappeared: Concerning which God said to Adam; † The day thou eatest of the Tree or Plant of the knowledge of Good and Evil, thou wilt dye; that is no other; but dye to the Kingdome of Heaven, and become living to the Earthly Quality or Source.

\* Gen. 3. 17.

† Gen. 2. 17.

\* Gen. 3. 4, 5.

† 2 Cor. 11. 3. thereby be opened, and thou wilt be as God; † But the Serpent deceived

1 Tim. 2. 14. Eve: Indeed her Earthly Eyes would be Opened, but the Heavenly would be shut up.

45. Thus we understand also; that Adam with his Imagination, introduced the Souls Will totally into the outward World, and hath made his outward Flesh totally Earthly and Bestial, wherein then instantly the Stars and Elements ruled: and the Heavenly substantiality dyed quite away; though indeed there is \* no Death or Dying in the Heavenly Substantiality; Only when Gods Spirit departed out of it, then it became shut up in the Stiffnesse, as a Nothing, and thereby Man Lost. the Similitude of God, the Noble Image.

\* NOTE

46. Therefore said Christ, *You must be born a New of Water and the Holy Spirit, if you would see the Kingdome of God.* The water is the Heavenly Substantiality, generated or born of the *Meeknesse* of Gods Majesty, wherein the High Noble *Tincture* is Heavenly.

47. And understand us thus, that Gods Word, which in *Mary* became Man, hath again introduced that very Water, or divine substance, into our in death *inclosed* substantiality, understand, NOT into the *Earthlinesse*, but into the *Heavenly Part*, which became together introduced into *Adam*, with the Holy Spirit, when he introduced himself into the Image; \* *For the Womans seed should crush or bruise the Serpents head*: Gods Essence took or assumed to himself humane Essence; and became Flesh, and not *only* the Fleshes Essence, but also the Soules Essence: Thus the Divine Life came again into the Flesh; and the Second Principle in *Man*, became generated again to Life in God, and the outward Kingdome likewise *hung* to it.

\* Gen. 3. 15.

48. Seeing therefore we are ALL proceeded from *Adam*; therefore we are \* ALL equally also generated out of his *Perished* *sinfull* Flesh, and are ALL in Gods Anger, and with the Soul shut up in the *Dark-world*; for we are ALL generated, out of the Earthly, evill perverse will, in disobedience, in vain Anxiety, Misery, Poyson, Malice, Envy and Anger, out of or from the *Eternal Death*, into the frail *Corruptible* Life: We are become generated, out of or without, the Kingdome of Truth; into lyes and Deceit: the Devil hath introduced *hu will* into us; and therein \* we live and eat continually of the *Forbidden Fruit*.

\* NOTE

49. It is then necessary, that we convert with our wills, and enter again into the *New Birth*, which Christ hath *opened* in our humanity, and then we become conceived again in the Word, which opened it self in *Mary*, in the right humane Essence, and become impregnant of the Saviour, *viz*: of the *Divine Kingdome*.

\* Note how we continually now eat of the Forbidden Fruit.

50. God becometh *not* manifest or revealed in us, in the Earthly Essence, but in the right Image which *faded* or disappeared in *Adam*: but the *Outward* hangeth to the *Inward*; the *Inward* Man manifesteth the *Divine Mystery*, and the *outward* Man manifesteth the *outward* Mystery, *viz*: the *Looking-Glasse* of the Wonders.

51. Thus now beginneth the *Strife* in a *New Born* or *Regenerate* Man. The *New* would be Lord, for it \* *Beholdeth* the *Divine World*; and the *Old* standeth against it, and would also be Lord, for it *beholdeth* the *Outward world*; But if the *Inward* grow, and become strong in Gods will, understand when the soul giveth it self up totally thereinto, then is the *outward* held *captive*; for the *Inward* continually killeth the *Outward*, with Gods Love and *Meeknesse*, so that the *Outward* cannot introduce its earthly poysonous, from the Devil, infected, evill, longing and *Will*, into the Soules Fire.

\* Or regardeth or hath respect to.

Confid. E. S. *The Outward Man shall be renewed at the last day.*

\* NOTE

Note

† or would  
sick.

\* The Outward Man must again be brought into the Mystery.

Note.

52. \* Put the Outward cannot *totally* become killed, till in its *dissolution* or *decease*: for if the Outward Man, should *totally* become killed, then must the Kingdome of this world *break off* from him, and then the outward could not become *totally* set or *posited* in the *Renovation*, for the Devils Longing or Malady † *sicketh* in it, but the \* *Outward* must *again* become set in the *Mystery*; and at the Last Judgement day be brought through the *Eternall Fire*, where then the *Turba* will swallow up the *Evill Longing* or *Malady* into the *Fire*; and the *Mystery* with its *wonders* *again* shine or appear on the *Noble Image*.

53. Therefore I can with no Ground say, of my outward *Flesh* and *Bloud*, that it is *Christs Flesh*, and more over *totally* *Holy*, and without *blemish* or *defect*: Only of the *Inward Man* born or *generated* out of *God*; I can with truth say, that it is *conceived* in or *received* into *Gods Essence*, *viz*: into the word of *Life*, which was *promis'd* again to *Adam* in *Paradise*, which opened it self in the *Limit* or *Mark* in the highly *Blessed Virgin like Looking Glasse*, *viz*: In the *Divine Virginity*, in our in death *inclosed* *Substantiality*.

54. For in *THAT Conception*, the *Kingdome of Heaven*, or the *Heart of God*, is the *Man or Husband* as to the *Seed* that becometh *fown*; and the *Womans Seed*, understand the *Souls* and the *Noble Images*, in *Death inclosed Seed*, is the *Matrix*, which taketh *Gods Seed* into its self after an *Essentiall Manner*; so that *God and Man* becometh *ONE Person*, after the manner of the *Three Worlds*, as they stand one in another, and none of them is the other; for neither possesseth the other; but each dwelleth *in it self*; so that though indeed *God in Christ* is generated in us, yet we cannot by far say, when we speak of the *whole Man*, that *I am Christ*; for the *Outward* is not *Christ*: but thus we may with good ground say; That *I am IN Christ*, and *Christ* is become *Man*, *IN Me*.

\* John 18. 36,

† Phil. 3. 20.

55. But \* *His HUMANE kingdome is not of this world*, and I with my *New Man in Christ*, am *not of this world*; for *Saint Paul* saith so also, that † *our Conversation is in Heaven*, *Whence we* understand, the *Outward Mystery*; *Expect the Saviour JESUS CHRIST*: For the *Outward Mystery* on, [or belonging to] *Man*, will first *put on JESUS CHRIST*, at the *Last Judgement Day*; When the *Turba* will *aforehand* be taken from the *Mystery*; in which *Turba*, the *Looking-Glasse of Sinne*



*Sinne* standeth, which belongeth to the fierce wrath of God; and therefore there is a day of Judgment appointed, wherein all shall be brought forth again which we have lost in *Adam*.

56. But if we were **TOTALLY Perfect** with this outward visible palpable Flesh; then must the Outward Man again have put on Paradise, and then were the *Outward Man* immortal and *incorruptible*, and could passe through Earth and Stones; all the **FOVR Elements** would be as it were swallowed up into **ONE**, as we shall be at the *last Judgment Day*: also then should the Outward Man *no more* eate of the forbidden Fruit; also then should the Magick Impregnation or propagation take effect, and should *not* be generated or propagated after a Beastiall kind.

57. But if the *Aubour*, as he mentioneth, hath put on Paradise, then he is taken up or *Translated*: I can say no such thing as yet of my self at present; \* yet I have with earnestnesse sought the *Pearl*, \* Note. and have thereby also attained a *Jewel*; also it is given to me to know the first Man in Paradise, how he was before the Fall and how after the Fall, and have also seen the *Paradisicall Property*, but **NOT** in the **OUTWARD Man**.

58. † I say also, that the **INWARD Man** hath put on the Kingdome of God, and liveth in the Heaven in God; but there is yet a great difference betweene the Outward and the Inward Man; and between us and the *Paradise-world*: Paradise Sprouteth no more through the Earth; The Lord hath *curst the Earth*, and the outward Man dwelleth upon the *curst Earth*, and eateth the *curst Fruit*; he swalloweth the Curse into himself; and therefore here in this World, there is no *total* **PERFECTION**. † Note.

59. Thus far indeed it goes with Man, if he enter into New Birth; that he can *compell* the Outward Man so, that it must doe, what it would fain *not* doe; for the Inward takes away its power and penetrateth or presseth through it, as the Gold in the Coorse or Drossie Stone; but as the drossinesse of the Stone doth *not* become Gold, so also the Earthly Man doth *not* become God: else it must follow, that even the outward World would come to be *changed* into the Cleere or meere Deity.

60. The outward Man, is the Outward World of the Stars and Elements; and the Inward Man in **CHRIST**, is the Inward Divine World; and the Soul is the Fire-World, for it hath the *Eternall Center* to Nature in it self; that very *Center*, is the Dark World; and therefore, when it loseth Gods Light, then it standeth in it self, in the *Abyss* in the Dark World, viz: in Gods Anger.

61.

But that also the *Aubour* mentioneth; he is thus through Christ transmuted into Death: that **HE can sinne** no more; and for that Cause leaveth the Outward *Nme* of the Outward Worlds Substance;

Confid. E. S. *The Inward Man is perfect, the outward not yet.*

Substance; that needeth very much another more cleer description, and will hardly be received, unlesse it come to a plainer understanding; For the Holyest Men or Greatest Saints have *acknowledged* themselves *Sinners*, not that they *desired* it or would commit it, but they complain of it before God, that the Outward Man is become *Living* in the Anger of God, that the Anger *ruleth* in them; as the High Apostle Paul saith:

\* Rom. 7.

\* *Now if I sin, it is Not-I that do it but the sin which dwelleth in my Flesh:*  
Rom: 7.

62. Now where sin dwelleth in the Flesh therein is *yet no Perfection*; Therefore he saith further: \* *O poor Man! Who will deliver me from the Body of this Death?* And saith; *I thank God through JESUS CHRIST our LORD; Therefore now with my Mind, I serve the Law of God; but with my Flesh, the Law of sin:* The Scripture saith; \* *Before thee is none living Righteous.* Also: † *The Heavens are not pure before God:* Should then the outward *Fleshly Man*, which lyeth shut up in the Anger of God, have an *Angels Name* given to it: It is yet *only Evill*, and striveth continually against the Law of God; it belongeth to the *Earth*; and its *Mystery* to the *Judgement* of God; that will *first* purge the \* *Threshing-Floore.*

\* Rom. 7. 24,  
25.

\* Psal. 3. 2.

Rom. 3. 20.

Gal. 2. 16.

† Job 15. 15.

\* Matth. 3. 12.

Luke 3. 17.

63.

But, that it is said, we are dead to sin in the Death of Christ; that is indeed right; that was once done for us all, but we must *yet continually thus dye to Sin* in the Death of Christ; we must *continually Kill* the *Man of Sin*, that the New may Live; but we cannot totally kill him; but lead him *captive*, but *continually throw* water upon him out of Gods *Meeknesse* into his *Fire-burning*

64. For the Soul is a *Fire-Eye*, and is the Greatest Life, It will have Substance wherein its fire burneth; but seeing it is, in *Adams Fall*, become turned into this world; therefore also is the *Kingdome* of the Stars and Elements in it, drawn in for a *Lodging*; which often introduce a strange or marvellous *Turba*: Now if the Heavens are not pure before God; how then will any of that be pure, which is governed by the *Outward Heaven*; as the outward Life, is, which is barely driven on in the *dominion* of the *Outward Heaven*.

65. The *Incorruptible*: viz: the New *Man*; cannot put on the *Corruptible*, viz: the *Outward Flesh*; for the *Turba* is therein; that will *FIRST be done* at the *Judgement* of God, when the *Turba* shall be taken from the *Outward Mystery*.

66.

But that the *Author* saith; It is *not Possible*; that the *Regenerate CAN Sin*, whereby it may be understood; that  
he

he doth not sufficiently understand the Mystery of the Soul; It was indeed Possible, in *Adam*, when his Outward *Man* was yet pure and undefiled: For, if a Man will search whence *Sinne* Originateth; then a Man should look upon the very ground it self.

67. The New Body doth not work or commit Sinne, but the Soul Imagineth into the Evill and bringeth Sinne into it self; Then seeing the true Image according to God *originateth* out of the Soul: therefore the Heavenly Substantiality becometh infected through the Souls received Poyson.

68. The Sinne toucheth not the Heart of God; viz: the Center of the New Body; but the Substantiality becometh infected; as when Earth is cast into clear Water: The Flesh of the New man, and the Spirit of God, is not one thing: The Spirit of God remaineth standing in \* it, though *Adam* indeed perish as to \* it; as it also came to passe in *Adam*.

69. That which falleth away from the Light-world, that the Fire-world receiveth; is it the fierce wrathfull Substantiality, then it will be swallowed up into the Fire and falleth into the Dark-world, into Eternall Death: When the New Body becometh infected, then it looseth its Divine Life, but the Deity goeth not away therewith, only † its Looking-Glasse of the Wonders; for, the Body is not God; Only through the Spirit, it becometh through the Noble Tincture, highly Graduated or dignified, with the Glance of the Holy Heaven, so that in it, the Colours of the Divine Kingdom of Joy appear or shine forth: but if it be darkned or obscured; then the Tincture goeth forth in another Property: All according to that, wherein the Souls-Fire Burneth, just so also a Tincture appeareth or skineth out of it; and as the Spirit of a Man is in himself, such a Heaven also he getteth for a Habitation.

70. Without or beyond God nothing can fall, for he is himself ALL: but he is not as to All, called God, in respect of his Anger, which devoureth much thereof: It devoured even the whole Royal Hoast of Lucifer: They were Angels and yet became Devils: How then should it not be possible in a Man, which yet carrieth the Sin-Looking-Glass in the outward Flesh, in himself?

71. Indeed if the Soul entereth not into the false or wicked Lust, so that it doth NOT desire Sinne; THEN it is Not possible; \* The Soul is Free, it hath the High Fires-Principle, in it self, both to the Dark- and also to the Light-world, what it awakeneth to it selfe, that it hath, It may live in Gods Love or Anger; whithersoever it casteth it self, there it is received, so that it is as the Mother of the Eternall Nature is, in all things, whithersoever the Eternall will turneth in it self, according to that also its Image or Shape, becometh figured to it.

72. Therefore Man in this world should not be secure carelesse negligent or Presumptuous, but continually humble himself before God, and

\* The New Man.

† The Deities.

\* NOTE.

cast his will into the Heart of God; ALL this Time, while he beareth the outward Tent or Tabernacle, he swimmeth in danger: but while he continueth with his will in God, he is so long † in Gods Hand: and none can pluck a Lamb of Christ out of his Hands, John 10. Unlesse the Souls will tear it self out from thence: which is done when the Soul is Secure or carelesse; and then the Devil soweth his Poysonous Imagination into it; so that therein it beginneth to Imagine according to falshood or wickednesse.

73. You must understand, that the Soul standeth in the Fathers Property; and the fair or bright Image when that is born or Generated, standeth in the Sonnes Property; The Soul hath the Center of the Dark-world, and the Image hath the Center of the Light-world, viz: Gods Heart: But if it go out from Gods Love, then it introduceth its Image into the Fathers Property into the Dark world.

74.

Therefore now we are bidden to be *humble* before our God, and not exalt our Own Names, but the Name of God IN us; we are not the Tree with the Root, but little Branches and Twigs or Sprouts in the Tree: We receive indeed the Trees Essence and power or vertue: just as the Tree giveth it to the little Twig or Sprout; But a little Twig or Sprout, saith not, I am the Tree, but it rejoyceth it self in the Tree, as in its Mother.

75. If we put on Christ, then we are rightly called Christians, for the New Man liveth in Christ; but we should not say; I am *Christ*, in this my Holy Flesh and Bones; in this my visible Conversation upon Earth: For Christ also said; \* My Kingdom is not of this world: then Christs Kingdome in US, much lesse, is of this world: For he saith, † I am proceeded and come forth from God, and again, I leave the World, and go to the Father, \* and I will take you to me that you may be where I am.

\* John 18. 36.

† John 16. 27,

28.

\* John 14. 3:

76. Understand it thus: When the Noble Seed becometh Sown, so that the little Lilly Sprout in Christs Humanity, is born or generated, then he taketh it to Him, where he is: This Noble little Sprout is NOT of this world, but it cometh from God; and his Sprout groweth in Gods Kingdome; NOT in this world, Not in Adams Masculinenesse; also not in the Woman Eve, but in the Virgin, Neither Male or Min, nor Woman; but a chaste † Virgin, which followeth God and the Lamb.

† Rev. 14. 4.

\* Note

The 1<sup>o</sup> and2<sup>o</sup>

Resurrection.

77. For, that is the Angel of which Christ, Mark 13. 22. speaketh; In the Resurrection they are like the Angels of God; For, that which is generated or born of Christ, \* Expecteth no Resurrection for it self; for that is Immortal, if the SOUL in the time of this world doth not Poyson it: but it \* Expecteth the outward Mystery, viz: The Third

Principle.

Principle into which it hath sown all its Wonders, and Works; That swalloweth up here the outward *Life* with its deeds; † **THAT** shall come again out of the *Mystery*.

78. \* For, the First *Adam*, before his *Eve*, shall stand, when he was no Man nor Woman, he shall have all the Three Principles in himselfe, as *GOD* himselfe hath; but not so confused or mixed as now, where one is introduced into the other.

79. The outward World is out of the Inward, comprehended and born in the Inward desire, and in the *Fiat* become Created into a Form, not *Totally* to a transitory Substance, for it should be renewed in the Fire, & stand forth there again to Gods Deeds of Wonder: Not *FOUR* Elements, but *ONE* wherein the Four lye hidden; For, not the outward world shall *Rule*, but the *Inward* Divine World through All.

80. As little as the Outward visible World can be called God; so little also doth the Name of *GOD* belong to the *Outward Life in Flesh and Bones*: For, God gave *Adam* a Name and called him Man; he called *Adam* Man; This the highest Tongue understandeth very well in the Language of Nature, that the Name *Adam* Originateth from the *second* Principle, viz: from Gods Kingdome out of the *divine* Essence; And the Name *Man* Germanicè *Wensch*, black from the *Limus*, out of which the *Outward* Body was created.

81. For every thing getteth its right Name out of its Essence, according to its Spirit: As the Highly precious Name *JESUS CHRISTUS*, giveth us a twofold understanding, viz: in the Name *JESUS*, in the highest Tongue is understood, the *Moving* of the Divine Center, as an *OUT*-going delight longing or Lust, bringing forth the lowliness in the *Humility*, in the out-going Kingdome of Joy, in the Majesty.

82. And in the Name *CHRISTUS*, is understood an *IN*-going or entrance of the Love into the Anger, a breaking or destroying or killing of the fierce wrathfulness, and a *Total Transmutation* with the bringing out of the Kingdome of Joy: wherein then we understand, that God hath himself withstood his fierce wrath, viz: the *first* Principle, with the *second*, viz: with his Love; and himself broken the fierce wrathfull Death: which only the Souls Spirit understandeth, when it attaineth the Heavenly *Mystery*.

83. Therefore we should look to it, and not abuse or *misuse* the Highly Precious Name of God, but only call that a Christian which is a Christian, viz: the *Inward* Man out of or from Christ; The *Outward* finfull [Man] keepeth justly the Name from its Mother, wherein it liveth; seeing God hath given to *Adam* an outward Name, according to the outward Man, and to the *Inward*, according to the Inward Man;

† Note, the Third Principle shall come again out of the *Mystery*.

\* Note Note.

why therefore will we flye higher, then we are in the Ground or Foundation?

84.

Now when the Author saith of himself; I the Living word of God in this *My Holy Flesh and Bones*; say this or do this: Then is the Dear Name of God misused or abused; For when the Spirit of Man is chosen for a *Prophet* and Mouth of God, then it saith ONLY; *Thus saith the LORD*: as indeed all the Prophets have so spoken; he doth it Not from himself, *out of his Flesh and Bones*; but the Lord manifesteth or revealeth his will through him; he is but an *Instrument* about it.

85. He is *not* in *Flesh and Bones*, the LORD: but in the Life of Christ, a fruitful *humble* little Sprout; that it self willeth and doth nothing, and desireth nothing but his Mothers Essence; the Mother may do what she will to him: The Mother willeth only to have *humble* Children, which lye at her Breasts, and drink or suck of her vertue or *power*, and live in her will; that she may enjoy her self in them: for her fruit groweth upon their little Sprouts, which is the *Praise* of the Tongue in Gods Deeds of Wonder.

86. It should not have this meaning or understanding, as if I would *despise* a Christian Spirit; but I teach in the Spirit of Christ in HIM; seeing I should speak of the Root, and this My Office given to me, is, that we should \* *Edifie one another* in Christ in one Tree, in knowledge and *experience*; and do intreat it may be understood rightly: For, to speak with an Angels Tongue, with the *Holy Spirits* Mouth; is a great thing; indeed let none ride unarmed, if the Spirit of God doth not *Arme his Tongue Heart and Spirit*, and giveth *certainty* of assurance, then let him NOT say, the LORD speaketh.

\* Rom. 14. 19.  
1 Thess. 5. 11.  
Jude. 3. 20.

87. For, oftentimes, when the Holy Spirits Fire out of the *Inward*, viz: out of Gods substance, shineth *through* the outward; then is the outward *Mystery kindled*, and highly full of joy, and † *beginneth* in the knowledge of the Light, *to speak with Tongues or Languages* out of the *Mystery*: But the Will-Spirit should look well to it, that the outward Spirit do not bring it self too High; and speak with Tongues or Languages *out of it self* in the Name of the LORD: for the outward Spirit Triumphs, when it getteth a twinkling aspect or *Glimps*, as if it were in the Inward, and often flyeth up very Joyfully: but the outward Reason Spirit, from the Stars, intermixeth it self readily with it.

† Acts. 10. 46.

88. Therefore it is a very subtle thing, with the outward Mouth to speak out of the *Divine* Tongue or Language: The *Holy Spirit* must \* *ride upon the wings of the Wind*, and direct the *Understanding*, that the *Mind* may try or *Experiment* it; for, in the *Mind*, must the *certainty*, be.

\* Psal. 18. 10.  
104. 3.

89. The Prophet that speaketh, is not the certainty; for he speaketh out of or from Two Tongues or Languages, viz: out of the *Turba of Mans Evill* or wickednesse, and he reproveth that: also he speaketh out of the *Love*, out of Christs Humanity, and sheweth the *Right way*.

90. But now the certainty standeth in the *Mind*, that must be kindled and filled with the *Holy Spirit*, and then the *Mouth* of the Lord speaketh *through* the outward *Mouth*, not as its own word; but as Gods Word; only the Noble Image in the *Inward*, standeth as it were *Quaking* or *Trembling* before the Countenance and Great *Might* of the *LORD*.

91. Indeed it maketh or Frameth *not*, words in the Name of the Lord: *unlesse* the Spirit of God formeth them; and then it should do as a Child in Obedience: and if the Lord † *bid fire fall down from Heaven*, as by *Eliab*, then it *cannot* forbear, it shall and must perform the Lords work in *Zeal*. † Kings. I. 10. 12.

92. Therefore I say, in true faithfulness from my Gift, that a Man should well *consider* himselfe, if he shall or will speak with the mouth of the Lord: For if any will say, *I the Living Word of God, speake and do this or that*, then must the *will* of the Lord be there, and the Spirit of God must arm the Tongue Heart and *Mind*, and himself go along with it and upon it; else it is *not* the *LORDS*, but the word of the *OUTWARD Man*.

93.

What further the *Author* speaketh of the altogether fleshly Christ-endome, which carrieth no more then the Name only in the Mouth, whereas the Heart and Mind is known before God to be but a *Scoffer* or *Scorner* of the Name of Christ: *It is just so* as he holdeth: and he hath in his knowledge well and rightly written thereof.

94. It hath at present, exchanged and *borrowed* the Mantle of Christ with his suffering, dying, and Death, together with his satisfaction, and hath *hidden* the *Antichristian Whores, Child*, under it, and covered the *Man of Pride* and *falsehood* or wickednesse, with the *Purple Mantle* of Christ, and it rideth therewith in *Babel* upon the horrible abominable *Beast*, in the *Revelations* of *John*.

95. It tickleth it self with Christs suffering and satisfaction; but will not *enter into* Christs suffering, dying, death, and Resurrection, and become generated out of *CHRISTS Spirit*: the *Whores Child* or *Baslard* must only be *Comforted*.

96. O how will the Mantle of Christ, wherewith many cover the *Man* of *falsehood* or wickednesse, be *turned into* Hellish fire to them! Truly it is not comforting only will doe it, but \* *you must become born a Flew* \* John 3:5. of the *Water* and *holy Spirit*; Else ye shall not see the *Kingdom* of God; faith the *Mouth* Christ.

97. The.

97. The will must be *Reversed* or averted from the deceit and falsehood or wickednesse and *converted* into righteoufnesse and truth, if it will with ground of Truth be called a *Christian*; and not only in Mouth but in Deed be a *Christian*.

98. But he that carrieth Christ in the Mouth, and is not generated or borne out of Christs *will* and *Spirit*: he is the *Antichrist*; and unjustly *boasteth* himself a *Christian*, if he do not strive against the will of the *Flesh*, and continually kill it; then is the Life of Christ *nor* in him: But the outward worlds and the Devils Will, in the Anger of God, IS in HIM: for Christ said, \* *Whosoever will not enter in at the Door into the Sheepfold but climbeth in some other way; he is a Thief and a Murderer, and is come only to rob and steale; and the Sheep follow him not; for they know not his voyce; he is but a Hireling, whose own the sheep are not: he seeketh only the Wool.*

\* John 10. 1.  
to the 19.

99. Will any be a *Shepherd* or *Pastour*; then he must not be a *stranger*, but must be *born* of Christ, he must be in Christ, that he may have *Christs voyce* in him: else he CANNOT Feed the *Sheep* of Christ upon *green fresh Pasture*; what is a *Wolfe* profitable in a *Sheepfold*, which only intendeth to *Rob*. He doth but *destroy* the *Sheepfold*; why therefore doth a *stranger* presse in to be a *Shepherd* or *Pastour*, who is not called by the *Arch-Shepherd CHRIST*? Why then doth he long teach the *Spirit* of the *World*, into *Men*, which is in them before hand?

100. Will he strike the *Inward* in death inclosed *Clock*? Then he must have that very *Hammer*, which *breaketh Death in peeces*, that the *dead Clock* may sound; for, the *divine Tongue* or *Language*, became in *Adam* shut up in *Death*; now if any will awaken it he must make that *Tang living* in himselfe; he must speak out of *Christs Spirit* and *voyce*, else his *Teaching* is but a *fighting* before a *Looking-Glasse* with a *Shadow*, and a *Dead* thing, and he is only a *Belly-minister*, out of *Custom*, and not usefull to the *Temple* of Christ; for he is himself not therein, and *HOW* then will he bring *others IN*?

101. The *Holy Spirit* mixeth not it selfe, in the *voice* of the wicked, the *Word* of the wicked is *NOT Gods word*: therefore it is a *meer deceit* to *Preach* from *Art*: *Art* is generated out of the *Constellations*, and awakeneth none that lye shut up in *Death*, It must only be a *right Hammer* that will make the *Dead Clock*; sound.

102. And it is very highly to be lamented, that *Men* do so brag about the *Mouth-Apes*, and honour *them* for *Gods*, also will needs be good *Christians*, and call themselves by the *Name* of a *Wolf*; and strive and contend about *him*: also make desolate their *Country* and *People*; and *destroy* their *Body* and *Soule*, for a *Wolfs* sake.

103. O thou dear and *Worthy Christendome* in *blindnesse*; do but become *Seeing*! how art thou *blinded*? Thou lettest thine *Ears* be filled with



with a *Tinckling* Noife, that thou mightest but sleep in *Adams* sleep in the *Sinne-World*; with the Devil, very finely and securely in the *Evill* Flesh: but a Loud *Thunder* will awaken thee, for thou art so very fast asleep, there will be yet no awakening; let God call how he will, yet *Adam* the Old Man sleepeth in his *Pleasure* and Voluptuousness.

104.

Also that the *Author* saith, This *Fleshly Babel* will Fall, and a fountain Spring up in *Sion* out of the true *Jerusalem*; that is so; and the time is clearly born, that that, should break in pieces, which is grown up of it self *without* the *Divine* Ordinance; for it hath attained its full Age and the Limit; the *beginning* hath found the *End*, the Middle shall become manifested or revealed; against which no strife or hindrance shall prevail: but seeing \* the *Child* of *Sinne* and of *Perdition* doth so rage against it, therefore it \* 2 *Thess.* 2.3. must it self break its own self in its rage.

105. But if it would Enter into the *Beginning*, then it would remaine standing, and only its *wonders* appear; but seeing it is grown in *Pride*, *Covetousnesse*, *Envy*, and in all manner of *Malignity* or *Malice* and and wicked cunning *Knavery*: What will then the *Evill Beast* serve for? It is not fit for the Offering of God; also it will *not Convert*, that it might get a *Humane* Heart.

106. Therefore God letteth it be made known, that his Children should † *Goe out from it*; for the Lord will terrise the Earth \* and destroy *Babel*, and a † *River will flow out of Sion*, that the thirsty Soul may \* be refreshed; for the miserable shall be refreshed and eat in his *Patience*. † *Rev.* 18. 4.  
\* *Rev.* 18. 10.  
21.  
† *Psal.* 65. 1, 9.

107. The *Driver* & *Persecutor* will break in pieces, and thou wilt yet rejoyce a little while; for thou art perverse from thy *Youth* up, and seekest only the *Limit* in the *Wonders*; as thy *Beginning* was, so is also thy *End*: He that is blind will not see this, but *Sleep till the Day Break*.

108. *Christ* said; \* *When the Sonne of Man shall come: \* NOTE.*  
*supposest thou that he will find Faith on the Earth?* *Luke* 18. 8.  
Therefore the *Time* of the *END* is a draught of *Evill* Dreggs, and will not be mere *Sion*, but only in the *Sanctified* Children of *Christ*; for the *beginning* and the *End* are like a *Paralell* of two Lines one above another.

109. The *Wonders*, with the high *Tongues* or *Languages* were manifested or revealed in the *Beginning*; and the *Tincture* was highly knowne; and that cometh at the *End* again; but we understand also thereby a *Good* and *Evill* Time, wherein the *Gates* of all the *Three Principles* shall stand open: as we also see this in the *beginning* by *Cain* and *Abel*:

*Abel*: Therefore let every one look to it, what he speaketh teacheth and writeth, for it will be ALL tryed by the highest Tongues, or Languages.

110. But when we speak of the *Temple* of Christ, and of the *River* out of *SION*, then we meane not one place in one Country alone; for the *Temple* of Christ is *every where*; we understand, among ALL Tongues Speeches or Languages, though indeed in one place the Tongues or Languages will be brought *higher* then in another: all according to the Property of the people, according as the Spirit IS in *Men*.

111. For, the *Temple* of Christ is IN *Us*, we must hear Christ Teach in *Us*; If Christ doth not teach in *Us*; then is the *Outward* Mouth-cry in vain, and spoken into the Aire.

112. Therefore, let no Man think it will so come to passe, that *Men* will come, who will \* *teach* or *compell* the Holy Spirit with *Authority* or power into *Men*; No! It is said; + *To Day*, when you hear the *Voyce* of the LORD, *harden not your Eaves and Hearts*; Expect not another Time, for THIS is the Time of your *Visitation*.

112. Incline your eares and Hearts *into* the *Temple* of Christ IN *you*, cast your *Abomination* and false or wicked Will from you, and bring your Will earnestly, through Christ, into the Father; and purpose no more to enter into the *Evill* or wickednesse *viz*: into *Pride* Covetousnesse *Envy* *Anger* and *Fallhood*; leave off the high loftinesse of *this World*; and humble your selves in the Hands of the LORD and in Love towards the *Needy*.

114. Esteeme your selves meanely, and simply, in Christ; esteeme your Art for nothing, for it doth but lead you from Christ; desire to know nothing else but that, which the *Holy Spirit* in Christ will know in you; that IT alone may be your knowing and willing.

115. For by NO *searching* from or out of REASON, will the *Fountain* in *Sion* be found, not from without or *Externally* will *Sion* first be generated or Borne, but from within *Inwardly*; we must seek and find our selves IN our selves: none need run about for another place, where he supposeth the Spirit to be more powerfull, but in himselfe is the *Gate* of the *Holy Deity*.

116. He must only enter into himself, and seek and call upon the Holy Spirit IN himself; for IN *himself* is the place where God dwelleth in his Heaven, and taketh in the Souls Will with its desire.

117. Whither will the Soul long cast it self, it is it self the *Fountain* of the Eternity; In it self standeth the Principle to the Light and Dark-world: IT is all the *Three* Worlds.

118. The whole matter is about *this*: that as it hath in *Adam* with the *Imagination*, introduced it self into the Earthly World, which standeth essentially *innately* in the Dark World, wherein then the *Omnipotence* and *ability* is become broken and shut up in Death: so now it should in the Spirit of Christ, which hath broke open the Death in *It*, turn in to the Light in the *Omnipotency* again: it must goe into Gods house IN it self.

119. Therefore

\* NOTE.

+ Psal. 95. 7, 8

Heb. 3. 7, 8,

13, 15.

Heb. 4. 7.

119. Therefore to be new borne or generated, is, to generate a New Sonne out of the Old out of it SELF; Not a New Soul but a New Image out of the Soul, in the virtue or power of the Holy Spirit, a Twig or Sprout out of its own Essence springing forth in Christs Spirit; and standing in the Light of the Deity, not sluning to or upon, but giving forth Light out of it SELF.

120. The New Image, is the fiery Souls Food, and Fire-wood or Fuel, for its burning, the Soul eateth of the Images Love-Essence, and giveth forth out of the Consumingnesse, viz: out of the fierce wrathfull Dying, the High Light; and in the Light through the Fire out of the Desire of the Love; and out of the Desire of the Fire, the high Noble Tincture of the Holy Life, with the power of the Colours and Vertues.

121. In which power standeth the Center of the Joy-Kingdome, of the Light, viz: the heart of the Deity, out of which the Holy Spirit goeth forth: For, the Fire-Center of the Soul, and the Lights Center in the Souls Image are *that*, out of which the Spirit of God becometh generated.

122. The Spirit of God, goeth not, from without, into the Soul; but it *opens* it self through the Souls Fire, and through the Light-Fire of the Image, in it self; it is the *Holy Mans* proper own.

123. When a Man entereth into earnest *Repentance*; and comprehendeth in himself an earnest Will to enter into the *Mercy* of God in himself, and casteth away from himself ALL false or wicked *willing*, then the *Graine* becometh sowne, out of which the Noble Blossom in the Holy Trinity groweth: understand, the Souls Will becometh *therewith* turned out of the Dark World into the Light World.

124. And then when it Imagineth into the Light World in the \* Center of the Deity; as it before Imagined into this World, then it becometh in it self, in its *Imagination* or *Desire*, pregnant with the SAVIOUR; and out of this Impregnation God becometh generated EVER perpetually and in all Eternity.

\* In or according to the Divine Love-Fire or Love-Desire.

125. THUS the right New Man is Gods food and God is *Mans* food; and thus are we in God, and God in us; and we work with and in God; and are his right Children in HIM.

126. And this we had not been able to doe, in that *Adam* had introduced his Souls Fire, and his noble Image out of the Soul in God, into the *fierce* wrathfullnesse; If Gods Heart, were not entered again, into the In Death *inclosed* Image of the Soul: and had not given in it self into the *fierce* wrath of the Souls Fire, and had not introduced *Divine* substantiality again into the Image; understand into the Essence of *Mary*, to the Image.

127. Understand; † The *Holy Tincture*, went with the Divine Substantiality, in the Substantiality in Gods Spirit, together, forth, up, and the *Holy Bloud*, which, the *Tincture* in the Humane Property, maketh to be Bloud; when the Outward Life brake on the *Crosse*, went together into the Souls *Turba*; and *there* the *fierce* wrathfullnesse of Death, became broken, with Gods Love and *Meeknesse*, and *transmuted* into a

† NOTE.

\* Col. 2. 15. Joyfull Life; and here \* *Death was made a Shew of* or borne as a Spectacle in Triumph: For, there the Divine Love became againe generated in the sterne fierce wrathfull Essence of the Soul: And this is OUR New Regeneration in CHRIST, into which our Souls Desire *must* Enter, if it will see God, and be generated: or born in Christ out of or from God.

† John 15. 12. 128. *Christ* is the New Stock, and we sprout forth as Branches in him; we must become generated in God, and must againe also our selves generate GOD in US; if we would be † *Branches on the Tree*: For, upon the Branches, which we are, groweth the Holy Fruit, which Gods Spirit in us eateth, *viz. The Praise of God.*

† John 15. 12. 129. Dear Brethren, flight it not, and doe not account it a Conceit, it is become known in *Ternario Sancto*, in the Holy Ternary, in the pure  
\* NOTE. River Flowing out of *Sion*; \* *let none waite for a GOLDEN Time*, wherein the Holy Spirit out of or from the *Outward Mouth*, will cry into the *Hardened*, into his Beastiall Will, who will live only in the Lusts of the Flesh: O no! that is NOT to be done.

130. Whosoever will hear the Holy Spirit teach out of the Mouth of another, *must* before hand introduce his Will into the Holy Spirit, and then the Holy Spirit Preacheth to him out of or from *another's Mouth* in him.

† NOTE 131. The † *Time* is already come, that *Enoch* teacheth; and Noah declareth the Deluge of Sinne: there is henceforth no other  
The Time *Signe* or Token, but the Sign of *Elijah*: why doth the world Gaze so long, and in vain permit their Ears to be filled with the Constellations? it is all *frivolous*.

132. Whosoever will enter in with *Sion*, and praise God, in *Jerusalem*, hath now the acceptable Time, the sound of the *seaventh Trumpet* is already sounding, the Fountain of *Israel* is open; Let none think, that the Sound of the Trumpet will come from this or the other Place: for *As the Lighning breaketh up in the East and shineth to the West*; so from the Beginning to the End is the *Coming of the Son of Man*.

133. Let none wait for the *Outward Prophet*: He appeareth or shineth *Inwardly* in the Spirit; the *outward Man* will not know him for he standeth in the *Number of the Crown*; and Preacheth in the *Mystery*: He is already become found and known; whosoever *desireth* to see him, let him seek him in HIMSELF, and let *Babel* go: He will *find* him.

134. The right way into the Eternall Life, is IN Man: He hath introduced the Souls-Will into the outward World, and that he must againe IN *himselve*, introduce into the Inward World the *Paradise*; must Sprout up IN Man.

135. But he hath a dangerous and *bitter* way to go; for the averted or reverse Will must enter again into it selfe, and must break through.

*Christs Spirit within us is the golden River out of Sion. Confi. E.S.* through the Kingdome of the Stars and Elements; but Oh how he will *there be held back*: It must be great earnestnesse, not *hypocrisie*, and to remain still with the WILL in the Stars.

25

136. The will must forsake the outward World, and yet cannot altogether *neither*, for it must nourish and maintain the *outward Body*; Oh how hard doth it go in the *Entrance*; when that must be forsaken which is dear to the Outward Man, wherein his Joy and *Glory* consists! How hard doth the Outward Man hold against the Souls-Spirit?

137. How many Battels and *storms* must there be maintained? how ready and *bussie* is the Devill; and holdeth the *Bravery* and Glory of this world, before the Soul, *viz*: Riches and the Voluptuousnesse or *pleasare* of the Flesh?

138. It doth not *instantly* fall from him on a heap, the Ontward will must be broken with a hard *Combat*, and yet it dyeth not: but becometh shut up in the Prison of the *inturned Will*, and must be servant till in the breaking of the outward Life.

139. Therefore I say with good Ground, that all whatsoever is Taught out of or from the Spirit of the *outward World* concerning God, and heard in the outward Spirit, is not Gods word, but *Bibel*, a confusion only, a Misery, a howling and crying, and none heareth it, but only the spirit of the outward world: It is only an *Antichristian Hypocrisie* and dissembling flattery.

140. A wicked Man goeth into the *outward CHURCH*, and a wicked Man remaineth sitting therein, and a wicked Man goeth out of it again, and is an *Hypocrite*; who giveth Good words before God; and comforteth or tickleth himself from without *externally*, with Christs Satisfaction; and continueth IN himself the Old Man.

141. He *supposeth* God forgiveth Sinnes, as a Murderer out of Favour hath his Life remitted him; and yet the *Conscience* continually complains against the Murderer; that he is guilty, of the Deed and of the Punishment: O no! It is not in such a manner; Christ saith; \* *Unlesse you convert and become as Children, you will not see the Kingdome of God*; No word-or-verball-forgivenesse, availeth before God; but it is as Christ said to those that turned to him; † *Thy Faith hath helped THEE*. † Luke 7. 50.

142. For Christs Spirit entered into the *Patient's Faith*; † Luke 7. 50. Ch: 18. 42. and the Faith of the sick, into Christs Spirit: thus the *Cure* was done, else there was no Healing performed.

143. Which Men see, on the *Day of Pentecost*; When Men heard Saint *Peter*, whose Will did stand inclined into it self, and desired the Kingdome of God; in those the Spirit of Christ sounded out of *Peters Mouth*; but those whose will stood inclined into this world; those, the Spirit passed over them: who said \* *The Men* \* Acts 2. 13. 15. are DRUNK that they thus speak.

144. Thus it goeth also at present; where the Spirit of Christ speaketh, then saith the outward Spirit, these Men are *Mad* or *Phanaticks* and *Se&arics*: but those whose will standeth turned into it self, in desire after Gods Kingdome, they hear the Spirit of Christ speak.

† NOTE.

145. † Therefore all those into whose heart this penetrateth are exhorted, to continué *stedfast*, and to go MEET the *Golden River* that springeth and floweth out of *Sion*, they shall find the *Pearl*; for it is generated or Born; *Let none gaze upon Time or Person*; The Spirit of Christ is that which speaketh.

146.

\* E. S.

And the \* *Author* writeth out of or from the *Bride of Christ*, very rightly concerning the *Spirit of Christ* out of the *New Man*: but he should learn to distinguish the *Old Mortall Man*, of or from the spirit of this perished cursed world, from the *New Man*: and not account the *Mortall perished Flesh and Bones for Christs Flesh*.

† Note

147. Also not seek for Christs *Flesh* in the *FOUR Elements*; in the spirit of the outward World; but in the *Root* of them; viz: in the *HOLY Element*; a Principle deeper then this world is, † *Not absent from the Outward Body*.

148. Also NOT the *Old transmuted* into the *New*; but as the *Gold* in the course drossy *Stone* groweth out of the *Stone*, where the *Sun* is a Cause of the *Tincture*, and the course drossy *Stone* a Cause of the *Body*; & yet the *New body* should be understood to have no place or roome in the *Old* in its Principle; for, it standeth a *Birth* deeper in it selfe.

\* Eph. 1. 23.  
Chap. 4. 6.

149. As we know it by *THIS*; that *God* is in this world; and the world doth not know him nor see him; *HE* dwelleth a *Birth* deeper in the *Center*, then this outward world is; \* *He filleth all* in this world, and *Nothing* apprehendeth or seeth him; for he dwelleth not in the *World* but *IN himself*; so also doth the *New Man*, and yet there is no separation or *Sundring* of *One* from the other.

150. As there is a different *distinction* in the *Fire* and *Light*, where the *Fire* cannot apprehend the *Light*, and yet the *Light* becometh generated out of the *Fire*: so also doth the *New* become generated out of the *Old*, through the entring in of the *Spirit of Christ*, as the *Sun* maketh a *Tincture of Gold* in the *Stone*.

151. But when the \* *Author* writeth; that the *Old Man* falleth *quite away* in *Repentance*; and that it *dyeth altogether* in the *Death of Christ*; he *Erreth*: for, *Christ* is not come, for the sake of the *Old Man*, also he is NOT become *Man* in the *Old defiled sinfull Flesh*; but in the *Images Essence*, that a *New Man* should become generated in the *Old*; and dwell in the *Old*, not in the *Third Principle* in this outward World; but in the *second*, in the *Heaven*, in *God*, and *God* in it.

152. Therefore he *Should Not* write thus; *I, Christ, the Living*

Living Word in this my *visible* Flesh and Bones; that, *nons* will grant him, who is generated or born of Christ; the Outward † *Man is Conceived and born in Sin*, It is not *Christ*; but the Inward is in Christ, a *Member* on Christs Body † Psal. 51. 5. in the Essence of Christ.

153. And that he supposeth, that Nature falleth totally and *altogether* away from Man, when the *New Birth* Springs up; that also is *not* so: And in that, he yet understandeth nothing of the Eternal Nature; there falleth *NO* Nature from him; for the Life standeth in Nature: the *Souls Life* in the Eternal Nature, and the *outward spirits Life*, in the Starres and Elements.

154. The Eternal Nature containeth in it selfe, the *Seaven Spirits* or *Forms of the Deity*; whence the Holy Divine World Originateth; and also this outward World; *In Eternity* it goeth not away from Man, else Man were a Nothing, for out of Nature, is the *Mystery of Eternity* Manifested; and also the Divine Substance: as in my Book of the *Six Points*, is expressed at large: *Nature* \* *NOT* come into Man for the sake of Sinne; why should it then fall away for the sake of the Regeneration.

155. In the Dying the \* *Outward Nature* falleth away from the *Souls Nature*; but it passeth onely into the *Outward Mystery*: till to the Day of *Judgement*, and then will All its here wrought *Wonders* and *Works*, shine or *appear*, when the Spirit of God will *move* the *Mystery* of this world; then will all be Manifested; and the *Turba* will be severed from the *Good*, and be given to the Dark World; and the *Mystery* to the *New-Man*, but *only* Holy and *without* blemish.

\* NOTE  
How the Flesh  
shall arise at  
the Last Day.

156. And that is the *Resurrection* of the *Flesh*; It is not the *Husk*, viz: the *Beastial* *Flesh*, that shall arise, but the *Life* in the *Outward Mystery* with the *Wonders*, that shall be Comprised in the Holy Element, and be united with the Body of Christ [even] of the *New-man*; and in *Eternity* stand with its *WONDERS* in \* *IT*.

\* The New  
Man.

157. But *Not* in the *Earthly* Essence, but as a *Shaddow* or *Figure*: for, because of the *Divine* *Life*, *that* our *Life*, is accounted as it were *Dead*: for thus was *Adam* also before his  
Eve,

Confid. E.S. *The Outward Nature will appear at the Last Day.*  
*Eve, before the Imagination : and in the Imagination the*  
*Outward Life, became Manifested, and the Hea-*  
*venly, Dyed.*

158.

This, Dear Sirs and Brethren, I was *not* to *hide* from you, upon your little Book sent to me, as also from the *Author* thereof ; for my Conscience requireth it of me in the LORD : Not with the Intent to suppress or reject the Authors Book and *High Spirit* ; but in Love towards HIM ; I would give him my Gifts and understanding into his Gifts, as one Member to the other ; that we might, † *Edifie* and know *one another in Christ*, as Members in One Body.

† Jude 3. 20.

159. For, I know the *Authors* spirit very well ; and I would fain speak with him ; seeing he hath *suffered Much*, for the sake of Christs Name ; as he mentioneth ; and hath willingly brought his *Life* into Christs Foot-steps ; therefore I acknowledge him for a right true Christian.

160. But, he should *not be ashamed* of this ; to learn better to know himselfe ; and to learn more in the Spirit & *Bride* of Christ ; For Christ said ; *Seek, and then you shall find* : The *Wisdom* hath neither Number nor End.

161. I say nothing else of my self ; but that I *first* am become an A. B. C. Scholar ; and would heartily fain, in the *Bride* of Christ . from the *Spirit of Christ*, in my Brethren and Members, *seek* my self in them, and they so in me.

162. I do not ascribe to my self any PERFECT knowledge yet : for what is any Way PERFECT, that, is not from my understanding, but manifested or revealed in the *Spirit* of Christ in my Brethren ; I am in my self as a Nothing, that I in the knowledge in my Brother in *his* spirit, may be found and known to be somewhat ; and \* *that God* in Christ may be All in us ; both the *understanding*, and also † *the will and the deed*.

\* Ephes. 1. 23.

Ch. 4. 6.

Col. 3. 11.

† Phil. 2. 13.

163. Therefore I exhort you, to understand this no otherwise then Christianly and *Brotherly* ; For I am *not a Master* of your Spirit and knowledge but your *helper* in the Lord ; that the Authors course might not be in vain ; and the Name of CHRIST in his Members, may not be reproached ; as *Babel* hath done. I have written this small Explanation and Declaration : to *refresh* one another in our knowledge in the LORD : What more there is, is to be found in the Book of the *Threefold Life*, and in the Three Books of the *Becoming Man* or *Incarnation* of CHRIST : and do commend you together, Into the Love of JESUS CHRIST.

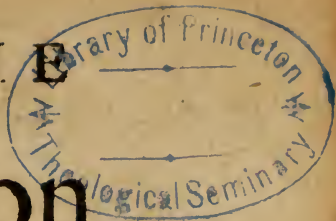
Dated on Sunday, *Quasi modo geniti* : Anno 1621.

F I N I S .

Englihed 15. March 1659.



AN  
A P O L O G I E  
Concerning  
Perfection



Being A  
Fundamentall Answer and Reply upon  
Esaiah Stiefel

His Exposition of Four Texts of the  
*Holy Scripture*

*Written*

In the Year 1622. finished the 6. *Aprill.*

By

Jacob Behme

Also called

*Tentonicus Philosophus.*

Englified by

JOHN SPARROW.

---

LONDON :

Printed by M.S. for Giles Calvert, and are to be sold at his Shop,  
at the Black-Spread-Eagle at the West end of St. Pauls. 1661.

page 24. & 48. 74. 94. 114. 134

Blair's Journal

Jacob Behrens

JOHN BARRON

# THE P R E F A C E.

## I.

Courteous Reader who lovest Truth : There hath lately come to my hands a Treatise, sent from Good friends, concerning some *Points* of Conclusion, which one hath explained and as to his sense sufficiently expounded at large.

2. Thereupon I have been entreated by *them*, also to give *My* apprehension or *understanding*, and explanation upon those very *Points*.

3. Seeing, therefore I observe, that, in that very Explanation, there are some Erroneous Opinions that run contrary to the Holy *Scriptures* and true Understanding: which are of concernment to the Reader, and may almost stagger him; therefore I would take the labour, and expresse it in a more *redified* understanding.

4. *Not* to disturb or judge any man; but that the understanding thereof might be made *more cleer*, for the sake of the Reader, who with earnestnesse, seeketh the PEARL of Divine Knowledge, that it might introduce their hungry *Minds* into better security and Rest; and so might have occasion, to seek with the greater earnestnesse the Pearl of *Divine* knowledge; and to refresh themselves therewith, till we can attain the PERFECT enjoyment thereof in the other Life, \* 2 Cor. 5 1.

\* *After* this Tabernacle.

5. Therefore will I set before me, *those* *Points* of Conclusion, together with the meaning of him, that hath explained them, and briefly and summarily peruse the *understanding* of the *Points*, as also the understanding of the Expositour; and shew the true *Ground*, and bring it into a round currant expresse understanding at large: and leave it to the Reader of the Divine knowledge to *consider* of.

*The Points to be explained  
are these  
Four Texts of Scripture.*

The First is

*Genesis the 1. Chapter, Verse 27.*

- I. *God Created Man according to his Image.*

The Second is

*I Timothy 3. 16.*

- II. *The Divine Mystery is apparently Great; God is Manifested or Revealed in the Flesh.*

The Third is

*Isaiah 54. 5.*

- III. *He who hath made thee is thy Husband; his name is called the Lord of Hosts, and the Redeemer, the Holy One in Israel, who is called the God of the whole World.*

The Fourth is

*I Corinthians II. 12.*

- IV. *As the Woman is from the Man, so also the Man cometh by the Woman, but all things from God.*

Upon

**U**Pon these alleged Texts, the *Expositour* giveth his meaning in the following words and expressions to the reader of the Texts, *thm.*

J. B.

## I.

**B**eloved and Elect in CHRIST JESUS, the *Tri-une* living God, Governour and Lord of Heaven and Earth, *born* of the *Tri-une* highly praised God, and most holy Substance of the totall *Perfect* *Tri-unity*, from Eternity; and begotten to his Image in the Love of his Divine voyce to his most holy delight and most holy Joy and Pleasure, from and in *Eternity*.

E. S.

2. Upon your last and lately sent *Questions*, as they are written in *order* one after another, I shall and have, according to your desire, *answered* them, with God the *Tri-une* wisdom in Christ, yes, with that very wisdom Christ himselfe, the Eternall most Holy *Omniscience*; This which followeth: to the holy *Tri-une* praise of God, to the alone salvation of the *Souls of all you that are holy* and faithfull, in, and out of the *Tri-une* Heart and *Mouth*, with the Eternall Powerfull and Living Word, in, with, and out of all holy *Members* of Christ the highly praised God: and shall or will in the *Testimony* of the Letter, bring them forth to the day light.

*The First Text.*

3. And as is first mentioned: and set down in

\* Gen. 1. 27.

the Text of the 1. of *Genesis*, verse 27. and expressed in Scripture: \* *God Created Man according to his Image*, first of all in *Adam*.

4. This Text hath been urged by you particularly, in regard of the outward appearance of the *German Text*, *Gott schuff den Menschen Ihm zum Bilde*, [and therefore because of your unskilfulnesse therein, you ought not so very much to be blamed] yet you have alledged it slightly and contrary to the *Divine Sence*.

5. Because the *Hebrew*, *Greek*, and *Latine Text* mentions it thus; *God Created Man in his Image*: From which it clearly and Manifestly appears; that the Tri-une God, *in Christ*, his first begotten or born Son and most holy expresse Image of his invisible Deity before all Creatures, hath created not only Man, but also *all Heavenly and Earthly Creatures*, yes all whatsoever was made, *John 1. In him*, and he hath made and brought them forth in *Christ* to his holy praise and Glory.

6. Therefore your Exposition, as you set it, first in *Adam*, cannot here be applyed and alledged; as also your *Scripture* brought to prove it, even *To the Image of God. Created he him*, a second time *in Christ*, cannot avail or be allowed, because all this came to passe before the fall of *Adam*.

7. Whereas at that time there is *no* mention of the Regeneration in and through *Christ*, and according to the Testimony of Scripture, is *not* recorded for the Created Man to know, from and with God.

8. The Hebrew Greek and Latine Text also \* Col. 1.15, 16, mentioneth, that the Tri-une God, In \* Christ, † Joh. 1. 3-17. his first begotten or born Expressse Image before all Creatures, in whom and † through whom, he made all that is made, hath Created Man according to his Image, that is, according to Christ his Divine Expressse Image.

9. And as Christ was generated or born out of, and with, God, in the Love of the Mother and divine voice from Eternity, to his expresse Image of his totall perfect Substance from the greatest to the least and from the least to the greatest from Eternity.

10. So he did in the Creation, make man visible in Christ, to and according to the Image of Christ, and created him to his praise and Glory, that he should through the obedience of Christ stedfastly be and appear like him in Innocency.

11. This according to your meaning or sence of the Scripture, is not done and Manifested a second time in Christ, but a second time in the Creation of Man.

**N**ow followeth My Answer upon this forementioned Explanation, and furthermore My Explanation.

I. B.

I.

**M**EN finde in no place of the Holy Scripture, that Man is proceeded forth, in Totally PERFECT Power, authority Omnipotence, & Omniscience and that he had the same for his creaturely proper own.

2. For, that may not be said even of the Person of CHRIST, as he conversed in this world visibly amongst us, according to the Humanity received from US, but only according to his Eternall Deity.

3. For his Soule and Humanity, hath also called and prayed to and in God, and on the Mount of Olives said, when he would goe into his suffering; \* Father, if it be possible, let this Cup passe from me; and he prayed to God so, † that he sweat a bloody sweat.

\* Math. 26. 39.

† Luk. 22. 44.

4. Also,

Isa. 42. 8.  
Chap. 48. 11.  
Deut. 32. 12.  
Isa. 43. 11.

4. Also, when he would do Wonders or Miracles and Signes, then he prayed his Father to hear him, as may be seen by his raising *Lazarus* from Death: Moreover it is written, also, that \* *God will give his honour to no other.* Also, † *I only am the LORD, and GOD: Also, God is one only God, and none Else.*

5. Therefore his Title and *Introduction*, to the Person for whom he sets forth the Explanation, is instantly very Erroneous: and he will answer in the *Perfect* power of the Omniscience, in, and out of, the Holy Trinity, and esteemeth himself like God in every thing or substance, and sets himself up, *as if he were God himself.*

6. He will in Christ with his totall humane substance, *outwardly* and inwardly, in all Saints, be and know, that, which *no Creature* can know or do, or be; but the Spirit of God only; which IN Every Man bloweth up the knowledge, and imparteth, to every one, his own measure according to his gifts as *he will: not as the Creature willet.*

\* E. S.

7. But \* *this man* saith, He will answer, out of Christ out of his Eternall Wisdome, out of the Heart and Mouth of God, out of the holy Trinity.

8. And though he had a divine *command* for it [which a Man may very well doubt of] and come to us in an Angelical Embassie; yet he could NOT speak to us out of the Manifested or revealed sound or voyce of the Holy Trinity out of Christs self-subsisting Person, but out of his Creature in divine Power, through the Creaturely and humane Property, in that kind as *all men* from the beginning of the world to this time have spoken.

9. And though Men may with truth say: that *Gods Spirit* speaketh through the Humane sound; yet men should give the honour to God; and not ascribe it to himself: For, it is written, *God will not give his honour to another*; he hath given it to his Son JESUS CHRIST, to whom alone he hath given the holy Spirit in the Eternall Word without Measure, and to no other.

† Joh. 3. 34.

\* Mat. 28. 18.

10. Whence Christ saith, Matth: 28. \* *All power in Heaven and on Earth, is given to me of my Father*; which no other Man, while he liveth in *this* world, dare say concerning his creaturely Humanity, that he hath all power in Heaven and on Earth, but only this JESUS, whose outgoing hath proceeded from Eternity.

11. Also this JESUS CHRIST said, when he would depart from us: † *If any shall come and say, he is Christ; that we should not beleieve it, and prophesied to us that \* Many false Christs and Prophets would arise after him, of whom we should beware.*

12. Therefore it is very suspicious to us, that this man will of himself, speak out of the Heart and Mouth of the Holy Trinity; for the Creature should humble himself before God; and by no means say, that he is God himself, but a created

Luke 21. 8.

Math: 24.

23, 24.

Mark 13, 21,

22.



III. Apol. *God is to be distinguished from the Creature.* Text. I.  
created work and Image of his Likeneffe, with whom God may do  
what he will.

13.

Further, He speaketh of the *Originall* and Creation  
of *Man* so wonderfully, that he cannot shew it in the  
*Holy Scripture*, nor in the *Light of Nature*; and there belongeth clean  
another Explanation to it.

14.

Yes he speaketh also of *Christ* so strangely, that in brieft it  
appeareth to be no *sufficient* intelligible Explanation: he saith,  
CHRIST is *from Eternity* the expresse Image  
of God in the Divine Mother of his Love,  
generated or born out of the voyce of the holy  
Trinity: and so maketh a *difference* between the first born before  
all Creatures and the Holy Trinity, and yet will have him also *dwelling*  
in the Holy Trinity.

15. So he makes very wonderfully *FOUR Persons* as it  
should seem, *in the Deity*; as if the holy Trinity had  
from Eternity generated in it self some *other* Similitude and Image: in  
which birth or geniture he also will have the *Humane* Originall from  
Eternity; and so wonderfully *blendeth* one thing with another, that  
a Man can not understand what, God, is, and what, Creature, is.

16. He saith: God hath Created *all* Heavenly and  
Earthly *Creatures* in that first begotten or born  
Sonne of God, and begotten the Sonne out of  
the *Greatest* Substance even to the *least*, from  
Eternity out of God; he understandeth thereby, out of  
the Holy Trinity.

17. And maketh all things one in another, as a *whirling* Wheele,  
so that a Man cannot understand, out of what, the *Creaturely* Originall  
is, seeing he concludeth all without distinction in Christ; and so set-  
teth the *Name* of CHRIST as proceeding from Eternity.

18. And saith, that God hath brought forth *all*  
*things* in Christ: and then he must also have brought forth,  
*all Evil* venomous poysonous Worms and Beasts in Christ, as also Dark-  
nesse and the hellish quality source or Torment, and all whatsoever  
liveth in *such* a property.

19.

John saith in the first Chapter: \* *At the Beginning was the Word,* \* Joh. 1. 1, 2, 3.  
and *the Word was with God,* and *God was the Word: the same was in the*  
*beginning.*

beginning with God, through that he hath made all things that were made, and without it was nothing made that was made: John saith; God was the Word, \* and in him was the Life of Men.

\* Joh. 1. 4.

20. He saith NOT At the Beginning was CHRIST, but the Word: that very Word became Man in the Virgin *Mary*; that, was *Christ*, which quenched the Anger of his Eternall Father in the humane property through the *Christ* and the Crusher or *bruiser* of the Serpent: and destroyed the Devils Den of Robbery in the humane property.

† Luk. 1. 26, 27.

21. When the † Angel *Gabriel* came to *Mary*, and brought her the

\* Luk. 1. 31, 32.

Message; \* *That she should be impregnate and bear a Sonne, whose Name*

Mich. 4. 7.

*she should call JESUS, † whose out-going is from Eternity; to whom*

† Col. 1. 17.

*God the Father will give the Throne of his Father David.*

22. He saith NOT there, whose Name you shall call JESUS CHRIST; but only JESUS, whose beginning and *Exit* is from Eternity: but the Name CHRIST existed in the JESUS, when he possessed the Throne of his Father *David*, and brake the Head of the Serpent; and shed his Heavenly Bloud into the Fathers Anger; and quenched the same in the humane property with divine Love.

\* Or Anoynt-  
er or Salver.

23. There he obtained the Name CHRIST, as a \* Healer of the Soar, or the Anoynted of God, a breaker through Death, a *visorious Prince* over Hell, Death, and the Devill.

24. No Creature is Created or made in the CHRIST; but he in the *Regeneratour* of the humane property, he bringeth the humane Life out of Death, and generateth, that, in CHRIST through the Name JESUS in the divine Power, anew, and to be the Child of God.

25. For CHRIST is the Mother of the Regeneration, and not the Creatour of All things, in which all things lye inclosed.

26. The CHRIST is become Man, but the JESUS in the CHRIST is the Creatour of all things.

† Math. 28. 18.

27. The CHRIST saith, † *To ME is given all power both in Heaven and on Earth*; he saith not, from Eternity: God the Father hath given the power to CHRIST through the JESUS: for he to whom a thing is given, hath not had it from Eternity, nor made it himself: but he that hath himself made a thing, to him, it can not be given.

28. Hath CHRIST made all things in himself, understand in the CHRIST, and out of himself; then nothing can be given to him, but he hath had it from Eternity, and there is no giving.

29. But he saith; all power was given to him of his Father; Now if the power be given of the Father to this *Sonne*, viz: to this CHRIST, then must a Man think, that the power that is given, originateth in the Fathers Will.

30. For, that which is given, was not from eternity, like or equall with, the Gift in the Giver: Indeed the Dear Name JESUS had it from Eternity, for he had an Eternall *Originall* in the Eternall Ever speaking-Word.

\* Heb. 1. 8.

31. He is the Name of the \* *First-Born* of the Father, from Eternity,

Luk. 1. 32, 33.

whose

whose out-going and beginning is from Eternity, as the *Angel* said to *Mary*; which Name, in the Word which Created all things and generated all things, in *Mary* in the Humane and Divine Essence and Substance, became *Flesh*; both a Heavenly and Humane *Flesh*, which dwelleth both \* in *Heaven* and on *Earth* at once, *Joh. 3.*

\* Joh. 3. 13.

32. Which, in the holy *Trinity* was from Eternity the *Second Person* of the Divine Substance, and Eternally generated of his Father; also in Eternity, also still in *CHRIST*, becometh ever and eternally generated of his Father.

33. Not that *CHRIST* becometh continually generated, that is once become generated in *Man*; but the Eternall Word, in *CHRIST* becometh from Eternity in Eternity ever generated from the Father.

34. For *CHRIST* said to *Philip*, † *Dost thou not beleeve, that the Father is in Me, and that I am in the Father; for the Words which I speak are not Mine, but the Fathers that dwelleth in Me.* † *Joh 14. 10.*

35. They were not *Christ's Words* but the *Fathers*, viz: the *Fathers* Sound and Eternall *Voyce*, which had manifested it self in the *Humanity*; Therefore said the *Humanity*; the *Words* are Not *Mine*, but the *Fathers Words* wherein and wherewith he hath assumed the *Humanity*.

36. The *Humanity* is Eternally under the *Deity* in the assumed *humanity*, in *THAT* the *Word* became *Flesh*; the Name *Christus* or *CHRIST* originateth, as a *Saviour*, of the *Flesh* and of the *Soul*, and not out of the humane fleshy property, but out of the Name *JESUS*, in the *Word* of the *Father* of all things or *Substances*.

37.

Now, if I will speak of the Holy *Trinity*, then I say not, That the *Divine Love* is an *Exgenerated Substance* and a *Mother of God*, or a *Woman* or *Wife of God*, as this \* *Authour* Conceiteth, as if the first begotten, which he calleth *CHRIST*, were generated out of the *Mother* of his *Voyce* and *Love*.

\* E. S.

38. The *Eternall Word* or the first begotten out of the *Father* from Eternity, is it self the *generating* of the *Love*, for from him and the *Father* goeth forth the *Holy Spirit*.

39. The *Eternall Wisdome* is the *Out-generated* or *out-spoken Substance*, as a *Looking-Glasse* and *Ornament* of the *Holy Trinity*, in which the *Power*, *Colours*, and *vertues*, of the *Deity* become *Manifest*, and in which the *Spirit of God* hath *seen* ALL things from Eternity.

40. Both according to the *Fathers Property*, in which he calleth himself, an † *Angry Zealous* or *Jealous God*, and a *Consuming Fire*: in † *Exod. 20. 5.*  
which *Property* is generated the *Darknesse* and source or quality of pain or *Torment*, as also *Nature*, and all *Spirits*, and all whatsoever liveth in the *Sulphur* and *Mercury*, both according to the *Eternall Spirits*, and according to the *Temporary Spirits*. † *Deut. 4. 24.*

41. And then according to his Love; and the Property of the Eternall Light, according to which Property the Name **GOTT God**; viz: the **GUTE** or *Good*, Originateth from Eternity, in which the Name **JESUS**, Originateth from the Eternall Light, viz: from the Creatour of the Humility or of the well-willing in it self: as the *Meeknesse* of the Light Originateth in the Fire, and bringeth along with it, another Will of another quality then the Fire, according to which God Calleth himself a *Mercifull* and Good Munificent God.

\* Eph. i. 3, 4. 42. Thus the Name **JESUS** is the first Eternall Original to Gods Mercifulnesse: Therefore saith Saint Paul; \* *We were foreseen or Elected in CHRIST JESUS, before the Foundation of the World was laid*: For in the Fathers Anger was the Fall known, and in the Name **JESUS** in his Love, was **CHRIST**, as a Redeemer from the Anger, known.

† Act. 15. 18.

43. For, † *To God are all his works knowne*, from Eternity, the Good and the Evill: The Evill is become known in his Anger, the Good in his Love.

44. That same Eternall God in *Trinity*, hath Created all things with and through the Eternall Word, which is his Mouth and the Sound of his Voyce, out of himself out of BOTH Properties, out of the Anger, as out of the Eternall Nature, and then out of the Love, as a Healer or Saviour of Nature, into *Substance*.

45. Understand; God in the *Trinity*, is a Spirit and no Substance: But in the Word of his Sound, he hath in his Desire introduced it into *Substance*: His desire is the *Fiat*, which originateth in *verbo Domini*, in the Word of the Lord; viz: an Eternall Desire.

46. God, in himself, is the Eternall Longing Delight of the *Liberty*, free from all things or Substances; but with his Desire out of the Longing Delight as out of the Eternall Fires-Property, he hath Created all Spirits, viz: the *Angels* and *Souls* of Men: In which Fires-Property, the Center of the Light in all Angels, with the Fire of the Anger, stood in Equall Ballance Harmony or Temper.

47. For, when God once moved himself to the Creation, then he moved himself, according to ALL whatsoever himself was in all things, especially according to the Eternall Wisdome; in which the Form of the Creation was seen from Eternity, in the Fire and Lights Glance in the Spirit of God, according to Love and Anger, according to *Darknesse* and *Light*.

48. The Creation is nothing else but an out-breathing or out-speaking of his *Substance*: Whatsoever GOD, is, in the Nature of the Fire, and then also in the Eternall Liberty of all sources or qualities: that hath the Free Longing delight introduced into a *Desire*, and impressed into a Moving Substance.

49. The *Desire*, viz: the *Fiat* of all things or Substances, Originateth; in that, the *Unchangeable God*; viz: the *Abyss*, hath once Moved it self in the Eternall Longing Delight, where then *Time* began.

50. All Angells and Creatures which are Created to Eternall Life, are all of them \* *comprised* in the Out-breathing of the Father through the Word; in the *Desire* as in the Moving in the *Fiat*, and in a Model of the Eternall Longing Delight, as the Eternall Spirit in the Wisdome hath comprehended it in its *wonders*, become Created into an Image of the Longing Delight: and there remained in all things the *possibility* to Good and Evill, according to the whole Divine Property, both as to Light and Darknesse.

\* Grasped or contracted.

51. And yet we are *not* so to *think*; that a Spirit or Angell, is it self the Out-breathing of the Eternall Birth or Geniture, of the Holy *Trinity* in the Divine Voyce: But it is the out-spoken Word, as a *Model* and Image of the speaking Word, a fitted Instrument of the Spirit of God; through which the Spirit of God, as by his fitted Instrument playeth or *melodiseth* and foundeth.

52. So far as the Instrument remaineth standing in its *fitted* Order, as with the Desire of the *Fiat*; which standeth in all Angells, as the Angells *proper* own: wherewith the Will of the Angell, may lift up it self into the Good, *viz*: into Gods Love, or into the Anger; and introduce it self into the *Figwe* and *Tang* thereof: then is the found of the Word out of the Fathers Love and Anger out-breathed and become introduced into an Image *in verbo Fiat*, in the Word *Fiat*.

53. As is to be seen, how some *Princa*-Angells, give up themselves with the Desire into the Love; and some as *Lucifer* into the Anger, *viz*: into the Desire of the *Fiat*, and Created or Extracted a Will in the Desire of the Anger, in the Fires Might, to Live and to *Rule* according to the Fathers *Anger* Property; and thus to domineer over all *Principalties* of Angells, over the Love, in the fierce wrathfull *Fires* Might, whence followed upon him his thrusting out by the Word *Fiat*, into the *Darknesse* of Gods Anger.

54. Thus we can *not* say of the Creation of all things or Substances, that the Eternall *Substance* of the *Ternary* or number Three, hath thus formed it *self* into an Image of an Angell, but in the Eternall *Desire*, which hath Originated it selfe in the Longing delight of the *Deity*; through the Moving of the Father of all things or Substances, as an ETERNALL *Nature*, and a Revelation or Manifestation of the Eternall *hidden* Nature.

55. In that Eternall beginning-lesse Nature, *viz*: in the All-being *All-substantiall* working of the Great Mystery, have the Angells and Souls of Men received their Originall, in the Eternall *Out-spoken* Word, in the Eternall Wisdome of God, according to Love and Anger.

56. For, if they had Originated only in the *holy voyce* of God, *viz*: in the One only *Love*, then they could not have attracted or *framed* in themselves, any Will to the Anger; or if the Love-Will of God in the Angells were fallen, then it would have this understanding, that God *in the Creature* had fallen, and become a Devill, which were abominable to be spoken.

I. Text. *How the Angels and Soul were Created.* Apol. III.

57. No Creaturely Spirit can subsist in the Creature without the Fire-world; for even the Love of God would not be, if his Anger or the *Fire-world* were not in him; The Anger or the Fire of God is a *cause* of the Light, and of the power, strength and Omnipotency.

58. But in the Love, the Fire dyeth, and transmuteth it self into the Kingdome of Joy; for at the *End* Death originateth; which is as a dying in the Fire; out of which dying, the Light as another source or quality originateth; viz: a *Desire of Love*, which is called Gods Mercifullnesse, or the Divine Kingdome of Joy; the Life of *Holinesse* without source or pain, goeth from the dying in the Fire, forth, as a Glance of the Majesty, a Glance of the *Liberty*.

59. This dying, *Lucifer* contemned, he would Live and Domineer in the Fires Regiment in the *Self-hood*, so he became also, driven forth out of the Fire, back into the *Root* of the Fire, viz: into the darknesse.

60. Every Angell and Soul, which will live in Gods Light and Power, *must* DYE to the Self-hood of the Fires Dominion in the *Desire*, and wholly immerse or cast himself with his own Propriety into Gods Will, viz: into the Divine Sound, and dyeto the own self Will in the Fire, but bud or sprout forth in the Light of Love, in the Resignation, into Gods Sound or *Word*; as a fruit of the Love of God, that Gods will-spirit may rule and guide his Life.

61. And that the holy *Tincture* of the Fire and Light, may be the Glance of the shining of his Life; out of which *again*, Divine Will and Desire Originateth; that the same Life may be able to live in the Power and vertue of the *Wisdom* of God, to behold it self therein, and frame or attract a Divine Will therein.

62. Which Wisdome is the Angells Food; out of which they generate to their Creatour *Eternall Praise*; that Gods Joy-play or Melody, in the Angelicall Voyce may be an *Instrument*, of the Spirit of God, all directed into the Harmony of the *Divine* Kingdome of Joy.

63. For every *Prince-Angell* beareth the Name of the Great God, every one according to his property as a peculiar Instrument directed into the Praise of God in the Divine Sound.

64.

In like manner, we are not so to think of the Creation of Heaven and of the Earth, that the Heaven and the World with its Substance or Matters are Created *out of* Gods holy Voyce or Word, but, IN the Voyce, and through the Word.

65. Not out of the *Sound* of the *Divine* property, but in the word *Fiat*, viz: in the *Impression* of the Eternall Mystery, of the Eternall Fire-and-Lights Desire, and entered into a *Substance*, according to the fires and Darknesse Property, as also according to the Lights Desire, viz: according to the *Free Longing* delights Property: as a *Revelation* or  
Manifestation.

Manifestation of Evill and Good, of Joy and also of pain and Torment.

66. All which is undeniably before our Eyes, and the whole Creation convinceth us thereof, whereby men know that in *ALL things* there is Good and Evill, for which things sake the *Last* judgment of God is appointed, *viz:* a *Day* of Separation, whereinall shall again enter into its beginning.

67. This visible World is a *Similitude* of the Eternall Mystery, out of which, Joy and Sorrow, Light and Darknesse, originateth, through which Eternall Mystery, the *Spirit* of the *Ternary* in the Trinity, manifesteth or revealeth it selfe; and introduceth it self into *Three Principles*.

68. *Viz:* *First*, into the Dark, Cold, and Fire, World, *viz:* into an *Abyss* of the Mystery. And then *Secondly*, into the divine Light World of the Kingdome of Joy. And *Thirdly*, with or by a † *Similitude* of the Dark Fire and Light World, *viz:* with or by *this outward* visible and Elementary World.

69. In which, it generateth the *Image* of the Eternall World, \* in Evill and Good, as, is to be seen in all living Creatures of this world, as also in the Starres, Elements, Hearbs and Trees; how all is *contrary* on eo the other; and yet the Birth or Geniture of all Life, standeth in *such a Contrary*.

70. Every Life standeth in Evill and Good, *viz:* in *Poison* and *Oyle*, out of which the Life in the Fire burneth or shineth; which *ALL*, is a *similitude* of the Eternall Birth or Geniture of the *Mystery* of all Substances or of every thing: also Men see the similitude of the Holy Trinity in every Life, *viz:* the *Fire*, *Light*, and proceeding *Aire*, from the Fire and Light.

71. And Man, *viz:* the Image of God, should *not* be such a Calfe, as not to know and learn to understand his Fathers house; nor should he indeed *forbid* THAT, as this † *Author* doth in his Explanation; to whom, † *E. S.* that God would give a *better* apprehension, is my hearty wish and desire.

72.  
Concerning Mans Original, *Moses* telleth us, God said; † *Let us make Man, an Image of us, which may rule over all that is upon the Earth,* † *Gen. i. 26.* &c. And saith further; \* *God Created man in his Image, yes to the Image of* \* *Gen: i. 27.* God, *Created he him.*

73. This now is very rightly spoken, but the Explainer is here a *Wrester* or *Perverter*, and understandeth it not, Whereas yet he *accounteth* he hath spoken out of the voice of the Holy Trinity, and giveth forth his matters for *totally* Divine, without blemish: but to this time yet he hath not heard the divine voyce nor apprehended it in the Sound, but only the voyce of the *out-spoken* Word in Evill and Good, in his own *Reason* and Self-hood.

† Similitude of the Dark Fire and Light World, which are Eternall.  
\* The Spirit of the Ternary.

\* Ephes. 1. 3, 4.

74.

Saint Paul saith; \* *Man was foreseen or elected in Christ; before the Foundation of the world was laid; In this lyeth the Kernell; before the times of this world, the Modell of Man was known in the Eternall wisdom, as an out-breathing of the Word, from the Fire and Light, as a Form in the Divine wisdom: but stood in No Creature or Image, but after a Magick-kind, as an Image appeareth to One in a Dream; which is without Substance.*

75. *Thus is the Appearance in the Universall out-breathed out-spoken-substance, in the Spirit of God, which hath known all things according to every ones property; viz: according to the Anger of the Fires property in the Darknesse, and in the Light in the Love.*

76. For, the Flash of the Creation, out of the *Great-Mystery*, was seen in the wisdom in Evill and Good, according to the property of BOTH *Desires*, as an *Eternall Contrary*.

77. The Anger, viz: the Dark-world, hath in its desire *seen* the Image or similitude of God, and so also hath the Love in its free longing delights desire: Not that the property of the Love plungeth it self into the Anger, and beholdeth † it in the Anger, but *each property IN its selfe.*

† The Image.

78. Therein hath the Spirit of God, which eternally goeth forth out of the Fathers Fire and Light, *known* the Fall in the Anger of God: so that when this Image of the Figure of God, should *become* created into a living substance, it *would* be also drawn by the fierce wrath, and loose its *Glory*.

79. Here, in *this Place*, hath the CHRISTUS or *Christ*, in the Name JESUS, as a *will* to the CHRISTUS, set it self *towards* the Similitude of God, and given the Will therinto, out of the JESU, into the *Created* humanity to be a *Christus* or SAVIOUR.

80. And in this Will, was created the Similitude of God, MAN, in the *Time*, viz: on the *Sixt* day of the Creation, into an Image, out of a *Masse* or *Extract* of all the Creation of *this worlds* Substance, as also out of the *heavenly worlds* substance;

81. Out of the out-breathed or out-spoken Substance of the Eternall Word, and become formed *in verbo Fiat*, in the word *Fiat*, according to the Similitude of the Eternall Mystery, and the Eternall birth or Geniture of the *Holy Trinity*, into an *Image*.

82. Into which, God the Father, through the Word or Divine Sound with his Spirit, hath introduced, the Spirit of Life out of all the *Three Principles*, viz: out of the Fire-Light-and outward-World.

83. *Viz: Firſt*, The Fire-Spirit of the First Principle, out of the *Eternity*, out of the Fathers Property, which is the true Soul.

84. And *Secondly*, the Lights Source or Quality and Spirit, out of



of the voyce of the Love, which is the Noble Image of the Deity, each standing in its own Principle, and governing its world.

85. Thirdly, The Spirit-Aire in like manner † inbreathed from without into his Nostrills. † Gen. 2. 7.

86. So that Man is a living Spirit of all the Three Principles according to the Similitude of God, as God himself is all in all: but with the true Deity, viz: with the Good, is known or comprehended by nothing, but by his Similitude, viz: whatsoever is generated out of the GOOD, and standeth therein.

87. Now understand me aright; As God in his Light in the Holy Light world, shineth through ALL, and tinctureth all, and bringeth it from the Fiery Property, into the power of the Joyfulness, and with the same power also presseth through the outward world through all things, and giveth all things power and life.

88. And yet the Substance IN which God worketh is not called God, though it hath a working, from the out-breathed Mystery in it self, in which the Vegetative or growing Life standeth, viz: a Sulphury \* and Mercuriall \* seething, which in the Salt of the power becometh Corporeal, viz: an own self Fiat, or Generating, like an Impression, according to the Property of the Eternal Spirituall Mystery, as a Manifestation or Revelation thereof. \* Sued.

89. Thus also was the Similitude of God Man, in his innate station, and thus from God Created out of the Substance of all Substances into an Image according to the Substance of all Substances; and that even in his, understand, in Mans Image, which was known from Eternity in the wisdom, viz: in the Glimps of the out-breathed shining of the Divine Revelation or Manifestation; in that kind and manner as the Spirit of God hath seen all things in his wisdom from Eternity.

90. This Image was not a Substance, but a will to a Substance, which with its root and original stood in the Name JESU, viz: in the Humility of God, where it introduced it self out of the Fire into the Light, viz: into the Good.

91. And in this Place, although it is no place, where the Meek Love-Will goeth forth out of the Property of the Fathers Fire into the Light and Joyfulness or kingdome of Joy, and compriseth and includeth in it self, an own self Center of the Will and desire, Originateth from Eternity, the Name of the SONNE of God, viz: the † first born of the Father from Eternity before all Creatures, and here is called the Fathers Heart and Love; and out of this Love, goeth the Holy Spirit forth from the Father and the Sonne: and is the Fathers Love-blame. † Col. 1. 15, 17.

92. Understand us thus, In that very Will which is out-breathed or out-spoken out of the Holy Name JEHOVA or JESUS out of the Speaking Eternal Word of the Father, into the wisdom of God, as a  
Glance

Glance of the knowledge or *Representation* of the Spirit, like a *Looking-Glasse*; was man created into an Image out of the heavenly and earthly Elementary Substance; out of the *out-breathed* substance of Eternity, and out of the Substance of Time, standing one in another; as the Eternity standeth in the Time, and neither is the other; and yet *not* divided *afunder*, but only as through a Principle.

93. The Substance of Eternity is the *pure Element*, in which the vegetative or growing Life is a *Paradise*, and the substance of Time are the four Elements; in which the *Constellations* make a seething and

NOTE.

Life, *viz*: an Earthly \* *Mortall Paradise*.

94. For, the earthly seething hath its Originall in the Mystery, where the Fires and Lights Property, *divideth* it self into *two* Principles, each in it self; and therefore it is Evill and Good, *out-breathed* out of Gods Love and Anger.

95. And that *out-breathed* Property, God moved in the beginning of Time, and introduced it into a *Desire*, which hath thus generated Earth and Stones in the Desire of the Impression, according to the property of the Dark, Fire, and Light, World; and *Sulphur Mercury* and *Sal*, were the properties of that desire: and in that regard, those very Properties are the Life of all Elementary Substances or Things.

96. And understand us aright; In these Properties we have the *Oyle* in all Things, that is the Similitude of the heavenly Lights Property from the *Good*: Out of this Substance, hath the *Outward Body* out of the *Third Principle* been comprehended in the word *Fiat*; and in the *Second Principle* in the Angelicall World, hath the *Pure Element* been comprehended in the *Paradificall Sulphur Mercury* and *sal* of the Power.

97. That was now the *Body* which God Created in his Image and Likensse, understand in the Humane Image, which God hath seene from Eternity in his *out-breathed* Glimps of the *Wisdom* in the *Looking-Glasse*.

98. In which *Looking-Glasse* he impressed the Substance, out of the two Principles in the word *Fiat*, and Created it into an Image, and introduced or in-breathed, the *out-breathed* Sound or *Voyce* of his Word, out of all the Three Principles to be a Soul and Spirit, to be a Life, understanding, and Regiment or Dominion, out of the Sound of his Mouth, *viz*: a Fire, Light, and Aire, Spirit; both out of the *Eternity* and *Time*; that was the Image of God.

of

## Of his Regiment or Dominion.

29.

**A**s the Light is the Regiment or Dominion in all or every Life, and that very Light of Life burneth and shineth out of the Oyle of the Sulphur Mercury and Sal of the power; as no understanding Person can deny: so in the Inward Man, which was Created out of the Second Principle, viz: out of the pure Element; burned the pure Paradisicall Sulphur and Mercury, and in that pure Fire-burning or Life, totally without blemish, shone Gods true Light.

100. For, the Name JESUS, had incorporated it self together in the Image of the Eternity, as a future CHRIST, which would become a Saviour to Man, and out of the dying of the Anger, generate him anew againe in the pure Sulphur of the divine and Paradisicall Power.

101. Understand this aright: The pure Element in the Holy Sulphur pressed through and through the Outward Man, and took the Four Elements into its power; Heat and Cold were in the Flesh not manifest: they were indeed, in the Sulphur Mercury and Sal of the Body; But while Gods Light shone therein they were in equall accord, so that neither of them might be manifested above the other.

102. For, All the desires in the Mercury, viz: in the Cold and Hot Fire-wheel, stood in the Light and were wholly enlightened through and through, and their desire was a Paradise of Joyfulness or the Kingdom of Joy: No enmity of Nature was manifest in them.

103. Just as God the Father is called a fierce wrathfull zealous or Jealous God and a Consuming Fire, and indeed he is so in these properties: But in his Light in the Love-desire, viz: in his \*first begotten from \* Col. 1. 15. 17. Eternity, which is his Beloved Heart, none of them doe become manifested or revealed.

104. According to this Heart he calleth himself GOD, for he is in this the GOOD: and according to the Fire, he calleth himself Anger: and according to the Desire to the Fire-Life, as to the Revelation or Manifestation of the Generating, where the free Longing delight introduceth it self out of the Nothing into Something, viz: into an Impression of the Desire, he maketh the Nature, and the dark World, out of which Properties, Sulphur Mercury and Sal exist.

105. As in our Book of the Signature of things, concerning the Originall and Marking, of the signification, of all things or Substances, is expressed largely highly and intelligibly: To which for the Readers better understanding he is referred, and here I will let it passe in brief.

H h

Concerning

## Concerning the Fall of Man.

106.

**T**He Will-spirit of the Soul out of the Fires Property, hath lifted up it self into the *Earthly* desire, where Evill and Good were in the *Center* of the hiddenesse under the Paradisicall source or quality, one among another, but in *equall* accord, and introduced it self, into a desire of Evill and Good, to manifest the same in it self.

107. Moreover the *Devill* gave it cause to doe so, who introduced his desire or Imagination into the evill part, viz: into the fierce wrathfull fiery *Mercury* in its property, wherein the *Poyson* and Anger-Life standeth; whence the poyson-Life began to hunger after the Similitude of its property.

† Gen. 2. 17.

108. Then came the *Commandement* of God, and said to the Soul, † *eat not of the Tree of Vegetation of the knowledge of Good and Evill, else thou dyest*, to the holy divine Life, in the pure *Sulphur* and Element of the Substance; and *the day that thou wilt eat thereof, thou wilt dye the Death*.

109. For, in the poysonous *Mercury*, according to the property of the Fathers Anger, was the *dying Life*, which before was not manifested or revealed, but through the *Devills* Imagination became stirred, and introduced into the *Desire* of the Similitude.

110. Thus know, that we have truly and highly apprehended that the *Tree of Temptation*, is grown up through this power of the hunger after the apprehension of Evill and Good, to know it: but yet a man can NOT say, that it was ANOTHER Tree or Vegetable then the rest: only the *Earthly Source* or quality in Evill and Good, was manifested or revealed in it.

111. In the other Trees and Vegetables, the *holy Paradisicall Mercury* pressed through all, and the Properties were in equall accord, and the evill of Heat and Cold was not manifested; but in this Tree, the properties of Heate and Cold in the poysonous earthly *Mercury*, were manifested.

112. Which the hunger of the Soul caused: For the Soul was a *Sparke* out of the great Omnipotency of God; whence *Christ* said to us; \* *If it would be born, or generated of God again in the Faith; then it might say to the Mountaine, lift thy self up, and cast thy self into the Sea, and it would be done.*

113. How then would it not, when it stood in the strong Might of God, be able to bring forth the Properties in the Tree.

114. To which, the *Devill* in the Serpents Property laid it self, and † *Gen. 3. 5, 6* perswaded *Eve*, that † *she should be Wise* if she did eat of Evill and Good.

115. Which

115. Which hereafter shall be explained, in the *Question*,  
\* how *The Woman cometh from the Man, and the Man from the Woman.*

\* 1 Cor. 11. 12.  
Text. 4.  
Poynt. 2.  
Vers. 50. to 72.

116. And by the Fall, we are to understand nothing else, but that the *Earthly* property, which before stood as it were swallowed up in the *Paradise*, manifested it self in the Souls Desire, whence Heat Cold and the poyson Life of all Contrariety and Opposition, took or gat the Dominion in the *Body*: and the fair or bright heavenly and Paradisicall Image disappeared.

117. For, the Soul, as a Fire-Life, generated out of the Fathers Property, went out from the *Element* of Paradise into the Four Elements, and there the Paradisicall *Sulphur* in the holy Element, lost its Life, and the Substance disappeared.

118. And that was a dying of Paradise: the *Soul* dyed to Gods Light, and went into its self-hood into its own propriety. It would be a self-Lord, to know Good and Evill, and *Live* in both; it dyed to God, and awakened upon the Earthly World, and *lived* to the Will of the Devill, viz: to the stern Anger of God, in meer Anxiety Lamentation Misery Toyle and necessity; as we poor Children of *Eve* now see and Feel in us.

119. But here I am to informe the Reader, concerning the perfect Creation of Man, and what the errour and *insufficient* understanding, in the *Expositour* of the Poynts of Conclusion, is, in this place, as was above mentioned.

120. I say, the same as he saith in this; That, *MAN* in his Image, viz: in Gods Image, was Created *wholly* perfect, to Eternall Life in Paradise: I say also to the Image of God; it is true as to *BOTH*: For in the Eternall Image, which was only a shining or Looking-glasse of the Image in the Name, and in the Eternall Birth or Geniture of *JESUS* or *JEHOVA*, was, the Image of the *Three Principles*, Created, and Created to the Image or Similitude, according to the *Three Worlds*, as an Image of Gods Substance of all Substances; out of, and in, *ALL* things or Substances.

121. But as God Ruleth, over and in All, and *no* THING is God, for in his Gloriousnesse he is as a Nothing, and yet is the Life in all; so should this Image stand in the *Resigned* Life of God, as an Instrument of God, in which the Spirit of God doth what HE will.

122. He Created him not a Lord, but a *Servant*, a Lute or Instrument of Musick; I cannot say, that Man was Created out of the Divine Voyce, and out of the *Center* of the Heart of God, as this † *Author* very wrongfully puts himself into the Holy Trinity.

123. No, No; an Instrument is not the *Master*, the Master cannot make an Instrument wholly like himself: God cannot make *another* God wholly like himself: Out of his Eternall Mystery indeed he can make

† E. S.

\* Or in Imitation of his Similitude.

to himself, an *Image* \* according to his Likeness, for a Sport of Joy; as a Master of Musick doth an Instrument, which yet, maketh such a Melody as the *Master* will: but such another Master as himself is, he maketh not, but only of or out of himself.

124. Therefore, seeing God is a *Spirit* and *no* Substance, also *not* Nature; therefore Man is not God, but his Life is founded forth out of Gods Life; yet understand, out of the THREE Principles.

125. Not that the Life is God himself, *else*, if it should fall, and become a Devill as *Lucifer* did, then had God become a Devill.

126. The humane Life, is the out-spoken Word, in which the speaking Word *inhabith*, either in Evill or Good, as the Out-spoken Word draweth a Property out of Gods Harmony or Concord into it self; \* *As a people are, such a God they have also in them*; and yet it is but the ONE only; but he manifesteth himself in ALL and every Life, according to the Lifes Desire in good or evill.

\* 2 Sam. 22. 26.

27.

Psal: 17. 25, 26.

127.

*First*: Therefore the strife or Controversie between me and that *Author*, is this; That he casts or *Confounds* all one in another, and giveth forth no right or Direct Understanding, and sets himself so finely as a *Creature* in the holy Trinity, in the *first Born* or *begotten* before all Creatures: Therefore he concludeth the Creation in the CHRIST, but he erreth, he should conclude it in JESU or JEHOVAH, in the Eternal Word of the Father; as Saint *John* doth in the First Chapter.

128. He should make for me, *no* Woman of the *Genetrix* of God, wherein Christ is borne or generated from Eternity; but he should say, out of or according to the Scripture; that the Father generateth the Word; and that the Word is the *Voyce* of God and the Second Person in the *Deity*; and that the Holy Spirit goeth forth from the Father, and the Sonne.

129. It is not Supposition or an *Opinion* that will doe it, and to set himself up therein as a Fair *Bride*, which yet sticketh full of Sinnes and *evill* affections; but to humble ones self before God and be submissive to him; and not say; *Here is the Lord*; viz: the Voyce of the holy Trinity, out of Gods Heart, sounding; No, that we will not grant to this *Author*: He should continue in the Harmony, and hear what kind of *Note* the Lord, in the Tang of the Harmony, bringeth forth in the Creature; as the Lord Soundeth.

130. And though it had been at the *Best*, that likely, the glimps of the Holy Spirit, had permitted it self in his Harmony of his *Tone*, to be heard; yet he should say: *Lord* \* *I am an unprofitable Servant*: Thou dost what thou wilt.

\* Luke 17. 10.

131. Not

131. Not say, I will, and shall, speak to you, out of Gods Heart, out of the *Voyce* of the Holy Trinity, that, hath no *Angel* or *Prophet* done; but they have all of them only said; that the LORD had *laid* his Word in them, to make known to them the *Word* of the Lord: For the Prophet saith only, *Thus saith the LORD*; he accounteth himself only an Instrument, to whom is commanded what he shall speak.

132. He saith *not*, I am the Woman, the Bride of the *Voyce* of God, I will speak in and out of Gods Heart; My Sound is Gods *Voyce*, but he *bearreth* Gods Sound, in his own humane *Voyce*, and the Spirit of God soundeth only in the humane *Voyce* when and how he will; which Man should not *assume* to himself as his proper own; but stand before him in *feare* and *trembling*; and lend his humane *Voyce* for an Instrument. Not say, I have *asorehand* apprehended what the Spirit of God will speak, unless he have an *expresse* Command by word of Mouth.

133. The Name JESUS which in the Humanity is also become CHRIST, that standeth *within* in the Holy Trinity; It standeth in its own Principle in the *Birth* or *Geniture* of the Holy Trinity, and not in the Power or Authority of the *Creature*.

134. Yet *Christ* saith, † *If I Witnesse concerning my Self, my Witnesse* † Joh: 5. 31, 37. *is nothing*; but it is my Father in me that *witnesseth* concerning me \* that I \* Joh: 16. 27, am come forth from God: I am proceeded forth from God and come into the World; again I leave the World and goe to the Father. 28.

135. He saith *not*; I, that is, in my humane self-hood; am the *Voyce* of God: I speak as God, in and with God, but he said † *The Words which* † Joh: 14 10. *I speak are the Fathers who dwelleth in Me*, that is in the humane self-hood; I doe as the Father Commandeth Me.

136. Men should alwayes distinguish the *Humanity* and the Deity, and the humane Will from Gods Will: for, No man can attain Gods Mind or Sence, Thoughts, and Will, in *Self-hood*; Man seeth after or behind the Spirit of God; even *Moses* \* *could not see Gods Face* or Countenance, *he must see after*, or † Behind him; *When he did see him, he saw* \* Exod: 33. 20. *but the Lords Track or footsteps*; How then will this Man, speak in, with † Exod: 33. 23. Behind him, and through God; and though the Lord do speak through him, yet after he is passed by, that he knoweth it not *till he see* and know his Footsteps.

137. It is therefore a vain enterprise or rashnesse, which, beside is not sufficiently grounded, It is only *intricate* Confusion; he will not be Nature, and yet in Man there can be *no divine* knowledge without Nature. is his back parts.

138. *Nature* is Gods *Revelation* or Manifestation; the humane Spirit is, or is from, the *Eternall Nature*, understand the Soul; and the outward Spirit is, or is from, the *Outward Nature*; and yet they are not two Spirits, but they stand in one another in *Three Degrees*, after the kind of the *Three Principles*.

139. And yet all Three are only the *out-spoken* or expressed Word.

of

of God; the *speaking* remaineth Eternally dwelling in it. Selfe; this expressed or Out-spoken Word, may give it self up into Love and Anger; BOTH are *therein*, it CAN alter or *Change* it self in the source or quality: \* but the *speaking* Word, which dwelleth in it self IN the Out-spoken or expressed; CAN NOT alter it self; for it standeth in the Eternall Birth or Geniture: it is generated, and is become continually generated from Eternity in Eternity.

\* Note  
Note:

140. Man hath it not IN *self-hood*, but IN the *free* Resignation God becometh generated in *him*: Man hath Originall, God hath *none*; God is as to Man, as a Nothing, Man is the Nothings somewhat, *therefore* now the somewhat can *not* comprehend the Nothing.

141. Therefore beware dear Brethren, make not Gods Dear Redeemed Children to Erre, and to become their own *self-Idol-Gods*, it is an abomination in the presence of God.

142. We are indeed his beloved Children, but begotten out of the *Somewhat*, we are *not* the Nothing without or besides all source or quality and Nature; let every one feel in his Bosome, and consider what he is, and not think that he is *wholly* like God, or GOD *himself*.

143. We are indeed the *Manifestation* of God: *viz*: the Instrument of his Harmony: We are his *Pipe* through which he Pipeth; Now there are *Three* sorts of Pipers in us, which Pipe in the Pipe; *viz*: The *Three* sorts of Properties, of the Spirit of Life, out of all the *Three* Principles:

144. When now, will the Pipe know, when Gods Love-Will, will Pipe, or when his Anger-Will, will Pipe? Must it not as a Pipe give the *Mercury* to Good and Evil? It *findeth* it indeed when Gods Love-Will Pipeth; but before-hand it knoweth it *not*.

E. S.

145. Thus this † Authour should not say; He can Pipe out of the Sound of the Holy *Trinity*, for we understand his Sound that the *Tang* soundeth out of his *Self-hood*, not out of Gods Love-Voyce; while himself will be the Piper, we hear his *Tone only* as a humane Tone; CHRIST will not receive the honour in the *self-hood*, therefore, much *lesse* doth it become us.

146.

† E. S.

*Secondly*: That the \* Authour saith; God hath created all Heavenly and Earthly Creatures IN *Christ*; this hath no Ground; it is very erroneous and ill applyed; therefore it shall be here better explained and given forth for the better understanding of the Reader: that he may know, how to speak *distinctly* concerning *Christ*, and concerning the Eternall Word of God.

147. It is *not* set down for a *reproach* to the Authour, but for a Direction to the Reader of his writings, that he may not be Lead astray in



in his writings: Moreover only out of a true *Christian* Love desire towards all that Love God; also *not* thereby to lift up my selfe, and to flye aloft over this Author; but to give forth that understanding that God hath given me out of Grace, written for Good Friends upon their frequent desires and *importunity*.

148.

*Thirdly*, That the Authour mentioneth, that *he* will Speak and *As* through and out of the *Omniscient*; that a very childe may well understand what he meaneth thereby; and that he is not Omniscient, *else* he had known that I would better explain it: He hath no more in his knowledge than a *Creature* hath; but if he hath that which he boasteth of; *then* let him tell what shall be done to Morrow and next day; and what shall be done at all times to the *End* of the World.

149. It is written in the Evangelists \* that *the Son of Man* according to his assumed humanity, † *knoweth not the END of the World*, and that this knowledge is only in God, *how* then will *this* Man be Omniscient? \* *Matth: 24. 36.*

150. And though he should say, he will know it in *Christ*; yet I say, no: he must see after or *behinde* the Spirit of Christ which is Omniscient, what and when *THAT* will know in him. *Mark 13, 32.*

151. \* He is not a Knower of every thing: therefore he is not sufficiently grounded, but is as a *mist* confusion; he sets himself wrongfully in the seat of God, for he liveth yet in Evill and Good, and is *Mortall*, which time will shew forth. † NOTE how the Sonne knoweth not the end of the World: \* This Authour E. S.

152.

*Fourthly*, But that he also saith, he will answer out of all the holy Members [of Christs Body]: they are almost all against him in their Gifts; how then will he speak out of *their* Spirit? It is a vile confusion; he hath not all Mens Gifts, but only *his own*.

153. I am also a Member of *Christ*; but do not see that he answereth out of *me*: In deed he hath *borrowed* from me, but he answers not out of my Mind *thoughts* or apprehension; I would he would let his borrowing alone, and did not make Confusion in my Gifts, that he might there by boast himself; It would become him better.

154.

*Fifthly*, Though indeed he saith; † He will do this for the salvation sake of all the *Faithfull* Beleevers; yet it is not enough perceptible to me, that he seeketh such a thing only, seeing he sets himself in *Christs* Seat, and somewhat else may lye behind [the green Leaf]. † E. S.

155. Seeing

\* E. S. 155. Seeing \* he saith; God hath brought forth to Light all things, whether they be Heavenly or Earthly, in Christ; and cloatheth himselfe wholly, in Christs Might and Omniscience; therefore it is very considerable to me; especially seeing he ascribes *immortality* to himself, that I should therefore follow and observe Christs Words, *viz: If any should come and say he is Christ, we should not beleewe it, till he demonstrate it in Power.*

156.

*Sixthly,* Also, if he be the *Omniscience* of the Holy Trinity, he needs no Litterall Testimony or demonstration, he may shew his Omniscience, in Divine power, as *Christ* did; and then I may better comply with *him* therein.

157.

† E. S. *Seaventhly;* But that † he saith; God was *not* manifested or revealed, in the *First Adam*; He *First* manifested himself in *CHRIST* with the Deity in the Humane property: and so casts away wholly, the first Created Man in his Nature; and bringeth a *totall new* and other Man forth out of *Christ*, which is not at all the *First*, which is wholly wrong and erroneous, and he should demonstrate it by the \* Holy Scripture, or else we will not grant it to *this New Bride*.

\* NOTE.

158. For although the first Man fell *wholly* into *Sinne* as to Body and Soul; yet we should Consider what *Sinne* Is; *viz:* this is Sinne, that he departed or went out from the Order or *Ordinance*, wherein God Created him.

159. He went out of the *Free Resignation*, in which the Name *JESUS* in the Divine Light was Manifested in him, and manifested in the *Flesh*, the Anger of God: so that it began to qualife or *operate*, and took in wholly the *Life* in the *Flesh* of the three Principles; For, the Souls Will went forth from the Resignation, from the *JEHOVA* or *JESUS*, and so the *Substance* also disappeared, wherein *JEHOVA* was.

160. Thus the Outward Earthly body became *accursed*, that is, the through-pressing power *JEHOVA*, which before made *Paradise* in the *Flesh*, that departed from the *Flesh* into it self; and so came the Death and dying into the *Flesh*.

161. For, the *Eternall Life*, stood in *JEHOVA*, *viz:* in the Name *JESU*, wherein man was foreseen before the time of the world, that it would manifest it self *again* in the Humane Soul, and make the disappeared Image of the Divine Substantiality, *living again*, and receive that  
into

of God hath seen all things from Eternity, and through the Impression of the Desire *in verbo Fiat*, in the word *Fiat*, Created.

214. Not in the Holy Trinity in JEHOVA; but with the Will of JEHOVA, viz: with the Voyce of the Word in the Impression of Nature, which in the Eternity is *only* a Spirit: but with the Moving of God, in the beginning of the Creation of this World, is in the Spirit become a Substance, viz: an own self Principle.

215. Man is not become Created and Manifested in CHRIST, without the Divine Manifestation in him, CHRIST was yet in JEHOVA viz: hidden in JESU in the out-speaking Word, as a Power of the Deity.

216. JEHOVA, that is, God, hath moved himself, in the JESU, viz: in the Lust or Longing of the eternall Desire, viz: with Gods Heart, and generated and Manifested CHRIST in the Humanity, as a Treasure of Divine Power and Wisdome.

217. For Mary said to the Angel Gabriel, to the Prince of Gods Wonders, when he brought her the Message, that she should be impregnate or conceive with Child: \* How should that come to passe, for I have known no Man? The Angel said, the Holy Spirit will come upon thee; and the Power of the Most High, will overshadow thee, † thou shalt be impregnate with Child and generate or beare a Sonne, whose Name thou shalt call JESUS, he will be great, and be called the Sonne of the Most High, whose outgoing hath been from Eternity.

\* Luk. i. 34, 35.

† Luk: i. 31, 32, 33.

218. This was the Original of CHRIST, in the eternall Word, in the Power of the Most High of all, which hath moved it self, and out of and in the JESU, viz: in the desire of the Divine Love, generated the CHRIST, viz: the Champion in the Battle between Gods Love and Anger: Not so, as that the power of CHRIST was not from eternity in the Word: It was indeed, but not manifested in such a property, as a Breaker of Death in peeces.

219. God generated to himself, the breaker of Death in peeces out of the Fountain of HIS Self hood: For in the Creation there was no Death, so there was also no breaker of Death in peeces, \* With Sinne came Death into the World, and through the Breaker in peeces of Death, it came out of the World again.

\* Rom. 5. 12.

220. In Adam was JEHOVA; the great All-being All-substantiall God, manifested, but not in the Forme of the breaker of Death, but in the Power of his Spirit according to Love and Anger, according to the property of the Fiat, viz: through the glimps of the Tincture of the Fire and Light; as an expresse Image of God.

221. Adam, was not God himself, he was not Created in the Trinity in JEHOVA, as a Self-subsisting God; as this \* Authour writeth, he was made an expresse Image of God in CHRIST, visible and manifest but without Divine Knowledge: and that God first Manifested the Treasure of his Wisdome in Adam when Christ became Man?

\* E. S.

222. No! God, Created *Adam* to the Eternal Life in Paradise, with Paradisicall source or quality and Perfection; he forbade him to eate of the source or quality Evill and Good; he Created a Perfect expresse Image, in the Looking-Glasse of the Eternal *seen* Image without Sub-stance; The Power JEHOVA, viz: Gods, the Fathers Love, throughly enlightened him, as the Sun through-enlighteneth the whole World.

223. The *Divine* Sun shone through and through *Adam* in his heavenly substantiality, viz: in the pure Element: and outwardly the *Ourward* Sun enlightened him, neither Heat nor Cold, touched him, for he stood in equall Harmony or accord in them: the Pure Element held the Four Elements swallowed up and *Captive* in it self, as the *Day the Night*; and this Man shall not perswade me, that God was not manifested in *Adam*, he is indeed manifested in all things, but according to *every things Property*.

224. In the Property, as *Adam* was Created, God was manifested in him, but when he Manifested the *Center* of the Anger in him, then God put enmity against the Evill and manifested the Serpent Crusher or Bruiser in Man, which before, without Sinne, was hidden in Gods Power, and was in the *Divine Unity* in the Love of God, in JESU: Thus this Crusher or Bruiser of the Serpent became set as a Mark or Limit to Man, into which he should turn in his Desire.

225. Not that Man should become the JESUS, or a God; but that we should carry our Faith into him, and in our Desire receive into us the CHRIST, who hath broken Death in pieces, that he may make our Soul and the faded Image in *Adam*, living the *Divine* Life, in himself.

226. For, in JESU, the Eternal Sun shineth forth through the CHRIST: JESUS is JEHOVA, that is God; and *Christ* is the *Mediatour* between Gods Love and Anger.

227. To CHRIST is all Power given from JEHOVA, or JESUS: JESUS hath given the divine power to CHRIST, not that CHRIST should bear the Power or Authority to or for himself, but GOD who is a Spirit, he useth the *Christ* for an Instrument, whereby he takes away the Power and Authority, from the *Anger*: JESUS is the Power or vertue of CHRIST, which giveth the CHRIST the power or authority: For \* in own self authority, CHRIST did Nothing upon Earth; for he said at the Crosse when the *Jewes* Hung him upon it; † *Father forgive them, for they know not what they do.*

\* Joh. 8. 28.

† Luk. 23. 34.

\* Joh. 11. 41,

† Pſal. 16. 8, 9.

228. And when he raised *Lazarus* up, he said, \* *Father heay me; yet I know that thou hearest me alwayes.* And *David* said in Spirit: † *He hath set the Lord before him, therefore shall I rest secure*; there he meaneth CHRIST, that he had set before him the JESUS or JEHOVA, wherein CHRIST resteth.

229. Now *Christ* is a *Regeneratour* or Restorer of that which is  
 Lost;

Lost; he is not come for the sake of the Earthly Man; that he should keep THAT in its Dominion, but that he might regenerate, that, in Adam, which when he awakened to sinne, disappeared and dyed; concerning which God saith, \* *That Day thou wilt eate of the Tree of Good and Evil, thou shalt dye the Death*; he dyed to the Divine World, and awakened to the Outward-World, viz: to the *Sinne-Houſe*, full of Misery and Ever dying source or quality.

\* Gen 2. 17.

230. He would not generate the Sinne-Life, anew; for he dyed away in his Body of OUR Sinaes-Life (which in the Regiment or Dominion of the Four Elements, was existed with the Sinne in Adam) and brought our true Life of the pure Element aloft again; *his death* was our Life; The Four Elements held us Captive in the Anger, but he brought our Life of the Four Elements *through Death* forth in the Element again, and made for us in the humane Life, a path or Way, to heaven again.

231. Now we must follow after him, and also dye away from the Life of the Four Elements aforehand; yet first of all receive *Christ* in us, who introduceth us through the Death of our Dying, into his Way or Path, through Death into the pure Element.

232. This outward Visible Body, cannot inherite the Element of God, unlesse he break that in pieces aforehand; but if we have put on CHRIST in the Faiths Desire; he introduceth our Lives Essence into himself into his Mystery, viz: into his *Rest* in the *Grave*.

233. Concerning which David saith, † *He should rest secure*; for the Lord was set before him in *Christ*, in whose Protection he rested in *Christ*, † Pſal. 16. 8, 9. viz: in the Limit or Mark of the Covenant, in the Looking-Glasse of *Christ*, which God set before him, in the Covenant of the Circumcision, and in the Sacrifices, as if *Christ* were therein; for he had Promised *Christ* therein, till the fulfilling in the Flesh, came.

\* E. S.

234. Therefore shall not this \* *Authour* perswade us, That the Earthly Man in Sinne without the *breaking* of the outward Life, doth wholly put on *Christ*, inwardly and outwardly; and that the *sinfull* outward Nature, when Man entereth into Repentance, doth wholly dye, and *Christ* alone awake or arise, and become generated inwardly and outwardly in Man.

235. No! *Christ* is come to heal the Soar which Adam made, when he instantly dyed to the Kingdome of Heaven, in the *Sinne-Bit*, viz: to awaken or raise up, the inward Man which disappeared in Adam, and new generate it in him in his power; and introduce, the poore Soul again into a Divine Will, and give it the Noble *Jewell* of the Holy Spirit again.

I. Text. *We must continually slay the Earthly Will.* Apol. III

236. And continually Crush or bruise the head of the Anger and falshood of the Old Serpent, dwelling with its Will in the *ourward* Flesh; also continually slay the earthly Will, till the earthly *Adam* dye, altogether consume, and enter into its *Mystery* in which God Created it, to the Judgment of God, there shall that give its *Mystery* to the \* *ourward* Image again, viz: the Third Principle, and the whole Man, as God Created him in *Adam*, shall stand forth in CHRIST'S Property and power again: and live again in JEHOVA'S Light and Power.

\* NOTE  
when Christ  
will deliver  
up the King-  
dome.

† 1 Cor. 15. 24.

\* E. S.

237. For, when Christ hath finished all, \* *Then shall he deliver up the Kingdoms* in the Regeneration, to his Father again, † and God shall be ALL in ALL; as he was before the Times of the World.

238. The \* Authour erreth in this, that he conceiteth, That the Man who turneth himself to CHRIST *wholly* puts on *Christ* inwardly and outwardly; and becometh *wholly* CHRIST; and that the Nature of the Properties dyeth away: There is no ground for this: Christ's Flesh became conceived in the Power of the Holy Spirit in *Maryes* Essence; but our evill Flesh, we receive from *Adams* sinfull Male or *Masculine* Seed, in the Power or vertue of the *two Tinctures* of the Man and of the Woman.

+ Joh. 3. 6.

\* 1 Cor. 15. 50.

† Joh. 6. 63.

239. *Christ* saith; † *That which is born of Flesh, is flesh; but that which is born of the Spirit, that is spirit;* \* *Flesh and Bloud shall not inherit the Kingdom of Heaven;* † *The Spirit is the Life, the Flesh profiteth nothing,* it shall putrifie or rot and enter into its first Substance.

\* Phil. 3. 20.

† Joh. 11. 25.

Ch. 14. 6.

240. The Spirituall Man, according to the Kingdom of God, which dyed in *Adam*, but in the *Repentant* Sinner is regenerated in Christ, that dwelleth in Heaven, as St. *Paul* saith, \* *Our conversation is in Heaven, from whence we expect the Saviour* CHRIST, † *who is the Life.*

241. His *Mystery*, wherein the earthly Flesh of Sinne dwelleth, that passeth into the beginning, and expecteth the Saviour JESUS CHRIST, to the Resurrection and Restoration into Life.

This is my apprehension, and knowledge.

242. I say not, that a Man in *this* Flesh is Perfect, and doth put on Christ *ourwardly*; but the *Mystery*, viz: the Quintessence putteth on Christ to the Resurrection of the Dead: and the Soul in the heavenly substantiality according to Christ's true heavenly Corporeity, awakeneth or ariseth as to ITS Substance which it had, but dyed in *Adam*.

\* NOTE to  
whom Christ  
gives his Bo-  
dy & Bloud:

243. *Christ* giveth US his \* *Body to Eat, and his Bloud to drink,* but NOT to the Man of Sinne, but to the Man in CHRIST new Born to Life, viz: that from the Divine Worlds Substance, to the Paradissicall Man, which hath a *Heavenly* Mouth to partake with.

244. For, Christ dwelleth in Heaven, and feedeth us with his Body and Bloud in the Heaven; this Heaven is IN Man, and not in the Four Elements as to their Operation; but in the pure Element, Christ feedeth the

the Body of his Similitude, viz: the Soul and the heavenly Part in the New born Man.

245. Adam eateth of the four Elements, and is fed with evill and good; Adam the outward Fleish Man, sinneth; the inward Man willetth not the Sinne: Therefore saith Paul, \* *Now if I sinne, it is not I that doe it, but it is the sinfull Desire which dwelleth in the flesh: Now therefore with my Mind I serve God, and with the flesh, the Law of sinne; for I doe that which I would not; but if I now doe it, it is not I that do it, but sinne in the flesh.* \* Rom. 7. from 17. to 24.

246.

Therefore, let the Christian Reader that loveth Truth, be warned, according to my very good bounden Duty and Love-Will, not to esteem himself *perfect*, and to set himself in the Omnipotent Power or vertue of God; in the Omniscience, and to say, He is *without sinne* and *can not sinne*.

247.

O; alas, the Poor Captive Soul in *sinfull* flesh, can dayly Sinne; for \* *The Righteous falleth seven times a Day; Also, † Before thee no Living Man is Righteous, if thou wilt impute sinne; \* and he that saith he hath no sinne, is a Liar, saith Saint John.* \* Prov. 24. 16. † Psal. 143. 2. \* 1 Joh. 1. 8.

248.

† This Authour, erreth in almost all the highest Articles of Faith, I therefore admonish you all, wisely to consider; Pray to God for *understanding*, and continue in true Resignation and Humility before God; and continually pray to God according to the Doctrine of Christ: \* *Forgive us our Sinnes.* † E. S. \* Luk. 11. 4.

249.

† This Man will be *without Guilt* or fault: he saith, he is dead in Christ to the Guiltinelle; and if it were at the best with him, yet there lyeth the Guilt still in *Adams* sinfull flesh; which according to Christs Doctrine, *shall not, may not, can not, inherit the Kingdome of Heaven: \* NOT the Husk of sinne, but the My-sterie, shall remain for Ever.* \* NOTE

Thus

THIS is the true understanding upon the Text, 1 Timothy. 3. 16. sufficiently explained *already*; also the *Expositors* erroneous Meaning Discovered: but yet I will set down his *own words* here following for the Reader to Ponder.

### The Second Text.

I Tim. 3. 16.

*The Myserie of Godlinesse is apparently great;  
God is manifested in the Flesh first in A-  
dam.*

\* E. S.

The \* Explainers Exposition.

I.

WHICH Text as also the whole Epistle and ALL *Writings* of the Holy Apostles and Prophets, when they illustrate and speak of the apparent *Revelation* and great Mystery of God, can or may no way with Truth be understood, applied, or signified, Concerning the *First* created *Adam*.

2. Seeing God, in and with this holy Name, the *whole* holy Trinity, the whole Divine *fullness*; from the least to the greatest, with his holy, Divine, *Saving*, apparent Revealed, Great Mystery, was *not at all* manifested in *Adam* before the Fall; or *appeared* in him; much lesse with his Divine fullness, hath wrought livingly powerfully and actively, IN *him*, or dwelt or been *implanted*: but *Once* and only in Christ the *first born of God* before all creatures.

3. Which



3. Which revealed great Mistry, with the whole Divine fullnesse, afterwards *in its appointed Time*, in the assuming of our humane Body, and Soul, Flesh and Bloud, in the Flesh of Christ became knowne and Manifested; whence \* *this* Text, according to your *Scripture* signification, in Eternity cannot be severed; or the † *first*, secluded from the Created *Adam*, but the *second* viz: the Justification in the Spirit, following according to your Meaning, is to be understood *only in Christ*: but \* *both* belong only and alone to the Regeneration of Christ, and of ALL his holy Members *in the flesh*.

\* This second Text, 1 Tim. 3.

† The first Text, Gen. 1. 17.

\* The two former Texts.

4. As indeed according to your visible Explanation, in the Letter, not only the *flesh* of the Created *Adam*, but the *whole* Person Body and Soul, the Totall Soul-Man which is created in the Naturall Life; hath *sinned*, and through the Fall come into Eternall *Perdition*.

5. Whence the Justification and Regeneration through God, the Lord; who is the Spirit in *Christ*, yea *Christ* the highly praised God himself, is *appropriated* to all the faithfull and Elect new Creatures, and Imaged or *Represented* and United in the Faith.

6. Through which highly praised Triune God CHRIST JESUS, the Expreffe Image of the totall holy perfect Divine Triunity, all Elect, rightly, Beleeving, in with and through himself, are GLO-RIFIED in his Expreffe Image, and brought from one Glory to another; as by him the Lord, and Triune God himself, who is the Lord the *Spirit*.

7. As, really, the Justification cannot be applyed and explained concerning God and Christ, *without* the Regeneration and *union* of Body and Soul, of the whole humane visible and palpable Person, who is the Eternal *Righteousness* it self; but concerning the converted and redeemed whole humane Person in ONE Body, concerning Body and Soul, and not concerning the Flesh *alone*, which without Soul and the inbreathed breath of God, is nothing but *Dust* and *Ashes*, according to the Testimony of Scripture in Many places and Texts. Thus far *Esaiab Stiefel*.

\* J. B.

\* My Answer upon this.

**L**et the Christian Reader but look this Author Rightly into his heart: and consider what he *seeks* under this description: where he saith, God hath created ALL *things* in *Christ*, as also created and made Man visible in *him*: but wholly *without* divine manifestation and knowledge; so that God with his Mystery in the least was *not* manifested in *Adam*: whereas yet the Spirit of God did breath into him the *living* Breath: whence Man became a living Soul.

2. Also how this Authour speaks quite *against* himselfe; for he acknowledgeth in many places; That God did breath into Man a powerfull living Spirit-Life, out of the Divine understanding and Mouth; in *which* Man was the Image of God.

3. Now if the Spirit of God did breath into him *his* Breath, viz: the living understanding Soul, how then was not God manifested in Man? But he must do it for another cause, that *thereby* he might give forth or professe himself wholly & *altogether* to be God: for he lets it down thus, That God Created and made *Adam* visible in Christ and not further manifested himself in *Adam*,

*Adam*, but only in *Christ*; and so Created *Adam* onely to and for the Naturall Life, and he understandeth properly under it, only that he should or must Fall; For if he had no Divine knowledge and if God had never been manifested in him, then the Devill might *easily* have got the Game of him.

4. This \* Authour understandeth it thus; that God *might* have cause to bring forth the hidden Treasure of the Divine wisdom the *second* Time in *Christ*, and manifest himself in *Christ* in the Humane Property; and new Regenerate Man *totally* in the Treasure of his Divine wisdom, so that Man is *wholly Christ*; out of which he frameth to himself such a thought, that HE *himself* is *Christ*.

\* E. S.

5. And *this* must help him to it, and be the ground and Corner stone thereof; That God did Create and make Man visible the *First* Time in *Christ*; and is now the *Second* Time *wholly* new generated in *Christ*.

6. From this now it followeth, seeing *Christ* manifested himself the *Second* time in the Flesh, and manifested the Soul and Body of Man in him, with the *WHOLE fullness* of the Deity: that MAN is *TOTALLY God and Christ*: and so + HE cannot fail of his purpose.

7. For, if, in *CHRIST*, he be come to be visible, as to this world in *Adam*, and that *Christ* as God, the *second* time manifest himself *wholly* in him, with the fullness of the Deity inwardly and outwardly in the totall humane Property, so that God and Man is *totally* one, then it cannot fail him, but that, Man must be God.

† E. S.

8. Now understand this Authours confusedness or intricacy; First he \* saith, God Created and made Man, manifest in his Image, that is, in *Christ*s Eternall Image: which is the Authours Corner-stone, but altogether erroneous and not right: *CHRIST* in *JEHOVA* in *IESU* from Eternity, was no Image of the Deity, and even *NO Christ*: The *first begotten* or born of the Father *before all Creatures* from Eternity, is Gods Heart, Voyce, Word, or Manifestation of the Divine Mouth; the *Scripture* understandeth no other Image.

\* E. S.

II. Text. *Man was Created to the similitude of God.* Apoc. III.

9. The Man *Adam*, became *not* created and manifested in *Christs* Image, but in his own Image, which God had seen from Eternity in his wisdom in the out-spoken word: he can shew us *no* other.

10. God created Man in his Image, and to the Image of God; it stands not written, of *Christ*, but of God: to the Image, he became created to substance: and IN the Image he became created in his own Image from Eternity known by the Spirit of God.

† He was  
Created into  
an Image, not  
into a God.

\* Gen: 1. 26.

Chap: 5. 1.

James 3. 9.

11. Not † to A God, but \* to a *Similitude of God*: as *Moses* saith, *God Created Man according to his Similitude*; Also *Let us make Man a Similitude according to us*, that the Spirit of God may behold it self in a Similitude; and might *Melodise* with himself.

12. And *therefore* he breathed into him, the *Breath*, out of his Sound of all his Substance, out of all the *THREE Principles*, viz: a *Tang* and *Voyce* of his Instrument, viz: a *Harmony of God*, upon which the Spirit of God would *melodise*, and take pleasure in the *Tang* of the out-spoken *Mercy* or *Word* in the *Humane Sound*, and with this *Instrument* Govern all whatsoever is and liveth in the world, and so manifest himself in this humane Sound in *Mans voyce*; and ride upon the wings of *Mans Spirit*; as *David* saith † *The Lord rideth upon the wings of the Wind*.

† Psal: 104. 3.

13. In this respect his *Corner-stone*, upon which he buildeth is *erroneous*, and *not* rightly understood. If *Adam* had continued in *Gods Harmony*, there had *needed* no *Christ* in *Man*, for the *Power* of the *Serpent* *Cruiser* or *Bruiser*, to be the *Christ*, was hidden in the *Word* of *Gods* *voyce*, and manifested in *no* Image.

14. God also took not his *Love* to himself for a wife, in that he would generate an Image to himself; He himself generateth the *Love*; the *Love*, is *IESUS* or *IEHOVA*: viz: the *Second Principle* or the *Second Person* in the *Deity*.

15. When the fair *Harmony* in *Adam* became *poysoned* by the *Devill*, so that the *Souls Will-Spirit*, which should have been *wholly* resigned into *Gods Love-voyce*; went forth out of *GODS Harmony* and *Tang* into the *Harmony* of the *DEVIL* and all *Evill* or *Malice*, then the true *Divine Lute-player* departed from him: For *Adams* *Spirit* went out from him.

16. Now if *Adam* had been created and brought forth wholly in *Christs* Image and had been *standing* in the *Harmony* of *Christ*; then were the Image of *Eternity*, which God (as this \* *Authour* conceiteth) *Generated* in his *Love-Mother* from *Eternity* in *him*, *destroyed*; and had suffered it self to be overpowered by the *Devill*, and then were the *Devill* stronger than *God*, seeing he had *destroyed Christs* Image.

\* E. S.

17. O, how were it possible that any thing should perish that were brought

brought forth onely and *solely*, out of the Image and will of the *Love* of God: then must GOD perish.

18. And though he would say, the Body *over-loaded* or *over-swayed* the Soul, yet the Soul was breathed into Man out of the Mouth of God out of the *Holy Spirit*: also it were much, that God would Introduce an Earthly Man into the Image of the *holiness* of God, viz: into CHRIST, who was generated in the voyce of the Mother, of the *Love*, from Eternity out of God, (as he saith,) So he would indeed have had Divine holy Substance, which the *Devill* had not been able to Sift.

19. I beleeve we shall here leave the Author to his Conceit: and must say; That God hath Created Man IN his own Image known of God, without Substance into a *Substance* and Image, according to Gods outspoken and Created Substance: as *Moses* saith; \* *To be Lord over all* \* Gen: 1. 26. *Creatures upon the Earth*: we shall not dare to set him into the Seat of the Deity.

20. The Omniscience of MAN, was never at all; nor in Eternity ever will be; for indeed no *Throne* Angell is Omniscient: but all is indeed under God and a *work* of his Hands.

21. When God manifested himself in and with the Serpent Crusher or Bruiser, he said, Iohn 3. † *None goeth to Heaven but the Son of Man who is come from Heaven, and who is in Heaven.* It is an empty or void Point, which the *Author* mentioneth, that Christ hath manifested himselfe in a *totall* pure Virgin immaculate or without blemish, and Sinne.

22. He said he was come from HEAVEN, and NOT out of his Image which perished: as this *Author* conceiteth, and yet became Man, in *Maryes* right humane Essence.

23. Of which this *Author* as is to be observed, in his Omniscience and Deity, knoweth nothing at all: O that he would learn *before-hand* the Theosophick A. B. C. in the School of the Holy Spirit, e're he give himself forth, or professeth himself to be holy and Omniscient, and were a while under Gods Harmony; e're he would himself be Gods *Lutenist*. There is for certain a *Luciferian* Pride, under it.

24. Observe, loving Brother; he cometh in Christs Name, and wholly in his person; try him: Christ is gone to Heaven, this is but a confused Man; MARY was the daughter of *Jochims* and *Annas* according to Flesh Soul and Spirit, \* *shut up under the Law of Sinne*, and under the Fall of *Adam* and *Eve*. \* Rom: 3. 9. Gal: 3. 22.

25. But in HER was the Limit or Mark of the Covenant, which God had promised in Paradise; understand in the faded Image of the heavenly substantiality; in which *Adam* dyed of the Kingdom of Heaven: that can receive NO Sinne, for the *Heaven* of God is subjected under no Sinne.

26. When *Lucifer* perished in his Creature, the Heaven *spewed him out* from it self; The true Soul of *Adam*, was the Life in the Heavenly Substantiality; but when the Souls Will, entred into the Earthly Substance, *viz:* into Evill and Good; into Heat and Cold, *viz:* into the Center of Nature, alter *sutlety* and *cunning*, then faded his heavenly substance wherein Gods Light shone; and Gods Light remained standing in its selfe in its Principle.

27. This Gods Love Will *Lamented*, that its similitude perished, and promised *Adam* the Crusher or Bruiser of the Serpent out of the Seed of the Woman: which had with the Limit or Mark of the Covenant, here stuck or set it selfe in *MARY*.

28. Not in the *sinfull* Flesh of *Mary*, but in the faded Image, which *JESUS*, by his entrance, would move, and move himself in the Limit or Mark of the Covenant, and open the *CHRIST*, *viz:* a *New* Life out of himself, and out of this Limit or Mark of the Covenant, of Promise, in the faded Seed of *Mary*.

29. So that the faded Substance in the power of the moving of *JESUS*, in that this *JESUS* with his moving, moved the divine wisdom and hidden power in it, and gave this *hidden Seed* for a Life; might become manifest, and in *Christ* living again: who was God and *MAN* in *ONE* Person; to whom the *outward* Kingdome of our Flesh in the seed of *MARY* hung.

30. WHEREIN † he took upon him our Sins and Infirmities, upon his Shoulders: and *quenched* them with the blood of the now present *New-borne* heavenly Substantiality, with the true Womans Seed, and drowned the fierce wrath which became manifested in the *center* of Nature in the Soulish Property together with the disobedient Will, and introduced it again into Gods Will.

31. And in this, that God moved himselfe in the Seed of *Mary*, in the shut up hiddenesse of the Humanity, and manifested himself with his Love, and conceived *CHRIST* in the Faded or disappeared Seed, *viz:* the *Eternall* Life in the still death, \* *Therefore* is *Mary* become the blessed of all women.

32. For, that happened to *None*, that God had moved himself in *their* right *Seel*, that dyed and disappeared in *Adam*; For here came the first Image; again, which *Adam* was, in the Creation; and God now gave to *this* Image, which could not stand but dyed, in *Adam*, this Serpent Crusher or Bruiser, out of *JESUS* or *JEHOVA*, for an assistant, that should Help the *Soul* to over-power the Anger of God, and the *Devill*.

33. *JESUS* hath with this *CHRIST*, which he manifested out of his moving in the Seed of *Mary*, and gave Life to the Seed; not received the *outward* *sinfull* Seed of *Mary* into the Deity; so that God is become manifested in the outward Seed of *Mary*.

34. This proves it self in *Christs* Person, that he on Earth, in form or Shape, condition and *Outward* Conversation and Flesh; was *like* *US*; for

### † NOTE

In what *CHRIST* took upon him our Sinnes.

\* NOTE why *Mary* is the blessed of all Women.

for the outward Flesh was mortall; *wherein* he also flew death: He took only the Inward Seed, *viz:* the disappeared, *which* dyed in Adam, wherein Gods Light shined.

35. And in the *JESU*, *viz:* in Gods Love and wisdom; he manifested the divine power and strength; *wherewith* he would overcome the Anger of the Father, and *transmute* or change *IT* into the divine Kingdome of Joy.

36. But the Soulish and *outward* Fleshly Seed of *Mary*, Wherein Sinne was, *hung* to the inward disappeared Seed, These *mix* not themselves, also they are not fundred: but as God dwelleth in the world, and yet the World is not God; a Principle severeth them; and as God with his Anger, dwelleth in the Creature, and yet also in the *hiddennesse*, \* with the *Love* among the *Anger*; and yet, the Anger receiveth *not* the Love.

37. For, I can say, that God dwelleth with the Love in the Devil, but the Devil cannot *receive* it, the Love is his Enemy, as the water is the Fires Enemy, and yet the Fire dwelleth in the *Originall* in the water; so God dwelleth in all things, but the thing is not *capable* of his Love, so also the Earthly Seed of *Mary*, wherein Sinne was, was not capable of the Deity; but it *hung* as another Principle, to the Inward Seed in which God manifested himself.

\* Note, How in Eternity the Love is among the Anger.

38. The *Inner Man* which now became Christ, THAT took our Sinne upon it self, and hung the Body, upon which he had *Laid Mans Sinne*, on the *Crosse*, as a *Curse* of God: For there hung the *first Adam* which God cursed for the sake of Sinne, on the *Crosse* with the curse of Sinne, and dyed for Sinne on the *Crosse*; and in his dying he shed the Bloud of the holy man in Christ, into the *Mystery* of the Soul; and of the *Outward Man* wherein Death was.

39. For, the holy Bloud was conceived in the *Holy Spirit*, and was immortall, it was conceived *IN* the water of the Eternal Life, in the *Tincture* of Gods Light in his sweet Love: and had resolved it self *into*, and appropriated it self with, the Bloud of the disappeared Image.

40. Now when this Bloud fell together, into Death, then Death † *Trembled* before this *holy Eternal Life*; the Anger trembled, before the Love, and fell in its *Poyson*, and Fierce wrath which held us captive, into *its dying*, according to the kinde of the fierce wrath.

† Quaked or was Terrified.

41. And yet there is no dying, or *ceasing*, to be understood; but it went in the terrour of the Love, up in the divine Kingdome of joy; as a Light becometh shining, out of an anxious hot Source or Quality, where all anxiety taketh an *End*.

42. The Fierce wrath, which before was evill and angry, that was now the cause of the great Fiery Love and Kingdome of Joy; for nothing must passe *Away in Man*; he must remain as God created him in *Adam*; but he must again be *transmuted* into that very Image, into that very resigned will; and be obedient to God.

\* Phil: 2. 8.

43. For the Scripture saith; *The Son of God Christ* \* *became obedient to the Father, even to the Death on the Tree of the Crosse*, so wholly must also our humane will be *broken* in Christs death, and the Anger in HIS Bloud be Transmuted into the Love.

† Psal: 16. 10.  
Act: 2. 27.

44. And that is it which David saith; † *Thou wilt not let thy Holy ONE see Corruption*, or Consumption; Now when he shed his holy Bloud, in the true Image of God in *Christ*; then became the Poyson of the Anger in *Adams* Flesh Soul and Spirit, *sanctified*, and transmuted into Love, and the Devils Den of Robbery, *wholly* destroyed.

45. There enmity ceased, and God became *IMMANUEL* Man with God, and God with Man, for here *Adams* Flesh became Tinctured, & prepared for the *Resurrection*: for Death brake, in the Eternall New-born Life of *CHRIST* out of *JESU*.

\* Job 28. 17.

Psal. 9. 13.

† Gen: 3. 24.

46. And here, the \* *Gate of Death*, viz: the Eternall Darknesse in *Mans* Body and Soul, became *broken open*; and the † *Cherubine*, with the *Sword*, which, did cut off the humane Life, from the Light of Nature, *was taken away*: and the fountain began to *flow out of Sion*, viz: out of *Christs* Spring in the whole Man, so that man could now henceforth *drink of the Water* of the Holy Element, and *Eat ex verbo Domini of the Word of the Lord*.

47. Thus now we are to consider our Imitation of, or following after him; we cannot say, that we can do, what God in *JESU* did through *CHRIST*; in breaking the way for us; No *WE* can NOT shed heavenly Bloud; and transmute the Anger of God into Love; else if that were any way possible, then we must also as a Curse be *Nailed to the CROSSE*; and though that should be, yet our inward Man is not exalted into the degree of *Christ*, to be *wholly* like him,

† Col: 2. 9.

48. For *JESUS*, viz: the † *total fullnesse of the Deity*, dwelleth in *CHRIST* without Measure; and in him viz: in his Mother *MARY*, was the Limit or Mark of the Covenant which God *blessed* in Paradise; into *THAT* God looked, and through it, Gods Imagination entered in through the *Jewish* Sacrifices.

49. God brake death in peeces *only* through him, but we must introduce our Imagination and desire into him, that our *Tinder* of the faded Image in him, may begin to glimmer or Glow in the Spirit and power of *Christ*, which apprehendeth the true hunger of the *right Faith*, *wherewith*, Man through the glowing or glimmering *Tinder*: which if it be sincere and earnest, at length becometh a shining Light of God in *JESUS*: can *break* the Power of Sinne in the Flesh; and keep it in subjection, as a Churlish unruly evill Dog, which can NOT *altogether* be freed from ITS Malignity or Malice, till it break wholly and altege-



50. That the Shell into which the Devil hath introduced his Imagination and had his Den of Robbery therein, be altogether dissipated that there be no more life therein; and then so soon as the outward Man dyeth, that the Soul be freed of the Evil Beast, THEN it hath the open Gate, in its beloved Image, in which Christ hath opened himself with the Divine Love-Fire.

51. And then is the Union already there, the Bride cheereth her Bridegroom, viz: the Noble Virgin in the Love of Christ, being awakened again, which taketh the Soul, viz: its loving Bridegroom and Man or Husband, into her Arms of the Divine desire; and what is there done I have no Pen to write it with, It is more than humane or Natural to write that.

52. What Gods Love and sweetnesse is, which the converted Man, if he enter into his Father again, and acknowledge himself a Swineheard, and bewayle his by-past Sinnes, and seeketh the Fathers Grace and Favour, experienceth, when Christ his Bridegroom sets upon him the Virgin-like Garland or Crown, where the Pearl of the divine reception of Grace at first becometh sown.

53. What Joy the Virgin hath when it obtaineth Life again, and receiveth its Bridegroom Christ, how very amiably and blessedly it presents it self towards the soul; and comprehendeth the soul, viz: its Man or Husband in its Love: at which indeed Soul and Body tremble in Joy.

54. Which those only know, who have been Guests in this Place; and this \* Authour who in the Letter will be PERFECT, and new-born, only and meerly with a litted skill and knowledge, 'tis likely hath yet never experienced, and scarce tasted the Supper of Christ.

\* E. S.

55. Seeing he is but a Litted Saint and a Contender, and moreover a high-minded despiser of the children of Christ in their unlike Gifts, and his holiness is confined meerly within the Letter, and doth but talk Historically, and hath not yet attained the Spirit of Christ to the Revelation or Manifestation thereof.

56. As his reproaches, and disgracefull writings, many whereof he hath sent abroad, sufficiently prove, that no true Love-Spirit is generated in him, and that it is not Christ inwardly and outwardly, but A. as Pride and State, together with a conceit or supposition, which perswadeth IT selfe, that it is Christ, and seduceth, the innocent Hearts.

57. Therefore I would have the Reader Christianly warned and in Love, not to account himself Holy Perfect and immortal, for though likely it is so, that the Prodigal lost Son, cometh to the Father, and that his Father receiveth him again with Joy, and putteth on him a new Garment, and putteth the Seal-Ring in Christs Death, on to the hand of his Soul.

58. Yet

II. Text. *We in Christ should resist the D fires of our Flesh till our death.* Apol. III.

58. Yet is the Garment only put on to the *Virgin*, that it should, as a Noble *Ministresse* or Maid of Honour to its Bridegroom the Soul, draw the Soul thereinto, that it may give its Love thereinto, and continually break the head of the old Serpent, viz: the *Evill Will*.

59. For, the Womans Seed should break the Serpents head, that is, the Noble *Virgin* in Christs Life and power, awaken and rise again, & be New born to Life; that should change the Souls, viz: the Fire-Spirits *Evill Will*, with its Love, and turn the Anger of the Fire and Poyson into a Love hunger, and with-stand or oppose, the hunger desire of the Flesh, in false or *evill Lust*; *Till* the Flesh falleth away  
OR *deceaseth*.

\* Note what dyeth and what riseth again.

60. \* And then the Mystery of the Flesh, viz: the *Sulphur Mercuri-um* and *Sal*, falleth into the Eternall Mystery; out of which it was created in the Beginning, viz: into the Word *Fiat*: the *Four Elements* dye and consume, and the *Quintessentia* or *Fifth Essence* passeth into the Mystery of God: into the *Fiat*, to the Holy Resurrection of the Flesh; according to the tenure of our Christian-Faith, which is *true*.

61. So that then, the *whole* Image shall again be in one; and as at the beginning, as God created it to his Image, and no otherwise, neither more nor lesse: Gods purpose must stand, he created Man to be in the *PARADISE*, into which he shall go again and eternally remain therein.

62. But the *Wicked*, whom the Anger devoureth, they are Eternally bereaved of their Noble Virgin-like Image, which dyed in *Adam*; and get instead thereof, on to the Soul, an *Image* of the fierce wrathfull dark worlds Substance; according to their here temporall hunger which they had, in their malicious *wicked* pleasure and voluptuousnesse.

63. As also *Lucifer* hath lost his fair bright Angels Image, and now appeareth in the Figure or Shape of an abominable *Worm* and *Beast*; for he hath given himselfe up into the Center, he can figure or shape to himselfe † an Image *HOW* he will.

† Or any Image as he will.

\* That he might do so.

64. For he thirsted after that also, that he might be a self Lord of his own and *Maker* of his form or shape: *Adam* also did almost aim\* at that, but in the *ourward* Principle the might or power is *NOT*, though the Serpent perswaded *Eve*, that *she should be wise and know all things*, but it came not to passe.

## The Third Text.

Now followeth the Text.

Esaiah 54. 5.

He' who hath made thee is thy Man or Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One in Israel, who is called, the God of All the World.

Hereupon followeth the \* Explainers Exposition to the Sender of these Texts,

\* E. S.

I.

**T**HIS Text you mention therefore, that you may receive the *explanation* thereof; how it is and what kind of thing is the *union* of *Christ*, the Man or *Husband*, and highly praised Triune God, whose Name is called the LORD of Hosts, and the Redeemer of the *Wife* or Woman, and the Holy One in *Israel*, who is called the *God* of all the world; and also what kind of thing is his *Wife* or Woman, and united whole humane Person of all the Called *Elected* truly faithfull Christians, both of Masculine and Feminine Sex.

2. Thereupon, with *Christ* the Triune highly praised God; and Eternall Endlesse, unchangeable, most holy Wisdome and Truth; this is sent you in writing, for a visible or evident manifestation

III. T. *The Holy Husband is generated from Eternity.* Ap. III. tion or Revelation, and palpable confirmation to the truly faithfull *desirous* hearts, with Christ the Triune highly praised God, to be *perfectly* united, and to remain in all Eternity *inseparably* united, to the highest praise of the Triune highly praised God: this is in and with Christ, for a *holy* consideration, here set down, and *pourtrayed* before your Eyes.

3. And First, as to what belongs and concerns the *Man or Husband* CHRIST, the Triune highly praised LORD *of Hosts*, and Redeemer of all *Mankind*, but especially of the Faithfull, and the Holy Ones in *Israel*, that is, of all the truly Faithfull; even their Lord, and the God of all the World: And therein to speak of,

I. *First*; His *Birth* and Originall.

II. *Secondly*; His *Substance*, what he is according to his *first* Birth before all Creatures.

III. *Thirdly*; What the *Action* and operation of his first Birth was, yet, before the Fall of Man.

IV. *Fourthly*; What he *became* after the Fall of Man, and IS henceforth now and to Eternal Times, and remaineth so unchangeably.

† Divine  
or Deicall.

4. Hereupon now followeth this holy † Divine or *Deicall* instruction.

I. *First*; As concerning, the Holy *Birth*, original and out-going from Eternity in Eternity, of this holy Man or *Husband*, he is from Eternity generated or Born, out of the Triune Eternal highest *Good*; the Eternall God and Father, through this Triune highest Eternall Good, the Triune highly

III. Ap. *The Holy Husband is generated from Eternity.* T. III.  
ly praised God himself, with through and out of  
his most holy *self-subsisting* substance.

5. And begotten, to the most holy *expresse  
Image* Glance and shining most holy Substantial  
Glory of the Totall Divine *fullnesse*, of the To-  
tally most holy *Triune* Divine Substance, before  
all Created and uncreated things.

6. *Secondly*; As concerning this holy Mans or  
Husbands *substance*, what he is according to his  
*first* Birth before all Creatures; it shall be signified  
and mentioned: that according to the informati-  
on to the *first* Question, he is totally like the Tri-  
une Generator and Father of the *whole* Triune  
perfect substance, out of which he hath Gene-  
rated from Eternity this his *Tri-une sonne* of his  
whole perfect Substance, and remaineth in with  
and through the same in Eternall *unseparable*  
Triunity wholly perfect.

7. Chiefly and Principally as to what the most  
holy and most Glorious, in the most holy Triune  
totall Divine, in Eternity inseparable *fullnesse* of  
the Deity, is, and remaineth from Eternity, in  
Eternity therein *unchangeably* and unaltered; to  
the highest praise and Eternall honour there-  
of.

8. There is and shall be from Eternity in Eter-  
nity, *Three* found to be therein; whence also,  
the whole Divine fullness, is called a Triune Di-  
vine Substance, yes, the Totall holy Triune  
GOD himself.

9. I. One of them is called the *Paternal* Sub-  
stance, the Father, the Generator, the Power of

III. Text. *He hath a Triune Divine Substance.* Apol. III.  
 the Triune Totally perfect Divine or Deicall  
 substance.

10. II. One other is called the *filial* substance,  
 the Sonne, the Birth, the Word, *speech*, the in-  
 and-out-speaking Substance of the Paternal Sub-  
 stance, of the Father the Generator of the Power  
 of the Triune Total Perfect Deity.

11. III. One, the Third, is called the Spiritual  
*Living* Substance, the *spirit*, the *Life*, the  
*Exit* in and out of the Paternal Filial Substance,  
 Power, Word, or powerfull word of the Triune  
 Total fulnesse of the Father and of the Sonne, or in  
 the Father and the Sonne, the *totall* holy Spirit  
 and Eternall Life in Power and Word, Father and  
 Sonne of the whole Triune Deity.

12. And this most holy Triune Deity, Power  
 Word and Life, Father Sonne and Holy Spirit,  
 are and remain from Eternity in Eternity, *undi-  
 vidably* ONE, before, in, and after the Birth,  
 one only GOD, and one only LORD, over all,  
 through all and in all, that set their faith and  
 trust in Divine working and dominion there-  
 in.

13. And this Triune God, Power, Word, and  
 Life, Father Sonne and Spirit, in Eternal UNI-  
 TY, hath generated to himself the *Medium* of  
 his most holy Substance from Eternity the Word,  
 to his Sonne and *Glance* of his totall divine ful-  
 nesse, and begotten him to his most holy Triune  
 Deity's highest praise and honour.

14. And *presented* it to the most holy Glorious  
 Throne, Glance and Expresse Image of his Total  
 holy

holy Divine Triune Fulnesse, and *invincible* confirmation, in the Love of the Divine Fulnesse, which the Triune highly praised God, hath *trusted* with him, and his Paternal Substance, in and with the Word and Spirit, in Eternal Eternity, for a *Wife* and *Mother*, of his own Triune Substance of his Sonne, and Word, from Eternity in Eternity in and with himselfe.

15. And united to the Eternall *Genetrix*, and betrothed or promised, to in and with, this most holy *Triune* Divine Substance, to an *unity*, this, from Eternity most holy Birth of God, CHRIST JESUS, The Triune highly praised God, is all that, himself, which to the Total Deity to its highest praise and honour, is *ascribed* and appropriated from Eternity; also remaineth peculiarly so in it self, to its Eternal stability.

16. *Viz:* the Eternal Substantial, Eternal steadfast *unalterable* Love; Righteousnesse, Wisdome, Truth, Mercifulnesse, Humility, Patience, Long-suffering, Holinesse, Purity, Innocency, and in brief *all vertues* of the Deity, which through the Power, Word, and Spirit, the most holy Triune God, from Eternity in Eternity, *may* or *can* be expressed.

17. Yes, all whatsoever may be called *good* and profitable, and serviceable in Heaven and Earth, and be apprehended with or by the Triune God; that, is this most holy *birth* of God, self-subsistingly, Substantially, from Eternity, in all Eternity.

18. Now

III. Te. *He is Eternall Co-Worker and Co-Generatour.* Ap. III.

18. Now *Thirdly*; what this most holy Triune Divine Births *acting* and working was, before the Fall, of Man; the Holy Scripture witnesseth thereof, in many places here and there, that through this most holy *Triune Birth* of God, CHRIST JESUS, not only all Creatures, Heaven and Earth and all that liveth and moveth therein, was made and is proceeded: But that this most holy Triune Birth of God is also in it self, *Co-Creatour*, Generator, Bringer forth, Worker, yes himself in the Creating was the *Will* and *operative* substantial self-subsisting *Deed*, yes, all in all, so that he was not only the Creator, Eternal Father, and Generator of all Creatures whatsoever they may be called, but also of *Angels* and *Men*.

IV.

19. Now *Fourthly*; what this Holy Eternall Birth and Sonne of God; the whole *Fullnesse* of the Deity, *came to be* after the Fall of Man, and *is* henceforth now and to Eternal Times and remaineth to be unchangeably; the Testimony of the Holy *Scripture* mentioneth in several places very much.

20. That this Eternal Divine Triune Birth and Sonne of the Triune Deity, to the Comfort of *whole* Mankind, to the Redemtion and Renovation of the same, after their horrible Fall, losing of all their *Glory* received and inbreathed from God; in his holy breath and renewing regenerating and changing out of the Dead, *damnable* Substance of *Sathan*, into the Holy unfadable immaculate *untransitory* Inheritance  
of



of the Eternall God, and most holy Glorious Eternally enduring Life and Substance of Eternal Happinesse or Salvation.

21. Not only of fallen Man, through the Anger and *just Curse* of God for Sinnes sake thrown into Eternal *Pain* and *Torment*; but also of *all* Heavenly and Earthly Creatures, which are set and ordained by the Lord for the service of the Created Man in his *Innocency*; in which respect they also after the Fall of Man for the same Mans sake, by the Anger and Curse of God were come and brought into an *unstedfast*, troublesome, miserable, pittifull, state, and changeable, sorrowful, perishable, transitory, Substance or thing.

22. For the Comfort and Salvation of all these, and the *restoring* of the losse of all the Glory and Holinesse, this Sonne of God Eternally Born out of God, out of meer Grace and *Mercy*, in the Love of the Divine Voyce, wherewith this Triune God, loved the *whole* world with all its Generations or births, not only hath foretold and promised to Man and the aforesaid heavenly and Earthly Creatures, *first* for a *Redeemer* through this Triune Deity.

23. But also hath livingly, substantially operatively and actively, in the *Regeneration* and assuming of the Humane Flesh and Bloud in the Body or *womb* of the *Virgin MARY*, God and Man in one person, visibly palpably and substantially here upon Earth *Regenerated* and presented.

24. As

24. As then this Triune highly praised Sonne of God and Man, in one holy Visible and palpable Person, hath rescued and redeemed not only whole Mankind, all truly faithfull, Men wholly perfect, through this his holy Incarnation or becoming Man, innocent suffering and dying, Resurrection and Ascension into Heaven, from all *sinnes* and the totall Satanicall Diabolicall and Mortall Substance.

† 1 Joh. 2. 16.

25. But also all Called Elected truly Faithfull, who from their hearts trust and beleve in *this* Redeemer, as or according to their Redemption from all sinne unrighteousnesse, Death Devill and Hell, and the treacherous World, † *the Lust of the Eyes, and of the flesh*; and with their whole Person, yes, with every true Beleever, especially among Men and Women Kind, wholly *Esposued* with himself his totall most Holy *perfect* divine substance, in the Unity of the Humane Body and Soul.

26. Hath united and betrothed himself, and bound himself to an unseperable UNION in Eternity, in the Love, so that this whole truly faithfull Mankind; in Generall, and every Man and Woman kind in Particular, in speciall he himself, calleth his *own* Divine Substance, and full or entire Love, which before in *Unbeleef*, was not his of Substance, and his Love.

27. So that now this Elect truly faithfull holy *Church* together, and also every person in particular, in with and through this most holy *espou-sall* and uniting with Christ the Triune highly praised God, are NOT two severall Persons, two Substances and two Loves.

28. But

28. But through with and in the most holy Union, ONE good holy Divine unblameable Eternall stedfast Substance, one Divine, one Christian, one wise true and reall One, and with all Divine perfect Vertues and Names, ONE holy Church of GOD together; and every person in the same, one Christ, one Man of God, one holy unblameable wise Just One.

29. To the highest Praise of the Triune highly Praised God CHRIST JESUS, who in them, over them, through them, and to all in a Personall Manner, with his most holy Name and seed, is the Will, accomplishment, senses *thoughts* works and Life, speech and all in all substantially visibly palpably, inwardly and *outwardly*, and to Eternall Times remaineth undivided and unalterably, and hath and keepeth the Dominion.

30. Not only in Heaven at the right hand of God, but also in the *Union* with all the faithfull together, and in and to every true faithfull person of Man and Woman kind, is called, and in Eternity remaineth *here upon Earth* one God, one Christ, who Ruleth from one End of the Heaven and from one End of the Earth to the other.

31. And in such eternal *stedfastnesse* remaineth one eternal Lord, in all, over all, through all, and to all, substantially, and in Eternity is for ever esteemed so, and in and with himself, is honoured praised & Mighnified, one Man-God, one God-Man, or one Humane Good God, one Divine Good Man, one Christ; one Body, one Soul.

Hitherto the *Expainer*.

\* Jacob  
Behme's  
Answer:

**H**ereupon followeth \* my Answer and Explanation: highly to be considered by the Reader.

**F**irst as concerning the Text *Isaiah 54. 5.* Which this Authour explaineth, he hath much more *confused* it, and brought it altogether out of a right and orderly understanding into a confused unintelligible matter thing or Substance; and hath altogether confounded the *Eternall birth* of the holy Trinity wholly with the Creature.

2. His intent is to search out the *Birth* or Geniture and Originall of all things or Substances: he hath demerfed himself into the *Birth* or Geniture of the Deity, and highly elevated himself, and set himself up to be *totally* like God, and made himself a God: and yet understandeth as little of it, as the Cow doth of the *Bell* which it carryeth about her Neck, only it heareth it sound and Ring.

3. *Secondly*: He *involves* all Heavenly and Earthly Creatures in the perdition of Man, and will have them all regenerated and Redeemed again in *Christ*, and maketh a Lamentable forced desolation of the right understanding by *confounding* one thing with another.

4. *Thirdly*: He totally and altogether confoundeth the *Distinction* between God and the Creature, and forceth them together into one contrary to all Reason and Truth; and setteth the earthly Man, if he but *beleeve*, totally with his mortall Substance, in the Deity, and giveth him full power or authority, in Heaven and Earth, quite contrary to the Ground of the holy Scripture, and also contrary to visible or apparent things, or Substances.

5. He will, be, rule, overpower, know and understand *all in all*, yes God himself, and yet he understandeth not the Ground of a Fly in its Essence and Substance, *much lesse* the Divine and uncreaturely: and maketh a confused *Wheel* like a Drunkenesse.

6. And if such flattering hypocrisse should once become totally beleeved, then were the *greatest* Antichrist of all born or generated; which setteth it self in the Seat or Throne of God, and very *audaciously* giveth forth himself for GOD, and presenteth his own great holiness without blemish in immortality.

7. Quite *contrary* to the visible or apparent ground of all Truth, and totally hideth the Man of Sinne in the Anger of God; and maketh of him a dear Sonne of God in his *ourward* Flesh, and thus bringeth us so totally out of the true understanding, that we should *not understand*, how and in what manner Christ becometh generated or born IN us; what the Heavenly and Earthly Man is.

8. He will persuade us, we are *both* inwardly and outwardly, totally perfect holy and *without* all Blemish and Sinne; we should but beleeve,

leeve, and then the naturall outward sinfull Man dyeth, and becometh wholly and altogether changed into *Christs* Person; so that, Man, here in this Time upon Earth is as he saith *wholly* and altogether *Christ*; who in Heaven sitteth at the right hand of God; and is on Earth a totall perfect God-Man inwardly and outwardly without defect.

9. And there is nothing more wanting, but that the poor Sinner, who would faine repent and beleve, fall down before THIS great holy God, which he himself *will* BE, and worship him, that he may receive him to Grace, into this HIS Holinesse.

10. For HE will needs be the Christ in ALL, in Divine Omnipotence and Substance, and distinguisheth not at all, what God, Christ, and Man, is, what the Creature, Humanity and God are; in him Flesh and Spirit is *all one*, moreover Mortality and Immortality.

11. Yet I would very faine see him, to know whether he be otherwise then other Men: I have not all my Life long, heard any tell of any such wonderfull Man in the World, nor in any History read of *such a Wonder*: And if that be true which he saith, then he must according to the Tenure of the Scripture, shine *seven times* brighter then the SUN, and other Men and Living Creatures would be *struck* blind before him, because of his Great Holinesse and Clarity or Brightnesse.

12. But if he should say Men can *not see* that in him; as indeed he doth, neither hath any Man on Earth *seen* it in him or in any other Man especially being Heat and Cold, as also Pain and Sicknesse take hold of him, and that he continually cloatheth himself with the Cloathing of *Beasts*, he sleepeth and waketh, useth *Earthly* Food and Drink in the Curse of God; and which is much more, liveth in *reproaching* and cursing of honest people that love God.

13. In that regard, we yet very strongly doubt of his *perfect holinesse*, and doe not hold his confusednesse, for Gods Voyce, out of Gods Holy Substance; especially since we see, that he yet understandeth *nothing* of the Divine and Naturall Birth or Geniture, and eternall *Revelation* or Manifestation of all things or Substances, how one originateth out of another: and yet thus elevateth himself, without Divine knowledge, out of a meer *littell* Conceit, which yet he perverteth, and flyeth aloft without Wings, before they are feathered.

14. But seeing it is a subtile extravagant Error, wherewith, likely, honest hearts fearing God in Innocency *might be* seduced, without sufficient searching into this extravagancy; therefore I would have the Reader who loveth the Truth *informed* of this almost quite hidden Error, and will a little unfold the same; that men may see the high insuperably *superlative* sence, as he supposeth, and therewithall a little to open the true ground; which hath *better Testimony*, and also agreeth with that which is visible or apparent.

15. Nor at all to contend with this confused Wheel and to defame him; but for the sake of Christs Children, whom Christ hath Redemmed with his Blood; to *try* whether many, will not become better discerning,

III. Text. *How Man became a living Soul.* Apol. III.  
and would learn to distinguish such an Errour, and get a *more assured*  
certainty.

16.

At the Beginning, he maketh a great Speech or Sermon, signifying,  
how He will *Answer* out of *Christ* the Triune  
God out of Gods Mouth and Heart out of *all*  
Saints, men should hearken to it and look upon  
it as Gods infallible Word.

17. This now, is sufficiently explained above, that it is groundlesse,  
and that to speak in such a manner is ineffectuall, also it doth not be-  
come any Angel or Man so to speak.

18. But concerning the Text, *Isa. 54. 5.* The Explanation thereof is  
very sufficiently made *before*, yet for the Readers sake I will set down  
*somewhat more.*

\* Isa. 54. 5.

19. The Prophet saith, \* *He who hath made Thee in thy Man or Hus-  
band; The Lord of Hosts is his Name; and thy Redeemer, the Holy One in  
Israel; who is called the God of all things.*

20. The Prophet speaketh here in his own understanding, not of  
a Man or Husband, but by way of *Similitude*; in like manner as the Seed  
to Man lyeth in the Man or *Husband*, from which Man becometh manifest-  
ed: So all, yes all whatsoever is manifested, lay in the *Eternal*  
Man or *Husband*, viz: in the Generatour of all things or Substan-  
ces.

21. But especially of mans Life; which he hath *breathed* into the Crea-  
ted Image, according to the Similitude of his Substantiality; and out  
of all his out-breathed Substance; as *John* saith; † *The Life of Man was  
in HIM.*

† Joh. 1. 4.

22. And yet in this we are *not* so to think, as if the inbreathed Life  
or Substance of Man; were only and *solely* the Spirit of God, in Divine  
Holinesse and Omnipotency; No: else if that were perished [ as it  
came to passe ] then God were perished: but each Life of each  
Creature becometh *given* to the Creature out of the Originall of its  
Substance.

23. So the Substance of Man is *given forth* out of the *Three Principles*,  
viz: out of the Eternity and out of the Time; viz: out of the Substance  
and Source or Quality of Darknesse, which containeth in it, Nature,  
viz: *Sulphur, Mercurius* and *Sal.*

24. As to the *First* Part and Principle, Spirituall, as a Regiment or  
Dominion and Source or Quality, out of *which*, Substance cometh to be:  
and as to the *Second* Part, according to the outward World, corporeall;  
in the *first* Principle fiery; and in the *Third* Principle out of the dark  
impression Earthly and Four Elementary, and fydereall from the Sun  
and Stars: And from the *Second* Principle, from the Light and Power  
of that out-breathed or generated Substance, Heavenly Holy and *Oily*;

viz:

viz: from the pure Element and divine indwelling, also Paradisicall in Power and Highnesse.

25. In this *created* Images Substance, out of Three Principles, viz: out of the out-spoken Substance, of all things or Substances; hath the eternal Spirit of God, *extracted* the Originall of this whole Substance, which is a Spirit; out of all the Three Principles, out of and through the Substance, and made it a *Ruler* and Life of the Substance, viz: a Living Soul.

26. That is: A Fire-spirit, out of the *First* Principle with the Root of the first Impression to the manifestation of the Deity, and in standing in the Darknesse; and in the *Center* of the first Fire of the eternal Nature, with the first Life in generating in the heaven properties, out of which ALL Substances are existed.

27. THAT is the true Fire-Soul, out of the Fathers property, wherein God calleth himself a Strong Zealous or Jealous God and a Consuming Fire; but is not knowne or manifested in the Light of God; but is only the CAUSE of the Kingdome of Joy.

28. And in the dark Root, viz: in the first Impression, viz: in the true Center of the Creature, is the *Originall* of *Sinne*, viz: of the Evill, if that property in the Creature becometh manifested: then is that Life a life in the fierce wrath and Anger of God, and an *Enmity* of the Love and Meeknesse.

29. And *Secondly*, the Spirit of God hath inbreathed into him; the Originall of the Substance of the Second Principle, viz: the Life out of which the *heavenly* Substance in the desire of Love, becometh generated; out of and through that very Substance, in which Life, the *Soul* is the true Image and Similitude of God, and an *Angell* in the Kingdome of God.

30. Which Life *Adam* squandered away, and lived only in the dark fiery and Earthly part, *which* Life, God hath manifested out of JESUS; viz: out of the greatest depth, of humility in CHRIST, out of himself again, in Man.

31. *Thirdly*, Gods Spirit hath inbreathed into him; the Aire, viz: the Soul of the outward earthly Substance, out of and through the earthly Flesh; as viz: a Life of the Flesh of the Earthlinesse: which Life should be *subjected* to the holy, and stand hidden in him as a *help* and Instrument in equall agreement of Heat and Cold; and neither of them be in the Dominion, but the holy Life of the Second Principle in the Sonne, *should Rule*: The Sulphur and *Mercurius* should Rule in a holy power, viz: in a *Quintessence* in the pure Element; then the Paradise had continued manifest.

32. Understand us aright thus; the Man or Husband, who hath spoken or expressed this fore-mentioned Substance out of himself, hath Created Man, out of this *his* generated corporeall Substance: The Prophet meaneth THAT, where he saith; *He who hath made thee is thy Man or Husband.*

33. For in him, lyeth ALL, viz: as a Seed in the Man or Husband;

out of his Exhalation or out-breathing a Seed became manifested: First the Three Principles, and out of the Three Principles the Creature.

34.

The Second Clause of the Verse.

*The LORD of Hosts is his Name.*

This, the Prophet of God understandeth concerning the *Eternall Substance* of God without besides or beyond all Nature and Creature; and without besides or beyond the Principles; as the eternall Will of the Free Longing Lust or Delight, manifesteth it self, in the *Abyssse*.

35. Which at this place or in this Birth or Generating is NOT said to be THREE fold; but ONE only GOD, who riseth up in himself, and goeth forth out of himself in a Spirituall Manner, and manifesteth himself through the *Center* of his Fire with the Light and the Power of the Love-desire in the *Transmutation* of the Fire into the Light.

36. Which Birth or Geniture, and manifestation manifesteth out of the Fire, the *Divine* Sound Power and Understanding, after the Manner of the *Five Senses*, as a peculiar Life; a Life of Love; and this Life is called the *Second Person* of the Deity, viz: the Second Principle of the Divine Substance;

37. Wherein the *Abyssse* viz: the eternall Nothing in the stillness of the Will, manifesteth it self through the Fire in the Light, and maketh the Fire to be the Kingdome of Joy; and this Birth or Geniture, is called, the \* *First Born of the Father* of all Genetrixes, through which the Father hath generated and Created all things to the Light: Whatsoever is out of or from the Inward Spirituall Eternall, and then out of or from the outward Nature, entered into Spirit and Substance: and here is God rightly understood in TRINITY.

38. *Viz:* The Father in the *First* Originall from Eternity, in the *Fery* and dark Substance; and yet is no Substance, but spirit, out of which Substance, the Impression of Nature, viz: an inward eternall Spirituall *Sulphur Mercuriis* and *Sal*, of all Power, originateth, also the originall of all Creaturely Life, which is generated out of the *Eternity*, viz: Angells and Souls, and the Spirits of the Third Principle, in the out-birth of the Inward, viz: all earthly Creatures.

39. And in the *Second* Principle, wherein the Light Power and understanding with the Love-Will, becometh generated out of the Eternall Father, HE is rightly called God: For, the Father is in the Light, viz: in the Sonne, in his Eternall first Birth or Geniture Manifested in the *Love*.

40. And here, he is called *Mercifull*; and in that the Free Will of the Anger, entereth through the Transmutation of the Pain into Love and Joy: he is called *JEHOVAH*; and with that Longing Delight of the Relish or tast of the penetrating through, he is called *JESUS*; as the Spirit



III. A. *The Unity in Trinity in the Wisdome is Lord of Hosts.* T. III.

Spirit in the Language of Nature giveth us sufficiently to know; and the *Tincture* of the Fire and Lights Glance, giveth in the Properties the Colour, *viz:* a Manifestation of the Power.

41. *Thirdly*, the *Exit* of the Power, *viz:* the true Life, *viz:* the Eye of God in the Father of the Fire, and in the Father of the Light, in the First Born, is the out-going Sound, *viz:* a Flame of the fiery Love-desire, a Formour of the Eternal Will; a Blower up of the Fire, and constant kindler of the Light of the Love, *viz:* of its own Substance out-going from the Father of the Fire and Light, as a Constant *Exhalation* or out-breathing; wherein the Father generateth forth the Sonne out of himself: Thus the Spirit, *viz:* the POWER of the Sound or Word in the out-breathing goeth forth: and that is now the God JEHOVA in the *Trinity*.

42. *Fourthly*; That which is out-breathed; which the Father in the Sonne, through the Sound of the Word or Voyce, breatheth forth out of the Spirit; is the Eternal *Wisdome* and *Omniscience*; for therein becometh Manifest whatsoever God is in his Deep.

43. The *Wisdome* is Gods Manifestation; and the Holy Spirits *Corporeity*, the Body of the Holy Trinity; and this whole Name; in one Eternal Substance, manifesteth it self through the *Wisdome*, and is called the *LORD of Hosts*; or Lord ZEBAOH.

44. We have no other Language to Expreffe this with; only the Spirit of God in Man, in its own Principle, *which searcheth the depths of the Deity*, that understandeth it in it self, but we stammer childishly thereof; so far as the *outward* Tongue or Language is able to lift up it self, and commit this here to every Soul in its *Apprehension*; for here is no Beginning nor End; neither place nor Limit, but the Manifestation of the Abyss in a Byss or Ground.

45.

But as concerning the words, or that clause of the verse which the Prophet annexes, *And thy Redeemer the Holy one in Israell, who is called the God of all the world.*

46. With these words the *Prophet* looketh distinctly forward upon CHRIST, and divideth these words from the First, saying and thy Redeemer, and therewith looked upon the humane Misery, *viz:* upon the Second MAN, who should new regenerate us in himself, and Redeem us from the Anger of God: 1 *John*: 5: That the same should then be called the God of all the World.

47. The Prophet sets it down first: *He who hath made thee is thy Man or Husband*, and afterward he sets it down thus, *and thy Redeemer the holy One in Israell.*

48. The First Man, *viz:* the Creator, he calleth *Lord of Hosts* or *Zebaoth*; and the Second he calleth the *Redeemer and holy One in Israel, who*

is called the God of all the World; Understand, out of the Zebaoth, cometh the Name to the Redeemer, THAT he is called the God of all the World, and this Name ariseth in the JESU, with the Moving of JEHOVA.

\* Joh. 5. 22. 49. *Viz:* CHRIST became manifested out of JESU, in the Limit of the Covenant, as a God and Judge of all the World; \* *To whom the Father hath given the Judgment of the World.*

† E. S. 50. Therefore the † Expositour shall not perswade me to set the Second Man, *viz:* the Redeemer in *Israel*, in the **Creation**; For the Prophet saith: *He who hath made thee is thy*

Man or Husband, the Lord of Hosts or Zebaoth is his Name, and thy Redeemer and the holy One in Israel, whom the Lord of Hosts or Zebaoth manifested to Man for Redemption: and gave to him for Regeneration; he is called the God of all the World.

51. For, therefore hath God manifested him, that he should separate the Evil and the Good, as a GOD of all things or Substances of this World; for all Prophets have prophesied concerning THIS God CHRIST; that he should be manifested and generated in the *Flesh*, out of the Eternal Originall of the Word of the Divine holy Voyce.

\* E. S. 52. And therefore \* this Author shall not perswade me to set him as Creatour of all things or Substances; For when the World was created, then was he hidden in the Word of the Divine Power; the World is become created through the Word, out of which Christ is generated or Born: *Joh. 3.*

† Joh. 1. 2. 53. For *John* saith, † in the Beginning was the WORD; he doth not say: CHRIST; but all things were made by it, and without it was nothing made that was made: and though indeed all which is spoken of the Word may also be spoken of *Christ*; yet men should distinguish, that men might know what God and the person of *Christ* are, and the Office of each of them.

\* E. S. 54. \* This Author Cooketh or *Minceth* all together, that Men cannot understand, what the Office and Substance of each of them is, and how the Originall of the Word and of the Person of Christ, should be distinguished, and what God and Creature is.

55. He wrongfully concludeth the CREATION in Christ; he should conclude the END of the World in Christ, and not the BEGINNING; though indeed Christ was from the Word in Eternity; yet he was not called CHRIST but JEHOVAH or JESUS.

56. And for Mans and this Worlds sake JESUS hath manifested the CHRIST out of himself; and that in the Time and not from Eternity, as a high Priest and King of Men; who is a Prince of God.

57. We ought not to speak otherwise of him, for he hath in this World spoken no otherwise of himself; and ascribed all Power to his Father: For

For he said indeed ; † he was come forth from God, and come into the World ; † Jo. 16. 27, 28 and that was indeed done in Time, and not from Eternity.

58. Though indeed he was in the Eternall Divine Birth or Geniture ; yet he hath only in Time, manifested himself out of God in the World, and not in the Creation of all things or Substances.

59. \* Thus also CHRIST is NOT the Saviour and Redeemer \* Note  
of the Angels ; for they need none, and the Devils Note  
have NONE ; much lesse hath Christ redeemed all heavenly and  
earthly Creatures, as this † Authour conceiteth : For the heavenly need  
no Redemption, and the earthly are NOT created in the Eternall Life ;  
† E. S.  
for indeed the earthly Creatures are NOW just as EVILL as before the  
Suffering and Death of Christ : and so is the earth also yet or still in the  
Curse.

60. In that regard this Omniscient Word, is very Erroneous in this  
place : And although indeed, there is mention made in the holy Scrip-  
tures, concerning the Redemption of the Creatures : That all Creatures  
groane together with us, to be delivered from vanity, and that CHRIST shall  
Redeeme them.

61. But it hath NOT this understanding, to meane Oxen Calves  
Wolves Bares, and other Beasts and Living Creatures, BUT the Cre-  
ation, wherein the Vanity of the Curse of God, which holdeth Captive  
in it self the Fair Paradise, viz: the GOOD part of the pure Element in this  
Worlds Substance : THAT shall the Judge CHRIST in the Harvest Sepe-  
rate, and give the Chaffe to all Devils and Wicked Men to possesse.

62. The Creatures are not yet redeemed, they yet groane all this while  
to enter into the Mystery out of which they are gone forth ; it is but an  
erroneous Conceit which runneth contrary to any visible or apparent  
ground, like a mad senseless or raging Drunkenesse.

63. Also the Crusher or Bruiser of the Serpent, as \* this Authour  
sets it down, in Paradise after the Fall, was not promised to the BEASTS  
and earthly Creatures, he can not shew that, though he so much appeale  
\* E. S.  
to the SCRIPTURE.

64. It is false, and standeth not in the Scripture with such a meaning ;  
and men should not think while he speaketh falsely, that he speaketh only  
and solely out or from God ; he that believeth him will be deceived.

65.

The Authour *Esaiah Stiefel* sets these words down concerning the  
Regeneration of Christ, viz: With † which this Triune God † viz: The  
loved the WHOLE World with all its Births or Christ.  
Genitures ; and not only promised it to Man and  
the abovesaid heavenly and earthly Creatures,

O O

first

III. T. *Christ hath Regenerated no Creatures but Man.* Ap. III. first for a Redeemer, through this Triune Deity; but also Regenerated and presented IT livingly, substantially, operatively, and *actively*, in the precious Birth and assumption of humane Flesh, and Bloud, in the Womb of the Virgin *MARY*, God & Man, in one Person, visibly, palpably and Substantially, here upon Earth.

66.

But *Jacob Besme* inserts, that Christ hath Regenerated **NO earthly Creatures but MAN.**

67. And while this Authour *Esaiah Stiefel*, with or by these words includeth **ALL** Creatures be they what they will in Heaven and Earth, in the Becoming Man or *Incarnation* of **CHRIST**, and in his Redemption, and saith cleerly it is so, palpably and substantially now here upon *Earth*, a Man may thereby well know what Spirits Child this Authour *Esaiah Stiefel* is.

68. *Viz:* That he is stark drunk with or from the Stars, and likely, also, from that evill Enemy the Devill, which I offer the *Reader* to ponder of, and doe pray God, that he will give this Authour *Esaiah Stiefel*, a better Mind and Thoughts, to leave off such an Error that *Christ's* Children be not deluded.

69

\* E. S.  
† Note.

\* He saith also; **GOD** hath in **CHRIST**, even † while we are *here* upon Earth, if we doe but beleve, *redeemed* and delivered us from **ALL** Sinne and Lust of the Flesh, yes from the Devill Death and **ALL** unrighteousnesse: And I understand it so too, but according to, or as to \* that Will which entereth into *Christ*; but he who liveth in self hood in the flesh, he is **NOT** yet free from Sinne, *he Sinneth Daily*, in himself, till death cut off Sinne and the source or quality of sinne from the † Faith and good Will.

\* Note.

† Note.

70. At this place, he should *distinguish*, the Earthly, Evill, and the Heavenly, good Will, and Spirit, asunder; which he compriseth all together in *Christ's* Redemption; that he might be able to say, *HE hath no sinne*, and that he is **GOD** in **CHRIST**; but the Earthly Hide or Husk is not *Christ*, but belongeth to the Earth and to Death, *till it dyeth*, and giveth up, the Sinne Life, or Life of Sinne.

71.

But that \* he saith the truly *Faithfull*, is ONE Substance with Christ; That I say also; but according to the † *Inward Man* and Soul; the house of sinne, is so long severed from Christ, *whiles* it sinneth; but when it *dyeth* to sinne, then it standeth in the *Resist*, to or for the Resurrection and Restoration.

\* E. S.  
† Note.

72. But, for what vertues, he ascribeth to the Faithfull man, those all, only and solely the \* *Inward Man* hath; the outward doth nothing that is good freely and willingly, unlesse the Inward *Compel* him to it; that is proved in the Authour himself he should clearly distinguish that, else no credit will be given to him against all Reason Sense and *Experience*.

73. I am perswaded that there are more that be Christians then he; yet they must all acknowledge themselves to be *sinners*; For it is written; *All the Saints will call on thee for the forgivenessse of finnes*; therefore these men ought to consider with themselves.

74.

But that \* he saith, *Christ* in the Faithfull is ALL, *the Will and the Performance or Deed, Mind or senses and Thoughts*, working, speaking, living, and all in all, substantially, visibly, palpably, inwardly, and *outwardly*; This is agreeable to no Truth: If Man doth any thing that is good from an *inward* driving, that indeed is from God; but he doth also, much Evil, from the Lusts of the *Flesh*, and the *Devils* insigation; and that, *Christ* doth not, but the *outward* sinfull Man, whether it be by Words Deed or Thoughts.

\* E. S.

75.

† He telleth me much, of *such* truly Faithfull as *cannot* sinne at all: I beleeve not that such a ONE liveth in the World, he is himself a great sinner and a *scornfull* proud surly Man, I beleeve he is altogether *Drunk* in Sinne, so that he knoweth not himself.

† E. S.

76. I know also well, that CHRIST in Man, if he once *dwelleth* in him, SINNETH not; but the FLESHLY Man sinneth dayly; he cannot *rule from one Sea to another*; *Christ* can doe it well, but *Man* cannot, he is only an Instrument; this high painting for Man ought not to be the *Teuth* part so much: Man is as to the *Outward*, but a STINKING Sack of *Wormes*, full of filth and Evil Lusts, *one* as well as *another*.

## The Fourth Text.

Now followeth the Text.

I Corinthians. II. 12.

*As the Woman is from the Man, so also the Man  
cometh by the Woman, but all from God.*

\* E. S.

Now followeth the Answer of the \* Explainer upon this Text in

Four Points.

I.

**I**N this is especially required. *First*, what the Divine good *Wife* or Woman is, which cometh from *Christ* her only Lord Husband or Man and God; and taketh her Originall according to a Divine humane Manner.

II.

*Secondly*; How and in what Manner, and kind *she* proceedeth from her God and *Husband* or Man.

III.

*Thirdly*; How also the *Husband* or Man, God, *Christ*, is proceeded and Manifested through the divine Humane *Wife* or Woman.

VI.

## IV.

And *Fourthly* ; How also this Feminine Man or Masculine Wife or Woman ; *One* in Eternity, cometh out of the Divine Humane Eternity Unity, and hath its Eternall *beginning* in God without *End* ; and without ceasing keepeth it in Eternity with and in God in Eternall Unity.

The First Point  
Of the *Fourth Text*.

## I.

I. **N**OW concerning the *divine* Good *wife* or woman, which cometh from *Christ* her only Lord *Husband* or Man and God, and hath her original out of him, according to a Divine humane Manner : that is a *faithfull* Body and Soul ; or the faithful Souls Body, in indivisible *unceaseable* Unity.

2. Not begotten out of the perished Substance of the fallen *Adam* and *naked* fleshly Lust ; and perdition of the whole Substance of the fallen Man ; and proceeded to the Light ; and become visible ; but through *Christ*, the *Triune* divine Substance ; generated from Eternity.

3. It is a *totall* New, through Faith prepared Divine good Man, in Body and Soul ; yes out of *Christ*, the expresse Image of the Totall holy Divine *Triune* good Substance ; yes, proceeded:

IV. Text. *We must lay off this Tabernacle.* III. Ap. Poynt. I. ded forth through himself, and *in the world*, become manifested; to the Faith and in the Faith, visibly, apparently, corporeally, and palpably; A True, Good, Divine, Holy, Faithful, Visible and *Comprehensible*, to *all* the truly Faithfull.

4. But to the unfaithfull, wicked, perished, in Sinne persevering Adamical, world; an Invisible, *Incomprehensible*, Man, participating of all good holy divine Properties, in and with *Christ*, the Triune highly praised God, the *Husband* or Man, in Eternal undivisible Unity, operatively and substantially, and according to his own kind and property, a visible, holy, truly faithful, *divine*, good, MAN.

\* J. B.

Here followeth \* my answer upon this first Point, together with an Explanation of the right understanding.

I.  
 Jacob Behræ saith; we would fain see a cleer demonstration, in the *fourward* visible operative comprehensible substance; since it hath not yet proved it self in any Man since *Adams* Fall; and yet this Man speaketh of a visible palpable operative substance, which is *totally* divine Perfect and *without* blemish of Sinne, which worketh meer holy unblameable works in Gods Love-will.

2. But seeing the Holy *Scripture*, speaketh in No place of such a thing; that such a one hath been *after* the Fall; who hath been born totally Holy without blemish: but without difference; *all are concluded under Sinne*, as it is written, † *They are all Sinners, and want the Glory, which they should have with God.*

† Rom. 3. 23.

\* E. S.

3. And yet \* *this* man giveth himselfe forth, That he is so totally and *altogether* God in *Christ*, and the Glorious Antitype of this New Bride of *Christ*; and yet likewise no Man can say, that hath been present with him; that he is any *otherwise* then all other *sinfull* Men are.

4. And



4. And therefore from his giving forth, we are not at all assured, but desire that he would powerfully and effectually *shew* it in himself; that Men might with truth see; that God hath done some *special* thing in him; that it is so as he saith; but seeing we yet all of us, find our selves in *no* such Perfection, and cannot say so of our *fleshly* Birth or Geniture; for we should be found as Lyars before God; if we did come before him and say; we were come holy and *totally* righteous from our Mothers womb: and if he should prove us and find us *fauilty*, then he would not suffer it to avail us.

5. In Our Father; CHRIST teacheth us, we should pray to God and say; + Lead us *not* into *Temptation*, † *Matth. 6. 13.* for if he should tempt us, we should not be found pure: and it might well be as *Isaiab* saith; \* *From the Crown of the Head to the Sole of the Foot, there is no soundnesse in thee; but meer wounds botches and purrified sores, which cannot be healed.* \* *Isa. 1. 6.*

6. Also Christ had in vain taught his Disciples to pray *Forgive us our Trespases*, IF they had had *none*; Also men find from the beginning of the world in the Old and New Testament, how very often *honest* people have *begotten* evill children; thus without doubt the possibility hath yet been with none, that they have begotten Children *meerly* out of CHRIST; like this Authour: I would fain see his Wife & Children; whether they have another skin on, since they are so Holy.

7. I have been told, how partly they are finely *uncircumcised*; but if their Holinesse were hidden from us; then that were good counsell and advice; that Men should *keep* them by themselves, that they might not *mixe* with the sinfull children of *Adam*: but get children among themselves only; and raise up a NEW World.

8. Then men might justly call that People SION and a marriage State, and say: *Here is the Lord*: but since it sheweth not it self yet in the *work* in power and Life, therefore we are not yet sufficiently assured of this *Bride*; for, a good discourse or Romance, *without* Life, doth not assure us.

9. But, that he saith, Men *can* NOT see the Holy People that is very wonderfully spoken; For was not Christ himself AFTER *his* Resurrection *in the Flesh*, SEEN? Shall we then beleeve without the power of the proof? seeing it is without the Ground of the *Scripture*; therefore it will be very hard to perswade us.

10. Who will assure us this, when Saint Paul saith; + *If an Angell* † *Gal. 1. 18.* *from Heaven should come and bring another Gospel then he brought, let him be accused*: and he neverthelesse in his Epistle, hath. \* *concluded all under* \* *Gal. 3. 22.* *Sinne*,

\* Rom. 7. 17.

Rom: 7. 25.

*Sinne*; and hath spoken of a twofold Man; that \* *If he sinneth yet he doth it Not, but the Sinne in the Flesh doth it*; Also, *with the Flesh, he serveth the Law of Sinne, and with the will out of Christ, he serveth God.*

† 2 Pet. 1. 13,

14.

11. And Saint Peter saith; † *It is signified unto me that I must lay off this Earthly Tabernacle*; Therefore we cannot be assured of this totall holy Perfection upon Earth *Outwardly* and *Inwardly* in the totall humane Substance without feeling Experience.

\* E. S.

12. And though \* this Man speakech plainly SO of himself; yet we beleeve him *not*, unlesse he assureth us of it in Power: for it might probably be only an *Imagination*; and not in Deed or in *Substance*; and then we were very *silly* people, that we should without ground and assurance, so proudly present our self before God; as if we had NO Guiltinesse; I suppose it would be fine humility before God, for a *stinking* loathsome Sinner, to present himself before God, and say; I am Holy, and *am* GOD himself, in *Divine* Omnipotency; I cannot erre nor Sinne.

13.

Dear Brethren, look to it, it is *not* farre from this, nor is much wanting, that a *new Antichrist* is generated or Born: *Germany* hath certainly with its security caused it; in that men live so securely or *cavelesly* under Christs Purple-Mantle, and tickle our selves with Christs sufferings, and do but only fatten or *pampe*: the Man of Sinne under it; and this is a certain Image of humane security and negligence, in that we boast we are good Christians.

† E. S.

14. And say; we are Christs Children, and moreover *Holy*, and will be distinguished from other People: therefore God sheweth us in this Image, that we stand with the *Mouth* trimmed and *adorned* before him; but the *Spirit* is a false or wicked Man: As this † Authour saith; We should call our selves Holy, and *deny* the Earthly Name, and firmly beleeve we are NO Sinners but *God* in *Christ*, born *Totally* Holy.

\* Or Blinded,  
from, us.

15. And *when* this *seeming* Holy World, existeth, then is the knowledge or *acknowledgement* of Sinne totally Dead; and although God should blame us; yet would the *flattering Hypocrite*, Murmure against God and say; he did him wrong, and then is the enmity against God generated, and *Sinne* totally \* blind.

16. No Man would *know* more of Sinne, and though likely we were *totally* *sinfull* before God; yet then is the time of which Christ said;

† NOTE

† *Dost thou suppose that when the Sonne of Man shall*

shall COME, that he shall find FAITH on the Earth: there would be NO Faith, in Power, but only meer Faith of a *History*, so that we will not beleeve, if any should charge us as *guilty* of Sinne; thus there would be a fine secure negligent or carelesse *SION-like*, Life.

17. Whatsoever we did then, it were all *Good*; there would be accounted no Sinne in the world, *none* would be said to have sinned, Christ must do all; and though many were very *Theeves*; yet no \*MAGISTRACY or Government would be usefull, for CHRIST ru-  
\* NOTE  
teth all in all.

18. Where there is no Sinne, there is also no *punishment*; then also men would need no Superiour to Judge, for every one judgeth himselfe; and *whatsoever* he doth, that doth God through him; which indeed would run contrary to the Angellicall Government, and *against* the Government of the Inward and Outward Nature.

19. I admonish all Readers of † *His* writings, very sincerely from a true heart, as a brother, for our eternall salvations sake, diligently and well to ponder and *consider*; what is hidden under this giving forth the being Holy: and how the Devill thinketh to take us with a *New Net*; seeing he perceiveth that his *smoak-hole* shall be manifested.

† E. S.

20. Therefore will he now drive us wholly forth from the *acknowledgement* of Sinne, that we should be wholly secure or negligent, and understand no Sinne more, and suppose that we in our present evill life which we have, shall finely learn to *cover* our selves With *Christ's Purple Mantle*, and introduce us totally into security and carelesness, and *keep* us from the ACKNOWLEDGEMENT of *Sinnes* and entrap or take US *all*.

21.

But dear Brethren observe, and *convert* or turn away from security, and acknowledge your selves to be the *lost*, and *returning* Sonne to the Father, and say continually, you have shamefully spent your inheritance; and that the Father hath received you again for his Sonne, he hath done it of *Grace* and *Favour*.

22. Be not proud again, say *not* to the Father *divide* the inheritance between us; continue only in humility, under the *servitude* of a Sonne, as CHRIST hath set before us in his Similitudes or Parables; if God will effect any thing New with us, he will well manifest it with power; we suppose *mords* without demonstration, are *too* little, in so high a matter, whereon salvation and blessednesse depends.

23.

But therewith I set before the Reader, the true ground what *Adam*  
Pp and

and *Christ* are in ONE Person; and which Man is without Sinne, therefore Mark this which followeth.

\* 1 Sam. 13. 14.

24. The Kingly Prophet of God, *David*, \* *Was a man after Gods own Heart*, as the Scripture testifieth of him, in whom was the Spirit of God; and he prophesied of *Christ*; but he said † *In Sinne was I born, in Sinne did my Mother conceive me*: which also manifested it self in him, so that he had neer the Spiritual Man, also a sinfull Man IN him, which was a *Murtherour* and an *Adulterour*: as the like may be seen in the *Patriarchs*.

† Psal. 51. 5.

25. But who will now say of *David*, that he was not holy? Seeing he was a Man after Gods Heart; who also will say, that his *Murther* and *Adultery* was without Sinne? The Man that in *David* was a *Prophet*, THAT was no *Sinner*: but that which was a *Murtherer* was a *Sinner*; and yet it was but one only MAN, in one Person; but in two Properties, viz: one Heavenly and one Earthly.

26. The Spirit of God speaketh of things to COME, and of CHRIST; concerning the Heavenly Property: and the *fishly* desire, into which the Devill introduced his desire, speaketh out of the Earthly Property, out of the *Earthly* cursed Life, viz: out of the *Murther* and *Unchastity*.

\* Note.

27. \* In ALL men lyeth the Heavenly Image, which disappeared; in *Adam*; but it *liveth* in one, and in another it is *Unlively*: That Heavenly Image, viz: the second Principle, is that out of which CHRIST was conceived and born out of JESUS.

† Note.

28. For, † God is in all places, but not Manifest in all things, but if he manifesteth himself in the disappeared Substance, then is *Christ* born, who dwelleth in his Principle; and the Earthly Man of the Earthly part in the Curse of God; dwelleth in its own Principle, in it self.

29. The Spirit of *Christ* dwelleth in the inward Substance of the disappeared Image, from the Divine worlds Substance, that dyed in *Adam*; and the Elementary Spirit dwelleth in the Four-Elementary *Flesh*.

30. The Spirit of *Christ* hath Spiritual *Flesh*, for it taketh the Spiritual *Flesh* which dyed in *Adam*, on again for a *Body*; and Maketh it living, THAT, is in its *Flesh*, holy; but the outward Spirit of the four Elements in the Earthly *Flesh*, is *longing* after *falshood* and *wickednesse*, and bringeth its *Lust* against the *Inward* Man, for the *Devil* listeth it.

\* Gal. 5. 17.

31. And that is it which the Scripture saith: \* *The Flesh lusteth against the Spirit*; understand against the inward Divine Spirit, and *the Spirit against the Flesh*; And God said to the Serpent, in the *Outward Flesh* of *Adam*; *I will put Enmity between the Seed of the Woman and of the Serpent.*

32. The Inward Spirituall Flesh is Heavenly, the Devill cannot possesse that; for if the *Soul* forsake that and go out from it, then is THAT vanished or disappeared and as a Nothing; In the wicked it is as a Nothing.

32. But when the wicked turneth himself to God, and turneth the Will of the Soul to God; then is *Christ* out of the disappeared Seed born a Man; and is set before the Devill in the *outward* Flesh, for a Crusher or Bruiser of the Serpent, which hindreth and breaketh the Will of the evill Flesh, so that Sinne is NOT committed.

34. \* And THEN there is a constant Enmity; *Christ* Governeth in his Heavenly Flesh, through the outward; and striketh the *Outward Lust* to the Ground; then cometh the Anger of God in the *Center* of the Soul, and will also have its fierce wrathfull Government; and the Devill with the false or wicked Lust; *crowds* himself thereinto.

\* NOTE

35. And the *Elementary* Spirit hungers constantly after its Mother the Elements, and then the Devill bringeth the Lust *aloft*, and wheeleth the desire about; then the Hand and the Mouth Fall on; and doth the work of the false or *Evill* desire.

36. Then standeth *Christ* in his tender humanity in the inward Holy Body, and reproveth the outward Man, presseth upon him, and taketh his power from him, and setteth him before the Eyes in the *Mind*, that it is abomination and *Sinne*; and driveth him again to the *unloading* of that, which the desire of the Flesh hath loaden upon him, *viz:* to *abstinence* and Repentance.

37. Which is nothing else, but a going *again* out of the Abomination, and then the wrought Abomination, remaineth to the Anger of God and to the Devill for *food*, that is ITS refreshing; but the Mystery of Man, becometh *Free* again in it self.

38. But as the Fowler, † watcheth the Fowles, so the Devill *watch*. † *Lauret.* *eth* upon the Soul, so soon as it gazeth a little upon *him*, then he bringeth his Imagination into it, and *stirreth* the desire of the Flesh; and then beginneth the Devils Dance again; with whom *Christ* must fight *without ceasing*.

39. But if he be not yet born and manifested in Man in the Heavenly Substantiality, so that the fair Image standeth yet disappearing and without Life: As in Truth, with MOST it is so, then know this; That IMMANUEL, *viz:* the Spirit, which in Paradise promised it self to *Adam & Eve*, and went to meet them in their Light of Life; and called them, saying \* *Where art thou Adam*, in the Light of Life of the Soul, and did set it self towards them with great desire; and now continually *calleth* the soul saying it should incline and turn it self to GOD. \* Gen. 3. 9.

40. Then will *JESUS*, manifest himself in the faded or disappeared Image, and Generate *CHRIST*, *viz:* a New Life, in the heavenly Sub-

stantiality; and that is the true *drawing of the Father*, whereof Christ speaketh; saying; † *None cometh to me except the Father draw him*; the Father draweth the Soul; that it should enter into Gods Love and *Mercy*.

41. And if it entereth in, then is JESUS CHRIST, a true Man, in the faded disappeared Substance, and possesseth the Gates of the  
 \* John. 10. 28, Deep; and, of those, saith Christ; \* *My Lambs shall none pluck out of my*  
 29. *hands*; for if HE be *born*, then may the Devill, rage and rave, and throw the BODY as it were to the ground, yet then the Saviour standeth in the Battle, and draweth the *whole Man* continually again out of the misery, and raiseth him up before him, that man runneth continually again to Repentance of his abominations *heaped on him* from the Devill, and *unloadeth* himself of them again.

42.

But concerning the *Conception* of Children, That a right true Regenerate Christian Man, should *beget* his Children *totally* Holy without Guilt, as † this Authour conceiteth; that is *Babell* and a great Errour, which the Serpent introduceth, under which it will *cover* it self, that a Man might not know the *Kitling*, it would faine be called *Holy*, Men have a long time called it the *Black slick Evill* Devill; and now it would once faine be called also *Christ*, and a *God*: but the Most high hath discovered it, so that we see, and know, it: and would have you Christianly warned.

† E. S.

43. Every Tree and Vegetable bringeth forth fruit out of it selfe; as the *Plant* is; but know this; That the spirit of *Nature*, presseth so hard together into the power, out of which the branch groweth, that the branch oftentimes becometh, evill, withered, yea altogether a dry, *rotten*, Branch.

44. THUS it is with Man; that which is sown, that groweth; but Gods Anger, through the Devils *Imagination*, especially when he observeth, that the outward Constellation of the Starres in the Elements is evill; presseth it self often in, therewith; so that *honest* Parents beget *evill* Children, and on the contrary also many times *evill* Parents beget *honest* Children, as experience maketh it apparent before our Eyes.

45. And to that End; CHRIST hath commanded us the  
 \* *Infant Baptisme*, to baptize the Child in the Name of the Holy *Trinity*: then he will thus in this his Covenant be powerfull; and with his power *kindle* again the poor captive Tinder, and take the Serpents Poyson, away, out of the Light of Life; so that the divine drawing standeth open.

\* Pedobaptisme.

46. Then

46. Then the introduced Poyson remaineth IN the *inward* Flesh, which will afterwards be broken in CHRIST, and the Gates out and in stand open to Man: and then it is, as it is written, † *To whom you give your selves, as Servants in Obedience, he servants ye are; whether of Sinne to Death. or of the Ob'dience of God; to Righteousnesse.* † Rom. 6. 16.

47. The Soul hath free-will to go OUT and IN, but it \* can NOT generate it self in *Christ*; it must only go out of its own *Evill Will*, and enter into Gods *Mercy*; Then CHRIST'S Spirit: which in JESU, stood presented to the Soul in the Light of Life: taketh it in his *Armes of the desire*; and Sprouteth in its desire in the faded disappeared Substantiality, forth, from the pure Element of Heaven; as a *New Life* out of Death, and that is CHRIST, *Min and God.*

\* Note.

48.

Readers let me perswade you, *uy it*, goe with it into the Holy Scripture, try it inwardly and outwardly, and learn the Truth out of *Christ's* Spirit, then you will put no belief in † him: but we have seen it in *Ternario Sancto*, in the holy Ternary: and know what we write.

† E. S.

49. But I am a *Childe*, whose understanding hangeth at the Breasts of my Mother, and have no authority, and NO understanding, unlesse what my *Mother* giveth me; I lye in imbecillity as a *dying Man*, but the most high raiseth me up in his Breath; so that I go according to his *Wind*.

50. But I warn you Christianly, that you would understand the zeal, to the *welfare* of your own Souls; I have *wages* enough, If I attain *your Breath*, and may Sprout up IN you, and may give you my Life; what should I give you more? take the present and lay it well to Heart.

51. Not in opinion only; but introduce it into the *Breath* of God, and try it in Body and Soul; and take the cleernesse thereof, let *affections* go, they are not the Pearl; but *set* for the shame, of a *sinner*: that the Evill and Malice might cease and not pride it self in FLESH; take only the pure *Oyle* for healing, the rest taketh not hold of the Souls *Wounds*, but only the wounds in the *outward* Man; I pray the Reader not to interpret this otherwise, then as it hath its true Ground.

52.

Now as to what the \* *Authour*, saith concerning the Good *Divine Wife* or Woman, which doth not exist from *Adams* sinfull Flesh and evill Lust, which conceiveth and generateth the *Holy* Man, which is CHRIST, God and Man; THAT I also beleave; it is true: But *his* understanding is erroneus,

\* E. S.

in

in that he understandeth it to be out of the *outward Man*, and will have a *total* transmutation of the outward into the inward, in *this* world.

53. The Good Wife or Woman is the *Heavenly Image*, viz: the second Principle, which dyed in *Adam*, in that very faded or disappeared Substance, the Father of all Things or Substances, *strikes* up the sparkle of his divine power: and if it be so that the Soul also in the drawing of the Father *hungreth* after it; the sparkle beginneth to *glimmer*.

† Mat. 13. 31,  
32.  
Mark. 4. 30,  
31, 32.

54. And † *is first small as a grain of Mustard-seed*, as Christ saith, and if the Soul *perfevereth*, and introduceth ITS Will and hunger continually into THAT *Glimmering Tinder*; then he bloweth the Holy Fire up in its desire; so that it glimmereth very much, whence the soul getteth *great* hunger.

55. Now if it be so, that the Soul casteth away its self-hood, and desireth totally to cast away the self-hood or *wickednesse* of the Devill, and in earnest strife with earnest *Prayer* and giving up it self, enter into the Love-Fire; then the Love-fire apprehendeth the Souls *Desire*, and one Fire becometh kindled in the other: for the Soul is the Fathers Fire, and the sown Love-Fire is the *Sonnes-Fire*.

\* Luke. 15. 7.

56. And now cometh *the lost Sonne*, viz: the soul, again into the Fathers Love, and the \* *Great Joy in Heaven* beginneth, *so that the Angels rejoyce more than at Ninety Nine righteous, that need no Repentance*.

57. And at this Place; in this conjunction; the Noble Virgin, viz: the *Good Wife or Woman*, taketh its *Bridegroom* the Soul again into the Triumph of the Divine Kingdome of Joy, and giveth its Bridegroom the Garland of *Pearles*.

58. Not totally for its own propriety of its substance; No, there are *Two* Principles; God remaineth God, in *himselfe*; but the Divine Light bringeth the Virgins-Spirit out of the Love-fire, into the Souls-Fire; and kindleth the Souls-Fire also; so that the Virgins-Light, shineth IN its Bridegroom, viz: the SOULS Light.

59. And here is *Christ* in the Wifes or Womans seed become Man; viz: in the second Principle; out of Gods Light-and-Love- world; and what is here done; and what kind of Joy, is at this Espoufall and *Wedding*, we have no words to write; but I wish the Lover of Christ may *expeyiment* it: For the outward Naturall Man beleeveth US not; unlessse himself hath been at this wedding; which is kept both in Heaven and on Earth; sufficiently to be understood by those that are OURS.

60. But know this, As Fire blazeth through Iron, whence the Iron is a meer Fire-Source or of a *fery* Quality; and yet remaineth in it



it selfe, in its Substance *Iron* as well at one time as at another: and is never *Fire* in its own *self*-property, and yet is *Fire*; But the *Fires* *Might*, standeth not in the *Iron*, but it giveth only its Nature to it, as an Instrument or a *Body*; wherein the *Fire* blazeth.

61. \* Thus understand us also, as to *GOD* and the *CREATURE*. \* NOTE  
The *Fire*, when it *blazeth* in the *Iron*; signifieth the *Soul*, when it is *kindled* in *Gods* *Light*; and the *Light* and the *Shining* of the *Fire*, signifieth the *Holy* *Fire*, and the *Virgin*; the *Power* of the *Light* is the *Pearly-Garland*, whereof I write in my writings: THAT, the *Virgin* giveth not, to the *Fire*-*Soul*, viz: to the *Original* of the *Fire*; to be *ITS* own.

62. But it sets the same upon it, and *presseth* the same into its heart, but it cannot comprehend it, as its proper *owne*; as the *Fire* cannot comprehend the *Light*; and yet the *Light* shineth out of the *Fire*; the *Fire* hath another *Source* or *Quality* then the *Light*; the *Fire* is *Father* and the *Light* is *Sonne*, and yet they make two *Principles* one *IN* another.

63. Thus know; That the *Creature* is not *God*, it remaineth *Eternally* under *God*; but *God* blazeth through it, with his desire of the *Love*-*Fire*, viz: with his *Light* and *shining*, and that very *Light*, the *Soul*, viz: the *Man*, reteineth, so long for its own, as the *Will* remaineth in *Gods* *Light*.

64. But if it enter again in its own propriety, viz: in the *Center* of its originall in its own *Might* out of the *Reügnation*, into *selfhood*; then the *Virgin* taketh away this *Pearly-Garland*, from the *Soul*; for the *Soul*, viz: its *Bride-groom*, is run away from its *Spouse* *Christ*; viz: from its *Love-fire*, and become *perjured*.

65. Then goeth the *Soul* in the *outward* *Flesh*, into the *Devils* *Net* in the *dark* *restraint*, and seeketh its *own* *Place*; and rest, but findeth nothing; but the *Beastiall* *Pleasure* of the *Flesh*; with which it *Pampereth* it self.

66. But the *Noble* *Virgin* calleth it continually, to *return* again; if it come again, then it is well and readily received: but the *first* *wedding*, is not kept again: there is indeed a *glorious* *welcome*, but not like the *first* *Espousall*; we speak as we know.

67. But if the *Bridegroom* viz: the *Soul*, cometh not again, then *Christ* taketh its *Garland*, which he gave the *Virgin* for a *Life*, again from it, then it remaineth in *ITS* *Nothing*; without *Source* or *Quality*, as *disappeared* or *faded*: and *Eternally* not perceptible nor visible to the *soul*.

68. And the *Soul* remaineth in its † *anxiety*, if the *Soare* † *Stremas*. be in it at the *End* of the *outward* *Body*; in that regard it standeth in *Eternall* *shame* and *scorn*, that it hath *lost* *ITS* *Kingly* *Crown*; and

IV. T. *Strife is, as long as the outward life continueth.* III. A.P.I. and is driven out from the Kingdom of God, as an *Evill* doer, or as a *perjured* Person from its most beloved *Bride* and *Virgin*.

† NOTE

69. Further also know this, that Gods Light suffereth NOT it self to be *sown forth abroad* into the *Flesh*; the *Mother* or *Tinder* to the Light is indeed *sown*, but standing within, IN its Principle; the † outward world, is not God, nor will it in Eternity be called God; but only a Substance wherein God *manifesteth* himself; viz: a † *Similitude* of the Holy Divine Heavenly Substance, in which God worketh.

\* E. S.

70. When a Woman is impregnate from a Man, and generateth a Childe, THAT, although likely it cometh from holy Parents, is not *Wholly* CHRIST, from within and without; as this \* *Authour* conceiteth without ground of Truth out of his *obscurity*.

71. CHRIST, viz: the WORD, is indeed, a glimmering Mother or Tinder; according to the *Property* of the true Image, which is propagated in all Men as a *possibility*, but NOT in the *outward* Flesh in this worlds Substance; but in the *second* Principle; and the Soulish Property is in the *first* Principle; each dwelling in it selfe.

72. Therefore hath Christ instituted the *Baptisme*, and Espoused himself with the Mother or Tinder to Souls, with this Covenant, that though the Mother or Tinder did not come to a burning Light, and that the Child should *dye*, even in its *Mothers* Body or *Womb*; yet neverthelesse, the *Soul* would be in Christs *Arms*, in which he would kindle HIS Light.

73. And though holy Parents beget Children, if I did look upon them, I would *not* say, here standeth or goeth in this Child, Christ; it is *wholly* Christ: HE is indeed IN the Childe, but in his own Principle, and in the *Childs* Property, as a Glimmering Mother or Tinder; on the *Band* of Christ; but the Soul of the Childe is also on the *Band* of the *Fathers* anger, in the property, wherein *Adams* Soul hath broken it self off from God.

74. The *Properties* of the Soul stand not in Equall Concordance, as God created the First Soul, they stand in the Elevation, in the *Multiplicity* of the Wills, and not in *One* Will; in the Multiplicity of the Wills is the *Turba*; for one Will is the Enmity of the other: and they cannot be broken, for their original is out of the Eternity from the *Center* of Nature.

75. *Unlesse* Gods Light kindle it self in them, then they become in the Light *transmuted* into One Will; and then the Enmity and contrary will in the *Center* of the Life of the soul, *ceaseth*: also then the outward Life in the Child, is together, in: he *Flesh* of perdition, and is subject to *Death*.

76. For as the *Properties* in the Souls Life, are in *strife* and *Contrariety*, so also are the Properties of the outward Life; for in *Adam* all

went

went forth out of the equall concordance, and now one kindleth the other: and the strife between heat and cold also Evill and Good, continueth *so long* as the OUTWARD Life continueth.

77. Therefore, it is a wrong Exposition of the † Author; where he saith; *Holy Faithfull Parents generate altogether* † E. S.  
**CHRIST**: yes, that Christ himself is the work of *Humane Propagation*; which a Cow would almost laugh at, to see its like in the outward Man, so that *he* doth more foolishly than a Beast: *Christ* dwelleth in Heaven in his own Principle; and the *outward* Man upon Earth in his own Principle.

78. The holy good wife or woman, whereof he speaketh much without sufficient understanding, *generateth* not the outward Beastial Man of the Four Elements, but the Inward of the pure Element; God driveth not on the work of humane propagation, HE hath given it to MAN into his *own*: will in Christ God drave it on, but without humane *Concurrence*, out of his *own* Predestinate purpose.

79 Now if this \* Authour, can generate children *without*, *Man*, then we will beleeve him, that God hath begotten a *Christ*-Child out of him, or out of his Wife, if *without* Man, she is impregnate from Gods word. \* E. S.

80. But he will fail in that, *Adam* hath squandered this power; as we have expressed, concerning it at large, in the Book of *the Three Principles*, also in the Book of *the Threefold Life*, as also in the *first* Part of the *Incarnation* of *Christ*.

81. The † *Conjunction* of the Seeds is cleerly in strife, and contrary Will, and in the strife and contrary Will, is the *Life* in the Childe manifest; and not in the Slime, but in the Anguish in the choaked Blood: The beginning of Life in a Childe, is a DYING of the Masculine and Feminine *Ti-cture*, of the Seed, and out of this dying goeth a new *own* *Life*, up. † NOTE

82. As the Light shineth from the *Candle*; so we are to conceive in like manner, that the Man and Wife only sowe the *BODY* of the *Lifes Candle*; out of which, the Life in the dying, *viz*: in the anguish-Fire, in the choaking of the first Blood, wherein the Childe \* becometh \* Or is incarnate.  
 Man, is generated: *not* as a dying of Consumption, but in the anguish of the dying Source or *Quality*, the First Principle, *viz*: the true Fire-Soul in its Principle, becometh manifest.

83. It is not, conceiting will do it, but *understanding*  
 Q 9 the

IV. Text. *The Man and Wife only sowe the Body.* III. Ap. Point. II. the Center of Nature, how a Life originateth; not *only* to say; Christ, and God, doth a thing; but to *know*, WHAT, God, Christ, and *Man*;s, each in IT self.

† E. S.

84. *Man* must understand the *Principles*, and not with Historical conceit, with *Literall* knowledge; and confound one thing in another; such a Master as this † *Authour* will needs be; *viz*: a God, that is *Omniscient*, he should before-hand know *very* well, and not so fottishly, with such *loud cry*, come and draw up, without Ground and understanding.

85. *Men* know also well, that the Holy Woman or Wife *viz*: the *Virginity*, is from God; but it hath not the might of Generating; It is in *Adam*, with the Wife *Eve*, squandered; it cannot generate more; unlesse the *Generatour viz*: CHRIST were before-hand generated in it; and then it generateth the Soul, its Bridegroom, otherwise, in the *WILL*; that is, it transmuteth it into *ITS Love*, and setteth Christs Garland or Crown of victory, upon it.

Now

Now followeth The Second Point of the  
Fourth Text, The \* Explainers own Words.

\* E. S.

## I.

But how and in what measure, *manner*, and kind, She, from her God and Man CHRIST JESU, goeth, cometh, is Created or Made, and prepared: hence now the Triune God and Lord signifieth in the Testimony of Holy *Scripture*, for the better and cleerer knowledge of the holy *Marriage-state*; and wonderful divine Union of Man and Wife, in one Flesh, for a *Type* and *Looking-Glasse*, giveth therein, through the Divine knowledge and wisdom, to acknowledge and consider.

2. How and in what measure, *manner* and kind, the holy woman or wife, and faithfull humane *visible* Flesh and Bloud, under the Masculine and Feminine *Sex*, from CHRIST, the Triune highly praised God, her Man or *Husband*, proceeded, was made and prepared.

3. And as true Christian *honest* faithful married people; whom God joyneth together, (for here I speak not of those married people, who highly esteem *outward bravery*, riches, honourable families, and outward Name, whom the *Lust* of the Flesh and of the Eye, in this world, bringeth together, and *causeth* to marry) yes, truly faithful *Christian* Married people; who many times, never saw one another with their eyes.

4. As, all truly faithful Christian People, *will*, to the highest praise of God in their hearts, with God the Triune Eternal Truth and *seal*, give Testimony, *with me*, that oftentimes, very wonderfully and strangely, their whole person, *altogether* unknowing, are brought together and joyned by the Triune God JESUS CHRIST.

5. In that, the LORD giveth and incorporateth in the Masculine heart, his holy Love, towards the Feminine Image, which before; as it often cometh to passe, he never saw, much lesse, found any desire after such a One at any time, which in *her* presenteth the *holy* divine Love and voyce, with all manner of friendly, richly amiable, words and works towards the feminine Image accordingly.

\*1 Pet. 1. 15.

6. And by *\*all manner* of outward Modesty and *Chast* Service or Ministry, and *Conversation*; without ceasing, in care day and night, is diligent in, and doth not give over, till through the divine good power and working, it *presseth* into the midst and *Center* of the feminine heart: and with its powerful burning operation, it Imageth to it self the Masculine person; and bindeth with it self the very *divine* Good Holy Chaste Love.

7. In both which Christian hearts, this *Triune* divine fire-burning Love, in the holy Divine working reception and growing *doth not cease*, till it bring *both* these Masculine and Feminine Persons into *one*.

8. So that they through *this* powerfull working in the Love, are one Heart, one Soul, one Body, one Flesh and Bloud ; as indeed in the Love of the Divine voyce, *each* calleth or nameth the other his own heart Soul and *undivided* own propriety.

9. And then in this *Chast* Divine richly amiable working through the divine power, in *holy*, and not unchast *fleshly* mixture and union, in right holy love and purity in the divine powerful blessing, the divine Word, and *holy discourse* incorporated in the Faith, bring forth fruit of the pure Chast love, through and out of them, and generate *Children*.

10. Which the LORD by † *Paul*, 1 Corin- † 1 Cor. 7. 14. ans 7. in regard of the faithful married people, and *honest* Christians, (through and in whom, he with his most holy in the Love, is powerfully and actively ) calleth holy generatings and *holy Children*.

11. Which *holy* wedlock Divine Love, in and among honest Christian Children, is an *Eternall* never ceasing band of Divine Unity, which never more in and to them, is rent quenched or caused to cease.

12. Just in such a manner it is with CHRIST the Triune highly praised God, the Triune holy Man or *Husband* ; which in and with his divine voyce of his holy fully perfect Love, according to the Testimony of St. *John* 3. \* *bath so loved the* \* John 3. 16. *world*, whole Mankinde, yes when they were yet  
*Enemies*.

IV. T. *How the divine Woman cometh from her Man.* III. A: P. II. *Enemies*, and presented his Love to all Men, under the Masculine and Feminine *Sex*.

23. Whereby and wherein, the Children of Men, ( which through the Fall of *Adam* and *Eve*, were Enemies of God the Eternall Good, and of all Divine Matters ) he himself would *new prepare* them in their hearts, with his own divine Voyce and holy Love, with his own power and substantiall working, and bring them again, out of the Kingdome and Dominion of the reproachfull, in and to the *Domineering* of Death the Devill Sinne, and the outward Naked *fleshly* World, and Lust of the Eye, and new Create and Regenerate them, in and with, *this* his holy Divine Love.

14. As indeed through this Triune *in-working* Divine holy Love CHRIST JESUS, in the Elect; the stony *Adamicall* sinfull cold unchast malicious heart, with all evill Lusts and Enimicitious Desires, against God, the Triune Eternall Good, is *wholly* done away; and through this holy Divine working in the Love, is prepared *anew*.

15. Which appeareth totally richly amiable and a perfect Love-heart of God; which *burneth* towards the *Triune* highest Good, in and with *full* Love, in the full Love it self; and through the most high Triune God *Christ Jesus* himself's own in-working Power, in the Love towards her Man or Husband of the high Divine *Majesty* CHRIST JESUS, becometh so fiery and burning.

16. So that also the Divine *new* Love-heart, appeareth so great & *surpassing* in the Love, that it preffeth into all, inward and *outward* Members



bers of the Body, in full Power, and changeth all the Members; and to the Triune highest praise of God *Christ Jesus*, her Man or *Husband*; totally reneweth them.

17. So that in and to these men *new prepared* in the Love through CHRIST; nothing but all good holy divine things in Love, in words, life, works and deeds, are *traced* and manifest, and visibly knowne and seen by *faithfull Eyes*.

18. In and to which holy totall new Divine Person prepared in the Love, the *Word* of the LORD becometh richly and Gloriously filled; Hof: 2. \* *I will call them my beloved People which were not my Beloved.*

\* Hof. 2. 23.  
Rom. 9. 25.  
1 Pet. 2. 10.

19. As now through this holy Divine working in the Love of the Triune highly praised God CHRIST JESUS, the expresse Image and self-subsisting Substance of the *Triune* Deity it self; hath prepared, new made, and *set, here upon earth*, from the beginning of the World, to himself, truly Faithfull Holy *Patriarchs, Prophets*, and all the faithful of the *old Testament*, out of or from all generations: as also all *Evangelists Apostles Prophets* and *honest Christians* under Masculine and Feminine Sex of the *New Testament*; in such a Manner, as is mentioned before, to his holy Service or *Ministry* praise & Glory of his holy Name, yes, to his own Love, IN the Love.

Now

† F. B.

**N**OW followeth † my answer upon this *Second Poynt*, together with an *Explanation thereof*.

I.

\* E. S.

**T**HAT which this \* Authour sets down concerning **Christian Married People**, *that it IS so*; ought well to be *wished*, that it WERE so; but it is not so, *perfectly*, in any; there is a Good Spring wanting to them, for this Great holinesse is squandered away in *Adam*.

† Mat. 18. 20.

2. Indeed Christ saith; † *Wheresoever two or Three are gathered together in my Name, there am I in the midst amongst them*; Christ is indeed with Holy Married people *that fear God*, if they begin all their Matters in his *Name*; he governeth and blesseth them, if in earnest sincerity they abide *with him*, that, I speak not against at all, also all their works in the *true* married state, are *acceptable* to him; for Christ is come, that he may destroy the works of the Devill.

\* E. S.

3. But the \* Authour must not here in the work of humane propagation, put or ascribe *so* great *Perfect* holinesse; and though indeed it may be called holy, yet it must be better distinguished, *what, therein* is holy, and what unholy: else would all mens Burning *bruitish* and bestiall Lust of the Flesh, be *accounted* for Holinesse.

4. As when they vehemently with the Imagination and Desire, towards Man and Wife, tickle themselves, as if there stuck therein great *perfect* holinesse, and that it were done only and *solely* out of Gods driving on, in *Christ's* Power and instigation.

† E. S.

5. And here the † Authour, *distinguisheth* NOT what is Divine and what is naturall; he jumbles the whole work in one, and calleth **ALL** Divine, as if the work of such conjunction, and inclination of the Desire in one towards the other, were all done in the Driving of the Spirit of *Christ*.

6. As he draweth also totally to *this purpose*, the coming together of two Married People; which as to honest vertuous Children, who pray to God in earnest *sincerity* for it beforehand; and put their Will into his; it is *so indeed*, that *often* two persons come together through Gods sending.

7. Which I also praise, when it is **SO** done; whereby also *more* blessing and Salvation or happinesse may be, *then* in **THOSE**, whom the Lust of the Eye meerly bringeth together; and nature coupleth: And I would *not* in this *oppose* the Authour, but willingly receive and allow it for right; IF the Thorne and Poyson did not stick in it and under it, concerning the *small* Holy *perfection*; wherewith he supposeth he *begetteth* children void of Originall inherited sinne.

8. For

8. For this ONE Articles sake I will unfold this Point, that Men may but see, what is divine and what is Naturall, what is Holy, and what Bestiall, and that the flattering hypocrisie and *seeming holinesse*, under which Men will cover the Originall inherited Sinne might be known.

9. And that honest married people should not be secure or carelesse, but know, that *they* also are Sinners; and learn to be afraid of Gods Anger, and be humble before God, and diligently learn with great *circumspection* to Pray one with another, that the Devill may not sift the native *impurity*, and throw them into the *bestiall* property.

10. Which indeed co-hangeth to this *marriage* work, for the holy work is performed with a Bestiall work, and this originateth in respect of the Fall of *Adam* and *Eve*; and that married people might learn to *distinguish* the holy in the Love, from the bestiall, and learn in this work to remain Modest *Chast* and *Temperate*, before God and Man.

11. And not as a burning *Lustfull* Bull, to which brutish work this \* Authour openeth a wide Door, while he calleth it *totally* holy, and so at last in his holy giving forth; All shame would be *extinguished*.

\* E. S.

12. Whereas yet the understanding, and also Nature testifieth, that an *Abomination* hangeth to it, which is not quite holy before God; in respect that also Nature it self together with the Soul, is *ashamed* of it: which ought well to be considered; and how the poor Soul, which appeareth by the Eyes, is ashamed before its *Bridegroom* CHRIST; that it now after the Fall, must propagate it self after such a *Bestiall* Manner, like other Beasts.

13. For this cause I will unfold it, that married people may learn to know themselves, and that *this* Authour might not make them So totally blind, and they live in abomination before God, as *Beasts* without any knowledg thereof; *unlesse* for this; I would not particularly oppose him in this Article: for holy people *should* get also holy children, which yet miserably often faileth, as is apparent to our Eyes.

14.

We know what *Moses* saith: That † God said: *Let us make Man*, † Gen: 1. 26. an Image that is like us; He saith not TWO Images, but ONE Image that is like us.

15. God is according to the Fire and Light but ONE substance, viz: according to the Fires and Lights *Tincture* in the Eternal Nature he is also but ONE substance; And that he is, and is called Father and Sonne, yet he is therein also but ONE substance.

R r

16. But

16. But manifested in TWO Principles; viz: with the stern Fire-world according to the Fathers Property, and according to the Light and Love-world in the Sonnes Property; And yet is, but ONE only substance undivided, but ONE God; as Fire and Light is ONE.

17. Thus he hath also created his Image Man, according to his similitude, out of his out-spoken substance; out of ALL into ONE substance into one only Image: and also inbreathed the Spirit of all the THREE Principles into ONE only Spirit.

18. All the *Three worlds*; viz: The Eternall *dark* cold fiery, viz: the Eternall Nature; as also the Eternall *Light* fiery, together with the substance thereof, viz: the pure Element, and therein the Paradise; for also the *outward* Four Elementary and Syderiall world with its substance, were in this created Image, but One in like or Equal Concord or agreement.

19. Man was and is the Inward and outward world, the Inward World is the Heaven wherein God dwelleth, thus was Man upon Earth in Heaven: the Inward and outward was ONE; the Inward manifested it self in the outward, viz: God in the Time: the Outward is the Time, that was in Man swallowed up in the Eternity; but it was manifested in it self, not totally for the Dominion, but for the wonder of the Dominion of the Divine World.

20. The Outward World knew it selfe not in the Time, but it wrought in it selfe as an Instrument of the Master: The outward *Sulphur* and *Mercury* of the Body, were manifested in the power of the inward Spirituall *Sulphur* and *Mercury*; The *Tinctures* of both were manifested in one another as One, the Spirit wrought through the Time, and that was a Paradise where neither heat nor cold might be manifested.

21. The Life of *Both* worlds, viz: the Heavenly Holy, in the Pure Element; and also the outward in the Four Elements, were but One only Life; and that was a *Similitude* according to God; viz: an Expreffe Image.

22. For God dwelleth in the Time, and the Time is not manifested in him, but before him, as a similitude, it is IN him in the dominion all one: The Time is *servant* and his work, it liveth in it self, but God is the Life of Time, But in comprehensible to Time: the Time ruleth not in God, but it is in him as an Instrument; wherewith he ruleth and maketh or worketh.

23.

But now understand us concerning the Soul, The Soul is not out of the *Temporary* or Time-Nature; the Time-Nature is but its *dwelling-house*, even as an Instrument with which it maketh or worketh: \* It hath in it self the *Center* to the Fire and Light world, and out of the *Center*, it became inbreathed into *Adam* by the Holy Spirit, in the Moving of the Father out of the Three Principles.

24. And

\*The Soul.

24. And this is its Fall and Sinne, that it hath through its mighty desire, *manifested* the Properties of the Dark World in the Center of the Eternall Nature; which was done through *Imagination*; in that it introduced its Lust into the Instrument of Time, *viz:* into the Outward world.

25. And would try how it *relished*, when the Equality of agreement went forth or away one from another, so that Evil and good were Manifested, each in it self: it lusted to eat of the relish of *both*, and thereby be omniscient, and subtle; as *Lucifer* in like manner so perished; who lusted after the dark Center in the Fire-birth, and awakened that in his desire, that so the like concordance or equall agreement, in *him*, might be Manifested in an awakening of *all* Properties: whence Lust and falshood or wickednesse *existed* to him.

26. For if the Lifes forms, *viz:* the Forms of the Eternall Nature, were manifest *every One* in it self, then there is a great *Enmity*, for every one will rule, every One hath its own will, and if this were not, then there would be neither perceptibility, nor finding, but an Eternall *stillnesse*.

27. But now the Lifes formes should not be manifested in the qualifying or operating *each* pressing forth; but insfanding in equall agreement, like a Tuned Lute: and the *Spirit* which was brought forth out of this equall agreement, by Gods Spirit, was also in equall agreement, *viz:* the Spirit of the Soule; as the *Aire* out of the *Fire*; that should enter into the Sound of God, and strengthen it self in the power of the Light, and with that very power strike the *Citron* of the Lifes forms.

28. But that it did not, but it entered into own will, and reached after the Center of the Lifes forms, and awakened the same; it would *it SELF be GOD*, and made it self a *dark* Devill; according to the first impression in the *Fiat* of its Property; out of which in this world, are evill poysonous worms and beasts come to be; according to the *outward* Impression: and that is the reall Fall of the *Devil*, as also of *Adam*.

29.

But that we may render it better *intelligible* concerning *Adam*, as also concerning his *Wife*: *Adam* was a totall *entire* Image of God, when God had created him, then he was Man and Wife, and yet neither of them; but a *modest Virgin* in the Similitude of God.

30. He had the Fires *Matrix*, and also the Lights *Matrix*, out of which, through the Element, water becometh generated through the *dying* in the Fire; He had the Fires and Lights *Desire* in him; *viz:* the Mother of the Love and of the Anger, according to the Principles.

31. The Life stood in a *Conjunction* of continuall inward joyfull desire of one in another, the Fire loved the Light, viz: its meekning and *beneficence*; and the Light loved the Fire, viz: its Life and Father; as God the Father loveth his Sonne and the Sonne the Father in such a *Manner* or Property.

32. And in such Love-Desire, viz: according to Fire and Light, in which desire also, the dark impression with its hunger hath *intermixed* it self; God hath generated Substance; The impression in the Desire is his *Fiat*, which he leadeth with the voyce of his Fire and Light; viz: his making or working.

33. Thus also in his Image, Man, was the Fire-*Matrix*; and the Lights desire in great richly Joyfull *Eternall* Conjunction, or as I may somewhat explaine it, when TWO desires meet together; as a great richly amiable relish; and the Impression, viz: the *Fiat*, maketh this Conjunction hard or loud sounding, as the Tone of a word; wherein the cleer sounding richly joyfull Life standeth, in the Feeling Tasting Smelling Seeing and Hearing, as an amiable *manifestation* of the *Eternall* stillnesse.

34. And as this is to be known concerning the Spirit-Life; so also in the Flesh-Life; for what the Spirit in the Three Principles is in it self: In Word and Power: that the Flesh in it self is in the *Substance* thereof.

35. The Flesh hath the *Tinture* of the Fire and Light in it self, to such a Glorious Conjunction and relish; and the *Fiat*, viz: the Impression is also the Middle or Means of the desire in the Flesh; and maketh the relish substantial, whence vegetation or *growing* existeth.

36.

Yet now *Adam* was but ONE, and standing in such great Glory, as a total Similitude according to God; in Operation Life and generating; as God had generated all things out of his UNITY.

37. And in the FIAT, which was in all things, he had created to himself his Image according to the Property; that is nothing else, but in the impression of the *Fiat* in that Conjunction, he manifested that very Lust or Longing delight with the *Impression*; Now if *Adams* Soul in its *self hood*, had entred with its Spirit, into the word of the Holy power of God, and had not awakened the self hood in the *Fiat*, and had strengthened it self in Gods holy power in the desire, viz: in the Impression.

38. THEN had the Impression, viz: the *Fiat*, again formed a Similitude in Spirit and Substance in it selfe; THEN might *Adam* have generated magically after a *divine* manner; as God generated the Creature, and set it forth VISIBLY.

39. For, the *Matrix* of the possibility was in him; but when the Souls will, viz: the out-going Spirit, brake it selfe off from Gods power, and went into the *Fiat* into its *Center*, into own Lust, to tast evill and good

good and went out of the Resignation into self-hood: then went also the *Conjunction* in the flesh into such a desire; and hungred after the Mother out of which it was created; and the hunger was just in such a Propertie, as it was in the Spirit.

40. And with this *hunger* of the Spirit and of the Flesh, was the *vanity* in the Center, manifested through the FIAT: For the *Fiat* impressed the desire, so that the *vanity* in the substance of the Flesh came and was manifested: then all was done concerning the fair Image: for the vanity loved it *selfe*: it would not enter into Gods Love, *viz*: into the Holy power; also it *could not*; for God receiveth NOT *that* for a Childe.

41.

Now when this was done, God saw the *Fall*, as indeed he had known it before, and in that regard, he saw, and fore-saw, Man, in the Center of his Heart in the Love Desire; determining to move himself in the Center of his Love in the *Humane* Image: and to set the CHRIST in JESUS, or out of JESUS, *viz*: the greatest humility out of God; in this \* *Middle* between God and the Creature.

42. Then said God in himself, as *Moses* saith: † *It is not good that this man should be alone*; for he had cleerly lost the divine Might to generate Magically out of himself through ONE, *We will make a fellow Companion or Help to be about him.*

\* For a Mediatour.  
† Gen: 2. 18.

43. He *Adam* could now not generate Magically; for he was cleerly passed into the *Lust* of self-hood; had he kept GOD for a *Help*; then he had been able; but seeing he could not: *therefore* said God: *It is not good*; in the beginning it was good indeed, but in the *Lust* it was not good.

44. For, in God alone standeth the ability; out of which, *Adam* was gone with the lust into self-hood; for the Fathers Anger, turned it self together in the *Fiat* alot and would be Creaturely, whence the Lust after Evill and good *existed*, *viz*: after darknesse Fire and Light, and the substance of all these.

45. And now when the *Verbum Fiat*, the Word *Fiat* stood in *Adam* in the desire, and impressed the Property in the Lust, into a *substance* of its Similitude, then appeared the Magicall Image, *viz*: the Similitude according to *Adam* in the Spirit, but the ability of the *Creature* was gone, for it stood in the self hood, then sunk the self-hood down in inability.

46. Now then said *Moses*: \* *And God suffered a deep sleep to fall upon him*, seeing he was gone from God into the self-hood, *therefore* God let him fall into inability, *viz*: into sleep; he let it be done, that he fell into inability; for in the self-hood he was in the *Fires*-might: even become a Devil, and so was not able; but he slept: and *this* Sleep is CHRIST'S Rest in the Grave.

47. Dear

47.

Dear Brethren observe it well, it is become highly known, not in Conjecture and Conceit, but in *Ternario sancto* in the Holy Ternary, according to Gods Counsell and Will.

† NOTE  
The worlds  
change.

48. † The *Sleep* signifieth *Death*, viz: a destruction of this outward Dominion: for as the outward World in its *self-hood* and Dominion, cannot stand Eternally, but must go again into the beginning, into the Eternall *divine* Dominion; and totally break to pieces in its self-hood, and be *purged* and tried through Gods Fire,

\* NOTE  
Mans change  
with the  
worldschang.

49. So must also the *Outward* Mystery of Man in the \* *self-hood*, break to peeces, and enter again into the Magick Inage into Gods Willing Working and Living.

† Note Text.  
I. verse 115.  
and follow-  
ing to verse  
72.

50.

† And understand us here right: The Woman, viz: *Venus'es Matrix* from the Light Aire and Water out of *Adams* Essence, became in *Adams* Sleep, viz: in the inability impressed in the *Fiat*, as a Mother to the Propagation; wherein the Fire, in the Property of the Love-Desire, viz: in the Center of the Transmutation of the Fire into Light, became comprehended in the *Fiat*.

Gen; 2. 21.

51. But the awakened vanity in the desire of the *Fiat* in the own self-hood of the Souls will, was cleerly *stirring* and manifested in the Lust: the Magick Birth was lost: therefore God through the *Fiat*, \* *took a Rib in Adams side*, according to the Impression of the power of *Adams* Soul and Spirit, in the *Sulphur Mercury* and *Sal*: and manifested that in *Venus'es Matrix*.

52. Understand: from *Adam* was taken his faire Rose garden of the great Lust Desire or Pleasure, of the Kingdom of Joy; viz: the Lights *Tinctures* according to the Property of the Love-desire; And according to the bodily substance, the Property of the Spirituall Water; which in the Love-desire, becometh generated through the Fire, and is the Fires or Souls-Spirits greatest refreshment, in which the Fire-spirit had impregnated it self in Substance, and generated its Similitude; viz: in the Love-desire.

53. This *Venus* Mother, became figured into a Wife or Woman, and in *Adam* remained the Fires Mother, which continually, introduceth its hunger into the *Venus* Mother, in like manner also the *Venus* Mother into the Fires Mother, viz: into its Father and Man or Husband, which giveth it Essence and Life.

54. In which *Conjunction*, the PERFECTION of the Kingdom of Joy standeth, and the fulfilling of the desire, which should damp and hold Captive the Lust of Vanity, out of the Center of the Impression according to the dark worlds property; and onely refresh it self in the Love, viz: in the Kingdome of Joy.

55. This Love-sport or Scene of both the *Tinctures* of Fire and Light, were divided in *Adam* in his Sleep; for God parted them in the



the Fiat, and here Adam lost his chaste Love-sport: and his Virginitie, which CHRIST brought to him again; and in the place of his Rib for a Wife, where he became broken must *Longinus's* Spear enter; and the Regenerate Virgin-like blood, must *Tincture* this Breach; and heal and make it whole again; and quench the wrath which was in the Breach.

56. Thus we understand what the Woman or Wife is, viz: A *halfe* Adam; Adam hath in the † Superiour might: the first Principle; and Eve the second. In Adams part the vanity became first manifest, viz: in the Center to the Fire.

† Or Predominancy.

57. Which Fires-desire entered into the *Venus* desire, and in the Lust became manifested in the Substance; in which the propagation was; therefore God in Paradise promised to enter again into the Seed of the Woman, and with the new generated Love-desire, to break the Head of the Serpents desire which was exiled out of the Center to the Fire-Life.

58. That is, to overcome IT with the great Love, to go it self into the abomination, viz: into the Womans Seed, which the *abomination* in *Venus's* *Matrix* hath poysoned, and introduced into false or wicked Lust; and to break that very will, which against Gods holynesse and purity went into own self, and turn it again into the Love-desire.

59. And here when Adam was divided, and the Divine might or power, slept, he together with his Wife, with his Pleasure-Garden, was ordained into the outward Life; for the *divine* understanding was in him, faded.

60. For, he was gone forth from the Divine Love-Fire, with his desire, into the self hood after the *vanity*, viz: after the *Manifestation* of Nature, after *Art* and *much* knowing, THAT, he gat also; but he lost thereby the knowledge of the DIVINE Kingdome of Joy.

61. He was yet indeed in Paradise with his Eve, when the Spirit of the outward World awakened to him; but in the Lust of the vanity together with his Eve, to which the Devill afterwards gave him more cause, at the Tree of Temptation, as is \* above mentioned.

62. Adam Slept in the Divine world, and awaked to the outward world, and with the Earthly Eating of the Tree of Temptation which was Evil and good; the *vanity* in the Substance of the Flesh fully awaked; for there began the Properties of the abomination in the Center of Nature; to qualifie or opperate, as a seething.

\* See before Text. I. verse: 115.

63. Now was Heat and Cold, moreover, bitter, sweet, and sowre, and all whatsoever is manifested in the Dominion of the Starres and the Elements; manifested also in him: The *Sulphur* and *Mercury* became manifest and stirring in vanity of the *Poyson-Life*: of which now,

the

the Souls Spirit in Adam and Eve, was *ashamed* when they saw, that they in their self-hood, stood in such misery; and that Heat and Cold pressed upon them.

\* Gen: 3 10.  
to the 14.

64. And when God called them, again with the voyce of Grace, Adam said, \* *I am naked, and am afraid,* But God said, *who hath told thee that thou art naked: hast thou not eaten of the Tree which I forbid thee; and he said; the Woman gave me, and I did eat: and the Woman said, the Serpent beguiled me.*

65. Here now lyeth the whole forementioned matter or Substance, how it came to passe; for the Lust stood in Adam, and was in the Love-Desire in the *Fiat* become introduced into *Substance*; in which, Adam, had the Birth standing, that was divided from him; and now began that very abomination of false or *wicked* Desire in the Woman, to lust; and raised fully the whole work up, to Sinne and abomination against Gods holinesse.

66. And this is the very *abomination* before God; that the Lives Forms are gone out from the equall agreement every one into the Manifestation of *IT* self: whence in the Life, contention, viz: rising up of Pride, as also Covetousnesse, Envy, Anger, and false or wicked suttlety; *existeth*.

67. So that every Forme knoweth it self in the self-hood, and is Manifest to it self, whence Man, viz: the *Flesh* in this opposite Strife; is introduced into *Sicknessesse*, woe pain and corruption.

68. For in the equall agreement NO Corruption can be, for all Wills of the Lives Forms are but One only Substance, they goe in one equall harmony, every property is the good relish and love-desire to the other, but in the inequality or disagreement there is meer *Enmity*; not at all willing in its-property, to hear see smell tast and feel.

69. In these *Five* Senses standeth the *Enmity* of the Life, wherein there is nothing but meer strife, in respect of the inequality or disagreement and disharmony, which the sound viz: the Voyce of God receiveth *not* or suffereth not to come into it self: *unlesse* the multiplicity of the Wills let their right or propriety goe; and sink down again totally in resignation, into Gods Mercy.

70. As Christ saith; *Unlesse ye convert and become as Children* which know of no falshood or wickednesse; *ye shall not nor inherite the Kingdome of Heaven*: Also *ye must be born anew*: That is, this Will of falshood and vanity must totally break, and a new spring forth; which willetth the falshood or wickednesse *no more*: else there is no blessednesse or Salvation.

71. And therefore must the *Flesh* totally Dye and corrupt; wherein the abomination and the vanity lyeth in the *Substance*, and goe again to the Limit where it originally existed in Adam, to a new *Revelation* or Manifestation.

72.

Now we are to weigh, the *Propagation* of Man; the humane body is become earthly; for, the vanity, out of which the earth became generated, is *awakened* in it; and hath swallowed up the holy heavenly Substance into it self.

73. For, the true Love-Spirit, departed in the *Curse* of the Earth from Man, when the vanity awakened, then God \* *Curfed the Earth*; \* Gen: 3. 17. then all was done concerning the faire Paradise of Man; his heavenly Image of the divine Substantiality faded: and was no more known. to the 20.

74. Which in a Similitude is understood to be no otherwise, then as when look upon LEAD which before had been GOLD, and had through MERCURY, turned it selfe into LEAD, wherein the poysonous Mercury is manifested; which before in GOLD stood in great brightnesse and Perfection.

75. And as now in the *Lead* there is yet a possibility to be *Gold*; but it was not manifested in the *Mercury*; the *Mercury* could not turn it self again into *Gold*; unlesse the *Artist* came and brake to pieces the *Lead* Totally: and turned it into the *first matter*, out of which it was Created; then might out of that matter fair *Gold* come to be, as it was at *first*;

76. Or else, if the power of *Sol*, did move it self in this *Mercury* of the *Lead*, which yet is a *Saturn*, but yet hath the Impression, *viz*: the first Ground to *Gold* in it selfe; and generate in its power *Gold* again in the *Lead*, so that I see *Lead* and *Gold* in ONE Substance; and yet it is not manifested: but the *Lead* holdeth the *Gold* as it were half Swallowed up and covered.

77. Thus we are to understand in like manner concerning *Adam* and *Eve*; their faire *Golden* Body in divine power and Substance, became a *Dark* obscure *Lead*; spoken by way of Similitude; The *Golden Mercury* awakened in the vanity of the poyson, then faded and vanished the *Gold*, *viz*: the holy Body in the *Abomination*: and now it was totally *Earthly*, and must to *Earth* again.

78. But the voyce of God which called them again, espoused it self again with the promise of the Serpent Crusher or Bruiser, in *Venus*'s *Matrix*, *viz*: in the Second Principle, in the part of the Heavenly Substantiality, in which *before*, the Word of the Divine sound had been manifested: But when the Souls desire went out from it, it faded and vanished in it selfe.

79. Thus in this espoufall in the *Lead*, there was *Gold* and *Lead* one in another, but the *Gold* was not manifested, till Gods *Mercury*, in the word of Promise, manifested it self in the *Lead*, *viz*: in the *Flesh*; then became the *Lead* in Christs humanity again changed into *Gold*; and the processe was held, as the *Transfiguration* of Mettals is performed,

IV.T. *How long the Abomination is in full Life.* III. A.P.II. performed, which becometh changed into Gold: as in our Book of the *Signature* or *Seal* of things is very largely and expressly written of.

80. And we are hereby to understand; that the Limit of the Covenant, viz: the promised new *Golden Life*, is become propagated in *Venus'es Tincture*, as a *Possibility* of the Divine Regeneration, which God, through the *Center* of his Heart, through that very moving Manifested in Christ.

81. And manifested the CHRIST, viz: the *Anointed*, out of JESUS, and out of his deepest humility and Love, and changed the poysonous *Mercury* in dark Lead, into bright Gold.

82. Whereby we are clearly to understand: that in all men the VANITY, viz: the awakened Lives forms in their self-hood and strife, are again become propagated; and will still *continually* be propagated, till in the breaking or Corruption of the Earthly Body; for so long as Man findeth Heat and Cold or sicknesse and opposite will in his Spirit and Body, \* *so long the Abomination is in FULL Life.*

\* NOTE

83. Concerning the Saints of God, which as Prophets in the Spirit of JESUS, have prophesied of the CHRIST to *Come*; they have all spoken out of the Limit of the Covenant, out of the promised Word, which would move it self again in the *Flesh*; none of them was totally new born again in the *Flesh*.

84. For the Word stood in the inward faded Image, and opened it self with the voyce, through the outward *Mercury*, and shewed the outward *Man*, what would yet happen and be done to him, when the word of Promise should he manifested in the *Mercury* of the *Flesh*; and therein break to pieces the *abomination*, and death of the Strife in the Lives forms.

85. But after CHRIST out of JESUS, became manifested in the *Flesh*, then that very *Flesh* became *anointed*; and therefore he was called the *Anointed* of the LORD: and if we introduce our Souls desire, into this Manifested Word in the *Flesh* of *Christ*, then will also that very promised word, which is *together* propagated in ALL men in the Limit of the Covenant, be manifested in our Souls-desire in the faded Image of the Divine Substantiality: and in *Venus'es Matrix*, viz: in the Second Principle, wherein God is, viz: in his right Heaven which is in MAN, cometh to *Life*.

86. That is, the faded Image, getteth the Divine sound in the Souls desire; *Christ* becometh *Man* in the faded Image, and crusheth or bruifeth Death, viz: the *Abomination* of the vanity in the outward *Leadend Flesh*, viz: the poysonous *Mercury* in the Lives forms, the Head

87.

Now understand us further; concerning the *Propagation* between Man and Wife both in the Holy Children and in the wicked: How and in what manner it is with the *Conjunction* of the Masculine and Feminine desire; and How in NO Man holy children without Sinne CAN be begotten; as this † Authour paints it forth to us without *sufficient* understanding.

† E. S.

88. The *Conjunction* of the Desire towards Wife or Woman and Husband or Man cometh from both the Mothers, viz: from the dividing of Adam; from both the *Tinctures* of Fire and Light: which are in themselves not much nobler, and purer than the Flesh, or the *Mercury* in the *Sulphur* of the Flesh: they are *done with*, and have not the true Life in them, but they are the fiery desire to the true Life.

89. But if they come together into ONE, into Substance; then they awaken the true Life in the *Mercury*; their vehement desire is after Life; they would again be that which they were in the Image of God; when Adam was Husband and Wife or Man and Woman, out of which existeth now the vehement *Imagination* in the *Sulphur* and *Mercury* in the Flesh.

90. The Fires *Tincture* longeth in the Flesh thus vehemently after the Lights *Tincture*, and the Lights after the Fires, The Man or *Limbus* or *Limus Terræ et Cæli*, the extract of Earth and of Heaven; longeth after *Venus's Matrix*, viz: after the Joyous *Conjunction* of the Love-Life, viz: of the Love-relish; which relish in Adam was one in another, wherein he loved himselfe, and the Perfection consisted therein.

91. For the Flesh knoweth not what it doth; it is indeed a substance of that desire; for in the desire of the *Tinctures* the Seed is Generated, wherein again the *Tincture* lyeth, and so vehemently driveth on, that it also might come to Life; for all Life or every Substance and thing presseth after its *Center* out of which it is generated.

92.

Now it is to be known what is there sowed; The *Tinctures* which imagine so vehemently, are in the *Seed* of Man and Woman, and the *Seed* becometh in the Impression of the *Fiat*, viz: in the hunger of the desire; *Material*; and originateth out of the power of the Flesh and of the Spirit; both of the Man and of the Woman.

93. In the Man, the Spirit is fiery, that soweth the Fiery *Tincture*, in the Woman the Spirit is watery according to the Light; that soweth the Spirit's *Tincture*, in the Inward Kingdome, the Image of the *fixed* Substantiality; and in the outward, the Aires property out of the *abomination* of the Earthlinesse.

94. Her seed is in the outward totally *Cagastrish*; [or drossy] but if She be Holy, then it is in the Inward according to the faded Image; *Iliastrish*; that is, halfe *Paradisicall*; for it beareth the Rose-Garden wherein God became Man; it beareth according to the second Principle, the house of PARADISE; but in the Outward Principle, it beareth the Childe, of the existed *abomination* out of Adams Lust; and in the Third Principle, *viz:* in the *Eariblineffe*, it beareth the Dying, *viz:* the Death and Earthlineffe.

95. The Man beareth in his Seed in the *first* Principle, the Fire-world, *viz:* the Fathers Property, out of which the Father manifesteth his Sonne, *viz:* his Love, *viz:* *Venus'es Matrice*: that is, the second Principles Property in him, but in his Seed not manifested, but only as a Glimmering Tinder or Mother; so far as he is holy; and in the Third Principle; he beareth in the *Sulphur* and *Mercury* in his Seed; the *awakened* Anger of God: in which the *abomination* against God existed, and became Manifested in *Venus'es Matrice*, *viz:* in the Womans Property:

96. These Properties, become with the *Seeds* of Man and Woman in the Conjunction brought into ONE, there the TWO *Tinctures* receive one another in great Joyfulness, as it is found by *experience*, when the Seed goeth forth, How the *Tincture* listeth up it self in Joy; whence mans Life is moved, as a Joyfull aspect; enough understood by those that are OURS.

97. And the *Two Tinctures* espouse themselves thus instantly in the *Sulphur* of the Seed into *One*; and awaken the *Mercury* *viz:* the *Work-master* of the Life, so that he laboureth in the Seed; and awaketh the Lifes forms in the *Sulphur*.

98. And if the *Mercury* be not potent enough, then it draweth the Mothers *Menstruum* to it self; and bringeth it into the Seed of the Conjunction, then it maketh the Seed in *Menstruo* to be FLESH; in which yet there is a materiall poyson, and the great *abomination* against the holynesse and purity; as is sufficiently understood by all Lovers of *Mysteries*, what kind of poyson lyeth in the *Menstruum*; which destroyeth and poysoneth any tender plant of the Earth: as is undeniable.

99. Now in this *Menstruum* and poyson is the Seed come to be Flesh; and both the *Tinctures* are therein, and have their nourishment from their Substance; and the true Life in Soule and Spirit existeth out of THAT.

100. *Where* now, in this is the totall holynesse without blemish according to this \* Authour? Let him shew it me

here;

here; and then I will esteem him for the Bride of Christ; as he will needs be so in his outward Flesh.

101. The Scripture saith; † *Man is sown in dishonour, but riseth up in power*: Here is understood the second Principle, in which the Word of Life, standeth together in that Espoufall, but not in the *Evil* (in full Flesh, which is full of kindled affections and false or wicked desires. † 1 Cor. 15. 43.

102. But if the Seed be of *wicked* Parents, then is the Mother Tinder in the second Principle *not stirring*; but if the Parents be *Holy*, then is the Seed manifested in the *Threefold* Life, viz: in the Threefold Essence; but if not, then is the Divine Mother or Tinder, not Manifested according to the *Love*-power, but only according to the *Anger*; and according to the *outward* world.

103. And though it be so, that *honest* married people beget children, and joyn themselves together with Love desire, yet it hath NOT this meaning or understanding, That the *Imagination* or Desire of Man and Wife is *holy*; and that Christs Spirit driveth on the Imagination; as this \* Author suppoeth: Indeed the Noble Soul is *ashamed* of it. \* E. S.

104. The Imagination ariseth out of the *Tinctures*, which *kindle* the *Mercury* with their *Lust*, and the *Mercury* kindleth the Spirit of the Life, and now existeth the Lust and Will in the Heart, viz: a vehement desire; the *tenderer* the *Complexion* is, the Nobler also is the *Tincture*, in its sweet desire.

105. But if also it be shot with a † *fiery Dart* in *Venus*'s desire, † Eph: 6. 16. then is the Life kindled, so that it is as it were *more* than *halse* Mad with *Love-Thoughts*; and yet knoweth not what is happened to it.

106. Must all this now be *holy*? then would the *Secret* WHOREDOMES where oftentimes one vehemently and ferily loveth *another* Wife, and in like manner one Woman *another* husband, and so is shot with this Dart; be also *Holy*: also when two young persons look upon one another, whence instantly *Venus* shooteth with her fiery Dart; then must *that* also be *Holy*; whereas indeed the Dart often goeth forth in false or *wicked Lust*.

107. And though it be at the best; yet it is a thing that is in all Beasts, it is *Naturall*; Men find some Beasts that are even *ashamed* of it; wherein it appeareth that Nature it self is *ashamed* of it: and when men will give it the best and rightest name, then it is called an *abomination* before Gods holinesse: being a thing existed out of Sinne, through *Adams* Fall: which indeed is *born* with all under divine patience,

IV.T. *The Sulphur in the seed is an abomination.* III.A:P.II.  
ence, seeing it cannot be otherwise; of which we could take many  
Examples in the Holy Scripture.

108. Look upon the people *Israel*; when God would give them the  
Law at Mount *Sinai*, and manifest or reveal himself with his voyce;  
then he commanded the *Young People* which were loaden with such  
burning Lust; to \* *abstain* from their *WIVES*; and that pointed *not only*  
at the *Marriage* work, but also at the † *Imagination*.

\* NOTE

† Exod:19.15.

Levit:15.16.

to the 19.

\* 1 Sam:21.4,5.

109. When \* *David* came to *Nob* to the Priest *Abimelech*; and  
there was no Bread but the *Holy Bread*; the Priest said to *David*; *if the*  
*young Men had abstained from Women, then would he give to them*; and  
*David said: the Women were left these Three dayes.*

110. Herein Men have a very cleer example; that even the  
*People of David* ought not to eat of the *holy Bread*, if they had touch-  
*ed Women*, then were they unclean, and *David* had shut up the *Women*  
therefore from the *Young Men*; that they should not be Made *unclean*  
with the *Women* through burning and *Lust*; for they were in the  
warres, that they should not be an *abomination* before God; and so  
God suffer them to fall, in *Barrell*.

111. And *Saint Paul* saith: 1 *Corinth: 7. 5.* concerning Married  
persons; *That they should not depart one from another unlesse it be with*  
*both their consent, that they may apply themselves unto Prayer.* *Saint Paul*;  
meaneth that Men should FORBEAR the *Marriage* work, when  
they will Repent, viz: enter into true sorrow, with *Prayer* before  
God: It is just such an Example as that of *Moses*, and *David*.

112. Therefore, a Man cannot say, that the Spirit of Christ promo-  
teth it and driveth it on, and introduceth it self into the burning or ar-  
dent *Imagination*: Christ therefore became a Man, without the help  
or Co-working or concurrence of any Man or Husband; that he might  
bring us forth out of this *abomination* before God, through his *holy*  
*Incarnation* or Becoming Man: he became such a *Virgin-like Child*  
with both the *Tinctures* one in another with own self-Love, that he  
might bring our Rent, in himself, into ONE.

113. And this is the *abomination* in the *Marriage* work, that the  
Seed is unclean, in the *Conjunction* of both the *Tinctures*, when they are  
brought together into One, it is the Property of the *Eternall Joy-*  
*fullnesse*, viz: of the highest desiring and fulfilling; if that might  
be done without *abomination*, THEN it were holy.

114. But the *Sulphur* of the Seed is an *abomination* before the  
*Holinesse*: The *Elevation* of the *Naturall Lives Forms*, where the  
*Forms of Nature* lift up themselves in *self-hood*, they lye in the *Seeds*,  
and are kindled in Gods Anger, viz: in the *abomination* of the dark  
world through the *Devils Imagination*.

115. Therefore this impure *Sulphur*, out of which the *Tinctures* in the  
*Fire Life*, viz: in the *Fiery Tincture* become generated, is an *abomination*  
before



before Gods holinesse, and therefore must also this *Sulphur* with the abomination totally corrupt or *break* in peeces, and go again into the beginning of the Creation.

116. And though it be so; that the Word of the LORD *Verbum Domini*, intermixeth it self together in the Holy People, that is done according to the *inward* Man, where the Divine Sparkle is propagated in the Image of God in the *Heavenly* Substantiality.

117. For, the Word of the *Deity* in the Spirit of *Christ* dwelleth in Heaven, and the right true Image created from the *Divine* worlds Substance, which in *Adam* dyed and faded, is the Heaven's Substance, into which NO abomination CAN Enter: for the Holy Spirit receiveth not that.

118. The Spirit of *Christ* possesseth and manifesteth it selfe in HIS *Tenis*, and not in the *bestial* Conjunction of the Abominations of Sinne; It is not in the power of the Imagination of the *Flesh*; but in the pure Love-desire of Chastity and Faithfullnesse, where TWO joyn their *Minds* together in the Marriage Band, and give up their Love and *faithfullnesse* one to another to be their own, and desire to be ONE Heart and Will.

119. There the Spirit of *Christ*, is the *Love-band*, and herenow is rightly that thing, \* *increase or Multiply*, and be fruitfull: God said to \* Gen: I. 28. *Adam* and *Eve*, they should multiply themselves in their Marriage Band. Chap: 9. I.

120. He saith not; HE would do it with the promised *Crusher* or *Bruiser* of the *Serpent*, but he gave them the power of the *Natural* Man; but the Holy Spiritual Birth or Geniture he promoteth in *his own Principle*, and not in the perished corrupt *Flesh*, not in the Imagination of *Lust*, which is more *Bestiall* than truly *Humane*.

121. Indeed he bringeth holy children *together* but by the means of his *Officer Nature*, how he will have it; but the marriage work according to the *outward* Man, is not Holy; but according to the *inward* it is holy in the children of the *Saints*; and Not in *Bestiall* Vessels.

122.

But that † this Authour sets it down; That through † E. 5. this *Conjunction* of Man and Wife, in their *Lust-desire*; the *Evill* Properties and *Lust* of the *Flesh* are separated *asunder*; and totally sanctified in the Spirit of *Christ*; the *Love-Spirit* of *Christ* mixeth it self in their Imagination; and driveth

IV. Text. *In the Fleſhly Birth, is Death.* III. Apol. Point. II. driveth on all Abominations, and worketh in the Imagination this Luſt of the Man and Woman, and *ſanctifieth* the Imagination and the Seed, ſinne dyeth, and a *total* holy child becometh conceived, *viz:* a *Chriſt* little-Child or Infant, that is *without* blemiſh and Sinne, more-over God and Man *outwardly* and inwardly.

123. And this he ſpeaketh as one that underſtandeth nothing of the Myſtery of CHRIST; and takes upon him freely, as a Saint of his *own* making, a ſelf elected one without power; who knoweth not his beaſtial abomination and *Filth*.

\* John 18. 36. 124. He will make *Chriſt* to be OUTWARDLY; and yet Chriſt himſelf ſaith; \* *His Kingdom was not of this World*; after his appointed work was accompliſhed, *he went to Heaven*: and in the Heaven which is IN *us*, he dwelleth with us, and worketh in that very Heaven in us, and not at all in the *Beaſtial* Man, in the fleſhly birth, in which Death is.

125. It is a meer fiction, whereby young people which are very eager and fiery in *Venus's* deſire, are made altogether wanton and Luxurious, when it is ſo finely pourtrayed before them, that their deſire and *Luſt* is Chriſts driving, and that it is the Spirit of *Chriſt*, which would mix it ſelfe and beget Children.

126. When he converted upon the Earth, HE never deſired to *mixe* himſelf but only in the Spirit in the Soul, and in the Image of God; will he then *now* mixe himſelf in the beaſtial *outward* Work? we have NO testimony for that.

\* 2 Sam: 11. 127. In *David* was alſo the Spirit of God, ſhould therefore the Spirit of God have mixed it ſelf in his outward whoredom, and have driven on the work of the *outward* Imagination towards \* *Bathsheba*, the Wife of *Uriah*, whom he murdered; then, God would have had, the whoredome, to have been.

128. No! God puniſhed *David* for that very fact: therefore men ſhould not ſay: the Spirit of Chriſt mixeth it ſelf in the *Center* of the Imagination of fleſhly Luſt, and ſanctifieth the *outward* Seed; it is altogether falſe.

129. He ſanctifieth his *Tabernacles*, which he poſſeſteth; he indeed openeth and ſhuteth in the work of the Life, ſo that the *Mercury*, *viz:* the Work maſter cannot many times bring his work to Life, and alſo many times bringeth it to Life according to Gods will; as is many times to be ſeen among the *Saints* of Old, eſpecially in the Line of *Chriſt*; but men ſhould diſtinguiſh the outward from the Inward.

130. The

130. The Marriage work in it self, if it Be done \* *Ordinately*, is not \* Col. 3. 5. *sinfull*, for it is driven on by Gods Officer, *Nature*, and boarn withall under divine patience.

131. God sets before him the Becoming Man or Incarnation of Christ his Sonne, as among the *Jewes*, the *Sacrifices*, which God set before him in the Covenant, through the *future* Humanity, and reconciled himself in the Covenant; that the Anger *might not* burn in the humane Abomination.

132. Thus also in the *outward* Marriage work; God sets before him, the true Image, which lyeth shut up in *our Seed*, in Christ his Sonne; and entereth in the working power into the Substance of that Image of the Heavenly Substantiality, as a *Glimmering* Mother or Tinder of divine Property; and *herein* lyeth the holinesse of the holy married peoples Children.

133. But in the *outward* Flesh, as also in the Soul, the Abomination of Sinne *cleaveth* to them, and so NO child is born into the world without Sinne: The will to the outward work of the *mixing* together, men should distinguish from the Will of the Divine Holinesse, and from the will of own self Lust.

134. Nature willethe the Burning eager Lust, *viz:* the Mixture; and Gods holinesse willethe the *Conjunction* of the *pure* Tinctures: in which Conjunction the Divine *Center*; *viz:* a holy fire-sparkle together incorporateth it self, in the Substance of the *heavens* Image in the word of Power, and doth not together incarnate it selfe in the Outward Flesh.

135. This † Authour saith, When Christ is *born* or † *E. S.* *Generated*, then the Earthly Man *must* depart: But in *this* Time; Christ is in the Heaven of Man, and the Earthly Man, upon Earth in his *Self hood* in the Four Elements.

136.

\* *E. S.*

\* This Authour Cryeth out upon the Confusion of others wayes, and *despiseth* other Men gifted from God, in their Gifts; and yet his whole work is nothing else but a meer confusion of one thing in another; the outward World with God, the Creature with the Holy Trinity; so that no rationall Man at all *can see* by him the distinction between God and the Creature.

137. There, never came to my knowledge, any *writings* wherein all things are so wholly spoyled confused and darkned or *obscured*  
T t under

under long circumlocutions and Glosses, as in these: that he may under such confusion, but present and give forth himselfe for a GOD.

138. That is the whole contents of his meaning, that it is no more he that willeth, doth, speaketh, thinketh, or purposeth any thing, but that God in *Christ* is it ALL, in him, the will, the deed, the speaking, understanding, thinking, *begetting* of *Children*, eating, drinking, sleeping, waking: but *then* must he also be even the *Coughing* in him; and whatsoever else he doth in any *secret* place.

139. Which is very easily understood by reading in him, because he will *distinguish* Nothing, but will be All in all, God in *Christ*; which is fit should be signified concerning him, that *other* people might learn to *beware* of such seeming flourishing Lustre; and learn to know themselves inwardly and outwardly, what the Creature, Man, God, and *Christ* are, and not so *Groundlessly* call the cursed world, God.

\* E. S.

140. I write not this to the reproach of the \* *Authour*; but for the *Reader* to consider, that he may know, that he is a *Sinner*, and what his *Holiness* in him is, for a totall faithfull instruction, from my *Gifts*, which in the *Grace* of the *Divine* Love, have been imparted, to me.

**N**

**N**ow followeth

The Third Point of the  
*Fourth Text.*

The<sup>m</sup> Authours Own Explanation.

\* E. S.

I.

**T**Hus now hereupon followeth *Thirdly*; How and after what manner and kind, also, the Man-God CHRIST, cometh and is manifested through the Divine-humane *Wife*, or Woman.

2. And how, through Christ the *first borne before all Creatures*, the most holy expresse Image, yes the Self-subsisting Substance of the totall most holy Divine Fullnesse; the *Triune* highly praised living powerfull word of God, God himself; through whom and for whom, all things not only were Created, but after the Fall, through his holy becoming Man or Incarnation, and precious innocent passion, dying, Resurrection, ascension into Heaven, and *perfect merit*, were *perfectly* redeemed or delivered.

3. As heretofore is mentioned, he hath united the *totall* faithful Mankind, in the Love of his divine voyce, to him, to his holy Names highest praise and honour, for his *proper* own body and Wife or Woman [which he not in an *outward* Manner prepares to himself, creates and makes new; but in the inward *Center* and middle

IV.T. *The Man is from the Divine Woman.* III.A.P.III.  
 of the Heart] from the beginning of the World  
 Suddenly after the Fall; *betrotted* in Grace  
 Love and Mercy, yes, in the Faith, and tied it and  
 prepared it for his Eternall Rest.

\* John 1. 29,

30.  
 Rev. 13. 8.

4. In like manner also, this most Holy Man  
 CHRIST JESUS, \* the Innocent *Lamb of God*,  
 yes, the Triune highly praised Sonne of God,  
 God himself, [which according to the Testimo-  
 ny of the Holy Scripture *was slain from the begin-  
 ning of the world*] in all faithfull and Saints,  
 with his holy living powerfull richly spirituall  
 word, divine substance, working willing and  
*perfecting*, according to the measure of his appea-  
 ring gifts, hath appeared from the beginning of  
 the world.

5. And himself hath manifested the true  
 Womans Seed, in the Woman or *Wife* of his  
 Love, prepared for himself; Against which this  
 self own holy Womans Seed; He the highly  
 praised Triune God himself, according to the  
 Testimony of the Scripture hath permitted and  
*set the Enmity*.

† John 2. 16.

6. So that the Satanical Serpents Seed, the  
 unfaithfull wicked corrupt world, through Sa-  
 tan and his naked outward fleshly *sinfull* wicked  
 Diabolical matters, also evill heart and † *Lust of  
 the Eye*, is governed and driven on; this his own  
 Self-seed, in, and together with his own Love  
 and Wife is *persecuted* derided scorned despised  
 scandalized worried and put to death: As the  
 Testimony of the Holy Scripture truly and cleerly  
 in & to all the Saints, *wiinesseth* and manifesteth.

7. But

7. But this Holy Divine Womans Seed, in and to the Saints, hath after many kinds and wayes appeared, as in *Adam* and *Eve* after the Fall, and after that, through *Christ* the Triune highly praised God himself, the promise of the perfect Womans Seed of the *Messiah*, was spoken and pronounced to them, the strong Hope, Faith and Confidence, in this Womans Seed, was openly caused to sound forth from them; As indeed *Eve* in this assured Faith, mentioned the LORD *Messiah*\* saying her first born sonne *Cain*, \* Gen: 4. 1. was the Man of the LORD:

8. In † *Abel*, this holy Womans Seed, and † Gen: 4. 4. Lamb of God, manifested it self, in which Faith, he also sacrificed to the Lord, and caused his holy praise and Thanksgiving, to ascend to God the highest Good: and thereupon he was slain by the Serpents seed *Cain*:

9. In \* *Enoch*, the holy Womans seed, \* Gen: 5. 21. manifested it self so powerfully, that through to the 25. and with God, in the holy Faith the Mother together with the Holy Birth, went Bodily into Heaven.

10. In † *Noah*, this holy Womans seed, and † Gen: 6. 9. living substantiall word of God, manifested it self so powerfully, with Teaching Preaching; Prophesying; Reproving and admonishing to Repent, Instructing, Comforting, and Divine Confirmation, in and to the building of the Ark, pointing at the Future Deluge; which holy womans seed, also his Faithfull Parents, with

IV.T. *The Man is from the Divine Woman.* III. A.P. III.  
with living voyce at his Birth testified and said ;  
*this will Comfort us in our Misery.*

\* Gen: 12. 3.  
Chap: 18. 2.

11. This holy Womans seed in \* *Abraham*, was witnessed by the high divine Majesty, from Heaven it self, the most holy Triunity, which in the *outward* form of the Persons of *Three Men One LORD*, caused himself to be manifestly heard saying, *In this, thy seed, shall all people be blessed*; understand, those which beleeve in him, and suffer him to rule them.

† Gen: 24. 60.  
Ec.

12. This holy Womans seed was witnessed also by the Triune God Christ Jesus himself, in † *Isaac*: In *Rebecca*, was manifested in her womb before the Birth, both this Holy *Womans*, and also the *Serpents* seed, in which the unbelief and *Serpents* seed *Esau*, out of the *Saw* or *Swine* of Unbelief.

\* Gen: 25. 6.

13. Which persecuted the Holy Faiths seed, of the holy Woman in *Rebecca*; \* *Jacob*; and beat and struck him: who afterwards after the birth did himself terribly and damnably persevere; and † *purposed to slay the beloved Jacob*.

† Gen: 27. 41.

14. How mightily holily and gloriously this holy Womans seed, manifested it self in the beloved *Jacob*, concerning which, the Lord *Zebaoth* himself, giveth glorious holy Testimony; in so much as he so highly entituled him, that he called him \* *Israel*; a *Prince and Ruler with God*.

\* Gen: 32. 28.

15. This should the faithfull Children and Womans seed, of the highly praised Triune God, united with and in this God, further *consider* of;  
and



and especially, through this holy good divine living working substantial Seed of God CHRIST JESUS, apprehend, to themselves the living word of God, from the least grain of Mustard-seed, and least minutest measure and peece, even the totall appearing *fullnesse* of the Deity in and to themselves; according to the Testimony of the Holy Scripture.

16. To which holy new-birth originall and beginning in the Faithful Hearts; no worldly *Wit Art* skill, *learning in the Scriptures* and getting it *without Booke*, *Phylosophicall*, *Logicall*, *Natural*, *puft up Art*, can any thing at all in the least *attain* or performe, according to the Testimony of the Scripture.

17. † *Where are the Scripture-Learned* † 1 Cor: 1. 26. *or Scribes? where are the Worldly wise Men? where are the Judges? where are the Councillours? Hath not God turned the wisdom of the world into Foolishnesse?* as it appeareth cleerly and manifestly, in all the worldly wise, in *Scripture-Learned Art and Experience*; though likely many years from their child-hood, to their highest age, they have in their state and condition taken great pains for *worldly Art*.

18. Yet they must at last be *ashamed* before this Triune seed of God CHRIST JESUS, the living substantial word of God, from the least  
particle

IV. Text. *Worldly wisdom turned into foolishness*. III. Ap. Po. III.  
 particle to the highest Perfection in all Saints;  
 and let go their ART and lament over it saying:  
 that it hath not at all profited them to salvation,  
 but been totally hurtfull.

19. As many of them also before their de-  
 cease have *forgotten* this *acquired* Art and world-  
 ly naturall wisdom which they have learnt, and  
 have become so foolish and childish, and indeed  
 in all Stations and conditions; that they alas,  
 could not any more preserve and *recollect* in their  
*memory*, *OUR FATHER*, which they learnt from  
 their child-hood according to the *Letter*.

20. As then they will apprehend this necessa-  
 ry information according to the *Glorious* appea-  
 ring of this holy womans seed, according to the  
 measure in all Saints, in *Joseph, Moses, Joshua,*  
*Rebecca, Samuel, David, Solomon* and all holy  
*honest* faithfull people and *Prophets* of the Old  
 and New Testament, in works words and deeds;  
 to the totall perfection, inwardly and *outwardly*  
 visible Birth of the Sonne of God, born out of the  
 perfect pure Virgin and *Genetrix* of God,  
*MARY*: even every Elect, to the highest  
 praise of God will partake with GOD himself;  
 and delight himself therein, and will know  
 how to praise the most high Eternally for it;  
 with himself.

Jacob Behme's Answer  
 To this Explanation of this Third Point of the  
*Fourth Text.*

I.

THIS \* Authour, mentioneth concerning the *Triune* \* E. S.  
 God and Man CHRIST, and concerning  
 the *Divine* Woman or *Wife*, and signifieth;  
 that not only *all things* were created, through  
 and for that *Triune* Man CHRIST; but also  
*after* the Fall, were, by his holy Becoming Man or  
*Incarnation*, and precious Inward Passion and  
 Dying, Resurrection and Ascention into Heaven  
 and perfect merit, *perfectly* Delivered.

2. All which, needeth far *another* explanation: for if I say,  
 CHRIST is the *Triune* God; then I speak of *no* Man or *Creature*;  
 for the *Holy Trinity* is no Man nor Woman, much *lesse* a *Crea-*  
*ture.*

3. Only he hath manifested himselfe, through and IN the *Huma-*  
*nity*, and made himself *visible* in a humane Image; but the visible  
 palpable Substance of the *Flesh*, is not the *Triune* Deity: but the  
*Spirit* in the power of the *Flesh*, the *divine* Spirit in the *Spirituall*,  
 the *uncreately* IN the *creately* is GOD.

4. CHRIST, so farre as he is called the *Triune* God, according  
 to the *Eternall* Word, in the Name *JEHOVA* or *JESUS*, so farre as  
 concerns the *unmeasurable* God, is no Man or *Creature*; but the *Fath-*  
*nesse* of all things, dwelling in himself.

5. But according to the *Name* CHRIST, the Deity is visible; and  
 this \* CHRIST, viz: The *Anointed* of God, penetrateth, only, or pres-  
 feth upon, the *humanity*; NOT upon ALL *Creatures*; he uniteth  
 himself to NO *Creature* but Man; he hath also with his *Incarnation*,  
 Suffering Dying and Resurrection, delivered NO *creature* but  
 MAN.

6. With the *Name* CHRIST he is become manifest *only* in the  
*humanity*, not in the *Earthly* or *Heavenly* *Creatures*, † The  
*Earthly* and *Heavenly* *Creatures*, need NO *Christ*, and the  
*Hellish* have NONE.

U u

7. This CHRIST.

\* Χριστός  
 Θεός.

† NOTE  
 The *Heavenly*  
*Creatures*  
 need NO  
 CHRIST, and  
 the *Hellish*  
*Creatures*  
 have NO  
 CHRIST.

IV.T. *The Father greater than the Man Christ.* III.A.P.III.

7. This *Christ* it is, through whom God, who dwelleth in him, and hath manifested himself, with the *Christ*, who will judge all things, and *separate* the Good from the Evil: HE is not manifested in the *Creatures*, that he would deliver them to Eternity; and dwell *Creaturely* in *them*, as he dwelleth in *MAN*: all *Creatures* of this world *except* *Man*, go again into that out of which they proceeded in the beginning.

8. When I will speak of the *Man* *CHRIST*, what kind of Three-fold God and Man he is; then I distinguish the *humane* Creature, which he hath *received* of us *Men*, and difference it from the *Triune Deity*; the manifested *Substance*, from the power and *Omnipotence*.

9. Not that he is *divided*, but that the Spirit of God is *higher* than the *Substance*, which he generateth in his *Desire*, in his exhaled *Sound*: for according to *Our* *Substance* *CHRIST* calleth himselfe, the *Sonne* of *Man*: and saith; *the \*Father is greater than HEE.*

\* NOTE

10. According to the *humanity*, he hath a *given* power; and according to the *Deity* he is the *Giver* himselfe. The *Man* is our *Humanity*; and the *Christ* is the *Anointed* of *God*; which *God* hath manifested out of the *Name* *JEHOVA* or *JESUS* out of the *Deep* of the *wisdom*, out of the *Center* of *God*, out of the *Great* *Love*, and given it to the *humane* Creature for a *Light* and *Eternall* *Seed*.

11. Not that this amiable blessed *sweet* *Love* of *Christ* is the *Man*, but the *holy* *SUN-shine* in the *Great* *Love-flame*, in the *Man*; for, when I see a *holy* *Christian* *Man* going or standing, I do *not* say there goeth or standeth *Christ*; but I say there goeth or standeth a *Christian* *Man*; in whom, the *Sun* *CHRIST*, shineth.

12. The *Person* of *Adam* is not the *Christ*; but the *Person* of the power of *God*, which dwelleth in the *Man* *Adam* according to the *Heavenly* *Part*; *That* is *Christ*.

13. As the *Sun* shineth in the whole outward world, and *im-poverish* all and maketh it fruitfull; and the world is not the *Sun*: so also the *CHRIST* shineth as a revealed or *Manifested* *Sun*, out of *JEHOVA* or *JESUS*, in the *Creaturely* *humanity* of *Christ*.

14. The *Name* *Christ*, is the revealed or manifested *Sun* out of the *Eternall* *Name* *JEHOVA*, or *JESUS*: *JEHOVA* is the *Eternall* *Divine* *SUN*, in which this great *Love-Sun*, *CHRIST*; as a *Heart* in the *Center* of the *Holy* *Trinity*, hath been hidden to all *Creatures*, and yet is through the second moving of the *Deity*, as a *holy* *sweet* *Love-Sun*, become manifested.

15. I must not say, that, in the *Person* *CHRIST*, viz: in the *Man*, according to his *humanity*, according to that part which he hath *on* *him* from us *Men* from our *Body* and *Soul*, that is, *on* *to* the *Deity*, *on* *to* the *Divine* *Substantiality*, or *Heavenly* *Corporeity*, taken *on* *to* him;

That

That the Creature is ceased and taken up, or that the Creature Soul and Body *from us Men* is unmeasurable.

16. No: for such a One is not our Eternall High Priest, which I could never more see in the *Form of Man*; for, the Men, when he went to Heaven said: \* *Ye shall SEE this JESUS*, \* Acts I. II. *come again, as he is Ascended.*

17. Only the Deity in him, and the Christ, understand, the divine property, together with the Heavenly divine substantiality, wherewith, he saith, John 3. 13. *He was come from Heaven.* THIS is uncreaturally, and yet IN every Man, as an own Sun, yet only in one point, which shineth forth out of the fountain of *the Sun*, indeed from no place or space, but the place of this holy revelation or Manifestation, is in ALL Men the Center of the Originall.

18. This SUN is in all Men, but this Sun is not revealed or manifested in all Men, but only in the Desire to the † Point, which is CHRIST; which point is JESUS out of JEHOVA.

† That is, to be like Christ, humble & meek.

19.

But concerning the Holy woman or *wife*, which this Authour mentioneth, which is holy and PERFECT, wherein the *Man CHRIST* becometh generated, needeth also a farre other Explanation.

20. And though he sets down the Holy *Christianity* to be the woman or wife; which I blame not: yet a Man must not speak that concerning the *outward* Earthly Man, for the Earthly Man is not Christs Spouse or *Wife*, but the inward Spiritual which faded or disappeared in *Adam*, the Heavenly, which *Christ*, as *viq:* the Holy SUN, vivifieth.

21. But \* this Authours writing is altogether Contradictory and runnes counter against it selfe; for here in this Point, he writeth of this Spouse or Woman and *Body*, thus; which he NOT *outwardly* prepareth, createth and maketh new, but in the *Inward Center* and middle of the Heart, from the beginning of the world instantly *after* the Fall, in Grace Love and Mercy, yes in the *Faith*, espouseth betrotheth and uniteth to himself, and prepareth it for his Eternall *Rest*. In like manner also this holy Man CHRIST JESUS, *the Innocent Lamb of God*, yes, the Triune highly praised

\* E. S.

IV.T. *The Man of Sinne Dyeth in the Saints.* III.A.P.III.  
 Sonne of God, God himself; *which was slain from the beginning of the world* IN all Faithfull and Saints, according to the Testimony of the Scripture.

† E. S.

22. Before † this Authour hath set down in another place, that if CHRIST became manifest or revealed in Man, then Nature falleth *Totally* away; Now he sets it down; that CHRIST, in the Inward Center and middle of the Heart, hath from the beginning of the world, espoused and united himself with the Saints in the Faith; which indeed were true, if he did not speak it concerning the *Man* CHRIST, but concerning the *Promised* CHRIST in the Covenant, which first in Time fulfilled the Covenant.

23. For, *Not* CHRIST the Man, who in the Time in the Limit of the Covenant manifested or revealed himselfe; *was slain* in the Holy Patriarchs; but the *Children* of Faith in whom the *Covenant* became manifested.

\* Heb: 7. 27.  
 Cha: 9. 26. 28.  
 Chap: 10. 10.  
 1 Pet: 3. 18.

24. CHRIST \* *bath once* given and *offered up* his holy Life in the sweet Love, to his Father, into his Anger, which was manifested in the *Humane* Property: and with the Love broken the Anger to pieces. He hath not dyed *in ALL* the Saints from *Adam* to this time, and suffered himself to be slain and put to death: Only the *Children* of the Faith of the Covenant have suffered *themselves* to be put to death according to the *MAN* of *SINNE*, that the word of Life in the Covenant in them, *might* put on the new promised Life, which would manifest it self in the Covenant with the *future* Sun of the New Life in the Spirit of the Covenant.

25. So that when *Christ* would manifest himself in the Covenant in the *Flesh*, he also in that Covenant, which had manifested it selfe in them, would be manifested *in them* with the divine Substantiality, *viz:* with *Christ's* heavenly *Flesh*.

26. For even after the Resurrection of *Christ*, when he had assumed the Humanity, and *slain death*; it was *not* CHRIST, that dyed any more in his Members, in the Christians, or was slain, but *Adam*, in *Christ's* Death, that *Christ's* Spirit in the Soul and the holy Man, might Live: When *Christ* becometh born then should the Man of Sinne continually Dye, till at last when the Outward body departeth, it *WHOLLY ceaseth*.

27. But if *Christ* the Lamb of God, were become slain in the Old Patriarchs, *then the* reconciliation was performed *IN them*,  
 and

and then it cometh not solely and onely from the *Sonne* of **MARY**.

28. *Abel*, was NOT the Lamb of God which was slain for *Sinne*: Christ dyed not in *Abel*, but in the **BODY** which he received from **MARY**.

29. *Abel* and all the *Martyrs* dyed as to their own *Bodies*; for the sake of the Covenant, which opened it self in them, they were slain, and dyed as to their sinfull Adamicall Body, and not as to the *Holy* Body, which was shut up in the Covenant, which, Christ, when he would manifest himself in the Covenant, would manifest it to be an Eternal Life and *holy* Flesh; in which he would dwell and be the power and Life thereof.

30. When the Holy Scripture saith, \* *CHRIST was slain in the Saints*, then it understandeth, *them Members of the Body of CHRIST*, according to Christs *humanity*, which HE, the *Christ*, assumed: It understandeth not the Triune God, that should suffer it selfe to be *slain* from the *beginning* of the world; for *doubtless* God cannot dye: That which dyeth is *only* the Body of Christs Members, according to the humane *Creature*, and not according to the Spirit of Christ. \* Rev: 13:8.

31. The Spirit of Christ hath therefore manifested it self in the Humanity, and slain Death in his *assumed* Body; that the Gates of Life in us should be opened, for if I be murdered for the sake of Christs Name, and the *Testimony* thereof; then doth not Christ dye in me, but † *Adam* dyeth in Christs death; and Christ in my dying becometh *first* rightly manifested. † Note.

32. My *dying* is Christs Resurrection in ME; for I dye away to the sinfull self-hood or *Nothingnesse*, and live to the Resignation in the Spirit of Christ.

33. Therefore this is a voyd and groundlesse thing, that \* this Authour writeth: that the Man *Christ*, the Innocent Lamb of God; *God* himself, which, from the beginning of the world, according to the Testimony of the Scripture, was *slain* in all the Saints and faithfull, &c. \* E. S.

34. The Triune God is not from the beginning of the world *slain* in his Saints; the Scripture saith not so, but the *Faithfull Men* were slain for Christs sake; and NOT the Triune *Christ* IN them.

35. Man in his self-hood and I-hood; is not Christ himself, but Christ *dwelleth* in him, he is the shining Lustre of his holy Life, as himself saith, John 8. 12. *I am the Light of the World*; This he speaketh, according to the Name **CHRIST** out of **JESUS**, and not according to our Humanity, which *Dyed* on the *Crosse*; concerning:

concerning which *Isaiah* calleth him, a simple Servant; in that he saith, *who is so simple as my servant?*

36. This Servant of God, is not the Holy Trinity, but the *revelation* or Manifestation, and habitation, of the holy Trinity; the servant is become slain as a *Lamb*; and not the holy Trinity; Men should alwayes make a difference between God and the *Humanity*; else if God were dead in his Trinity, then were Death *stronger* than God, who must thus, have given himself up, to Death.

† Bensch.

37. Christ is indeed God and Man in ONE Person, but the Deity, viz: the Divine Property, is not the Person, the Man; but the † *Homo*, or *humanity*, is the Man and the Lamb of God, which was slain; and is called *Christ*, from the Anointing; so that God hath anointed this *humanity* of CHRIST; with his Spirit \* *without measure*: for the *JESUS* is the Anointing, viz: the Deep Love in the Deity.

\* John 3. 34.

38. Therefore now the Lamb of God according to the humanity, viz: IN the Members *thereof*, wherein the promised Covenant was, out of which Covenant the Anointing would manifest or reveal it self; *was slain*; not *Christ* the Anointed of God, which in the Covenant was hidden in them.

39. *Abel* was not anointed with Christ, but indeed with the promised word in the *Covenant*, in which the *Christ* manifested himself, and when Christ manifested himself in the Covenant in the *Humane* property, THEN *Abel* put on *Christ* in the *Flesh*: before Christs humanity *Abel* had put on the *Covenant* in the promised *Word*; and † WHEN Christ arose from the Dead, then *Abel* also arose in *Christs* anointing in Christs humanity out of Christs Death, and lived in the Anointing of Christ.

NOTE

How *Abel* arose when *Christ* arose from the Dead.

40. The Man Christ is the *First* that arose from the Dead in the Anointing, and is also the *First* who in the Anointing dyed to the *Humane* I-hood: He is only and alone the Lamb of God, in whom God brake his wrath to pieces: *Abel* and all Martyrs are his *Members*, upon whom the breaking death in pieces pressed or penetrated out of this Lamb Christ.

41. *Abel* received an imputed Righteousnesse, not a self wrought one of his own. *Abel* before the humanity of Christ was not the Lamb of God; but he was a *Member* in the Lamb of God: *Christ* hath in all things the preheminance; and none of them hath been able to call himself a Christian, much lesse the Lamb of God; that is, hath been slain for or instead of Christ.

42. They have all of them only been put to death in the spirit of Faith upon Christs future coming, they have put on Christ in the Covenant of Promise in the Spirit of Faith; Not as a Lamb or *Man*, but in Power, not in the *Flesh* but in the *Spirit*, so that Christ is the *First* who in the *Flesh* should be called \* *The Lamb of God*.

\* Note.



43.

† This Authour mentioneth in this Manner, But also this holy divine *Substantial* womans seed, hath in and to the Saints appeared and been *manifest* in many kinds and wayes, as in *Adam* and *Eve* after the Fall: If this be so, that the divine substantiall womans Seed was manifest in *Adam* and *Eve*, then they have put on Christ, viz: the true womans Seed in *Substance*.

† E. S.

44. And then they need not expect further about any other womans seed; why did *Eve* then say when she bare *Cain*: \* *I have the Man the LORD*? if she had before the substantiall womans seed manifested in her, why did she then hope for another?

\* Gen: 4. 1.

45. And God said also to *Abraham*: † *In thy seed shall all Nations be blessed*; this was spoken concerning the *future* womans seed, which would manifest himself in *Abrahams* seed Substantially with divine Heavenly Substantiality.

† Gen: 22. 18.  
Chap: 26. 4.  
Chap: 28. 14.

46. If it were spoken as to the *present*, then God had *not* commanded him the *Circumcision*, and after that the *Sacrifice*; The Substantiall womans seed was not in the *Sacrifice*, but the *word* of Promise in the *Covenant*.

47. The substantiall seed, of which God said, *therein all Nations should become blessed*, that lay shut up in *Abraham*, unlesse the opening of the Name *JESUS*, should open it; the Promise to *Abraham*, went on as to the *Limit*.

48. That very substantiality, wherein God would become Man, was faded or disappeared in *Adam*, when he dyed to the Kingdome of Heaven and Paradise: This faded or disappeared Seed, became in its Principle, *co-propagated*.

49. And in this Seed stood the limit of the *Covenant*, out of which the Spirit of God in the Saints *manifested* it self; and not through the faded or disappeared substance, but with Christs becoming Man or Incarnation, the Substantiall revelation or Manifestation proceeded, where God dwelleth within in the substance, viz: as a *Life* of the Substance.

50.

Also this \* Authour writeth further: And after that, through Christ the Triune highly praised God-himselfe, the promise of the *Perfezt* womans seed of the *Messiah*, was pronounced and promised to them; The strong Hope Faith and Confidence,

\* E. S.

Confidence, in this womans Seed, caused it self *openly* to sound forth from them.

51. Now if *Christ* dwelt substantially in *Adam* and *Eve*, what need he then promise another substance to them? I verily think *Christ* would not be manifested or revealed in *Adam*: much lesse hath *Christ* promised *Adam* to become Man in his seed: but God promised the *Christ* to *Adam*, viz: to awaken the Anointed of God in *his* seed, viz: in the womans seed, and *not* in the Mans seed, As in the *Fourth* Point shall be expressed at large.

52. *Christ* stood in *Adam* and *Eve*, in the Limit of the Covenant in the Name *JESU*, in *JEHOVAH*, in divine hiddenesse or secreesse, in the seed of *Adam* and *Eve*, without humane substance, and unmoveably in the promised seed, till the *End* of the Limit, there he moved himself in the womans seed.

53.

This High hitherto much repeated Speech concerning the Triune Womans Seed, before *Christs* Humanity, is much more a Confusion than an Explanation: the *CHRIST* in the womans seed was manifested in *No* Saint before *Christs* Birth; but only in the Spirit of the Deity, in a *Prophetic* manner, and not in a Humane Manner.

\* NOTE  
The Paradise  
is the womans  
Seed.

54. By the womans Seed, is alwayes understood, the \* *Paradise*, which faded or disappeared in *Adam*, viz: the Heavenly corporeity from the pure Element; and NOT the *FOUR* Elements, this was manifest neither in *Adam* nor *Abel*, till the Saviour *CHRIST* became manifest in this Seed.

55. This Authour so wonderfully blends one in another, that it hath no sufficient understanding: one while he speaks of *Faith*, that the Saints have had the womans seed manifested in the Faith, then suddenly he speaks of the substance, whereas in the Substance there was no manifestation or revelation in *THEM*, but only in the Faith, was the divine and humane Conjunction IN the Spirit, and NOT in the Womans Seed.

56. Men should not set down the Triune God *Christ* to be in the Humane substance, before *Christs* becoming Man or Incarnation: for after the Word became Flesh, then he was called *CHRIST*, and not heretofore, in the Covenant, where he was only in the Promise.

57. And though indeed he was in the Deep of the Deity from Eternity; yet he was not then called the Womans Seed, for the womans Seed was not sooner called *Christ*, then till the word of God manifested it selfe in the Womans Seed, and sanctified the Wo-

mans

Womans Seed, and generated it to a Divine Life or Substance.

58. The womans Seed *ained* the Anointing in the Motion of the Name JESU in MARY, and not in Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, and David.

59. The Saints of Old *knew* not Christ in their Seed, that he moved and manifested himself in their Seed, but in their Spirits and Souls, not in the Fleshly Seed, but in the Faiths desire, *viz:* as a Divine Conjunction.

60.

What this \* Authour speaketh further, concerning the *Serpents Seed*; that it hath manifested it self in the Saints neer to the holy Womans Seed, as he peremptorily sets it down, that *Esau* was generated out of the *Saw*, or Swine, *viz:* out of the Serpents Seed; that is with the Authour a plain ignorance and confusion. \* E. S.

61. *Esau* was generated of NO *Saw*, or Swine, for his Mother was NO *Saw* or Swine; He was begotten out of *Isaac's* and his Wifes Seed; as well as his brother *Jacob*, but the kindled Anger of God, which *Adam* awakened, had laid hold on *Esau*.

62. For, the Love and Anger were *both* manifested in Man, *viz:* Evill and Good, and they were always in the wrestling, till at last CHRIST came, and overcame the Anger, with the sweet Love of God, out of JESUS, and changed it into Divine Joy.

63. *Esau* was a Type or Shadow, of the Earthly Sinfull *Adam*, and *Jacob* was a Type of *Christ*; *Christ* would blesse and reconcile the *Esau* through *Jacobs* Seed: for † he *was* come to call the *poor* sinners, *viz:* the perished or corrupt *Adam* and *Esau* to repentance, and Not the † Math: 9.13. Righteous *Jacob* in the Line of Christ.

64. *Esau* was not begotten out of the Serpents Seed, else must the Devill have dwelt in *Isaac* and *Rebecca* in their Seed out of which they *begat* *Esau*: which were abominable to be spoken.

65. This \* Authour setteth Open a Hellish door, in the Holy Patriarchs, which *yet* he will have to be *Perfect*: His writing is much more a blasphemy and reproaching of God, than a Christian Explanation. \* E. S.

66.

That this *Jacob* and *Esau* have striven in their Mothers womb, signifieth, the *Paradise* as to one part and as to the other Part, the *Earthly* world, *viz:* Gods Love and Anger, which were both stirring  
X x in

in the Humane Essence; and in strife about Man; as I have expressed it at large in another place.

† E. S.

67. This † Authour should not make of *Esau* a *Saw* or *Swine*; nor of *Cain*, so totally a *Serpents* Seed, It should be shewn in the Holy Scripture, or else none will give credit to him: for the *Judgement* belongeth to *God* and not to *Man*.

68. He cannot shew that *Cain* and *Esau* were generated Devills totally out of the *Serpents* seed: for *God* said to *Cain*, \* *Rule over Sinne*, *Suffer it not to have the Dominion*: Thus there was a *possibility* in *Cain*, that he *could* rule over Sinne, else *God* had not commanded him to do so; but whatsoever is totally the *Serpents* and the *Devills*, therein is, *NO* Possibility.

\* Gen: 4. 7.

69. *Esau* had even such a *Soul*, as *Jacob* had, both begotten from their *Parents*, and this only was the difference, that in the one the *Divine Love*, and in the other, the awakened anger, was *manifested*, which, yet, *Christ*, with his *Bloud*, would drown, in all those who would introduce their *Souls*. desires, into *him*.

70.

But that this \* Authour, rejecteth all worldly *Wit* and *Art*, and faith, they serve nothing to the kingdom of *God*: but that they are much more hurtfull: needeth also another *Explanation*.

71. *ART* indeed giveth no *divine* power or *wisdome*, and helps nothing to the kingdom of *God*; but it belongs to the outward *Man* of *Gods* *WONDERS*, that he should behold *Gods* wonders and great hidden *wisdome*, and † *praise* *God*, in all his works.

† Psa: 145. 10.

Psa: 148. 149.

150.  
\* Note, what  
Man is with-  
out *Art*.  
Outwardly.

72. If the outward *Man* learneth *NO* *Art*, then he is most *NEER* to a *BEAST*; which knoweth not; what the substance of all *Substances* is.

73. Indeed the *Divine* *wisdome* standeth *NOT* in *Art* and *Reason*, but it sheweth *Art* the way, what it should do and how it should seek: *ART* is really the *Tool* or *Instrument* of *God* where with the *divine* *wisdome* worketh or laboureth: why should I then despise it? Through *ART*; † All *Craatures* are ruled by *Man*, and in *Art* is the *Outward* *Body* Covered and defended from *Heat* and *Cold*.

† Gen: 1. 26.

74.

\* E. S.

But that this \* Authour also mentioneth; that by *Repentant* *Men*, *ALL* *Art* is cast behind and forgotten,

III.P.A.III. *Without Prayer Sinne would be quite covered.* T.IV. forgotten, and that many in their Old age, become so childish they do at length forget, OUR FATHER, which they had learned: that is very cunningly and slyly intended by him.

75. For before he had said, He was so perfect, that he need not any more to PRAY, OUR FATHER, &c. likely he would say that none should learn to PRAY, and besides should learn NO Art, and then he need forget nothing.

76. If none should learn any Art, then could we no more manage our Estate and Employment upon Earth, and if none should learn to PRAY, then all Men would continue in Self-hood, and then Sinne is TOTALLY Covered, and is no more known or acknowledged; and then Folly standeth in the place or stead of ART, and Man in his Reason is like ALL the Beasts.

77. The deeper a Man is \* LEARNED concerning GOD; \* Or Taught the deeper he seeketh and SEETH into Gods deeds of Wonder in ART; for all profitable ARTS are revealed or manifested out of Gods Wisdome, NOT that they are THAT, by WHICH Man cometh to God, but for the Government of the outward-Life, and for the Glorious Manifestation of the Divine Wisdome and Omnipotence.

78. With the supposed Womans Seed, wherein he conceiteth himself to be totally divine and holy, he will not make all ARTS to Cease; for the Womans Seed is Humane; but when CHRIST, viz: Gods Love, assumeth it, and manifesteth himself therein, then is that Womans Seed, the Humanity of Christ: viz: the true Image of GOD.

79. [This † Authour calleth the Womans Seed, the good holy divine living working seed of God, CHRIST JESUS, the Living Word of God, and yet understandeth not what Gods Seed or the Womans Seed is,

what the Life and power is : when I speak only and alone of the Womans Seed, then I say not, Gods seed CHRIST JESUS: The Name JESUS is divine, but the Name CHRIST is God and Man.

80. When JESUS manifested himself in the Womans Seed and assumed THAT, then the Person was called CHRIST; yet now the Name JESUS is the holy divine Life, viz: the Divine Seed out of the word of the Deity: the Womans Seed is his assumed Substance.

81. And therefore HE is called the Womans seed, because he is from the woman, viz: from the heavenly Virginitie which faded or disappeared in Adam; and as to another part from the outward worlds substance; in which the Name JESUS, viz: Gods seed, \* destroyed or brake in peeces, Death and Gods Anger.

\* John 3. 9.

82. The womans Seed, is a totall humane Seed from Soul and Body, but it must be rightly understood, as to THAT Seed, wherein Adam might have generated Magically, if his Longing or Lust, had not plunged it self into vanity, Evill and Good, and awakened the Abomination, as is before mentioned and here following in the Fourth Point.

83.

Now if I will in this place, speak so highly, of the divine Womans Seed, then I must distinguish Gods and the Womans Seed: and must rightly shew; How Gods Seed, viz: the Name JESUS, out of the word of the divine Sound or Life hath united it self with the womans Seed: and given up it self into ONE Person, which is called CHRIST.

84. The Name JESUS, is the anointing of the Womans Seed, and in the anointing he is called CHRIST the Sonne of God: the Seed of the Woman hath a given power, and the Seed of the Woman is under- or beneath God, as the Body is beneath the Soule: but the Name JESUS is the Giver.

85.

\* E. S. This \* Authour *mixeth* ALL, TOGETHER, and that for TWO Causes, one is, because himself doth not rightly understand it, the other, because he may advance all humane things, and give forth himselfe onely for CHRIST; viz: for the Divine power and Omniscience; and therefore he rejecteth all ART and PRAYER it self; and calleth it a Forgotten thing, as if it were

III.P.A.III. *Arte are revealed out of Gods wisdom.* T.IV 125  
were without † power or powerlesse; and did *not* attain that which † Or a Pow-  
is Eternall. erles thing.

86.

He will neede perswade us, that the Womans Seed CHRIST, God and Mans is according to BOTH Natures totally ONE, and that will HE \* Himself *be*: But the humane Nature continueth indeed Eternally *beneath* the Deity; though it is *not divided* for all that, yet the Substance is not AS the Spirit.

\* E. S.

87. God, with or by creating Man hath not created to himselfe a GOD, which is of his own Substance, but an Image of a Similitude according to himself, *viz*: a Manifestation of his *unsearchable* divine Substance, in which he manifesteth himself; to his own Joy of himself, and Deeds of WONDER.

88. And hath given to Man again, to seek and to reveal or manifest the wonders of God in THIS worlds substance, to his, *viz*: mans own Joy *delight* and longing pleasure, that God might be praised, known, and acknowledged, in ALL works, and Substances, or THINGS.

H<sub>Erc</sub>

Here followeth

*The Authour Esaiab Stiefel's*  
 Fourth Point of the  
 Fourth Text.

I.

Hitherto hath been Mentioned, How Christ the Triune highly praised God, and Man, the holy Seed the living substantiall *powerfull word* of God, hath appeared, according to *Measure* from the beginning of the world, in all the Saints, his *wife* or woman, and been manifested in the Eyes and Hearts of the *Faithfull*.

2. Hereupon now it is rightly acknowledged by all the *Called Elect truly faithfull Christians*, that this most holy womans Seed, the Eternall Birth of God, before all Creatures the Triune highly praised Sonne, and *living* totally substantiall *powerfull word* of God, and most holy Seed of the totall *fullnessse* of the Triune Deity.

3. In the holy body and woman or *wife* of God, the pure chaste undefiled *Virgin MARY*, *humane* Nature, yet through and in the FAITH, of the New-and re-generated, holy pure *flesh* and blood in unity, hath taken to himself the  
 pure



pure humane Body and Soul, to the *undivided* Eternall union, and united it.

4. And hath been generated and Manifested, in and out of the faithfull Love and *Wife* or Spouse or Woman of God, the *Holy Virgin Mary*, a little infant and visible holy Creature, the Sonne of God and Man in ONE Person.

5. And as the greatest and least, yes, the totall fullnesse of the Divine Substance in the kingdome of Heaven, from the *least* to the *greatest*, here upon Earth, in the Flesh of the least of all and most despised and *unworthy*, generated, in the Holy divine Unity, such a Man and little childe; which is equally in the Most high highnesse of all, the great Triune GOD and LORD.

6. This *Perfe&* holy Seed and Word of God, in one holy pure undefiled Person, God and Man, in the *union* of the woman, Body, and Soul, through the Faith out of God, and this his holy Seed, *regenerated*, viz: the right Bridegroom, which hath united and taken to himself the Bride of all faithfull, good divine holy Flesh and Bloud in his *holy* humane Person.

7. Concerning which the faithful witness, *John* the Baptist, and Fore-runner of Christ, mentioneth this; \* *He that hath the Bride is the* \* John 3. 29.  
*Bridegroome.*

8. In

8. In this perfect totall divine, *totall* humane holy substance, in one Person, hath this Triune God and Man CHRIST JESUS, *delivered* his wife or woman of his Body, yes faithfull Body and Soul to and in a Masculine and Feminine Person, who from the beginning to the end of the World, have put *their* FAITH and trust in him, in this his holy becoming Man or Incarnation; from all Sinne, Death Devil Hell world, and ALL worldly Lust of the Flesh and of the Eye, temporal and Eternal Damnation, through his *holy* Passion dying and blood shedding.

9. And through his Innocent Death, hath *rescued*, from the Guilty Death and sinfull will, and out of the shameful Kingdome of the abominable *Satan* Thief Lyar and Murtherour, and set us in his own kingdome of *Glory*, with himself, to the Eternall Endlesse Joy and holy peace, out of the Eternal Satanical sadnesse, misery, anguish, necessity, disquietnesse, hatred, envy and enmity of the mischievous *Devils*, yes set us in the Eternal rest and blessednesse or Salvation.

10. Now as this Perfect Triune Seed and word of God, the totall † *fullnesse of the Deity*, in visible union of the Humane yet faithfull Nature, a little *Infant* hath been and appeared, which according to the testimony of the Scripture *like* other faithfull Chilnren, grew to visible palpable, greatnesse, and was received to *wisdom*,  
 \* *Age and Grace or favour* with God and faithfull Men.

11. Which

11. Which also the most holy high divine Triune Majesty, exalted in and to himself, from hours dayes and years, in his visible Holy Person: *Gloriously*, and also at last here upon Earth visibly, through his holy innocent Suffering and Dying, Joyful Resurrection and Ascension, † *made* PERFECT : and himself presented for a perfect Man or Husband of his totall Bride, all the faithfull Holy Flesh and Bloud, of his totall Church or *Congregation*, in holy undivided Eternall Unity.

† Heb: 2. 10.  
Chap: 5. 9.

12. And as he was from the beginning of the world, *in* all Saints, his Woman or *Wife*, and faithfull Flesh and Bloud, *viz:* a child, and Sonne of God, of the Faithfull *Flesh and Bloud* of his womans Seed, alwayes by the Serpents seed, the unfaithfull wicked world, *slain* persecuted despised scorned and put to Death : in which regard also the Death of all Saints was before the Lord; very highly, dearly and preciously *Esteemed*.

13. So he hath also in his divine fullne sse, and *perfect* Seed and word of God, the pure faithfull womans and Virgins Sonne, God and Man in one Person, the right Seed Sonne and Word of God, of the perfect faithful Flesh and Bloud, the totall persecution enmity hatred and envy, of the *abominable* Satanicall Serpents Seed, of the wofull Devill, (substantially united in all unfaithfull unrepentant children of the world) hath \* *taken upon him*, for the sake of the \* redemption of all the faithfull of his body and holy woman.

\* Math: 8. 17.

Y y

14. And

14. And through his innocent suffering and dying; hath paid the *penalty* and debt of all the Sinnes of the world *on his most holy body* and woman: reconciled it with the Deity in himself; overthrown all Enmity between God and Man; and in and according to this his most holy totall or UNIVERSALL *Redemption*, through his guiltlesse Crosse, with and in divine union through God, and out of the infancy to a perfect Man presented himself to his totall holy Church or Congregation.

15. In, and with, which, he now according to his most holy prediction, Hosea 2. † *I will Espouse my selfe with thee in Eternity; I will betroth my self with thee in Grace and Mercy;* Yes, in the Faith I will unite and bind my self with thee: with this his holy, unreproueable *undefiled* Church and perfect Bride and most holy *Sulamith*: \* *Canticles*: Reconcileth and espouseth in Eternity.

16. In which he now according to his own most holy revelation of himself here upon Earth: † *Esaiah 9. 6.* † *The Eternal Father*, in an undivided Person, God and Man, ONE Eternall Generatour, TRIUNE God and Lord, yes ALL in ALL, his beloved totall perfect Bride, his holy body and woman, wherein he *Eternally* generateth his holy Seed, his holy Word, Will, Work and Performance, substantially livingly and powerfully.

17. And

17. And to his Eternall praise, laud and honour, in this his holy Church, holy *Jerusalem* and perfect City, of the perfect appearing *divine* Peace, which is kept in Heaven, but now on Earth, in this ending ceasing *Last time* of the world; manifesteth himself in the Eternall Unity of his body and woman, the undefiled, untransitory unfadable Inheritance.

18. And the receiving his holy kingdom and Dominion according to the Testimony of the Holy Scripture. Dan:7. \* *under the whole Heaven*, \* Daniel 7. 17. Luke 1. 33. in his Saints, his united woman, and Eternally ruling it, to be openly *proclaimed*.

19. The Bride the Woman, of all faithfull Flesh and Bloud, according to the Testimony of the Scripture. Revelations 22. hath called; *Come LORD JESU: the Bridegroom and Man* Christ appeareth, and saith in the unity of *his* † Exod. 33. 14. † Here I am, Here I am, Here *Wife or Woman*, † Here I am, Here I am, Here *will I dwell*, this is my Rest Eternally. Psal. 132. 13. 14. Eſaiah 14. 3, 7. 2 Cor. 6. 16. Rev. 21. 3.

20. Here thou wilt with the beloved woman of all faithfull Flesh and Bloud, in divine *unity* of thy Man, with this Scripture Explanation, for further holy consideration, in and with thy united Bridegroom, according to thy desire, for Love and divine will, acknowledge and receive *this*.

21. In which, the Triune highly praised Sonne and Word of God, the fullnesse of the Deity, *generated from Eternity*, the most holy seed of the Woman from the beginning of the World, after the Fall of *Adam* and *Eve*, as also the regenerated new faithfull flesh and bloud, the

IV.T. *Not Tinctured or Transmuted but Regenerate.* III.A.P.IV.  
 woman in that which is in Part, and perfect holy  
 substance is discovered to thee and manifested :  
 to the Eternall and in Eternall *unchangeable*  
 Union.

22. NOT *Tinctured*, according to the  
*Cabalisticall, Theophrasticall, Ro-*  
*so-Crucian* kind, and *transmuted* out of  
 the unfaithfull Substance *into* the Faith-  
 full.

23. But according to the Testimony of  
 the Scripture, a *New Birth*, not out of the  
 old sinfull Substance, but in the *Center* and in-  
 ward Heart, in the Love of the divine voyce, a  
 new beginning, a New Heart, a New Flesh and  
 Bloud, a New faithfull Person as to Body and  
 Soul, a Faith, *not* born out of the unbelief  
 but out of God.

24. A Body, a Woman, a Man, an unity  
 of the Woman, a Seed, a faithfull visible  
 good Substance of God, A *Christ*, a Lord, a  
 God, a Spirit *substantially*, opperatively, li-  
 vingly, powerfully and actively, the self-  
 subsisting Eternall ONE onely blessednesse  
 or salvation, an \* *undefiled*, unfadable, un-  
 transitory, *inheritance*, *reserved in Hea-*  
*ven.*

25. But now in this *Last Time* revealed  
 or manifested to all, over all, through all,  
 and in all faithfull, with himself the Triune  
 Eternall God, an Eternall REST, and holy  
 City.

IV.P.A.III. *Not Tinctured or Transmuted but regenerate.* T.IV.  
 City and *habitation* of the highest of all and  
 lowest of All, in Heaven and upon Earth;  
 which is and is called in All Eternall Eter-  
 nity, according to the Testimony of Scrip-  
 ture, of *Ezekiel* the last Chapter: *A Wed-*  
*ding City.*

*Here is the LORD,*

Pfal. 48. 1,2. *Very greatly and highly to be prai-*  
*sed is The Mountain SION;*  
 the fair *Branch*, with which the whole  
*Land* is Comforted.

Yours alwayes willingly.

A. V. E.

*Esaiab Stiefell.*

Here

HERE followeth My Answer upon this Fourth Point of the Fourth Text.

I.  
THIS Fourth Point, I would even *leave* unexplained, if it were produced by the Authour in a *right* understanding: but he jumbleth all together, and slieth his erroneous meaning therein, and maketh much more a *Confusion* of it, then a *right* explanation: But seeing I have explained the contents of it *above* almost in every particular, I will therefore only expound the *chief* matters, and extract the Erroneous Opinions out of his Confusion, for the sake of the Reader.

2.

E. S. Concerning the becoming Man or *Incarnation of Christ*, concerning which the \* Authour here mentioneth, That the Seed of the Holy Trinity in the *Totall* divine Substance, is become Man or Incarnate in the *Totall* Holy *Perfect*, totally united with the Deity, *virgin*. MARY; and hath taken HER Flesh and Soul upon him, and so made MARY the *Genetrix* of God, viz: the holy word of God, as he writeth *and* that MARY was *before* new born in the Faith, *er* she was impregnate or with Childe with the Saviour.

3.

This needs yet a sharper explanation and exposition; and it had stood this *Master* in hand, that will needs be *Perfect* and Omniscient, to have unfolded this Mystery, and not to have confused it so, that a man cannot know what he *understandeth* thereby; but only that a Man may see his secret in *sown* Grain or Seed, spring up therein.

\* He will not herewith satisfie the seeking Mind, which enquireth after the Ground; and lead him into the Center of Nature, he must put on other *Stieffeln*, or *Bootes*, if he will ride with Christs Spirit over Death and Hell; and say, *how* Gods Anger is quenched, Death broken to peeces, and the Devills Kingdome IN *Man* destroyed.

5. His explanation is much more erroneous, and an obscuring the



IV.P:A:III. *What Body became a curse on the Crosse.* T.IV.

the understanding of the seeking Mind, than an Expounding. He knoweth some high Points concerning the manner of the becoming Man, or Incarnation of Christ; and produceth none.

6. He mentioneth that MARY was totally sanctified and Perfect before CHRIST was conceived: Now if the Faith could have attained and have discovered the Perfection, and *Totally* have new Generated Man, that he had been united with and in God in Body and Soul, in *Totall* perfect holinesse: then Christ had come in *vain*.

7. And his suffering and Death had not been profitable to us, if the FAITH, could have broken the Anger of God, also Death and Hell, and have appeased the Angry Father, and have quite taken away the *abomination* in the vanity of the Flesh.

8. Also if CHRIST, *viz:* the *Word* of God; had totally inwardly and outwardly taken to himself a holy and perfect Body and Soul upon Earth, *wherein* had he broken Death? And in *WHAT* Body had he taken on himselfe, the *SINNES* of *All Men*? And in what Body then hath he dyed to Sinne? *WHAT* Body became a Curse on the *Crosse*?

9. If it had been only the holy Perfect Body: then would Gods holinesse have made it selfe a *Curse*, and our *Restitution* had been only a Sacrifice, which might well have been done in the Faith, or through the *Judaicall* Sacrifice; O it must needs be an Evill God, who will not suffer himself to be *appeased*, unlessse he revenge himself upon his Perfect holy Substance.

10. Else, why should he lay all SINNE upon one holy perfect Man? and cause his fierce wrath to be shewn upon him? and so *Revenge* himself? such an understanding this giveth, if we say, *Mary* was in the Faith, in flesh and blood, in body and soul, *totally* perfect; and totally united with the Holy Divine Substance.

11. But seeing the *Omniscient* \* *Authour*, here spoiles his breath: therefore we will here in part, a little blow up our sparkle, and *unfold* the *Mystery* better.

12. *King David* said: *In Sin was I born, and in Sin did my Mother conceive me*; and this *David* it is, out of whom MARY was born, *viz:* out of the Seed of *David*; of the Seed of *Joachim* her father, and *Anna* her Mother.

13. Now if MARY had attained in the Faith, the highest Perfection, *why* not also *David*, and the *Patriarchs*? in whom was the Holy Ghost as well as in MARY.

14. And though this † *Authour* indeed determines, that they were *totally* Holy and Perfect, yet their *Sinne* and *Mortality*, moreover their *Inferme* life, in *Sickness*, *Care*, perplexity,

\* E. S.

† E. S.

perplexity and necessity, will not permit *that*, in which they all lived in the Curse and abomination, in the *vanity* of the Earthly Flesh: which abomination, in their dying, was *first* broken and ceased as to them.

15. In the Abomination of the vanity, there is not *by far*, any totall perfection, but Sinne and Death; as *David* witnesseth of himselfe, as also all the *Patriarchs*.

16.

But concerning MARY and CHRIST this is the true, understanding: MARY was the Limit of the Covenant of God in Paradise, instituted *after* the Fall; That Covenant stood in the true Image, which faded or disappeared in *Adam*, when he manifested or revealed the vanity in his *outward* Flesh.

\* Gen: 2. 17.

17. Concerning which God said: \* *The day that thou shalt eat of the Tree of knowledge of Good and Evil, viz: of the vanity, thou shalt dye the Death*; which also instantly came to passe; he dyed to the divine world, and awakened to the *Earthly* world in the vanity,

18. For, the Soul, viz: the true Life of the heavenly substantiality, entered with its *Desire*, into the Abomination; then the Divine Light departed from the Image of the heavenly Substantiality; and now it stood in Death as a *Nothing*: and this true Image it is which God from Eternity hath *beheld* with his holy Spirit in the wisdom, but *without* Substance, which he created into Substance, that is, brought Substance into this Image, from the Three Principles.

† Dan: 9. 27.  
Matth: 24. 15.  
Mark 13. 14.  
Rev. 21. 27.

19. But when the Spirit of the Three Principles, viz: the true Soul, went from its Eternall Image of the purity into the † *Abomination* of vanity, viz: into the Earthly Substance; and awakened the same in the Forms of Nature, and manifested it in the Flesh; then the fair Image *disappeared*, and stood again in the hiddenesse, at its Eternall Limit, without knowledge and perception of the Earthly *Adam* in Abomination.

20. But seeing Gods purpose was, that this fair *Similitude* of God, should stand Eternally before him in Substance, as a beloved *Scene* of his Joy, and a Similitude of the Eternall Substance, and Spirit; therefore he *promised* to move himselfe yet once, and with his highest Love and Humi'ty: viz: in the *Center* of the sweet Love, in the word of his Sound, to manifest the Image in Substance *again*.

21. Now in MARY lay the disappeared Substance in the Covenant, this was the dry Rod of *Aaron*, which grew again in One Night, and *bare Almonds*, as is to be read in *Moses*.

22. Now when the Angel came to MARY, and brought her the Message, that she should be impregnate *with Child* and generate or bear the Saviour of the World, though indeed she *wondered* how it should come to passe, yet she said, \* *Behold I am the Maid-servant of the Lord, let it be done as thou hast sayd*; that is, she gave up

\* Luke 1. 38.

her

her will and desire into Gods will, he should doe what he would.

23. And in this Point, hath the Center of the voyce of God, according to the deepest Love of the hiddenness of God, in the Image of the disappeared substance, with the Introduction of the divine heavenly substance of the Paradise and Element, and all whatsoever the Deity in the Holiness containeth; manifested it selfe in the Natural seede of MARY:

24. Understand in the seede of MARY, of her spirit and Flesh, wherein lay the soules and bodyes Essence, viz. in *Venus'or Matrix* in the womans seede, as it was promised in Paradise, also to *Abraham*, and to *David*.

25. Now understand us aright, what the cleere Deity, hath received to it selfe; not Marys sinfull Seede, in which, death became broken on the Crosse; indeede it had received it to it selfe but in another Principle.

26. The pure Holy Deity, was alwayes from Eternity in Eternity, surrounded with the substance of the Heaven in the inward, viz. with the Holy substance: that very holy substance, hath the voyce of the holy Deity, with the Moving of the Word; introduced into Marys disappeared Substance, understand into the Seede of Mary; and united it selfe with Maryes substance, in the Covenant of God.

27. For, *John* the 3. he sayth; \* *None goeth to Heaven but the Sonne of Man who is come from Heaven*; also, *I am gone forth and Come out from God* into this world: Now the cleere Deity needs no coming for it is in all places before hand, it needeth only to Manifest it selfe to or in the place: and all whatsoever cometh, that is substance; but God in his Trinity is a spirit without substance, as to what he is solely in the Deity. \* Joh: 3 13.

28. Therefore, when God would move and Manifest himself in his Covenant, in Maryes heavenly disappeared substance, then came he with the substance, and manifested himself, in the united substance; he united his coming substance with the *Humane* substance, understand, with the heavenly humane substance.

29. For when God Created his Image *Adam*, wherein he dwell and manifest or reveale himselfe, then could his holiness be manifested in NO other substance, THEN in the Heavenly holy in the pure Element and Paradise.

30. This he received againe in Marys Seede, into his holy living substance, and in that substance was *Christ* in the Faith of *Mary*, become conceived by the Holy spirit, for the Faith which demerfeth it selfe into Gods will, that demerfeth also the seede in the Covenant, into the holy *Living* substance.

31. Here againe was the living holy conjunction with or betweene the Substance of *Mary* and of *God*, and in this united

\* Numb. 17. 8. substance \* Sprouted the Rod of Aaron forth, that was the deepeft Love of God in the Center of the Holy Trinity, whose Name is called JESUS.

32. Now observe further, in this Seed of Mary, which disappeared in it selfe, and was not manifested to the Soul, lay in in the soulish property, but according to the feminine property in *Venus's Matrix*, according to the first Principle, according to the Fathers property, Manifested, viz: a living Essence in the seede of Mary.

33. Which Essence otherwise in the Masculine Conjunction with the Springing up of the life, in the Exit of the *Fourth Month*, affordeth a living Creaturely Soul: This soulish seede hath also received to its selfe, the Divine Word, but in its owne, in the *soulish seeder*, Principle.

34. For, the soulish seede hath alwayes the *First Principle*, according to the Fathers property according to the Fire-world; and the *Second Principle* hath the Sonnes property according to the Light-world.

35. Yet now, the *Father* is another Person then the *Sonne*; And so it is here also to be known, or acknowledged; the soulish property, hath its originall from *Adam*, out of the Eternall Nature, out of the First Principle; it hath the *Center* to the inward and outward Nature, and it is it selfe, that, in it selfe, in its lifes Formes, for a Fire and Light.

36. This soulish property, hath, the Name JESUS receiv'd to it selfe, after a Creaturely kinde and manner, as an Eternall *Esposall*: but NOT so to understand, that the holy power JESU, and the soules Naturall substance, are ONE in the Essence.

37. As little as fire and light are one, though indeed they stand in *One Birth*, yet they have a *trifold* source or quality; Thus truly in JESU, the source or quality is totally Holy and God himselfe; but in the soules property, lay the *Worme* of the Kindled Anger of God; which God, with this his holy Love out of JESU, would quench and put to death.

38. And in this soulish property, was the Abomination existed, whereinto the Devils Imagination had woven it selfe: This soulish property, was tempted in the wilderness, to try whether it would totally give it selfe up into JESUS, viz. into Gods love, and eate of Gods Holiness.

39. And in this Abomination of the soule, ( in which the lifes forms were *Elevated*, and gone forth out of the equall agreement, every Forme into its proper owne, out of which the Enmity and opposite will existed, ) hath CHRIST shed his *holy Blood* of the Image of the holy heavenly substantiality, and introduced it. thereinto with the sweete love JESUS: whence the fierce  
wrath.

wrath in the lifes Formes, of the soule, in the Angry Fathers property, became *drowned*.

40. For when the altogether sweete Love in the Holy Blood, gave it self up into the fierce wrathfull anger of the soule; then the fierce wrath *trembled* or shook before this great Holines, Sweetnes and Love, so that its owne right brake in the *Trembling* Cracks, to peeces, and became transmuted into the Kingdome of Joy.

41. So that the Anger became *transmuted* into another Will, and all properties of the self-hood, of the Eternall Nature in the self-hood, became all ONE in this sweete Love: for the Love fulfilled or satisfied them all.

42. And then the abomination and the *Enmity* against Gods holines Ceased: for the abomination had dyed in the Crack or terror of Death, which rose up into the Joyfulness: and now the soules Will was called; LORD GOD, Thee will we praise.

43. Now understand us Further: With the receiving of the foulish property, JESUS also hath received or assumed, the *outward* humane Fleshly substance, in the seede of *Mary*, viz. the outward Humanity, the *Third Principle*.

44. But not into the Image, or into the seede of the holines, in JESU, but after the Manner, as God is in the World, and yet the World is not God, but they *hang* in ONE substance one to another, and yet they sever themselves in themselves in TWO Principles.

45. The soule *hangeth* to the *outward* World, to the *Flesh*, the *nearest*, for the Soule hath all THREE Principles if it be *Holy*; if not, then it hath only TWO manifest to it, and the Holy is *hidden* to it.

46. And in the outward *fleshly* seede, lay the Death, and the abomination before Gods holines, THAT became as a *Curse* *hanged* to the *Crosse*, and the death of Sinne in this abomination became *drowned* with the holy Blood: and the *Outward* *Mystery* of the outward Body and Life *Redeemed* from the abomination and *Curse*, and *totally Sanctified*, and changed into Gods unblemished Image.

47. In this outward *Flesh*, lay the *Evill* childe, which *Adam* generated, when he dyed as to God; here the *evill* childe became taken in againe into Gods Love; for *Isaiah* sayth; † *Hee tooke* † *Isai. 53. 4.*  
**ALL** Our finnes **UPON** *himselſe*, not into himſelſe, not *Math. 8. 17.*  
 into the **JESUS** or **CHRIST**, which was manifested in the holy *1 Pet. 2. 24.*  
 Image, but **UPON** himſelſe in the perished or corrupt *Adam*.

48. The accursed *Adam*, **HUNG** to the *Crosse*, as a *Curse*, and **THAT**, *Jesus Christ* **REDEEMED** with his Innocent suffering and with the shedding of his Blood: *Adams* Body dyed on the *Crosse*.

† 1 Pet: 1. 21.

Crosse, and CHRIST borne out of IESU, in the Womans *sanctified seede*, Tinctured it, and † sprinkled it with his precious Love-bloud.

\* Math: 27. 45.

† Three

Hours. Three  
Dayes.

49. At which the Curse in the EARTH trembled or quaked, because this Judgement came upon it: And the SUN, did hide or withdraw its shining at or for this Judgement of this Holiness, at or before this NEW shining Sun, \* From the *Sixt* Houre to the † *Ninth*, which is and signifieth *Adams sleepe*; when he slept in the *Sixt* Houre, and in the † *Ninth* Houre, that is on the THIRD Day of the *outward* World, awakened or arose with his *now* prepared WIFE or woman.

50. Now in the † *Ninth* Houre the *outward* SUN with its shining Sprung forth or arose againe; and in the Death of Christ, the *Paradisicall* SUN, [ arose or sprung forth ] which *Adam* in Christs Resurrection discovered or beheld againe.

51.

Now observe us Further concerning *Marys BLESSING*, For the Angell sayd to her, *Thou blessed among all Women, the LORD is with thee.*

52. In this *Mary*, stood the highly blessed limit of the *Covenant* of God, through which all the Holy Patriarchs, and Prophets. have spoken: *viz.* through Gods voyce, which causeth it selfe to be heard through the \* *Limit* of this Covenant.

\* Aime Scope;

Mark.

† Or Bounds.

Note what  
the Limit of  
the Covenant

is.

53. For the Covenant was inherited all along from one to another, and in *Mary* it stood at the † *LIMIT*, that is, at the *End* of the Manifestation or Revelation; wherein IESUS would Manifest himselfe with the CHRIST, *viz.* with the anointed of the Covenant God.

54. And Now the *Houre* of the *Revelation* or Manifestation came, wherein God would manifest himself, in this his holy Covenant. And God sent the Angelicall Message to *HER*, and she gave up her will into Gods will; so that the highly precious Name IESUS, manifested it selfe in her seede of the disappeared Image, and then also the word of Power, awakened her own disappeared Image of the second Principle, in *HER Body and Life*.

55. For the seede of the disappeared Image, which became thus propagated without life; that qualified or operated with the substance, whence it was generated; and THIS was her high Blessing before or above ALL Women, from *Eve* to that time. in that she attained in the Inward Man the holy Life IN the disappeared Image.

56. For IESUS pressed or penetrated out of his owne received or assumed substance, into the Mother of the seede; but in

HER

HER outward Flesh, as also in the Soule, was the Sinne and Death; which must also with *Christs* holy bloud-shedding, be overthrowne.

57. For CHRIST alone was the Serpent bruiser or Crusher, even IN his Natural Mother MARY: Hee is with the Soule the first borne from the Dead, to Gods Glory: His soule was the first, as a Dore to the Re-opening; and through THIS Dore we must all Enter in.

58. MARY in her outward Body was Mortall: as also CHRIST according to the outward Humanity; Christ Lived in the outward Man in the Dominion of the Four Elements, in the source or quality of Heate and Cold, as WE doe.

59. But the ABOMINATION which Adam inherited to us, that he received NOT to himself from Mans or the Masculine Seede, but in the Womans or the Feminine Seede, as a BURTHEN upon him which he must † Beare.

60. This was his outward received or assumed humanity: a Vessell for it, NOT that a Man may any way say, that CHRIST hath wrought any sinne and abomination with his outward Body, NO, that COULD NOT be.

61. For he took on himself, the First Principle of the soulish property in *Venus's Matrix* in the womans seed, understand, in the Property of Eve; for Eve was the child that Adam should have generated Magically; but seeing he awakened the abomination in the Center of the *Genetrix*, therefore that could not be done.

62. Eve was Adams beloved and fair well relishing sweet-favoured Rose-Garden and *Paradise*, when she was yet in Adams Essence, and Now that very fair Rose-Garden became Manifest again in the humanity of CHRIST.

63. THUS \* he took the Abomination of SINNE, upon this Image in the Flesh; as if he were Adam; and yet was NOT: but in the Womans or Feminine Seed he was THAT, and Not in the Mans or Masculine Seed.

64. He took the MANS Sinne on to the highly blessed Limit, in the WOMANS outward Seed, and brake in peeces the Man and the Woman, and brought again the virginity, viz: TWO Tinctures into ONE unseparable Eternall Conjunction in the Love, no more in the Desire after SUBSTANCE, as it was in Adam, but only in the Desire after POWER.

65. The TWO Tinctures generate NO more Substance, viz: a Propagation; but holy power, and relish or Savour, and Gods Molinesse.]

\* S. S. 66. And this is the information concerning *Mary* and *Christs Humanity* plainly unfolded; and not so covered as this \* Authour hath done, that a Man cannot understand; how it is come into Substance.

67.

† E. S. But that this † Authour presseth so vehemently upon the New Regeneration of the *Old Patriarchs*, and will have THEM New Born in *Christ* and *totally Perfect*; by that I see very well what he meaneth by it and under it; even that HE *also* may be esteemed *totally Holy* and *totally PERFECT*.

\* A Man. 68. For, if the *Old Patriarchs* have put on *Christ*, when as yet he was not \* Man, how much more, HEE, seeing *Christ* is now become Man; which I would heartily *sain* allow him if it were but True; and if it were not so, that it might yet be so.

69. Why doth he not set the *Apostles of Christ*, and THEIR Successors Imitators or followers, in the humanity of *Christ*; as he sets the *Old Patriarchs* before *Christs Birth*? Even this is it, that he might bring in *this Schisme* or *Sectarisme*, that God hath created ALL *Creatures* in *CHRIST* his expresse Image, and Redeemed them ALL.

70. Which revealed expresse Image, he will have to be only in those that are HIS *Followers*; that Men might not thrust him, with THIS *outward Tabernacle*; out of *Christs Image*.

71. For if he be created in *Christs Image* in *Adam*, and God now do reveal the same in *Christs humanity* again, and that he be proceeded out of that very Image, and *standeth* therein; then he *can not Fail*; he is *CHRIST* inwardly and outwardly.

72. If it were certainly true, and that the *Old Patriarchs* had not also the Image of Sinne on them, that he could shew they had been *totally Holy*, then in the *Old Patriarchs* there had been NO *Transmutation* of their Bodies; also NOT in the *Apostles*, according to the *outward Flesh*.

73. *Christs Apostles* and their Successors Imitators or followers, have put on *Christ* in their *Angelical Image* in the holy *Flesh*: but their *Outward Body* was *sinfull*, and an *ABOMINATION*; viz: in the *Turba* The outward Abomination in the *Flesh*, MUST *Dye*; and enter into *Christs Death*, that *Christ*, who is arisen from the *Dead*, may raise up their *outward Body*, into himself.

74. The



74. The *Outward Life* generated from MARY, is RESERVED to the \* *Resurrection of the Dead*, when the Man in the VIRGINITY shall arise.

\* NOTE  
What is reserved to the Resurrection of the Dead.

75. But if this † *Authour* be *Perfect*, then is he neither Man nor Woman, How then doth he *beget* children of his Wife? The *Old Patriarchs* have put on the *Covenant of Christ*; and CHRIST the Man, became put on in the *Word of Promise*, pointing at the future fulfilling.

† E. S.

76. God reconciled himself in the *Covenant*, and therefore they sacrificed, that Gods *Imagination*, which entered into the promised *Covenant*, might receive their *Imagination* in the *sacrifice*, into the *Covenant of Promise*, through the *Limit* wherein God became Man: they were in the *Covenant* elected to be children, in which *Covenant* God became Man, and fulfilled the *Covenant* with the *Humanity*, which was done in the *Seed* of MARY and not in the *Bondage* or *Servility*.

77. The *Old Patriarchs*, did not put on Christ in the *Flesh*, but the *Covenant* to the *Filiation* and to the *Resurrection* of the *Dead*; but now WEE put on Christs *Humanity*, for the *Covenant* is fulfilled with the *Humanity*.

78. But the *Kingdom* of this world doth NOT put on Christ, for he said; \* *My Kingdom is not of this world*; The *Kingdom* of this world in the *Flesh*; putteth on CHRISTS *Death* and *dying*, it should dye in Christs *death*, and put on HIS *Resurrection* out of the GRAVE; That the Man which dyeth according to *Flesh*, in the *Limit* which God hath set or appointed, viz: at the *Last DAY*; should ARISE out of Christs *Death*.

\* NOTE the Resurrection of the outward Body of this world.

79. He hath given us his *Death* and *Buriall* for a *REST*, where the *OUTWARD Body* resteth from the working of *vanity*, as in a meek soft *Sleep*.

80.

But what this † *Authour* sets down concerning the *opposition* of the *totall* fleshly Man; that the *Earthly Man* which he calleth the *Serpents Seed*, despiseth, contemneth, derideth and persecuteth Christ in his *Members* and continually crucifieth and putteth them to *death*, together with Christ; that is so, and cannot otherwise be.

† E. S.

81. For when Christ is become born, then the Man of Sinne in his

**V. T.** *The Creature ever inferiour to the Creator.* III. A. P. IV. his self-hood **MUST** dye: the Faithfull Man, becometh, himself, an Enemy of his own Sinnes in the *Flesh*: the Faithfull Man according to the Heavenly Substance, is indeed yea *undeniably* the *Bride* of **CHRIST**, in whom *Christ* dwelleth, that I contradict not.

E. S.

82. But that this \* Authour sets it down, that *Christ* was born a poor despised *Infant* in the highest Lowlineffe out of **MARY**; and yet was equall in the Height of the *Triune* God and **LORD**? there he should better explain it, and shew; wherein he is the *Triune* God and **LORD**.

83. Not according to the *Creature*, viz: according to our *Flesh* and *Soul*, which is *Eternally* under or beneath *God*, but according to his *Divine*, and according to the Heavenly Substantiality and Corporeity; wherewith he came from *Heaven*, and *took* our Substance upon him.

84. The divine Substance is *unmeasurable*, BOTH according to *Spirit*, and Corporeall Substance; but our humane Substance is measurable: to our humane Substance, the Power or Authority is *given*, but to the *divine*, *nothing* CAN be given.

85. God will judge the humanity, through the voyce of the *humanity* of *Christ*, so that the *humanity* of *Christ* according to our *humanity*, is the *Instrument* to do it with; Not that our *humanity* in *Christ*s Person and *Creature*, hath the power or authority out of it self.

86. It is a *given* power or authority from the *Father*; As *Christ* himselfe saith; \* *ALL Power or Authority in Heaven and upon Earth, is given me of my Father*, Matth: 28. Not to the *self-hood* of the *Creature*; that the *Creature*, is as *Omnipotent* and *self-powerfull*, as *GOD*; but that the *CREATURE*, is the *Instrument* whereby the *Spirit* of *God* will † *Judge* and *separate* *ALL* things.

+ Note what shall judge and separate at the Last Day.

87. The *Spirit* of the Holy *Trinity*, IN the *Creature* is the *will*, and the *Creature* is the *Instrument* of *performance*, as through a cleer visible open *Image* and *Substance*; seeing *God* hath manifested himself through the *Creature*, therefore *through* the *Creature* also he produceth a *Manifested* or *revealed* authority or power and *Dominion*.

18. As an *Artist* fitteth an *Instrument* of *Musick*, and himself strikes or playes upon it, that it may sound and give melody to him, *SUCH* as he would saie *HEAR*: Thus also in like manner the *Creature* is *God*s *Instrument* upon which *God* striketh or playeth, and hath

hath introduced his *own* sound out of the divine voyce, into this Creaturely *Lute*, which foundeth and *Melodizeth* to him, how he will.

89. This *Lute* doth not play upon it self; for CHRIST saith also: † John 5. 19. † *All whatsoever the Sonne seeth the Father do, that the Sonne doth also:* \* John 14. 10. \* *And the word which I speak to you, is not mine, but the Fathers who dwel-* † John 10. 30. † *leth in me; Also, † I and the Father are One,* \* *but the Father is greater* \* John 14. 28 *than I.*

90. The Father is the *Eternall Beginning*, and the Sonne is the *Eternall Begun*, viz: the Manifestation of that Spirit which is called Father, and the Holy Spirit is that, which the Father through the Sonne Manifesteth, with the *Eternall outspoken* wisdom, out of the *sound*, which the Father with the Sonne Generateth.

91. The Sonne is the Fathers sound or word; and the Creature is the cleer or Loud *manifested* word, through which the Father in the *Eternall* Generating of his holy word, foundeth or speaketh: when I hear the *Creature*, viz: the voyce of the *Person* CHRIST; then I hear what the Father, in his holy sound in the *exit* of his Holy Spirit manifesteth and expresth in and with the *Creature*.

92. Here it is *not* called, beloved Woman or Wife, with or as to the Creature; but Gods Image, Gods Manifestation; Gods manifest Dominion; Gods own Doing or self-acting; viz: the invisible and *incomprehensible*, acting through a visible *comprehensible* Image and Substance of his own propriety.

93. For without God there is Nothing; HE *alone* is ALL; but all whatsoever is perceptible or *comprehensible*, that is only an Image of the Invisible Divine Substance, wherewith the Invisible hath Manifested or revealed it self.

94. Therefore the Creature *should* NOT say of it self, that it self is any thing; but introduce its ability into THAT out of which it is originated, that it may be the Omniscient Gods work and play or *Melody* in his Love; that it may do what he will; and SO God be \* ALL in ALL.

\* 1 Cor. 15. 28.

95. And if God will do any thing through his Creature, and manifest his will; then *speaketh not the Creature* from or of it self, but saith, † *Thus saith the LORD, thus hath the Lord spoken, thus is the* † NOTE the *Command of the Lord*: and not esteem it self at all to be the speaking Prophets. Word or divine Sound: also not say with this *outward* Body, that the *outward* Body is espoused with Gods Holinesse, as this \* Authour sets it down.

\* E. S.

96. The *inward* Man is indeed, together with or in Gods Harmony, through which God foundeth and *Singeth*, and is a *Wedding-Place* or City, of God: but all whatsoever is Creaturely is *under* or beneath that which hath made the Creature: The Creature is Gods *Artifice* or workmanship, which he hath made through his wisdom:

† Heb. 7. 3.

for it is the *Nature*, it standeth in the Principle, viz: in a Beginning, but God standeth in NONE: † *God is without all Beginning*, his desire maketh Beginning.

97.

\* E. S.

But what this \* Authour saith concerning the *woman* of Faithfull Flesh and Blood, is not spoken plain enough to be understood; For Flesh and Blood beleeveth not, but the Spirit; Flesh and Blood is a *House* of the Spirit.

98. And what he also setteth down concerning the *Man* CHRIST who is in the Marriage with the Woman; cannot at all be spoken of the outward Flesh and Blood of *this* [Life] time: for *Christ* is himself the Woman and the Man, God and Man.

99. Of the *Inward* Man, it may WELL be spoken, that is in the Marriage with Christ, but the *Outward* is in the Marriage with the Outward World, and with the *vanity* and Sinne, as also with *Death* and Corruptibility, weaknesse sicknesse and Misery, THAT is called *Eve*, and not the Marriage City of God, in Gods holinesse, as this Authour saith it is.

100. But a *waste* Tabernacle wherein the Spirit is perished, understand the *Outward* Spirit, which dwelleth in Flesh and Blood, not that we would or should, DESPISE, the Spirit, viz: the Soul of the Great world which giveth Life to all Creatures; but in the Curse of the vanity, viz: in SINNE, lyeth the Evil Child, which *Adam* awakened and manifested.

101.

\* Gillen.

† E. S.

But what kinde of \* *Whimsyes* this † Authour hath, that He will not allow the *Divine* **Tincturing and Transmutation** to consist with the *New Birth*, and contemneth and rejecteth ALL *that*: it cannot be enough discerned why he giveth forth so altogether Blind and *absurd* Matters.

\* Gen: 3. 15.

102. He telleth us of a *total* New *strange* Creature, which is generated in CHRIST: if that were so, then we could not at all say, that *Christ* had taken on himself our Flesh and Blood, Much *lesse* the Soul: then also he might not at all be called \* *The Womans Seed*, How should we then be *partakers* of him?

103. Hath not Christ taken on him my Creature? how then hath he in my Flesh, *slain* Death, and quenched the Anger of God? but if he hath

hath taken on him, my Creature: what kind of *strange* New Creature should enter into me.

104. I know of no *strange one*: It were directly contrary to the Article, † of the *Resurrection of the Dead*: I must not speak of another Man, of another Creature, but of a **TRANSMUTATION** of the *Cowse* stone into *Gold*; the unholy into pure holinesse.

† Note the Resurrection is a Transmutation.

105. If that must be done; then must the right *Artist* in ME Come; *viz*: the Holy Spirit, with the *divine Tincture*, which is *Christ's* Blood, wherewith he brake in peeces the vanity of our Humanity, and brought our right Life, forth through Death.

106. I must be *Tinctured* or else I cannot be *Transmuted*; If *Christ* do not *Tincture* me with his Blood, then my HOLY *Paradise-LIFE* remaineth *faded* or *disappeared* in Death; but if he doth *Tincture* ME, then the Holy Spirit in me becometh stirring, who CAN, in *Christ's* Flesh and Blood, *Transmute* ME, according to the Inward *Paradise-Man*.

107. God had not to do about a *strange* Creature, in that he became Man, but about that which in *Adam* he created in *Paradise*; *Job* saith:

\* In this MY *Flesh* shall I see GOD, and my \* *Eyes* shall see him and NOT *anothers*. \* Job 19. 26, 27.

108. My Own Essence of the INWARD Man, is in this [Life] time *tinctured* and *Transmuted*, and my OUTWARD Mortall Man, is *Tinctured* with *Christ's* Death: to DYE, and the MYSTERY of the outward Man, *viz*: the First Essence or *QUINTESENCE*, (understand the Outward Spirit WITHOUT the Abomination, wherein the Four Elements stand in *Equall* agreement in One Will and Substance) is *Tinctured* for the Last release, and *Resurrection* of the Dead; which † *transmutation* will be effected at the Last DAY.

† What will be done at the Last Day.

109.

This Man Imageth or frameth a *Phantastie* in himself and Thinketh, he is no more what he was, his *Nature* is totally gone from him, he is totally a New Creature inwardly and outwardly, and that is totally false and groundlesse.

110. His earthly Man is not *Christ's* *Bride*, in Gods holinesse, but he is *Christ's* *Bride* in *Christ's* Death, so farre as he is capable or partaker of that.

111. But while he will needs be *Perfect* and cursorily passe over *Christ's* Death, and be *already* risen again in *Christ's* Death, he

truly in the Self-hood goeth back with Christs Death into the *vanity*.

\* Gal. 2. 20. 112. I wish him from my Heart, that his Body visibly were capable or partaker of Christs Death: for \* *in that I live* in my self-hood, I do not rejoyce, but I rejoyce in this, that I in my *self-hood* stand in CHRISTS Death, and continually DYE.

113. And I wish, that I yet might *totally* dye to self-hood, that my self-hood might be *totally resigned* up into God, and I be only an *Instrument* or Tool of God, and knew nothing more of my Self-hood.

† E. S. 114. But that this † Authour mentioneth, that he is *altogether* dead to self-hood, and is the Glorious *Type* of Christs Bride, which God would *manifest* upon Earth in this *Last Time*, *totally inwardly* and outwardly, holy & PERFECT *without* vanity, blemish or *Sinne*, we would readily allow him to be so if he would *sufficiently assure* us of it.

115. But upon his suppositions, insufficient, groundlesse, literal demonstration, whereas yet he doth not understand, How the Scripture speaketh, we shall not be able to beleieve him, unlesse we see the *Paradise* upon him, and see that he is dead from the outward world, and do use it no more.

\* Matth. 24. 4, 5. 116. For no conceit availeth, but Feeling by Experience and so living: all the while he liveth in the vanity, and *perplexeth* himself in the vanity and is *affected* with strife, we beleieve him NOT: neither can we beleieve him in regard of *Christs* word which warneth us, that we should \* *beware of those that give forth themselves to be* CHRIST.

117. And if one did go about in doing *Miracles*, and did live still in the *vanity* in Evill and Good, yet then we must say, that he is a *Mortall Man*, even though he were inwardly holy and New-born in CHRIST.

118.

† E. S. The *Golden Mountain* which † he promiseth in this Tabernacle, the old *Adam* might or would readily allow and put on, if it were *possible*, and that God would do so, with us.

119. Also we would very heartily esteem him for the *Type* and the first born of the *Adamical* Bodies, if it were he, that could *manifest* or perform so great a promise upon OUR *Mortall* Bodies, or if he could but manifest it on HIS *own*.

120. But that he saith, we can *not* see it *on* him; we *should* beleeve it, *none* can assure us of it; I cannot beleeve him, unlesse he assure me of it; that I may conceive it is true, else I take it to be an *Imagination*.

121.

What the *Spirit* of GOD signifieth concerning the Last *Sion*; hath another A B. C. we understand it **NOT** to be with clarified † *Transfigured*, or *Glorified* † **NOTE** Bodies, wherein the vanity shall be totally *Dead*; but concerning the *Fall of Babel* and that the end belongeth to the Beginning; **NOT** the *Two* Tinctures turned into *One*, according to the *OUTWARD Man*; but we understand *Eve* in the *REPENTANCE*, and in the simplicity, for the evill Lust or Longing which *SHE* had.

\* E. S.

122. \* His *marriage State* or *City*, which he supposeth to be, is only an *Eve*, his *SION* is a *Valé* of Misery, in *Care*, *Toyle*, *Labour* and *Necessity*; † *For*, *Winter* and *Summer*, *Day* and *Night*, † *Gen: 8. 22.* *Seed time* and *Harvest*, shall not cease, as was said to *Noah*, till the *Great and Terrible DAY of the Lord* shall *COME*.

123. Also thus the *Mountain* of God, viz: *SION*, is in the *whole* world, where there be *honest vertuous* people that fear and Love God: HE himself is *IN* the *Honest Men*; the *marriage City* of *GOD*, must be in *MAN*; as also the *Temple* of *CHRIST*, where the *HOLY SPIRIT* teacheth.

124. We need no conceit, nor running up and down, the *City* of Gods Habitation *IS every where*, where *honest Men* are together, as *Christ* saith, \* *Where TWO or THREE are* \* *Math: 18. 20.* *met together in My Name, there am I in the midst amongst them.*

125.

But seeing \* he speaketh of a *visible* holy *Seed* and † *E. S.*  
woman

woman of *Christ*, and will have that to be totally without blemish, We desire to see a sign or *token* thereof, let him Set that before us, that we may acknowledge it, and see it on him, and THEN we will beleve him.

† 1 Cor. 13. 9. 126. And let him leave *others* whom God hath gisted † in *Part*, undisgraced; *else* we will say of him, that he hath neither *Part* nor *Perfection*, but only a bare *Imagination*, and *Vain spiritual pride*, which is infligated by the driving of *Satan*; who fain would erect such a flattering *seeming Holinesse*.

\* 2 Thess. 2. 3. 127. Seeing he perceiveth that \* *the Man of Sinne shall be revealed* or manifested, therefore he will set such a *Glistering Chappell* neer it, That Sinne might no more be known or acknowledged, and that he might still, under such a *Glistering Cloak* have his *hypocrisie* and *Church*, totally *Blind in Sinne*.

128. For that is the *Devills* manner, when he seeth that Sinne in *Man* becometh manifested or discovered, then he casteth over Sinne, such a fine *Glistering Trimmed* or adorned *Cloak*; and giveth it into *Mans* perswasion; that he is *Holy Perfect* and *Righteous*.

129. Thus he layeth the *Man of Sinne*, in a *Fine* soft *Bed*, and covereth him with *Christs Purple Mantle*, to try whether he might under such a cover sit and *betray* him: Thus will he also do at this *Time*, for he observeth \* that the *Man of Sinne shall be* manifested, and that *Babel shall be* discovered.

130. Therefore he cometh very *finely* and *Lovely* Covered with a shining *Luster* or appearance, and would cover the *Adamicall* evill child totally, that it should no more be called *sinfull*, it shall *deny* its *sinfull Name* in the *vanity*, and call it self totally *Christ*, and *holy*; and faith, it is a *Lye*, if the *Earthly* *beastiall* *Man* calleth it self, after its own self *Beastiall Property*.

131.

O *Beloved Brethren* and fellow *Members of Christ*, all that read this, be faithfully *warned* and *admonished*, cover NOT the *Man of Sinne* with *Christs Purple Mantle*, and lay him *not* at all in his *Bed of Rest*; but uncover him continually before *GOD*, and cast him *dayly* and *hourly* into the *GRAVE*, into *Christs Death*, *CRUCIFIE* him *without ceasing*, all the while ye live in this *vanity* of this *Flesh*.

† NOTE  
Concerning  
the Resurre-  
ction.

132. † Let him have no *REST*, hold him for your *Enemy*, who hath devoured your *Noble Pearly Jewel*, viz: the *PARADISE*; presse generate or pierce him with *Christs Death*, that you may attain your *Pearl* again out of *Christs Death*, in his *Resurrection* out of this *Tabernacle*, where it lyeth shut up in *Death*: acknowledge your selves only for poor *SINNEKS* before *GOD*, and go continually with the *Prodigall lost*, and yet returning: *Son of the Father*, and pray to him for *Grace*.



133. Our whole life should be a *continual* REPENTANCE, for it is even a *continual* SINNING: and though indeed the Noble Lilly Branch new generated or Born, IN Christs Spirit, sinneth not; yet the *Earthly Man* IN Soal and Body, sinneth, and willetth *continually*, to break or destroy the Noble † *Rose-Bud* again; and altogether obscure it.

† NOTE

134. The more, *Divine OYL* is introduced into the Noble *Rose-Bud*, out of the *Wounds* and *Death* of CHRIST; the fresher and fairer it groweth, and the fairer it Blossometh.

135. *Hers* is the Field, where the fruit groweth, let none be persuaded to such sluggishness, and to lye on such a soft Bed; as to think, he IS fairly grown and quite or full BLOSSOMED; O, No, no by no means.

136. But continually *without ceasing* draw divine Essence to thy selfe, in the Greatest Humility from and out of Gods Love, as a Bee doth Honey, out of the fair Blossomes or Flowers; for as soon as *Man* is secure or carelesse, and thinketh he is HOLY Honey, then the Devill bringeth to him Poyson in the vanity, which the own-felt Will in own self Lust or Longing, *su keth* into it self.

137. The *Man* that would iain grow and bear fruit in Gods Kingdom, can not do better, then to suck all his power and vertue, which he will use for the growing or Springing of his Life, *through* CHRISTs *Bloud* and *Death*, and continually cast his *vanity* to the Ground, before the Truth and Clarity of God, and continually be, as if he were a DYING, where he mightily presteth on to the *Death* of SINNE.

138. \* No City or place of REST, belongeth to Sinne and vanity; for so soon as Sinne Resteth, THEN groweth the desire to vain Lust or pleasures: But while the Death and destroyer or Breaker in peeces is UPON it, then it dyeth, without ceasing, away, from vain Lust or Pleasure, and the fair *Rose-bud* groweth out of this dying, which becometh carried in GODS Hand to a Joy and rejoycing of the DEITY.

\* NOTE

139.

Dear Brethren, I have made this explanation out of a faithfull mind; not at all with intent, to scorn or disgrace the † Authour; for I know his miserable confusednesse, more then he doth himself, and wish him from my Heart, that he will yet be humble, and know himself, that he yet standeth in the Field or Soil, where the fruit groweth; and not boast himself before the time of fruit.

† E. S.

140. For most certainly and truly, *there will be A SION*, as I then my self Hope; that the *Man of Sinne* will be manifested or revealed, and seek himself, in GODS MERCY: then must follow a constant continual Repenting Life, wherein *Man* knoweth and acknowledgeth himself

IV. T. *Sion will be manifested in Repentance.* III. A. P. IV. himself to be in the *vanity*, and continually presseth from vanity out from vain Lust and pleasure into Gods *Mercy*.

141. The poor sinfull *Man*, must only with the poor *Lazarus* Lay himself at Gods feet under his Table, and at his *Dore*, and desire the *Crummes* from Gods Table, and continually cloath himself in the *Canaanitish Woman*, with Heart and totall *Mind*.

142. NO Flattery or *Hypocrisie* attaineth the Pearly Jewell, for it lyeth buried in NO place, but in the *Death* of the *Earthly MAN*; THAT, must be gone, and then it is manifested: the Adamicall Death must be *changed* into Christs Death, if any would find the Pearl of Christ.

\* Luke 22. 44. 143. CHRIST \* *prayed to his Father, so that, he sweat a Bloody Sweat*, when he would brake or destroy Death in the *Flesh*. Now if we will become his Children, and be generated or born out of HIS *Death*, then must we also dye with him in his Death, and continually introduce our hunger and great desire into HIS *Bloody Sweat*, and drown the awaked vain Lust and Pleasure, IN his *Bloody Sweat*.

144. It must be sincere and earnest, and not comforting and flattering *Hypocrisie*, NOT to say to the Old *Adam*, *Thou art Christs Flesh*: No, NO, only Say, † *In me lyeth Sinne and vanity, O God have Mercy upon Me in CHRIST thy dear Sonne, and break and destroy my SINNE and VANITY in thy Death; and bring me in HIS victory and Resurrection forth out of Death.*

145. *Make thou Sinne and Death, Nothing, and grow THOU in CHRIST forth out of ME; bring my Soul forth out of the James of Death and vanity, in CHRIST, that I may live to THEE and NOT to my selfe.*

146. Man in self-hood should ascribe no Divine Substance or Thing to himself, but in all things give the honour to God, and account himselfe in the Divine Life to be nothing and *untoward*; and that all whatsoever is introduced into him from the Divine power, he should offer it up to God again and say:

147. \* LORD ! *Thou hast Might to receive strength, power and wisdom, thine is the honour; I will be nothing before thee: be thou dear*

dear GOD in MEE, what thou wilt; thy Name be praised in thy power which thou introducest into me.

148.

Also, a Man in this world, should \* NOT desire to KNOW HIS Holinesse, but continually draw Sap out of his Tree CHRIST, and commit and leave it to the Tree what kind of Twig or Branch THAT will generate out of him.

\*NOTE  
NOTE

149. And not at all present himself and say, Behold! here standeth the Tree of Christ: I am a Branch and grown Fruit: I am the Bride of the Lamb in all the world, but to converse very humbly under Christs Death, and leave himself to the Chief Shepheard to be led to Pasture among the Lambs.

150. Nor lay about him as a Goat, and resolve to bolt the Doar, and not let any Sheep More enter in, as this † Authour, hath done, in that he hath very obstinately in a Treatise bolted the Doare of Grace against US, which truly is not the manner of a Lamb. Christ hath opened it for us: No Lamb desireth to shut it against us.

† E. S.

151. This I mention to the Loving Reader faithfully and warn him very brotherly, as my fellow Member, yes in the Lowlynesse and great humility, before God, and his Children, to persevere, and go on, and not boast of the VICTORY in the Flesh, all the while the Man of Sinne still liveth.

152. And \* whosoever saith he hath NO Sinne, he is a Lyar, saith John. But then when the earthly Man, dyeth away totally, Sinne hath an End; and then we will Sing the Song of the Driver, who held us captive, and also the Song of the Bride, SION; in the Marriage City Jerusalem.

\* 1 John 1. 8.

153.

And that the † Authour saith, Sinne hath cleerly Ceased on the Type of the Bride of Christ, to the praise of God: this I would have to be understood concerning the true Christianity, in the Children of Christ, concerning the Inward New Man in the Spirit of Christ.

† E. S.

154. And this deceit should not be concealed from him by no means, that he willet to cover the Man of Sinne; moreover we would for that cause discover the Evil Child, that he should be known

B b b

IV.T. *We should live in continual Repentance.* III.A.P.IV.  
 or acknowledged as a *Curse* of the world: Yes we would FIXE the  
 Man of VANITY on to the *Crosse* of CHRIST;  
 that the poor Sinner might see him.

155. And not so boldly play with Christs Purple *Mantle* under  
 the Cover; which belongeth to the poor *Converted* Sinner, which  
 liveth in continuall *Repentance*, and especially to the Sinner that is  
 captivated and hard held by the Devill, against whom the Devill  
 would shut the Dore of GRACE.

156. *Such a one* should enwrap himself therein; and the strong  
 who is strong in *Faith* and *knowledge*, should cast about him the  
 Mantle of Christ his Chief Shepheard, and as a *Lamb*  
 in Patience, go among the *Flock*; and the Mantle which  
 Christ continually casteth upon him, he should cast upon his brethren  
 and fellow Members.

157. And HELP to fight and wrestle IN them, with praying  
 Teaching and Life, that *Gods will be done in US*, and his *Kingdome*  
*come in and to US*, and we bear fruit, as ONE Only Tree, in  
 ALL Sprouts or Sprigs and Branches and shew our Blossomes or  
 Flowers before God and his Angels, and that we also may enjoy  
 the *Fruit* ETERNALLY. AMEN.

*Finished* the Sixt of Aprill Anno 1622.

Now ended this Translation out of the *German* Language  
 in Manuscript into English, this Saturday the 31. of  
*December*, 1659.

AN  
A P O L O G I E  
or  
D E F E N C E

For the requisite Refuting of the shamefull, disgracefull,  
Writings and horrible Libell, against the Book

of  
TRUE REPENTANCE  
And Of  
TRUE RESIGNATION

Which

Gregory Rickter

*Primate*

of

GOERLITS

Hath spread abroad against it, in Open Print.

*Answered*

In the Year of Christ, 1624. 10. Aprill.

By

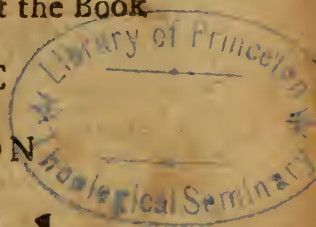
Jacob Behme

Also called

*Teutonicus Philosophus*

Englified by

JOHN SPARROW.



Christ saith, Matth: 5, 11, 12.

Blessed are you when Men despise you, and persecute you, and speak  
all manner of Evill of you, for my Names Sake, if they do it falsely;  
rejoyce and be Glad, you shall be well rewarded in the Kingdome of  
Heaven; for so have they persecuted the Prophets that were before  
you.

Also Matth: 11, 25, 26.

I thank thee O, Father, and Lord of Heaven and Earth, that thou  
hast hid these things, from the wise and prudent, and hast revealed  
them to Babes: Tes Father, for, so it pleased thee.

## The PREFACE

To the Reader who loveth God.

I.

CHRIST saith to Pilate: *My Kingdome is not of this world; else would my servants fight for it:* John 18. 36. And to his Disciples he saith; *Behold I send you as Sheep amongst Wolves, Matth. 10. 16.* To signifie: that where Christ shall become manifest in a Man; that Man MUST in this world be surrounded on-ly with Enemies; who without ceasing would root out, and kill, Christ.

2. Which is the way of all true Christians, for they *must* walk in this world among the Devils Thorns; as now it is with the Name of the Author of that despised Book, as also with his Person, that Satan raiseth his stormy winds against the Gifts of the Holy Spirit, and will not endure Christ in his Members, as in this enimicitious Libell is to be seen, how enraged Satan is and how abominably he slanders and reproacheth the \* Authour, and how he sets himself as a Richter or Judge over Gods work, and would suppress and root it out.

\* I. E.

3. Dear Reader and Brother in Christ, who lovest God; though I am an Enemy from my heart; to such accursed, unworthy, reproachfull, contentious writings of *controversie*, not accounting those divulged reproachfull writings contrary to Christian Love and Truth, worthy any answer at all: Yet for the Command sake and Love of my Lord Jesus Christ, I would make an answer, for their sakes, who do not understand the Matter, and have not read my little Book of *True Repentance and Resignation, as the way to Christ*; nor know my person, and who only regard the respect and favour, of the *Primate*; and suppose he reproacheth me out of Christian zeal, and doth it for the sake of God, in respect of his Office or Ministry.

4. As the *most* Part of them are thus lead astray, to give him applause, and think, he doth right, and that it is all true which he cryeth out on in the *Pulpit*; seeing he makes use of Gods Name in it, and thereby so cloaketh the Matter, that Men can not see his fierce wrathfull Heart, and appeals to his Office and Ministry, then the simple people which know nothing of his dealing, how maliciously he persecuteth me, and dealeth quite contrary to his Office, and never will examine me, about it, but condemneth what himself understandeth NOT: therefore have I made an answer; to try whether any will become seeing and go forth from reproaching the gift of God.

5. And do *here with* testify in the presence of God that I have answered out of no other intention, then barely for the Love-sake of our Neighbour.

6. And do *admonish* the *Primate*, to consider better of me, for he hath no *Lyon* to deal with, but a *Lamb* of JESUS CHRIST; or else he will find into whom he hath Pierced, least the *Sheep* in the Spirit of Christ become a *Lyon*, and the *Sheep* judge the *Wolfe*; And this I intend heartily and faithfully:

Jacob Behme.

Here followeth the Title of the Libell.

*Judicium GREGORII RICHTERI Ministri  
Ecclesiae Patriae Primarij Gœrlicij*

De

# FANATICIS SUTORIS ENTHUSIASTICI

Libris, quorum Tituli  
sunt

1. Morgenröthe im Aufgang.
2. Der Weg zu Christo.
3. Von wahrer Buss.

Ad

Avertendas sinistras de Ministerio Gœrlicensi  
Suspiciones.



Here followeth The Title of the Libell.

*The Censure of* GREGORY RICKTER *Minister*  
*Of The Church of*  
GOERLITS

And

*Primate*  
*Of that Countrey*  
concerning the

ENTHUSIASTICK SHOEMAKERS

FANATICK

Books

*The Titles whereof are*

1. *The Aurora.*
2. *The Way to CHRIST.*
3. *Of True Repentance.*

For  
The Removing of the scandalous Suspitions touching the  
Ministry  
of  
Gœrlitz

The Libell begins and sayes.

I.

**N**ew manner of Speaking, bringeth commonly New Errours along with it.

Answer.

2. The Scripture saith; Try all things, hold that which is good.  
1 Theff. 5. 21.

Libell.

3. So many Lines as there are, so many Blasphemies against God, are to be found in the Shoemakers Book; which stinks abominably of Shoemakers Pitch and Blacking: fy, fy, let this stink be far from us.

Answer.

4. That little Book teacheth the way to Christ, very earnestly and sincerely; And that FIRST; how a Man should go forth from the wicked wayes of this world, and enter into true Repentance, and put on Christ in Faith, and be new born in Christs Spirit, and how he must be renewed in Mind and Thoughts, and follow or imitate Christ.

5. SECONDLY; it teacheth of True Resignation, how a Penitent Man, must give up himself to God wholly and altogether and begin and finish all his works in divins Trust and Confidence, and it signifieth moreover, how the Devill layes Snares, continually, for the children of Christ; that Man cannot otherwise go quite through those Snares, then with prayer and true humility; and how Christ himself brings them through with HIS power, and preserveth them; and how a Christian Man, must be \* a Branch on the Vine Christ, also † eat his flesh and drink his blood, if he would be a Christian.

John 15. 5.  
† John 6. 53.

6. And THIRDLY; It teacheth very earnest penitent Prayers; how the poor Soul must in Great Earnestnesse enter into Christs Merits Suffering Death and Resurrection, and \* dayly dye away in Christs Death, from the Evill Earthly will: And how it must go to the Father through Christs wounds and blood-shedding.

1 Cor: 15. 31.

7. And then FOURTHLY; in the Dialogue or Conference between the Master and the Scholar, concerning the Super-sensual Life,

Life,

*Life, & signified, what our Eternall Fathers or Native Country is; and how the Entrance into it is effected.*

*This Doctrine is the true Ground of the New Testament, as Christ and the Apostles have taught us.*

8. But seeing the *Libeller* saith, there are as many blasphemies against God, in it, as there are *Lines* in that Book; it is manifest, that he blasphemeth and reproacheth the Holy Spirit; in that he calleth Repentance and Prayer, a blasphemy against God, for the book treateth only of Repentance and of the *New Birth*.

9. Dear *Herr Richtende; Richter, Sir, thou Judging Judge*, where will you go out, or where will you go in, when the *Supream, Richter, or Judge*, CHRIST, whom you disgrace, in his *Members*, will appear in his wrath, and will *Richten den Richtenden Richter*, Judge the Judging Judge, and will himself be the *jus, right or Law*, and the *Judgement*?

10. That *Richter, or Judge*, will not respect a *Primate* or his followers, which he draws after him, nor any King, Prince or Lord of the world, according to the Authority they *have had*, nor their Laws, Statutes or Institutions, but will judge the LIFE; and try it in HIS Fire.

11. Where will then *your reproachings* and disgracings abide, which you have exercised against Christ in his *Members*: It is written; *he that blasphemeth the Holy Spirit, hath no forgiveness Eternally, Math. 3. 29.* What will you then Answer to him? you, who have knowingly blasphemed his Gifts, and so miserably persecuted the Children of Christ? when Christ will say, *What you have done to these the least of my brethren, you have done unto me*, what Answer will you then Give?

12. You despise me, in that I am a \* *Layick*, and not come from the high Schools or *Universities* with my skill or knowledge, and cry out, *Fy*, upon my Gifts, which yet I have received from God, as a *Noble Bounty*, which also is more dear to me than the whole world, and reproachest my Trade or *Handicraft*, with your crying *fy* upon it, and *callest it* together with my Gift a *stink*, how can it go well with you, when such reproaching blasphemies, and your crying *fy* upon it, whereby, you cry *fy* upon the Gift of the Holy Spirit, shall awaken in you in Body and Soul, and become kindled with Gods Anger? so that the world will become too narrow for you? what would you *then* afterwards give, that you had never done such a thing?

13. The Spirit which now rejoyceth you, that you may have your will upon me, with reproaches, and disgraces; If that should *now* become a Hellish fire and enter into your Conscience, where will you then remain?

\* Lay-Man  
or Idcot.

14. You force Tears from me, and earnest Prayers against the reproaching or blaspheming of God, in that you blame me altogether with *untruth*, have a care, that my Tears become not, \* *Red hot* God's, upon your head.

15. I have prayed much to God for you, that God would enlighten you, and give you to acknowledge the Truth, but you become continually the worse, I will be blamelesse concerning you, if Gods Anger touch you.

16. Why do you despise me because I am a Layick, and yet have high *Divine* and *Natwall* Knowledge? Do you suppose the Holy Spirit is bound to your Schools or Universities? Did not our dearest Christ say? *My Father will give the Holy Spirit to them that ask him for it?* Luke 11. 13. *Also ask and you shall receive, seek and you shall find, knock and it will be opened unto you?* Matth: 7. 7.

17. I have received my Gift through earnest PRAYING and knocking, and relish it so, that I would not give it for all the worlds Honours and Goods, also can never deny or forsake it, wherefore do you ascribe the Gift of God to the Devil?

18. Do but look back into the world, what kind of simple People hath he used for his work? *what was Abel, Seth, Enoch, and Noah?* *what were the Patriarchs?* *Shepherds*, none of them was a Doctor: *what was Moses?* A Shepheard: *what was David?* A Shepheard: *what were the Prophets, especially Elisha and Habbakkuk?* honest simple people, who were Tillers of the Ground: *what was Mary* the Mother of our Lord CHRIST? A poor honest desitute young Maid: *what was the Foster-Father of Christ, during his child-hood?* A Carpenter: *what were Christs Apostles* all of them? poor simple Handicrafts-men or Trades-men, as Fisher-men and the like; *why did not Christ reject them also, seeing they had not studyed?* did HE cry sy upon them, because they were Handicrafts People, as you do?

19. What was *Christian Nobility* from the Beginning? *even Humility, and the Feare of God;* where now lyeth your great boasting in the *Scriptura*, as also in *Art?* shew me it. Saint Paul was a Scribe, learned in the *Scriptures*, but when he became a Christian, then he must first † *become a Fool* to his Art and knowledge, that the *divine* wisdom might find a place in him.

† 1 Cor. 3. 18.

20. Why do you brag so much of your Art, if you call your self a Christian? do you not know, that we are ALL ONE in Christ, which is Christ in us ALL? If Christ teacheth us and loveth us, *why then* do you curse us; and call, Christ in US, a sink.

21. Moreover, hath not that an ill aspect or symptome, as if the ill spirit were in you, that can not endure Christ, nor willingly would see, that Men do repent and pray, being you call *Repentance* and *Prayer*, a sink? which you can not deny, being, you say that every

every Line is a blasphemy against God; and you forbid the people to read it under pain of Eternall punishment.

22. Do but open your *Heart*, and read *that* little book aright, you will find somewhat else, *therein*; you have *not* read it at all, *yet*, that, I perceive, by the Title of your Libell, for you set down the Title wrong, and have not seen the little book of *true Resignation*, of the Imitation or following of Christ, *therein*; you set the *Morning Rednesse* or *Auors* for the *First* Book, of which you know little, or nothing, and the *way to Christ* for the *Second* Book, and yet it is no single Book, but is only the *Generall* Title, And the Book of *Repentance* he sets for the *Third*; whereas it is the *First* in the printed Book, and the *last*, he hath never seen.

23. O *Primate*! Satan hath blinded you, and led you into *Anger*, that for anger you could not *so much* as read it, but he hath instantly made *haste* with you, to reproachings and scandalizing, for it is a sink in his Eyes, thus you have imitated and followed *him*, do but drive away *Evill* affections from you, and read it aright, and you will see very much *otherwise* therein.

24. Also you know, that God hath converted *some* thereby, so that they are entered into true Repentance, and have attained *that* very thing which Christ hath promised us, that is to say, the *Gift* of the Holy Spirit, Luke ii. 13. there are eminent Examples neer by.

25. These Mens Gifts of the Holy Spirit, you call *them* all, A Sink, whereby *Men* may espye and discern that this little Book, is altogether *against* the Devill, and that in you no good Spirit must dwell, while you blaspheme the Gift of God, for you say; this *Stink* viz: *Repentance* and *Prayer*, which is the *whole* Contents of this Book, be farre from you, it may well *so* come to passe, that Gods Gifts should remove, and be farre from you.

#### Libell.

26. You say also that Great *Plagues* hang over *those* places, where such *Blasphemy* against God, unpunished, may be devised, divulged, and beleaved; where *Men* may also freely without interruption, think write beleave and divulge, *what* they will.

#### Answer.

27. Yes, I beleave so too, that *those* places, where *Men* blaspheme the Gifts of God, and ascribe them to the Devill, great punishments hang over them; Also there hangeth over the *Far hly* Man,

where such an Earnest *Sincere* Repentance becometh exercised, cleerly great punishment, for he must be dayly killed, and be made a Fool to the world, when he shall walk in the *Divine* way.

28. *You see* very well, how I am punished by you, in *such* *prayers*, and not only, by you, but you egg, and set on the whole City also with reproaching, upon my Neck, so that they beleeve you, and punish me; but it is the Badge Character or *Mark* of Christ.

29. But that you will prescribe a Modell or *platform* of FAITH for the People, so that they should not every one beleeve in *his own* *Divine* Gift, as the Spirit of God in their soul, manifests or reveals it self, to *them*; Another Libell is requisite for that, this is not sufficient for that purpose.

30. But that you *threaten* them with punishment, that I beleeve you in, very well, If you had the Power, *then*, they must either into the Fire, or out of the Land, or Countrey.

\* *Gedachte*.

31. But that you say, the way to Repentance, is a \* devised Doctrine; that, the New Testament, saith not, for when Christ began his Gospel with *John* the Baptist, then he said, *Repent*, *Mark* 1. 15. and my book saith also the same.

32. *The Naturall Man receiveth or perceiveth nothing of this way*, 1 Cor. 2. 14. you need not punish him, he goeth *without* that enough in the ways of the Devill, till Christ in Repentance doth enlighten him: Now look upon your self, and try your self, whether your self be in such a way, Before you prescribe to me and other children of God, limits and bounds, in our Gifts of God, whereas your Prescription is but a defaming disgracefull *Libell*.

Libell.

33. *Further saith the Libell; God will wonderfully rescue his honour, and will not suffer his Eternity to be taken away by such Sectarian or swarming Shoemakers, Tanners, Taylors, Women, Priests, and Doctors.*

Answer.

34. I hold the same opinion and beleeve stedfastly, that God, will suffer, his honour, which he in JESUS CHRIST, with the victory over Death and Hell, hath manifested or revealed in *us* poor Men, to be taken away, by *No* Devill, *much less* a Pimate, Doctor, Priest, Shoemaker, Taylor, Tanner, or Woman; but whosoever among *these*, shall *Repent*, and turn himself to him, upon *those* he will bestow his honour; I beleeve also well, that he will deliver *his* children from all Evil, and save them.

Libell.

## Libell.

35. *The Poyson of Arrius, which denieth the Eternity of the Sonne of God, was not so bad and pernicious, as this Poyson of the Shoemaker, which takes away the Eternity from the Eternall Father, and in a blasphemous way against God Teacheth the Quaternity or four-foldnesse, in God.*

36. *The Eastern Countreys, in respect of the Heresie of Arrius, have been horribly punished with the Mahumetan darknesse, what kind of horrible darknesse should we then Expect, if we do not with diligent earnestnesse, hunt away and root out this Poyson out of our Native Country?*

## Answer.

37. To this I say cleerly NO; you can not in Eternity Demonstrate *this*; that I take away the Eternity from the Father, much lesse that I teach the *Quaternity* of the Deity; you have a long time groundlessely feigned that upon me, and cited my writings with a strange understanding, and in the *Pulpit* said, that I have written, that the Sonne of God was made of *Quick-Silver*, you should demonstrate that; else it shall remain Eternally an *unruth*, in such untruth it might be well said, *Fy* upon it.

38. I acknowledge ONE only God; which is the Eternall beginninglesse one only Good Substance, which dwelleth every where without or beyond besides or distinct from all Nature and Creature *in it self*, and needeth no space or Place: and is subje& to no Measurableness, much less to any

6 IV. Apol. *The summe of J. B's. Demonstrations.* Part. I.  
any Comprehension of Nature and Creature.

39. And I do acknowledge that this one only God is *Threefold in Persons* in Equal Omnipotence and Power, *viz: Father, Sonne, and Holy Spirit*: and acknowledge, that this *Trinne* Substance fills all things alike at once, and also hath been the Ground and Beginning of all Things, and still is, and will abide so, *Eternally*.

40. Moreover, I beleve and acknowledge, that the *Eternall Power*, *viz: the divine breathing or speaking*, is flown forth and become visible; in which out-flown word, the *inward* Heaven and the *visible* world standeth; together with every Creaturely Substance; and that God hath made all things by his Word.

41. That I have written in the *Aurora*, of *Salniter*, and *Mercury*, thereby I mean, NOT, the meer pure GOD, I mean HIS  
\*NOTE out-flown Substantiall word; *viz: \** a *shaddow* of the *inward* Ground, wherewith the word hath introduced *it self* into a *Naturall* working, & thereby made that *Materiall*; so I Demonstrate the *Three Principles* in Nature, which are *viz: a Spirituall Mercury*



Mercury Sulphur and Sal ; and what the Ground and Originall of them is ; seeing the Totall Nature, together with all Creatures; standeth therein.

42. I have written of *Three Births*, *First* of an Eternall beginningless Divine; *Secondly*, of a Heavenly, wherein light and darknesse, that is Gods Love and Anger is understood; and *Thirdly*, of a beginning or inceptive temporary one; *viz:* the visible world: and I understand the *Salniter* and *Mercury* in the *Third*, *viz:* the Created Substance.

43. I demonstrate what the Heavenly and Earthly Mystery is; *viz:* the Holy and pure Element, and its Efflux with the Four Elements, and the Constellations. I demonstrate how the *Divine Powers* are flown forth out of the Heavenly and become visible; also what the *invisible Ground* of all Substances, and what *Time and Eternity*, is. I beleeve very well that you understand *Nothing* thereof, for it is not every Mans Gift, but theirs to whom God giveth it.

44. But that you say, that I by this, will search out the Deity, and call it Devillish: thereby you shew your ignorance to the day light, that you understand nothing of the book of Nature, and also do not read the New Testament; for *Saint Paul saith: the Spirit searcheth all things*

things, even the depths of the Deity, 1 Cor: 2. 10.

45. It is not of Mans Ability, but Gods Spirit performeth that searching through Mans Spirit: But you call it Devillish: if I should speak with you, of the hidden secret *Mystery* of Nature, you would be able to understand *very little* thereof: but I would demonstrate to you, my book of the *Morning Rednesse*, or *Aurora*, in all things; if you were not *such* an angry zealous or furious Man, so that a Man could but speak with you; but with such disgracing; you do *but hinder* the Gift of God, and make your self unworthy.

46. It standeth written, *And after these dayes I will poure out my Spirit upon all flesh, and your Sonnes and Daughters shall Prophecie, and your Old Men shall have Dreams; and your young Men shall see visions.* Joël 2. 28. also at that time I will pour out my Spirit upon servants and hand-mayds: why will you hinder the Spirit of the Lord?

47. If you see any of them, then you say, *he is the Devill*, and put reproachfull blasphemous names upon him, and cry out, Men should *baneish* him from City and Country; pray shew in your *bani- shing*, your Christian Heart.

48. Are you Christs Shepheard? where is your *Love?* *wherewith* Christ hath loved us; and *wherewith* we should also Love one another? John 13. Doth the Scripature bid you, drive out and hunt any into Misery? without hearing of any Cause? what doth it say to you? *If thou seest that thy Brother is a Heathen: then go to him and admonish him in private, if he yeeldeth to thee, then hast thou wonne thy Brother; if not, then take one or two with thee, if he yeeldeth not then, shew it to the Congregation, if he hear not the Congregation then account him as a Heathen and Publican,* Matth: 18. 15. Not hunt him out, and reproach and condemn him unheard, as you have done to me.

49. You have set your self in a Judgement that doth not belong to you: read I pray the Epistles of Saint Paul to *Titus* and *Timothy*, How a *Bishop* ought to be; and then you will find, that you have not a *right* Bishops Heart.

50. Why do you reprove my Book \* *Morning Rednesse* or *Aurora*, seeing you do not understand it, also it is not written for the *Pulpit*, or that it should come among the People, I have written it for *my selfe*, for a Memoriall to me, with such words as at that time I could understand, what is that to THEE? why have you published it, and lent it to other People? None had known of it, if you had not mentioned and divulged it in the Pulpit, and lent it abroad.

51. Thou supposest, thou wilt stop and hinder *these writings*; and yet thou thy self art he that *furtherest* them; None would have known any thing of me and of MY writtings, if THOU thy self hadst not proclaimed them, and lent them out.

52. Afterward the *Learned* enquired for them, they have all had none

none so ill thoughts of them, as you have; Men may indeed find as *Learned* People among them, as you are, surely it is not you *alone* that have studied, also a Man may find *more* fear of God, in many of them, who read these writings, and account them Good, then in you; which you demonstrate by this Libell, and by your whole Life.

53. But all the works of God, *must serve him*, God hath used you for an Instrument, of this *Publication* of them, which God hath given me to know; therefore have I patiently a long time, born upon me, your unjust reproachings and disgracings, wherein yet *no trus word* hath been; else I would have answered you, *long agoe*.

54. You liken my Book of *Repentance*, to the *Heresie* of *Arrius*, and say, that the \* *Eastern* Countreyes, for the sake of *that*, are punished with horrible darknesse, and if men do not wholly root out my writings; and hunt me therewith: out of the Countrey, then it would go just so with *us* also.

55. Tell me I pray, whether also Lying and Sinne be from the Devill or no; shew me the Opinion of *Arrius* in my little Prayer-Book; there is indeed more Devotion, and divine power in the words of that little book, then is yet at *this time* come into your heart; which a Man may observe by your injurious persecution, in that you would wholly root out, the *Authour*, for his *divine Gifts* sake, had you the power, I should not live one jot longer.

56. Christ said: *Be ye Mercifull as your Heavenly Father is Mercifull; forgive and you shall be forgiven*, Luke 6. 36. Also *Blessed are the Mercifull for they shall obtain Mercy*; Also, *Blessed are the Peaceable, for they shall be called the Children of God*: Matth 5. 7. 9. Where is your Mercifullnesse and peacefull Heart? do but once put away the Serpents poyson from it, and cease from reproaching, and forcing *untruth* upon me; that I may acknowledge you, that you are a Christian in the *Meeke*nesse of Christ.

57. Hearken, *Herr Primavus*, Lord Primate: do you know *wherefore* God took from the *Eastern* Countreys the \* *Candlestick*, as he threatens in the *Revelations*; It was for the sake of the Contention *Pride* and State of the *Learned*, in that they were only Mouth-Christians, and sought only their *Belly-God*, and earthly *Lucifers*; and covered the *Antichrist* with Christs Purple Mantle: and contended about Opinions, they *forsook* the Holy Spirit in Power, and set themselves in Christs stead, they were but contenders and disputers, and their Aime was only at *honour* and *respect*.

58. These things the *Eastern* Countreys looked upon and saw that in such Contention, Gods Love was not, and in that respect they began to doubt concerning the *Faith*, and seeing the *Learned* did but contend, and one part acknowledged Christ, and the other part

\* *Hogen-lander. Eastern-Countryes. Hogen-10th. Eastern-rednesse, or Orient-rednesse.*

† *Or Peacefull.*

\* *Rev: 2. 7.*

denied him, and run on to meer IMAGES and Opinions; wherein none saw conformity to the other, then the Potentates thought, with themselves, *who knoweth*, how it is with the Priests contention, whether there be any thing in IT or no?

59. Then came forth *Mahumet*, and taught the ONE only God, without Trinity; to whom the people fell away, when they saw, that *therein* there was no strife in respect of the TRINITY, for they had enough of strife.

60. Also God permitted it to be so, because in their Contention they did only blaspheme CHRIST, then he took the *Candlestick* away, and so they became *Mahumetans*, and began to warre and dispute with bloud and Sword, and drave out the Titulary and Mouth-Christians, and God suffered it, that they might no more, contend about

\* NOTE Christs honour, seeing *Christs honour* is only \* Humility and Love.

61. Behold, and consider well, how are you, the *Learned*, at present, *marked* or characterized; how is it concerning Christs Kingdome among you? see and compare the Times of *Arrianisme* and the strife of the *Learned*, in respect of the *Religion* of your Times; and your Contention, which you have had along time.

62. Shew me the true Christ in *Love* and *meekeesse*, in all your Books of *Controversie* or Contention, are they not meer libellous papers, and reproachfull slanders; and evill affections? wherein every one cryeth out, *Here sie*: † *Here is Christ, there is Christ*; behold, he is in the *Wildernesse*, in the *Chamber*, in the *Field*, Also in the *Supper*, in the *Baptisme* and in *Confession*; and the other say *No*: he is not there, it is only a Remembrance, and send forth such blasphemies reproaches and disgracings about *Christs Cup Office* and *Person*, as was done in the time of *Arrius*.

† Matthi. 24.  
23, &c.  
Mark 13. 21.  
Luke 17. 23.

63. Therefore you are now your own Prophet and threaten darknesse to your selfe; it may very well befall you; and unlessse you be altogether blind, you may see it before your eyes, yet you had rather contend, and reproach Gods children, yes wholly thrust from you, CHRIST, in his *Members*, then repent.

64. Those who hitherto have prayed to God, and have confessed the peoples Sinnes; they have kept back the deserved punishment but you make haste, with them, out of the Countrey.

65. And seeing you call me a *Prophet*; but with an evill acceptation for scorn and disgrace; therefore I shall tell you; what the Lord hath given Me to know; viz: that the Time is born, or comes wherein God will require an account of your strife about the Cup of Christ, and punish you for it, that which you now fear, and yet do not Repent, THAT will come upon you.

66. And then you shall give an account to God of your reproaching,

ching, for it will be required of you, how you have walked before the Lambs committed to your trust, with *Good Life* and \* *sound Doctrine* there you will find a heap of Scorers, in that you have made all Erroneous and Blasphemous; and have cast your poyson and reproaching upon them, and bespattered them therewith; where will you become, when † *Their blood will be required at your Hands?* † Ezek. 3. 18. 20.

67. Look but upon your \* *Fruit*, the whole City reproacheth in respect of your powrings out, upon a *Lamb* of Christ, and † *think* in their simplicity, *they do right* in it, because, you bid them do it; \* *Luke 6. 44.* where will you abide, when *this Lamb* will at the Last Judgement Day stand before your eyes, and your Auditors or Hearers, whom you have made Blasphemers, shall say, behold is not this He, whom we once accounted a Fool, and made sport in derision of him, and accounted his Life a *shame*, how is he now numbred among the Children of Christ and his \* *inheritance among the Saints?* O we Fools and unwise, have missed the right way; Then will all Curse you, that you have lead them to such blasphemy and Reproach; *Wisd: 5.* O Pimate! be you warned and admonished by the Life of Our Lord JESUS CHRIST; it is time to abstain; or else you will then see what hath been here told you. Chap: 33. 6. 8. Chap: 34. 10. † John 16. 2.

68. You call, in your Libell, *Zu dem Rechten Richter, to the Righteous Judge*, that he should awake and defend the *Majesty* of God; Now if the Judgement should come upon you seeing you do persecute Christ in his *Members*, it is you your self that have called for the *Sword*. \* Col: 1. 12.

69. Look I pray upon your own Heart, you paint a Mist or Smoak before the Eyes of the *Church* or *Congregation*, that they should beleeve you, that your Libell is right and true; why then do you not take the *Certainty* out of the Printed Book? *it is likely* you have none of them, or it doth not relish with you; For earnest Sincere Repentance puts the *Flesh* away; *assuredly* it relisheth not with you; but the People that read my little Book; and compare it with your *Libell*; they will distinguish us, and judge aright.

70. *Have a Care*, that the Dirt and Burres, which you cast upon me, do not remain sticking upon you; I will no more remain silent as I have done: abstinence were good, Peace is a good Country.

## The Second Part in the Libell.

The Libell saith.

71.

**T**he Libell saith; The Shoemaker is the  
Antichrist.

Answer.

72. If I should describe *Antichrist*; I could not demonstrate him otherwise, then that he calleth himself a Christian, and covereth himself with Christs Purple-Mantle; & acknowledgeth and teacheth Christ with the Mouth; but his Heart is altogether set against Christ, he teacheth one thing and doth another; outwardly he calleth himself a *Christian*, and inwardly he is a *Serpent*, he persecuteth Christ in his Members, and resisteth the Spirit of Christ: he flattereth and playeth the *Hypocrite*, and will be honoured in Christs Name, but is inwardly a devouring *Wolfe*; as Christ calleth the *Pharisees, who sat upon Moses Seat, and Managed the Law*, Matth: 7. 15. But Christ said, *they were from beneath from the Father of this world, viz: from the Devill*, John 8. 23, 24.

73. Herewith I would not touch or disturb the good Conscience of any; but would try the Libeller, whether a young *Antichrist* doth not peep out of the Shell.

Libell.

74. Thou Meek and Gentle Lord CHRIST sayest, My word is True and faithfull: and thou perjured Shoemaker sayst also; My words are true; which of them both now shall credit and Faith be given to? To THEE thou True and Faithfull Christ? or to thee Shoemaker, and thy Dung?

Answer.

## Answer.

75. CHRIST is the Word of the Father, the way to God, the Truth and the Life, and whatsoever putteth on Christ, from his body shall flow streams of Living Water; as Christ said, John 14. 6. & 7. 38. Christ said, Whosoever eateth my Flesh and drinketh my Bloud, he continueth in Me, and I in him, John 6. 54. And Saint Paul saith: *Tu are the Temple of the Holy Spirit, which dwelleth in you*: 2 Cor: 6. 16. Also, *The Word is near thee, viz: in thy Mouth and in thy Heart*: Rom: 10. 8. Deut: 30. 14.

76. To this Living \* Word which is become Man, I have wholly \* John 1. 14. given up my self to be its own; And he, my Lord Christ, hath given Chap: 6. 53. me his Flesh and Bloud in My Faiths Desire, and so incorporated tied and united himself with me, according to the inward ground of my Soul and Spirit, that I am ascertained and stedfastly believe, that I am in † his hand, and none can pluck me out thence, also \* none can separate me † John 10. 28. from the Love of Christ, neither Height nor Depth nor Principality nor Pow- \* Rom: 8. 35. er or Authority, nor any Creature shall separate me from the Love of 38. Christ.

77. He, My Saviour, hath given to me, to be † spiritually minded, as † Rom: 8. 6. Saint Paul saith: \* Those whom the Spirit of God driveth, they are Gods- \* Rom: 8. 14. Children, for we have not received a slavish or servile spirit, that we should fear again, but we have received A Child-like Spirit whereby we cry Abba Dear Father, that witnesseth to our Spirits, that we are Gods Children, if we be Children; then we are also Heirs, viz: Heirs of God, and Co-heirs with Christ, if we suffer with him that we may also be glorified with him. Rom: 8. 14, 15, 16, 17.

78. Therefore say I, I have my knowledge, † Not from Man, or † Gal: 1. 12. through Man, but from the Gift of my Saviour Jesus Christ, and desire to seduce none from Christ, but I shew them sincerely and heartily, \* Matth: 11. 28. how they should, through true Repentance and Prayer \* come to Christ my Saviour; as my printed little Book teacheth throughout nothing else.

79. Why then do you separate me away from Christ, and call my words which direct to Christ, *Dung*? It is a sign, that the way of Repentance, which leadeth to Christ stinketh like filth, this is the true Colour of Antichrist, for the Libeller spits Fy, and filth, against the Repentance and the very earnest Prayers in my little Book, and calleth it a *stink*.

80. This I offer to the impartial Reader to consider of, whether this Libell of the Primate, be not dictated from the Antichristian Spirit: seeing he will presse that upon me, I offer it that it might be considered and known, from whom he is.

Libell.

81. Moreover *the Libell calls me a perjured Shoemaker, and in the Pulpit he hath called me, a Rascally knave.*

Answer.

82. This reproachfull *defamation*, is in all *Statutes and Laws* of the Empire forbidden upon pain of severe punishment, that none should *disgrace* anothers good Name and honour, or should make any *defamatory Libell* or *disgracefull writings*; He should be the Man to forbid *others*, and *doth it himself*.

83. O *Primate!* I ask you, if I had caused such a *Libell* to be printed against you, and had so abominably vilified and disgraced you, to what place would you have sent it and condemned it? surely to the Gallows, and the *Authour* with it: but what shall I say to you; even, God forgive it you.

84. I have *sworn an Oath to the Emperour, also to the Prince Elector, my Gracious Lord, as also to the honourable Councill, and the City Gærlitz*, to be *true and faithfull* in their defence, and that I have *firmly kept* to this very houre, and you call me a *perjured* or *for-sworn Fellow & Rascally Knave*: I have brought my honour & *reputation to Gærlitz*, and you would bereave me of it, for a *perjured Man* is not *good enough* to be in any bodies company.

85. Well now, you should and ought to demonstrate that I am such a one; and see with earnest complaint for it to the Magistrate, and *implore Justice* and protection: but seeing you *oppresse* me, therefore in the *mean time* these defaming reproaches shall rest upon your selfe, so long, till you set *before my Eyes*, my perjury.

86. You have studied upon it this *Fasting Time*, how you might bespatter Christs Children in the whole Church or Congregation with *Serpents silt*; so that they are become *Reproachers* and *disgrace* me, and have not stopped *there*, but moreover caused such *defaming Poyson* to be *printed*, that they may read it at home, and tickle themselves therewith, that the *Deuill* indeed may be *proudly Courted* and *Banqueted* in state.

87. I ask also your selfe, is not that a *sign* of the *Antichrist*? was not this your Office and Ministry, that you should this *Fasting Time* have considered, *CHRISTS, Bitter Passion Dying and Blood-shedding*, and represent it well to your *Parish Children*, that they might also have laid it to Heart, but you on the *Contrary* have this *Fasting time*, contrived *two Libells*, and been angry at *miserable People*; so that you have been fain to leave Christs  
Passion



Passion Wounds and Death, lying on the Sick-bed; and you lay your self by it as an awakened Poyson.

88. Thus *unworthy*, have you been before the Eyes of God, consider your self a little seriously, if men would lay it rightly to heart, it might well make ones Haire stand upright, for feare and amazement, that you possesse the *place* of God, and stand in the stead of the Holy Spirit, and yet poure out such poyson, upon the poor innocent People, and not only here at *Garlitz*, but you also send your disgracefull writings into strange places and Countreys, and poyson them, so that they help you to reproach and blaspheme.

89. All this is a certain sign of the *Antichrist*, which the *Libell* would thrust upon me: I pray, and he curseth me. Now judge upon it, those that understand, *with which* of US; Antichrist, dwells.

Libell.

90. O Christ! the Holy Spirit hath\* *anointed* \* Heb: 1. 9. thee with Oyle, more then thy fellowes, and hath made thee a Priest. But thou Shoemaker, the Devill hath defiled thee with Dirt and Dung, and made thee a Heretick.

Answer.

91. The Holy Spirit hath anointed Christ and his Children with Oyle of Gladnesse, and hath introduced that anointing into our Soul, so that we beleeve in him, and that I take or receive to my self; as a Branch of Christ, and have tasted his Anointing, powerfully in me; which I rejoyce my selfe IN, under the *Crosse* of CHRIST in my bodily Misery.

92. But that the *Primate* saith, the Devill hath defiled me with Dirt and Dung: that is true after his manner, for that very Dung, wherewith the Devill hath defiled me, is his reproaching in the *Pulpit* against me, and this Evill dirty Libell wherewith the *Antichristian* Devill, hath defiled me, and made me as a Fool before the whole Congregation: so that the *Ignorant* People, which have a Mind to it cast such Dirt at me: But the *Primate* thinks it were better to throw Stones at me for then would the Book of *Repentance* have a riddance out of the way. But the remembrance of *Steven* is still taught at this very day, though the *High-Priests* did Stone him: Acts 7. 57. what God builds, no Devill CAN destroy.

93. But that he also saith: and made thee a Heretick. that is also a *Ray* of Antichrists colours; for when Men would persecute the right true Christians, and worry burn and kill them, then hath

*Antichrist*.

IV. Apol. *Where filth is in the Mouth there is Satan.* Part. II.

*Antichrist* cryed out, they are *Hereticks*; none other Cause Men had to bring against them, yet thereupon execution proceeded.

94. O how will *these* Hereticks at the last Judgement day, be set before your Eyes; when they shall be set, in the *divine Power*, with Christ, in the Judgement, and judge the *Antichrist*, who hath persecuted and killed them; what will you then answer to CHRIST, and to me, when your Libell will burn forth IN your Soul? who? hath given you authority so to Judge? demonstrate it out of the *Apostles* doctrine: There is yet time to *repent* before I must, through Gods driving, summon you before the severe Judgement of *Jesus Christ*: Observe what I say to you! I am a Christian in Christ, you call Christ in his Member a *Heretick*, and his power, Dirt or Dung.

95. The Mercifullnesse of Christ calleth you *herewith*, yet once more, to try whether you will repent, if *Not*, I will be blamelesse concerning you, if you be set in the Judgement, you have a great Mountain before you, through which you must climb up: then if Christ leave you, you may well remain Eternally in this Cliffe.

96. Observe what is said to you, it is well known, *Hypocrisie* availeth nothing, it must be earnest *sincerity*: to sinne upon Grace, makes a Man *unable* of Grace, the hour is neer, be perswaded, you will have no Such Protector or assistance there; as you draw to your self here, upon which you relye: you must stand before *My eyes*, and give an account for your Malice and reproaching Blasphemy.

97. Christ, in me, and in all the Members of Christ, citeth you before the Judgement of Christ; what shall I then say to you, for all your scandalous blemishes you have put upon me *here on Earth*? I pray you as a fellow Member of my Soul; convert yet, while the Door of Grace standeth open, before the Great Cliffe, or Gulfe between me and you be shut: Luke 16. 26.

98. It becometh A High-Priest indeed very ill: who should bring into his mouth the *Divine word* of the Love of Christ, that instead thereof taketh filth into his mouth, and polluteth *Christs word*, which he should teach; with filth, and spit such filth, into the Heart of the People, and poison them as you do; for where filth is, there is *not at all* the Holy Spirit in *that* Mouth; but Satan.

99. The Christian Church or *Congregation*, should do well to open its eyes, and observe what it is Men teach them, the punishment of God followeth; be perswaded, dear Brethren, *there will shortly come a Time*, wherein you will well see, what I here say.

Libell.

## Libell.

100. CHRIST taught Men the divine Commandements, but this fellow teacheth with great earnestnesse the Seduction.

## Answer.

101. Where standeth that in my Book, that I teach Men the outward \* Separation ? *shew* me that, or else it is not so. I teach them the Anointing of *Jesus Christ*, with his delicate humanity after a spiritual Kinde, IN *us*, according to the inward ground of Faith, concerning which CHRIST saith, *he which Eateth my Flesh and drinketh my Blood, he continueth in me and I in him*, John 6. 53, 54.

\* Aetzung.

102. For THAT is the Temple of the Holy Spirit, where Christs Flesh and Blood continueth in *us*, as Saint Paul saith: 1 Cor. 6. 16. Also it is the NEW Regeneration, wherein the HOLY SPIRIT in *us* SEARCHETH THE DEPTHS OF THE DEITY: 1 Cor. 2. 10. It is the out-powred word of the substantiall Divine Love, which marryeth, and incorporateth, it self with our Soul, as the whole New Testament teacheth.

103. Where it is written; *Try whether Christ hath gotten a form in you*, Gal. 4. 19. If *Christ* be to get a form in *us*; then must not that be absent, if we are to be a Branch on that Vine of Christ, then we must not cleave to an other: *for none can serve two Masters*, saith Christ, Matth: 6. 24. Also, *My Father will give the Holy Spirit to them that ask him for it; when that shall come, it will declare me in you*: Luke II. John 6. 14.

104. It is not an outward Seduction, but an inward Enlightning, whence the Soul, when it tasteth this † Oyle of Joy and Gladnesse, cometh into such great rejoycing, as is mentioned in my little Book concerning the Noble *Sophia*; which is, viz: the Substantiall Love of JESUS CHRIST.

† Heb: 1. 9.

105. I understand very well, that you know not this Noble *Sophia*, it is no good signe, that you deny her and call her an \* *Enthusiast*, I know her well and have a love to her, For, she is my Souls dear Bride; If, I knew her not, then surely, I would not have suffered so very much for her Love sake, from you and other people.

\* Enthusiastis

106. Christ saith, John 10. † *Whosoever entereth not through me to the Sheep, viz: Into the Sheepfold, but climbeth in, some other way, he is a Thief and a Murtherour, and but an hireling, and is come only with fittlety to rob the sheep of their food, and to shear off their wool; these belong to the Wolves, and have not the Shepherds Crook or Staffe of Christ. but the Devils Sheers, and must, hereafter. eternally howl with the Wolves: But YE say, he that entereth not in through the high Schools or Universities, he is a Thief and a Murtherour, and so you deride the Dore of*

† John 10. from 8. to the 14.

CHRIST, viz: the anoynting or Unction of the holy Spirit, and will needs have it to be, that men must draw the diyine knowledge and skill *only* from the high Schools or *Universities*, and bind and tye up Gods Gifts, to ART.

107. But Christ teacheth us quite otherwise, *that this thing is hidden from the wise and prudent, and revealed to the seeking and hungry Babes*: *Math. 11. 25.* As *Mary* also saith; *He thrusteth out the Mighty from their Seat, and exalteth the miserable and lowly, who are humble in their hearts before him, Luke 1. 12.* She meaneth not Might and Authority but Spirit and Power.

108. O *Primate!* I had much to say to you here; but I know not whether it would be well bestowed or no, for you would cover your self  
 \* *Rom: 13. 13,* *only with Christs Purple Mantle*; that you might live \* *according to the*  
 14. *Lusts of the flesh*; you would not become regenerated; and dayly dye  
 Eph: 2. 3. away from sinne, but only comfort your self, that it is *Christ*, hath done it.

109. But I tell you, it will not availe you, unless you put on Christs *Satisfaction*, through earnest *Repentance* and turning in, to grace; and become a *Branch* on the stock of the *Vine Christ*, that Christ in you also doe kill sinne, and *renew* to you your senses *thoughts* and mind, so that you desire to imitate Christ, else will your tickling, be unavailable, and be only an *hypocriticall flattering Shew*.

110. I tell it you in love, observe it well. I have received it from God, so that I know it, also the *New Testament* throughout teacheth you the same; I have in *my little Book* very well signified to you; that No man knoweth or understandeth, this *Noble Sophiah*, in the feeling or  
 † *John 3. 27.* *Experimentall Love of JESUS CHRIST, † unlesse it be given him from God.*

111. I will not here further cast the pearle under your feet, till you are fit and prepared for it in true *Repentance*, if that were done, which I would wish, then would I have *further speech* with you about it, for now you are not yet worthy of it; seeing you contemn it.

112. In that regard also, is your teaching so *cold*, because you have not this power in you, for you yet have not the right *Hammer* to strike the *Clock*, you cannot yet strike the *Clock* which *awakeneth* the poor captive Soul, you must use the *right Hammer*; if you would strike the *right Hour* and awake the Soul out of sleep; you have the *WORD* indeed, but the right power is not in you, wherewith you should Co work with the *Litterall Word it self*; Therefore said Christ, *The sheep hear not the voice of the Hiveling*; *John 10. 3.* for his crying and calling is but meer *jugling*, and a fighting with a shadow; He is with his teaching, without Gods *Hammer*, but a *Jugler*, a *Belly-Hammer*, an *Ear-Hammer*, and not a *Soul-Hammer*.

113. This Power, which I mean, is the *Dore*, to the Sheep, you often use with your blaspheming reproaches, *Sutans Hammer*, under *Christs Purple Mantle*, your Heart is \* full of Gall and Bitternesse. O, \* as Acts 8. 23. alas, it is Time! Repent!

Libell.

114. CHRIST hath directed us to the Word and to the hidden secret Mystery which the Beleeving hearts hold or retain in the Faith; but the Shoemaker leads us to head-long † Seduction, † *Act. 17. 16.* and to Dreams which rob the beleeving hearts of <sup>Hung.</sup> Faith.

Answer.

115. I lead not Men away from the Preached and written Word; you do me wrong in that, but I say, that they should bring along with them the Temple of JESUS CHRIST, to the preached or written word, viz: a Repentant hungry Soul, which heareth in its own self Christ, which is, viz: the LIVING Word, in the *Litteral* and preached Word; as David saith, *I will hear what the Lord saith in me*, Psal. 85. 9. And Christ also saith: *He that is of God, heareth Gods word: and to the Pharisees he saith: therefore you hear not, for you are not of God*, John 8. 47. also you are not my Sheep, John 10. 26.

116. This now I intend in my meaning, that a Man should have divine Ears, viz. a repentant Soul, if he will hear Christs voyce, be it in the Preaching, in Reading or Conference; for, this, hath CHRIST taught us, whom I more beleeve then, I do, all ART whatsoever; for the Historical Faith, to tickle and comfort ones self with knowing without power, and an earnest sincere will, is dead, and but a \* Shell, it attaineth not the divine Childship \* Husk. or Filiation, it must be earnest sincerity that will do it.

117. It is not enough, that we go to Church and to the Sacrament, and sit there an Houre; playing the Hypocrite and hearing a Sermon; wherein oftentimes Wheat and Tares are sown together, one among another: in that you many times reproach and blaspheme; No, going to Church makes none vertuous or honest; unlesse he hear in the Church, Gods Word operatively in his Soul, for the Lord saith by his Prophets, *they draw near to me with their Lips, but their Heart is farr from me*: Ezek: 29. 13.

IV. Apol. *Men should teach Love, not Contention.* Part. II.

118. Not all that go to Church and say, LORD, LORD, shall enter into the Kingdom of Heaven. but they that do the will of my Father in Heaven, saith Christ; Matth: 7. 2. It must not be Historically beleeving only, but *powerfull doing*; Now if they are to do the Divine will, then must the same. viz: the Spirit of CHRIST, work powerfully IN them; for Christ saith, *without ME you can do nothing*, John 15. 5.

119. Therefore flattering Hypocrisie: and *Luke-warmesse*; availeth not, for the true faith is not only an imprinted or imaged figure, but it is power Spirit and Life, it is a Fire of the Divine word; which there burneth, and shineth abroad, which Co-worketh with God, the right and true Faith, is the *Seat* of God, on which he sitteth and speaketh.

120. Faith is not meer historical Breath, wherewith a Man only comforteth himself, and flattereth the Evil Beast full of false and wicked desires: No, it is a *living working Power of God*, its burning Fire, is the fire-flaming Love of God, which breakes forth, and doth the work.

121. Your *Preaching* is all in vain, if CHRIST worketh not through your word in the Hearers, but if that must be done; then you Must teach them LOVE, not Contention disgracing and Contemning, you must put the Dung and scorn out of your Mouth, not Judge falsely, and Blaspheme or reproach; for in reproachings, SATAN worketh, but with a pure soul, CHRIST worketh; the Reproaching, is the ANTICHRIST.

122. But that you say; I direct Men to Dreams, that is worthy of no answer, for it is not so: this reproaching is also a *Signature or Sign* of Antichrist, which thus defileth the children of Christ, shew it, or it is not true.

123. But that you also say; My *Dreams*, for such you hold my writings to be, do rob the beleeving hearts, of FAITH, that also is not so, but they lead Men from the Historical Faith, from *Hypocrisie*; to the *Living* Faith, which is, JESUS CHRIST: and do shew them, how they should *daily dye* away from sinne, and become new born in Christ, and imitate or follow him in Faith and Spirit, and become ONE Spirit with Christ.

124. Which makes the Devill, afraid, that Men will no more endure him under Christs Purple Mantle, but the time is Born or Come, that his Kingdom shall be revealed and brought to scorn, which No *Primate* shall hinder, it is so ordained of God.

Libell.

125. CHRIST hath handled weighty Matters,  
but

but the Shoemaker, slight contemptible matters.

Answer.

126. Christ hath brought, and shewed us *the way* to Blessedness and salvation, and the Shoemaker desireth to walk therein, but Satan calleth it a slight and contemptible way, seeing it is a *Crosse-way*, wherein a Man in this world in misery and humility must follow or imitate Christ; for Satan is a Spirit of Pride, and therefore he despiseth the Path of Christs Pilgrimage: being this way is straight and narrow, and pleaseth not the fat Belly, and the Eyes that are full of their own Honour and self-hood.

127. Christ hath destroyed Satans Kingdom, and generated Christianity, but the Antichrist hath set himself in Christs Seat, and thus the Shoemaker revealeth or Manifesteth, according to the will of God, and that the Primates supposeth to be a slight contemptible matter; but when the Hour shall strike but \* *Seaven* : \* Note Note then; it will have been a Good matter.

\* Note Note  
See the first  
Apologie  
against Balta-  
zar Tytken.  
verse 540.

Libell.

128. Christ Contemned worldly Riches, but the Shoemaker desires them.

Answer.

129. CHRIST said, *Come to me, all you who labour and are heavy laden*: † *Matth. II.* He made no difference between Rich and Poor, which came to him; but that the *Primate* is troubled, that a *Layick* † *Matth. II. 28.* is helped by Rich people that fear God, thereby, it is likely, he supposeth, somewhat goeth away from him, it belongeth to him alone to converse with the Rich, for his own Profit, to him belongeth Riches: On the contrary the Shoemaker desireth no *Great* Riches, in this world, for he is not Proud, as men maywell see by him.

Libell.

30. Christ led his Life soberly, but the Shoemaker useth commonly to be full and drunken.

Answer.

131. CHRIST was indeed *Sober*: but what the *Primate* layes upon the Shoemaker, he is *his* himselfe; Men use sometime to take him from

from lying drunk under Tables, abroad, and bring him Home: Men may indeed find him oft drunk in one week, but the Shoemaker not in Three years.

† Rom: 2. 1.3.

132. This Article he hath wholly taken from his own Conversation, Saint Paul saith to the † Romans 2. *Therefore O Man, thou canst not excuse thy self who so ever thou art, who judgest, for wherein thou Judgest another, thou condemnest thy selfe, seeing thou dost the same thing, which thou judgest; for we know, that Gods judgement is just against those that do such things.*

Libell.

133. *Christ hath abstained from superfluous Laughter, but the Shoemaker laughs in all that he speaks.*

Answer.

134. Men find not that Christ ever laughed, but only rejoyced in Spirit, but that the *Primate*, hath imputed Laughter and *Phantasticallnesse* to the Shoemaker, and saith, he laugheth at every word, that is indeed an open grosse untruth, and cannot be made appear; neither can any honest faithfull Man say it; but that Nature giveth to one to laugh and to be friendly and affable, more then to another, and maketh of another a *Saturnine* Soure Grim looked Man, that the *Primate* cannot Mend: he should do well to be silent in that, if a Man should describe him, and his foolish flouts, which he oftentimes in his Tiplings and Quaffings gives forth, a Man should be constrained to bring out some strange Monsters.

\* *Marcolphus* is feigned in Germany, to have been *Solomons* Jester, who when he was condemned to be hanged, desired of the King he might chose the Tree upon which he must be executed, which being granted him: he looked a while, and being asked which he

135. It seizes upon me with wonder, that he is not ashamed, being he is an Old Man, in whom a Man should seek for wisdom, that he dares write such open untruths and foolish flouting Expressions, and cause, an honest Man of Credit to be oppressed, with scorn, they are yet worse then a common jeering flouting Jester; this Libell is very like \* *Marcolphus* his filthy scurrilous scoffings, who allways carrieth filth in his Mouth, as this Libell also doth.

136. It bringeth but little repute to a Teacher of Christ, who should forbid it others, and yet doth it himselfe: The *Shepherds* Office, will be handsomely served by it; none should trust his SOUL to such scoffings; he will be deceived: this Spirit standeth upon the Sand, and tottereth to and fro, Men may try him now, in such scoffings.

137. Men may well know the Fowle by his Feathers: Christ said: *That which is within, that cometh forth, what the Heart is full of, that comes out upon the Mouth?* Also, *how can you that are evil speak that which is Good?* Also, *Can a Man gather Grapes of Thistles, or Figs of Thorns?* A Good Man bringeth Good, forth, out of the Treasure of his heart, and an Evil Man bringeth Evil forth, out of the Treasure of his Evil Heart. Luke 16. 45.

138. This



138. This I give now to the Reader, to ponder of, what kind of chose, answered Good Treasure can the *Primus* have in Heart, when he brings forth red he could such wondrous things out of his Heart, there must certainly needs not find any *stick* many strange things, therein, which he ought indeed to be a that he could little ashamed to bring forth; seeing he is the High-Priest, but if a choose, and Man come to him, and but displease him with one word, then a Man so escaped for may hear *Satan* many times laugh, out from him, with reproachings that time; and blasphemies. these and many other stories are in a Book of him, in the *German* Tongue.

-Libell.

139. *When Christ Taught the People, he did it openly, but the Shoemaker useth to creep into secret Corners.*

Answer.

140. CHRIST was a Teacher sent from God, and yet must oftentimes, depart from the Pharisees, and Scribes learned in the Scriptures, and go into the Wildernesse to teach the People, when they saw him teach, they would *sain have killd him, and called him a deceiver and maker of uproars.* and said: he had his \* skill and *Doctrins* from \* Or Art. *the Devill:* and though they saw the wondrous signs or *Miracles,* yet they were so Mad and hardned, and supposed, *Teaching,* belonged only to them, and did to him also, as the *Primus* doth to the Shoemaker: † they called him a *Wine-bibber;* and Minister or Servant, to rich † Math. ii. 19. *Publicans;* And *John* the Baptist preached also in the Wildernesse; Luke 7. 34. yes in the Wildernesse was the *Gospell,* of Christ began by *John,* also the Apostles must often for fear of the High-Priests, Teach in Corners, and Houses; as the Acts of the Apostles witness.

141. But the Shoemaker is no Preacher, but he giveth only an account of his Gift and knowledge, and speaketh often with Honest Hearts, concerning *The Way to Christ;* how we must convert and repent; and become new-born, for CHRIST saith also thus; *Where two or Three of you are met together in My Name, there am I in the midst among them:* Matth. 18. 20.

142. The *Primus* should teach us, that when we come or meet together, we should speak of GOD and of our *Salvation,* and edifie or build up *one another* in true Love; on the Contrary, he forbids us this, whereby Men may try what spirit he serveth; A high Glasse of Wine, in his meetings, is better liked by him, then A *heartly* blessed Conference, concerning the New Birth.

143. CHRIST on Earth had no greater Enemies, then the High Priests, it will be so still at this Day, for all Warres and strife, come from

IV. Ap: J. B. *Desires Christs Kingly Power and Deity to abide in him.* Pa. 11  
 from the High-Priests disputings and reproachings, as it is before our  
 Eyes, if our Eyes be open to see it, but the account is *neer* at  
 hand.

Libell.

144. Christ *desired no Kingly honour, but  
 the Shoemaker if he could, would be King, and  
 God to o*

Answer.

145. CHRIST came upon Earth, *poor*, that he might have com-  
 passion on us, and make us rich in Heaven, and like his Dear An-  
 gells. The Shoemaker *also* is upon Earth *Poor*, and *despised*, but desi-  
 reth from CHRIST the *Heavenly Kingly Honour*, and to be like the  
 Angels, also he desireth in Christ, according to his *Inward Faiths*  
 Ground, to become *with* and *in* CHRIST, *Deified*, that  
 Christs Deity, may dwell and Eternally *abide* in him, and  
 that, No *Primate* shall take away from him. *Hallelu-jah.*

\* Note Note

† Matth: 2. 1, 2.

146. † *The Starre is appeared which leadeth the wise men or  
 Magi, to the Babe JESU: oppose it how thou wilt, O Devil! it is  
 in vain, here is Body and Life: MY Eternall Kingdome with  
 CHRIST and the Holy Angels, can none take away from me; and if  
 the whole world lay full of such Libells, yet I would keep my King-  
 dome in Christ, and tread the Libells under foot, and not spare my  
 outward Life for it; I know a better Life, which Christ my Lord will  
 give me.*

\* Phil: 3. 20.

† Rev: 18. 2.

147. Therefore then be gone thou fair wicked world, I ask not  
 after thy Honour, Goods nor Money, *our Conversation is in Hea-  
 ven with Christ, for he is mine and I am his, the Enemy shall not part us,  
 Hallelu-jah; † It is fallen it is fallen, Babylon the Great City upon  
 Earth, and become a habitation of all Devills and unclean Spirits: Now  
 is the Kingdome of our Christ; sing my Soul, and rejoyce, that the  
 Dragon in THEE, is killed, and the Life of GOD  
 is brought forth again.*

Den last Zornen Teuffel und die Hell,  
 Gott's sohn ist worden unser Geseß.  
 Let Devills rage, and Hell, have Indignation;  
 The Sonne of God, 's become our sweet Companion.

Libell.

148. Christ *desired no Title and vain ho-  
 nour, but the Shoemaker is brag of his Titles.*

Answer.

Answer.

149. The will of his Father, was the Title of CHRIST, his honour was in God, and he introduced it into our Humanity, and exalted our humanity to the right hand of the Power of God: that very honour he hath bestowed upon his Christians, that they also in him, sit at the right hand of the power of God, and reign over Sinne, Death, the Devill, Hell, and the World; THIS high Title also the Shoemaker claims to himself, and desireth, the highest Kingly Title, in the victory of our Lord JESUS CHRIST, as a Champion over Death and Hell, he desireth such a high Title, that he may stand in the strife against Death and Hell, and that, in CHRIST he thinketh, to conquer and overcome the whole world, to be a *King in Christ*; & to rule over all Enimicitious Libells and reproaches of the *Primate*; otherwise, he desireth no worldly Titles for the *Kingdom* of a *Christian* is not of this world: John 15. 19. for Christ saith, *I have called you out of the world so that you may be where I am*: John 17. 24.

150. But the *Primate* doth desire a Title, for he hath set his Titles of the High-Priests Office, and of his *Person*, in the Libell, with GREAT LETTERS, that men might see the *Richter*, or *JUDGE*, who hath authority over Christs Children, also, if one come a little too near him: and did but forget to take of his Hat, for fear of him, he might well expect some strange kind of Title from him, if he were not kickt for his pains.

Libell.

151. CHRIST was satisfied with the Name of a Master, but this Fellow, will be called Doctor and a New Prophet.

Answer,

152. Thomas said to CHRIST, My LORD, and my GOD: Joh. 20. 28. and Christ did not speak against it; now there is no higher Name then GOD: therefore it is likely the *Primate* seldom readeth the BIBLE; seeing, he doth not know, that Christ took, a higher Title then Master, and before Pilate he said; *I am indeed a King*; Luke 23. John 18. 33.

153. It is a Wonder to me, that seeing he hath studied so much, he is not yet come to that place, where CHRISTs Titles stand IN the SCRIPTURE.

154. But that he saith, the Shoemaker, will be called Doctor and a New Prophet, that is only his Fiction, as Men use in such Libells to feign, after the Manner of Poets. The People need not believe it all, for a good Man may now and then Erre, especially when a Man is Drunk, and puts on a Vizard, a Man can not know him; and though

IV. Apol. *The Pharisees are mistaken in Christs Titles.* Part. II.  
 he were High-Priest, if men see him go so from one house to another, then People say, *there comes a Fool*, and many may well say, it were the Devill: But it is *not all true*; the People give them only such a Title, when they assume such Images shapes or Gestures; afterwards they become Men again, when they put off the Vizard, many a one goeth so, only that he may come to his *Paramour* or *whore*, then he makes some foolish Occasion; but men should not in such matters beleve the Title, when the People say, one with a Vizard, is such a Beast, it is Death, or the Devill; No, he is but a *captive* of the Devill.

155. Thus also men should not beleve, when the *Primate* puts Titles upon the Shoemaker, and calleth him A Heretick, A Sectary, Fool, Phantastick or Fanatick, Enthusiastick, A Rascally Knave, A forsworn or perjured Shoemaker, *and more*, like that they are such stretched strained Names, like a Vizard, which the Devill puts upon him, because he is in strife and at odds with him; It is not good to beleve, though the High-Priest *himself* say it, men may be deceived, for great people may be mistaken, for, the *Pharisees*, were mistaken in *CHRISTS* Titles, how then will the *Primate* not be mistaken in the Shoemakers Titles, seeing he knows that he is but a Laick; and he *knoweth not* the Name of *CHRIST* in him.

156. The good LORD, sure, was once with some Shoemaker, who had touched the Blacking, which made him stink, whence is so very much angered offended and enraged, that he supposeth, that *THIS* Shoemaker alwayes smells of that colouring, and therefore he is so fiercely enraged against the Shoemakers Titles; likely some Shoemakers Pitch remains sticking to his Hands, that is dried to them, and in that regard, he giveth the Shoemaker such *abominable* Names, that he is still angry at it: He can not endure the Shoemaker yet, and is afraid, the Shoemaker may defile his own Pen, and therefore forbids him to use it: O, *Primate!* the Shoemaker hath his Titles *IN* himselfe, you can not defile them, he will *Eternally* keep *THEM*, well enough.

Libell.

157. *CHRIST gave the Thirsty, water of Eternal Life to drink, But the Shoemaker runs every Morning, to the Brande-wine or Strong-water, or the Water of Death.*

Answer

## Answer.

158. *Christ* at this very day *bestoweth* on his Children Water of Life, and *giveth* them His bloud of Love to drink; that very water he giveth to my thirsty Soul to drink, for which I thank him *Eternally*, that he hath through *this* Water, made me living and *Seeing*, that very water I drink; and that is a water for or against *Death*, though the *Primate* speaketh thereof in a *perverted* way.

159. But that he saith, I run every *Moraing* to the *Brande-wine* or *Strong-Water*, that is *not* true, I may not nor cannot drink any *Brande-wine*, and have a long time had a *dislike* against it, it is *con-trary* to me, so that I do not *willingly* smell to it; It is a wonder to me, that he being a *High-Priest*, should be so very much *mistaken*, he would look upon it very ill, if a mean Man should doe so, then a Man would say, he were a *Liar*, I know not at all, what answer I should give to such *untruth*, I beleve verily that the *Satanicall* spirit of *Errour* hath feigned this *untruth*.

160. I counsell you, that you hunt *that* away, from you, it *defileth* you with such *untruth* very much: but if you will have it *right*, then set before me an *honest* honourable Man of credit, whether he be, in the *City*, or out of the *City*, whoever he be; that can with *truth* say, he seeth me every *Morning* at the *Brande-wine*; I *appeal* to the whole *City*, and a Noble *Councillours* *Cellar-Keeper*: whether there be any Man, that can say so, of me.

161. It is a great shame, that you cause such *untruth*, to be *printed* to the reproach of another; with you, men may well find *great* *Cups* and *Glasses* of *Brande-wine*; but as you are mistaken and do erre in this, so you are mistaken also in all *other* *Articles* of the *Libell*, there is not one of them true in the sense you *represent* them.

## Libell.

162. CHRIST scarce drank any wine, but the Shoemaker guzzles freely, Outlandish wine, and *Brande-wine*.

## Answer.

163. \* *Christ* made Water to be good Wine, *John 2.* and is himself the \* *John 2. 1.* Good Wine for the thirsty Soul, which my Soul freely loves to drink to the 10. of; but that the *Primate* saith, I love to guzzle *Outlandish* Wine and *Brande-wine*, that he takes from his own Example, and thinketh another doth as himself doth; O, no, we poor men have not to pay for it, we must be content with a draught of Beer or *small* *Drinks* as we can buy it, but men must give the *Primate* *Outlandish* wine indeed, though other *Guests* at the same time must be content with *smaller*.

\* *Saz.*

164. \* *Spanish wine* causeth, that Men sometime want or loose the *Primate*, for a while, also men may see by the red Wine-pimples in his Face, that he drinketh strong Wine *much more* then I, for I have no such signs of it as he; he drinks *more* forraign wine in a *week* then I in a whole year.

165. But I understand very well where the matter *pincheth*, He knoweth that I through *divine appointment*, have often been requested to go to *Great Lords and Noble-men*, then thinks he, when we come to meet, we sit together, and quaff our Fill, as he useth to do, with *his* Companions; But No! the Nobility and *Potentes* in Authority, which are served with full draughts, do *not* cause me to be sent for, to *them*, but only honest Lords fearing God, who earnestly seek after *Salvation*.

166. But there is in the *Primate* a Misstrust and grutching, he thinketh somewhat is going away from him; but he need not fear it. Those People, which desire to have ME, they desire not to have HIM at all, there is a great difference between Hypocrisie or Flattery and telling the Truth to ones Face; whether the *Primate* will beleeve it or no, it is not my Custome, to flatter the Rich for gifts and presents; as he supposeth.

167. I believe verily, that some Old *Ruffians*, have brought him those tydings as *Newes* concerning Me, And the *Good Lord* hath beleeved it as Gospel, and with great earnestnesse written it, and *so* enraged himself at it, that he hath thereupon condemned the poor Shoemaker, *unheard*, but it would look strangely, if Men should ask after the Ground of it, and compare this *Answer* with the *Libell*.

168. It is truly a great Matter, for such a Man as you are, so to deal with the Truth. The City *Garlitz* know very well, that I for a long time *without necessity*, have come into No Mans House, The Tap-houses and Wine-Cellers, are *at quiet* for all me; for you have so judged and condemned me that I would *willingly* come *no whither*; now if I should go to drink in Tap-houses; how many hundred of your Flouts should I not get; which you have cast among *Common-people*, which are all, your Fruits, which will follow you, you may well rejoyce at them.

Libell.

169. *Now if by this thou knowest the Shoemaker, as the Lyon by his Paw: Wilt thou then read his Books? No, but Shun them as the filthy Spawn of a Devill, and abominable Errour, and hold thee close to the Word of God, and beware of the Shoemakers Scholars or Disciples, when*

Pa. R. J. B's *Doctrine* is Old, to be found in the Bible and Nature. Ap: IV .  
ther they be Noble-men or Doctors, Taylours,  
Men or Women; The LORD CHRIST destroy  
Satans Instrument, and let not THY Word be sup-  
pressed or obscured.

Answer.

170. In these words it may well be observed, *wherefore*, the Libell  
hath been written, viz: that he might bring to nothing and quite root  
out my writings, by these defamatory Reproaches; It *vevses* the  
Devill, that my writings do lay open his *Smock-Hole*, and therefore  
it is, that he paints me with such colours; that NONE should READ  
me, Men might otherwise Repent, and so there would be a greater  
Breach made, to his Kingdome.

171. But this Devill is so very Grossely vile, that he goeth quite  
Naked, the People may easily observe him, and *learn* to know him,  
for men see his Pawes in his *disposition* and reproachings, and that he is  
altogether a Poysonous *venemous* or *Spitefull* Spirit; It is now quite  
an other Time, then it hath been, Men will not now so *suddenly* beleeve  
what every one saith; Men will see *proof* for it: why doth he not demon-  
strate what he sayes out of the *printed* Book; seeing he forbids it,  
to the Congregation of the People: such defamatory reproaches, are no  
demonstrations, men may well call them Filth and Dung.

178. He *speaketh* of the Lyons Paw, by which Men should know  
the Shoemaker; Now it may well be true, that men at present may  
easily see the Lyons Paw in Me, how the Lyon with contemning and  
reproaching, hath *griped* and *clawed* Me; but the Bloud of JESUS  
CHRIST hath hitherto resisted the Lyon, else he had torn the Shoemaker  
in peeces.

173. But that he saith; the Shoemakers *Doctrine* is Filth and Dung;  
therein he calls CHRISTs Mind or *Thoughts*, and *Spirit*, Filth and  
Dung. And that Men should beware of the Shoemakers *Scholars* or  
Disciples, to that, I say, I know of No Scholars or Disciples, but on-  
ly of Christian Men, where *one* SOUL is refreshed by an *other*: I  
have no *New* Doctrine, but only the *Old*, which is to be found in the  
BIBLE, and in the Kingdome of NATURE.

174. But that he calls his reproaching Blasphemies, GODS WORD,  
which men should hear, *only* from HIM, and should so reproach; as  
he doth; that I offer to Christian Hearts to consider of, *what* Spirits  
Childe he is.

The

## The Third Part in the Libell.

### A Spending Penny on the Way

Libell.

175.

**T**He City of Gœrlitz: still driveth thee Shoemaker away, and commandeth thee, to be gone thither, where thy writings are highly Esteemed; away quickly, and get thee A great way off, thou vain Mouth which reproachest and blasphemest GOD, and try thou Miserable Man, what Mischief is prepared for thee.

Answer.

176. O Primate! keep this *Spending Penny* for your selfe against you go to Heaven, I desire nothing from you: your vain reproaching Blaphemies, will indeed follow after you for a *Spending Penny*; \* Be not deceived, he that standeth, let him take heed lest he fall; Though indeed you persecute Me, and intend to Bannish me; who knoweth? who it is, will, persecute you so also in a short time.

\* 1 Cor: 10. 12.

177. The *Signatures*, or signs of it, are at hand, it is equall that you before hand do to others, as afterwards you would it should be done to you for a Punishment; but, you must fill up your Measure; and if you do not Repent, then will the Evill Spirits one day sing you a very grievous Song, and command you to go away a farre off from the Countenance of God; For what you do now at present, that you do to CHRIST in his Members; and that will He also do to you, if you do not quickly convert and Repent.

Libell.

178: Thou art just like Oedipus, whom the Earth swallowed up; O take heed, that the like doth not befall thee also; his Shadow did much hurt the People who stood neer him, but beleve me, thy



*thy shadow hurteth many of them exceeding much.*

Answer.

179. The \* *shadow of St. Peter did the* \* Acts 5. 15, 16.  
*Devill also very much hurt,* so doth my Shaddow also do hurt only to the Devil & so *Antichrist*: its likely you suppose, that my shadow might hurt you as to your earthly *Life*; because I make known the imitation or following of Christ, and so the people, who receive that Doctrine, *would require of you*, that you also should live as the Apostles of Christ did, and Imitate or follow their example, and that *relishesth not* with you, therefore you say my *Shadow* hurteth some, viz: the *false or wicked* Spirituality or Clergy, very *Mightily*: It may not be otherwise; it *must* so come to passe.

180. But I know, *very Many* Spiritual Priests, or Clergy-Men, whom it will NOT hurt, but do them *much good*, whose Office of the Ministry, is sincerely and earnestly intended by them; BUT who can, [do any thing], *before the Time*, which bringeth *ALL THINGS* to passe?

181. If the *Primate* with his Warning or admonition, intend so faithfully, then let him leave, his reproaching Blasphemies in the PULPIT, and only require me, to come to him, and shew me my Error, if I did but find that he had any thing of Truth, against me, and would shew me a *better way*; O how I would cheerfully love him, and faithfully thank him for it; he *rejoyceth*, that he hath but any thing that he CAN reproach.

182. AT the beginning, after his first reproaching Blasphemy, and persecution, I bowed and yielded to him for \* *Six years* \* Note J. B. did forbear writing of his Works for six years.  
*together*, and wrote No word further of my works, why did not he cease to Reproach? who did any thing to him? But he could not; why? Because God had made him a driving *Hammer*, that must drive on the work.

183. His reproaching hath become my strength and growth, through his Persecution my *Pearl* is grown, he hath pressed it forth, and *published it himselfe*, and in that regard I wish him Gods Mercy and Compassion, that he might yet partake thereof, seeing God hath used him for *my instrument* in my work.

184. I would

184. I would deal much *humbly*, towards him, if he would convert, then he hath done towards me, He *need not* think I shun coming before his Face; I have a good Conscience, and with him one too.

185. In no Judgement, to sentence one, *unheard*, doth availe, I submit not my self in such a way to his Judgement, for my heart is not *convincid*, with such a sentence, I am innocent of all that is laid to my charge; All that he hath spoken against me in the Pulpit, is quite *con-  
trary* to my sense and meaning, and not one true word of it, he hath *wrested* and perverted all my words, with a strange understanding.

186. Therefore seeing I can now, have no other *Richter*, or *Judge*, who himself will understand my Gift, I appeal from his *Judicium*, Censure or Judgement, *before the* Judgement of my Saviour JESUS CHRIST, till I be orderly heard, *then I will give an Account of My cause.*

#### Libell.

187. *Thou hast hitherto Imitated or followed after Cerinthus, in that thou hast feigned and Cooked wondrous Matters, and proclaimest horrible things: when this Cerinthus was in the Bath, he despised the LORD CHRIST, and raged in his railing, babling vehemently against GOD, but the House fell down and slew him: thus was the Teacher together with the Scholars or Disciples, brought to destruction.*

#### Answer.

188. *Was Cerinthus against CHRIST?* that I leave as it is, in its own place; I am with Christ, and *acknowledge* JESUS CHRIST for my LORD and GOD: and have submitted and given up my self in *Obedience* to him, to live according to his Will and Commandment; but that the *Primate* saith, that I have done *Like* Cerinthus, that needs well to be demonstrated, else it will not be true.

189. But that he speaks of my *Wondrous Things*; To that I say with truth, I have written of *No Wondrous things*; I have only written, what NATURE and MAN is; but seeing this seemeth to be *wondrous* to the *Primate*, the fault thereof is only this, that He doth NOT understand it.

190. What can I help that ? that *he* is blind concerning it; I have not written it for him, but only for *those*, to whom God gives, to understand it: Let him remain a High-Priest, and not be a *Philosopher* or *knower* of Nature, and so we are parted; he ought not to thrust the old Sects upon me, I have seen none of those writings, it is onely his Malice.

Libell.

191. *Thy filth O Shoemaker, hath exceedingly defiled OUR City.*

Answer.

192. You have so bespattered it with Dung of Reproaching Blasphemy, in regard of the Shoemaker, that Many, *Sink* with reproachings; that is the Filth, which hurteth them in their souls; you are the cause thereof, that it hurteth them; in that they *believe* the reproachings, and take them into their heart, and so reproach Gods Gift.

Libell.

193. *O, that all those who read thy writings, might away, along with thee into Perdition.*

Answer.

194. What a Christian wish is *this* of the High-Priest? Man could scarce, Nay not at all, find such a one, in *Caiphaz*: also it might not well stand, any where, in the BIBLE: It will soon come to that, that his Christian wish will be true, that *the Sheep will be severed from the Goats*, and be parted one from another; that the Goats may have scope and room in Hell, seeing on Earth they could endure none other to be among them.

Libell.

195. *Yes, thou hast kindled or inflamed all Silesia it self with thy Doctrine, where thou wilt be received by Many whom I very well know, who, as they are in respect of their Nobility, much more of Note then others, so they have a greater influence upon others, with their Novelties; but*

G g g

you

IV. Apol. *Blesse them that Curse you, saith Christ. Part. III.*  
*you his Companions, beware and take heed least*  
*these notorious writings of this notorious Man;*  
*and you perish together.*

Answer.

196. Men find indeed at present in Silesia, many excellent *Learned* Men fearing God, which *ses* further, then the *Lord Primate* doth, whose Christianity is in right sincere Earnest; who walk in the *Imitation* or following of CHRIST, they read many good Books, which lead to the right ground or foundation *Stone*; they have *not fast* learned of me the *Imitation* or following of CHRIST; but they had it before, and now do but rejoyce themselves in this, that God also powres out *such knowledge* into *simple People*, which is indeed *A wonder of God.*

197. But you ascribe it to the *Devill*, as the *High Priests* did to Christ; some of the *Nobility* also *follow after you*; yet some of the *highest* of the *Nobility* in *Silesia*, observe the *Time*, and see, that God hath some great *Thing* in hand, but you are blind concerning it, and hardned, as the *Pharisees* were also in the *Time* of Christ; Therefore the *Day* of your punishment from God, cometh on apace, and is *near*, know that.

Libell.

198. *O, now then begone, and come no more;*  
*that thou mayest miserably perish, and rather*  
*take a Shoe into thy hand, then a PEN.*  
*The 27. March 2624.*

Answer.

199. CHRIST said, *if they Curse you, then blesse them, and then are you the Children of the Most high: Matth: 5. 44.* Seeing therefore the *Primate* wisheth me a *Miserable Death*, his wish must needs be from the *Devill*, for it runs quite contrary to Gods Will and Commandement, as also contrary to all honourable reason, and honesty here:  
 \* Luke 6. 44. \* *Mens shall know the Tree by its fruit, and every one may well conceive out of what Spirit and Mind he persecutes me, and that he doth it to please SATAN, and is No Minister or Servant of Christ.*

† Note

200. But seeing † he curseth me, therefore, I blesse him through *the Bloud and Death of our Lord JESUS CHRIST, in the Name of God the Father and of the Sonne and of the Holy Spirit; Amen:*

and

and wish unto him, that this Blessing may take effect and light upon him, and generate him to be a *Childe and Heir of Eternall Life*, that he may become and Eternally remain to be, my brother in the Life of our Lord JESUS CHRIST, *Amen, Amen, Amen*: and I conclude it with my whole heart, will and desire.

Dated at Goerlitz the 10. Aprill  
Anno. 1624.

Jacob Behme.

The  
**A P P E N D I X**  
to the  
Libell.

**N**O Error is so Groffe or abominable which hath not those that give Countenance to it and Maintain or stand by it.

Answer.

A Good Man Maintaineth, or standeth by the GOOD, and an Evill, by the EVILL, viz: by reproaching and blasphemy; But to those that love God, all things must serve to the Best for them, Rom: 8. 28. And if they stuck in the Midst of all Errors, yet they are then in Gods Hands, and preserved from Thee reproaching Blasphemer, for it is a horrour to them, and they do not willingly hear People despise and reproach others.

Libell.

THE Error is first Small, and at length Great.

Answer.

CHRIST saith, *The Kingdome of God is first Small, as a grain of Mustard Seed, afterwards it groweth as great as a Tree. Matth: 13. 31. Mark 4. 51.*

G 8 8 2

Libell.

Libell.

*In the World there is alwayes one kind of Comedy or Scene Acted, only with alteration of Time Place and Persons.*

Answer.

GOD hath wrought from Eternity, and worketh in Eternity, and yet remaineth solely, the same, ONE, Only, Eternal, GOD.

This Translation into English finished this 26. of September, 1659.

*Theosophick*

Theosophick  
Letters

or

# Epistles

Of the Man,

From God Enlightned, in Grace:

## Jacob Behme

O F

Old Seidenburg

Wherein

Every where are Divine blessed Exhortations to  
*True Repentance and Amendment.*

As also

Plaine Instructions concerning the highly-  
worthy and Precious Knowledge

Of the

*Divine and Naturall*

# VVISDOME

Together with a right Touchstone or Tryall  
of *These Times* for an Introduction to the  
Authours *other* writings published  
in English,

*For the good of the sincere Lovers of true Christianit7.*

By

JOHN SPARROW.

LONDON: Printed by M. O. for Giles Calvert, at the Sign of the  
Black Spread Eagle, at the West End of St. Pauls. 1661.

An  
Abstract out of Herre Abraham von Frankenburgs Letter of  
7 September, } 1651. concerning the Explanation  
26 August, }  
of the Copper Title of Jacob Behm's  
Theosophick Epistles.

1. In the Title page of the Epistles, at the Right hand above is a Dove with an Olive Branch: at the Left hand the City Alexandria; or Leiden; with the Dove, which carrieth a Letter or Epistle sealed up, as Historics mention.
2. These are Two Doves in the Midst of which, is The holy Spirit in the forme of a Dove, with the Gospell of Peace.
3. Thus there are THREE Doves, signifying the Threes-fold Spirits the 1. of God, the 2. of Nature, the 3. of Art.



The Preface of Abraham Von Franckenberg the Publisher of Jacob Behm's LXII. Letters called *Theosophick* Epistles.

Whereof 21. not being yet in English are here translated and published; with a Letter, concerning the Author here also *Englished*.

## The Preface

To the Reader who loveth God and the Truth.

### I.

**I**F thou art minded fruitfully to know the true simplicity of The blessed saving Faith; and the cleere immaculate innocency of the holy Life of God in CHRIST JESU, together with the secret Mystery of the Divine and Naturall wisdom, from or out of the Light of Grace and of Nature, in a very Childlike and fundamentall way, to Thy Temporal and Eternall welfare, blessedness or Happiness and Salvation: Then thou wilt assuredly, in these hitherto unknown to the world, yet very Christian and divinely blessed Epistles; find a distinct plain Glimps and Relish thereof to thy satisfaction and content.

2. Which, we in that regard, among other causes, not without extraordinary paines and Cost, have brought to light and published, whereby the searcher of the divine and Naturall WONDERS. and secret Mysteries; might have a true Exemplar or Pattern, and that not taken out of Books of humane Art, but such instruction as is received and brought forth, out of the Divinely revealed and Living EXPERIENCE; every one according to his own Measure; and might thereby honourably and edifyingly, build up and refresh or quicken himself in a Christian brotherly Union and Communion.

3. As, the right manner of understanding and use of these writings, especially with repentant and Operating fruit, in all blessedness and wayes of Salvation, will clearly and further Manifest.

4. Concerning the Author. JACOB BOEME called the *The-tonick* of Old-Seidenburg; in his other herein mentioned and signified, Wonder-writings, More will be mentioned and declared concerning his Person and Gift; where the desirous seeker may find it; and with these truly Christian Epistles he may be prepared in the future the more fitly to peruse the Great work of his other writings.

5. Which we also with the assistance of God, for the higher knowledg of the present More scornfull and perverted, then divinely Lear-  
ned

A.V.F. Preface to I. B<sup>s</sup>. LXII. Epistles.

ned world, in divine and Naturall wisdom: not sparing either diligent Labour or Cost; for the honour and benefit of the *Germane* OR *High-Dutch* Nation, here attempted the work of publishing them in Print under the Title

following.

# THEOSOPHIA THEUTONICA

Oder

OFFENBARUNG  
Gottlicher und Naturlicher  
WEISHEIT.

Subscribed.

Abraham von Frankenburg.

L.  
M. H.  
H. B.  
A. F.  
V.

## THEOSOPHIA TEUTONICA

OR

The Revelation of  
Divine and Naturall  
WISDOME

## The Ninth Epistle

To C. B. Of the 12. September 1620.

Light, Salvation and Eternall Power, out of the wel-spring or fountaine of the Heart of JESUS CHRIST, be our refreshing or Quickning, and Enlivening.

I.

HONorable and Esteemed Sir: and in Christ, loving Brother, the Letter you sent me, with the inclosed *Rix-Doller*, I received, and returne you thanks for it, God will, according to his word, richly repay it.

2. Although \* *the Gifts of God are not sold for Money* or any \* Acts 8. 18. of *this worlds Good*, yet I find in you, according to your Letter, an Earnest diligence, in that you are desirous to study the divine wisdom, and that you have a Zeale, your self to write out a Copy, of that which is given me from God out of *Grace*; and I acknowledge it to be done out of Thankfulness and obedience towards God; and in that regard, I also willingly accept it.

3. And exhort you brotherly in Christ, that you proceed according to the Course you have begun, to strive as a *Constant Soldier*, against own-self outward Reason in Flesh and Blood; also against the Devill and the *Hypocriticall* flattering Evil world; with firme trust and Confidence in God, with a zealous Spirit and *Minde*, in a still quiet Life; whereby you may obtaine the Noble *Crown* or *Garland* of Victory; which indeed assisteth a young fellow-companion fearing God and is very acceptable, in the presence of God and his Angels: which if it be once set upon you, you will well discern \* What God IS and CAN \* NOTE. doe.

4. And then you will not much need to learn of others when the right Teacher is IN your selfe; who Teacheth ALL Men. and confirmeth that to Gods Children which he teacheth from or out of Man; for † *the Kingdome of God is IN Man*; if he be borne a-gaine in Christ. † Luk 17. 21.

5. As you will find it sufficiently described in my writings, which are not proceeded or sprung from concept or *Opinion*, but in such away, as *themselves* signifie and Express: viz. concerning

cerning the Soldierly Combat, and what I have attained thereby, and HOW I have overcome.

6. I have written this for my own Remembrance and Meditation, also for their sakes, whom God will visit or stirre up thereby, and also *Crowne* with THIS *Garland*, as in deed is given me to know, for which things sake, I have written according to the High Gifts in the Light of God, and *suppressed* the outward Reason as folly or a foolish Virgin, and not advanced my outward Life and honour thereby, because much scorne and persecution hath become my wages, besides, what further may attend me at hand.

7. But I account it enough for me; if I may but bring my *Garland* along with me out of this world into my true native Fathers Country, then have I honour enough and riches enough; \* *The Serpent* must still in this life alwayes *bruise* or sting the *womans Seede* in the Heele.

\* Gen: 3. 15:

† Joh. 3. 7.

\* 2 Tim. 2. 11,

12.

† Phil. 3. 10. 11.

Rom. 8. 29.

8. In the Crosse affliction and tribulation, † *we must be borne anew*; for, \* *If we would live with Christ, we must also be persecuted with him, and dye with him*, and be buried in him, also rise againe in Him, and Eternally live in him; become wholly † *conformable to his Image, and come to him* only under his Purple Mantle, he only must cover us, else we are in the *Devills* and *Antichrists* Nett, and stand with the *Babylonish Whore* quite Naked; and ashamed before the Countenance of God.

9. But seeing God hath *already* opened your Heart, so that you see with other Eyes; therefore it is highly necessary to proceed on, and to remaine Constant; for he that will crowne you is already upon the way, but you must \* *endure the Affliction* and hold out, and not give way or roome to the fleshy Reason, for the Devill vehemently sets upon the *Graine of Mustardseede*, which becometh sowne by the Holy Spirit, he would continually destroy it.

\* James 1. 12.

10. It goeth with a New borne Child of Christ, as with a young tender Tree, which is easily destroyed, but when it groweth and becometh *strong*, then it can stand; and though likely many times a Branch is torne off by a storme of winde, yet the *Stoock* or Body standeth; and bringeth forth other Branches.

11. But it must be earnestness that will fight with the Devill and overcome the Anger of God; Owne Reason must drown and kill *IT self*, and give it self up into God, that God might live in the *understanding* of Man; that he might be his willing and doing, else there is no finding in the divine wisdom; the Spirit of God must only find it selfe in Man, that the true Image may be *his work* and wonder.

12. For, all whatsoever is taught and spoken concerning God,

God, without the Spirit of God, is but *Babell*, let it play the hypocrite and flatter how it will, Gods spirit must speake from or out of US, if our speech be acceptable before God.

13. For, he himself presenteth us before God; for, and in, himself, he bringeth our will-spirit with, and in, himself, into God, and confirmeth us to be his children in *Christ*; it is HE that findeth us, WE cannot finde him, but his Will standeth presented to us, HE hath IN *Christ*, spread abroad both his Armes on the *Crosse*; to receive or embrace us; we should only cast our selves into or upon him, and goe forth out of Reason and Malice.

14. If we doe that, then we fall to him into Christs Armes, and there he seeketh and findeth us in *him*, and, there we become his owne and *his* dwelling house; and there he followeth after our will-spirit, and † *is subject to us*, and all whatsoever we then performe or doe, THAT is acceptable to him, and \* *all those works follow us*, and are our Eternall boasting, and become put on to us, as a garment, to Gods honour and deeds of wonder; † *for*

† 1 Cor. 14. 32.

\* Rev. 14. 13.

† NOTE.

*which things sake*, God hath moved himself to the Creation of Man, and for which things sake God became Man, that he might deliver us from *Evil*.

15. Therefore seeing you have my writings in your hands, I give you to understand, that you should only Childelike and simply consider them; and so you may finde the *Pearle* therein; for sharp or accute \* searching alone doth it not; but to *will* and *doe* WELL; for the *Pearle* lyeth not in the LETTER, but as above mentioned.

\* Searching only, doth not find the Pearle.

16. In the Book that is sent with this, which also is borne out of this Schoole, you will finde further ground concerning this Author.

17. But if any thing shall be too hard in the Understanding I would, if you signifie it unto me, cleere and illustrate it, though I hope once to speak with your self herein, if an Opportunity afford.

18. As for the Two other little bookes, viz: the *New Testament*, † *you shall see* and *Third part* of † *Gnothi Seauton*; have a little patience, for they are not yet in my hands, till the *Leipstick Mart*, but I am confident, then they shall be sent you. And I commend you into the brotherly Love in *Christ*. Dated as above.

† Leipstick.

The NAME of the LORD is a strong Fortres; the righteous runneth into it and is Exalted.

*Jacob Behme.*

## The Thirteenth Epistle

To C. B.

8. Junii, 1612.

The open Fountaine in the Heart of Jesus Christ be our  
Quickening or refreshings!

I.

**H**onourable and Esteemed Sir: high friend in the Love of *Christ*: after wishing you all health and welfare, I acquaint you friendly, that this \* writing accompanying this Letter, is sought and read by many learned and Noble Persons; with delight and Longing desire; and are so very much spread abroad, that I very much wonder at it, and it is done wholly without my knowledge.

\* The Auro-  
ra.

† Silesia.  
\* Dark,  
Meissen,  
Sarony.

† NOTE  
The Golden  
Age will be-  
gin in the  
Midst of the  
Fire in Babel.

\* Rev. 10. 7.  
† Math. 7. 7.

2. Men very much, in all † *Silesia* as also in many places in the \* *Mark, Meissen* and *Saxony*, as letters dayly come to my hand that are sent, signifying the desire of them; also eminent people; *Entreat* they may be put in *Print*; which to me at present, while *Babell* Burneth, is not acceptable or convenient, but will have its Time: for the † *Aureum seculum* or Golden Age, will begin to spring in the Midst of the Fire in *Babell*.

3. This I mention faithfully from a true heart, for you to Consider, and to stir you up, in the desire, in our *IMMANUELL*, as one of the first Fruits, comprehended under \* the Sound of the *Seaventh Trumpet*.

4. † *Seeke*, sayth *Christ*, and you shall find; the Noble *PEARLE*, revealeth or Manifesteth it selfe in those, which, at present seeke it; for it is an acceptable Time, BOTH in *Heaven* and *Hell*; both *Dores* stand at present open with their desire: It is a time to *seeke* ones self; let none take it otherwise then in Earnest; else he falleth home into the fierce wrathfull Anger of God; and will be comprehended in the *Vengeance* of the fierce wrath.

5. Onely be humble a little while under the *Crosse*;

\* NOTE, *May* will well bring forth \* *ITS* *Roses*, and the *Lilly* branch, its fruit.

6. It is well for him that hath it in his heart, it will serve to his

his highest honour, for this worlds honour is but *Dung to the Divine.*

7. This I mention to you as to my beloved in the LORD Christ; from a true Heart, to put you in Mind and encourage you in the LORD.

8. And I commend you to the Love of JESUS CHRIST. Dated \* *Gerlitz*, at \* *Gerlitz* as above.

Your willing Servant,

*Jacob Behme.*

### The fourteenth Epistle

Of the 21. Junij 1651. To C. B.

The Open well-spring or fountain in the heart of *Jesus Christ*, be our quickning or refreshing.

**M**Y Dear Herr Christianus, and high friend. Your welfare and happinesse is alwayes dear to me. I send you herewith, *De tribus Principiis*, the Book of the *Three Principles*; to write it out fully, if you please, and I exhort you in the Love of Christ, as one member should do to the other; to be diligent in study and prayer to God; that our Faith and knowledge, may grow and take place one among another; and that we at length, might reap the fruit thereof, and enjoy it.

2. Be only watchfull in Christ, to fight against the *Reason* and the *world*, and the *will* of the FLESH; and fight like a valiant *Souldier*; your victory is in the Lord; who will set it upon Thee, when it pleaseth him.

3. The *Crown* is deposited and laid by for you; for which you Fight, it will not repent you; but the *Wound-Marks* of Christ you must bear in this world, and \* *be conformable to his Image*: else you attain \* *Phil: 3. 10, 11.*  
NOT the *Crown*: this I acquaint you with, in a brotherly Manner. *Rom: 8. 29.*

4. Prepare your self diligently, for there is a *Great Storm* at hand; that you may be preserved to the praise of God, and to the year of the *Lilly* which *springeth*: committing you to the Love of *Jesus Christ*.

I pray you after you have written it out; to send it again, for it is desired; *Scholars* are found to whom it is to be lent.

## The Nineteenth Epistle

of the 3. July 1622. to Herr

† Christianus.

† C. B.

Gods Grace, Salvation and Eternall Light, be our quickning or refreshing.

<sup>I.</sup>  
**T**Ruly honourable, and esteemed Sir: my very loving good friend ; Let my willing and diligent service at all times be presented, together with the *Desire* of all welfare and happinesse to you.

2. Your Letter sent to me in the *Advent*, I have received, and understand your very industrious and Christian Mind and *desire*; and though I am a stranger to you, yet I have out of *Herr Walters* Letter sufficient information concerning your \* Conversation and Person.

3. And moreover, he giveth me to know, your very longing and industrious desire, in your Letter you sent me, and therein I am not only willing, to receive you into my skill and friendship, but I rejoyce most highly, that *such* a Mind as *yours* is born of God; and I exhort you Christianly to remain stedfast therein: and then you will attain *all whatsoever* your honourable Mind wisheth or desireth; and you will in a while experience, in your selfe; what manner of writings they are, which you as I perceive, have lately received from *Herr Walter*, though I suppose you have very little perused them.

4. But there shall very shortly, if you be desirous of it, a very excellent *cleer work*, be sent to you, which will highly rejoyce you, for as I perceive from *Mr. Walter* and also from your selfe, the Authour of them is unknown to you, he may well come to be known to you, if you have a longing after the Noble or precious Stone, *Lapis Philosophorum*, the Philosophers-Stone, Spiritually.

5. Then in that, when you attain it, you will have the *Highest Joy*; you will love and esteem it above Gold and all the world, for it is fairer or *brighter* then the SUN, and more costly or precious then the *Heaven*, and whosoever findeth it, is *Richer* then any Prince on Earth; he hath the Art and understanding of the whole world, and in him lyeth hidden ALL the *POWERS* of Heaven and Earth.

6. † *You have with Mary elected or chosen the best part*, in that you set your youth not on worldly pomp state or Pride, but do offer it up to God; and though you thereby sit a little while in dark obscurity,

† Luk 10. 42.



ry, yet you will therefrom attain *Eternall Light*, this I commend to you<sup>d</sup> friendly and intend it faithfully.

7. And it will well hereafter be discovered to you, who is the *Author* of the writing; and it shall faithfully be imparted to you, for there is but a small part of them come to your hands: but there hath been a *hinderance* that I could not now send them with this, you shall shortly have them if you have a mind to them.

8. You will see very precious Noble rare and excellent things, which for the *most part* have been hidden from the beginning of the world hitherto: about which all the *Learned* have danced and fought after them, and some have supposed they had the Noble Stone: but the Time was not yet come: which God vouchsafeth to the *last world*. Herewith I commend you to the divine protection and Grace. Dated as above.

Your alwayes willing Servant,

Jacob Behme.

---

## The One and Twentieth Epistle

of the 8. July 1621.

An Heeren C. B.

I.

Intimately hint to you, that you *prepare*; for the vehement Tribulation, will exceedingly, seize upon some of our Countrey.

2. But do you seek diligently, to include or inclose your self in **THAT Peace**, which Christ hath brought again to us, and to defend your self with it, as with a Wall or Fortresse.

3. For **BABEL** must drink up an earnest severe draught, and even that which she hath procured with Abomination, all Chains and Bands will flie asunder and not hold, and all will fly in peeces; but when it stands clearly so; \* **THEN** cometh suddenly the destruction.

4. The Highnesse or loftinesse of the world, is it self blind at present, and will not see what it doth to it self, but will shortly become Seeing, \* when the **MISERY** will passe upon, or seize upon, Body and Soul. And I commend you into the Meek or Gentle Love of Jesus Christ. Dated as above.

Your willing Servant,

Jacob Behme.

The

\* NOTE  
1 Theff: 5. 3.

*The Three and Twentieth Epistle*

of the 29. October 1621. An 1622 C. B.

*Emanuel?*

1.

Honourable, much beloved High friend in *Christ*. I wish to you only and solely, what my Soul wisheth continually and desireth from God; viz: the right *true knowledge* of God, in the Love of JESUS CHRIST; that the \* *bright Morning Starre*, might continually arise to you and shine in you, through this *vale of Misery*, to your Eternall Joy.

\* Rev: 22. 16.

2. And I exhort you in the Love of Christ: out of my hearty good intentions towards you, that you go on and remain constant in the way you have begun in *CHRISTS Warfare*, that the little *Paradisicall Tree* or Plant may spring and take root, you will afterwards well see your Noble or precious fruit, and Eternally enjoy it, and sufficiently refresh your self therewith, though indeed it be covered a long while with the Earthly Field or Soyl, yet the Noble GOLD springeth or groweth *without any Ceasing at all*.

† Beuten.

3. How it goes with your brother at † *Beuten*, to whom you have lent those writings, and what Judgement he maketh of them, were very acceptable to me to know, for there are *more* people at *Beuten* besides, who also have some of them, and exceedingly desire the other; and you would shew a service to your loving brother and others, if you would lend them what they shall desire more, of them: I will send you *somewhat more* shortly, which yet you want.

4. *Herr Caspar Lindner*, Customer at *Beuten* and one of the Council, is also a Lover of them, if he shall desire any of them, you should do well; to lend them to him, he useth not to keep them Long.

5. *These writings* are spread abroad farre and wide in many Countries; among high and Low, and partly hath founded and been known to *highly Learned* people: God guide it to his honour and Glory.

6. I send you with directions *Three Sacks* for the Corn which *Herr Rodolf* will send, pray take so much pains for me as to receive it: when *Specht* or the other from \* *Rausche* will come over, if you see him tell him of it, and bid him take it up, I will seek about for him and tell him as much, he will bring it to me very well, I will requite it again friendly. And I commend you into the Love of JESUS CHRIST. Dated as above.

\* Rausche.

Your willingly serviceable Friend and Brother,

*Jacob Behme.**The*

## The Six and Twentieth Epistle

of the 28. of April, 1622.

An Epistle C. B.

The Open fountain in the Heart of *Jesus Christ*, be our quickning or refreshing, and constant Light.

I.

Honourable and esteemed, in *Christ* Loving Sir and friend, let my faithful wishes for you, of the Love and Grace of our Saviour *Christ*, and all temporall wellfare, be presented to you.

2. When I perceived from the forementioned People, how much Sir, you are a Lover of God and of the study of wisdom; I could not forbear, faithfully from a true heart; although in a manner, I am unknown to you; to seek you with this Letter out of a Christian Mind, and to procure acquaintance with you.

3. For it joyeth me at the Heart, when I perceive, how Gods Love worketh in his Children, and I rejoyce with and in them, in the Lives-Tree *Jesus Christ*, in and out of which, we become begotten and new born, and are branches or little sprouts in him.

4. Therefore hath my mind stirred me up, to seek and to refresh my self with you Sir as with my fellow Member, in the Spirit and Love of *Christ*; \* though absent, yet in the will-spirit present, especially in this troublesome time, wherein we are surrounded with Enemies on all sides, and that our Tree, is very weak and withered in many Branches. \* 1 Cor: 5: 3. Col: 2: 5.

5. But seeing the Grace-Sun, JESUS CHRIST, at present shineth with a bright aspect on us, and openeth his Dore, of Love and high knowledge, in many severall Gifts, so that we know the great wonders of his unsuperable wisdom; therefore we should do well to † exhort one another in Love as Brethren, \* and go out from BABEL which is kindled or inflamed in the Anger-Fire of God, for it is really a time of great earnestnesse or severity, wherein we should seek with great earnestnesse to know our selves, and see where we are. † Heb: 3. 13. \* Rev: 18. 4.

6. And yet it is so, that men see at present many glorious faire sprouts, as it were with wonder, in the Tree of CHRIST, also in the Midd in the fire of God, at which I highly rejoyce, that the Grace-Sun, shineth forth again in bright cleernesse, and that God still keepeth his faithful promise.

7. In that he saith in *Isaiah*, † He hath signed or imprinted us in his hands, which in some Men at present sheweth it self in Power, how the Fountain of JESUS CHRIST worketh powerfully in them; which in \* shorttime will be done yet more strongly, as he hath pro- † *Isai: 49. 16.*

† Isa: 44. 3. mised us in his Prophets, † *That in the Last time, he will pour out his Spirit upon all Flesh, \* and the Gospel of God shall be preached in all the world, for a witnesse to all Nations; And also now more and more the time*  
 Joel 2. 28. *draweth neer at hand, that the Beast together with the*  
 Acts 2. 17, 18. *whore in the Apocalips or Revelations, shall be destroyed,*  
 \* Math: 24. 14. *Therefore we may well † lift up our heads to the Mountains of God, and*  
 Mark 13. 10. *rejoyce, therefore, that our Redemption draweth neer.*

† Luke 21. 18.

8. Seeing then God hath intrusted me with a little *Talent*, of his Noble Bounty, out of his well-spring or Fountain of Christ, to know BOTH the Heavenly and also the outward Naturall wisdom.

9. I have therefore the more refreshing in the Children of the wisdom of *Christ*; and though I may be unknown to you Sir, yet you should not account me in your *Mind* a stranger, who is bound thereto, as a Member in the Love of *Christ*, and I entreat, if you please, that you would take me into your friendship and acquaintance.

10. Till our Noble *Pearl-Tree* of Christ, shall be become manifested IN *Us*, \* AFTER the *Vale* of this *Tabernacle*, and that we shall dwell together in a brotherly *Communion*, and THEN we will indeed recreate our selves in, that which we have begun here in a brotherly *union*, and in that regard, though *absent as to the body, we will in the Spirit* and fore-taste thereof, *exhort and comfort one another*; and I pray you friendly to observe it.

\* 2. Pet. 1. 14.

11. By *Herrn D. G.* You May Sir see somewhat of my Gifts, if you have a *Mind*, to behold your selfe in the *divine Exercise* in high or sublime *divine things*, which are indeed high, and yet are described in the meanest and lowest simplicity.

12. But since it is intrusted to me, as *Gods Bounty*, therefore I impart it very willingly and faithfully to the hungry Hearts:

13. And I will commend you Sir, and yours into the Meek Love of *Jesus Christ*, and intreat you in my behalfe to salute *Herr J. B.* as a *Lover*, as also *Herr J.G. B.* friendly: Dated at \* *Gerlitz* as above.

\* Gerlitz

Sir, Your willing Servant,

*Jacob Behme.*

## The Seaven and Twentith Epistle

of the 21. Junij 1622.

An Hept C. B.

The Open Fountain of *Jesus Christ* be our quickning or refreshing and Constant Light.

**M**Y very worthy and Loving friend, I wish you and yours, and to all the Children of *Christ*, in the Kingdome of our *Angelical* Fraternity, Gods Love and Blessing, that the fountain of *Christ* in us, may spring up, grow and bear much Fruit, in which sprouting, our true Regeneration consisteth, and I hope assuredly in God, as indeed is shewed to me, that the time is NEER at hand, wherein it will cleerly sprout, which I rejoyce at.

2. And though at present I see the *fire* burn in *Babell*, yet out of the FIRE will exista cleer *shining Light*, which will drive away the *dark* night, but through a great anxious *Birth*, will THAT be generated.

3. I exhort my loving brethren, that they would give up themselves into that *anxious* birth or Geniture, that they may also sprout forth in the Life of God, in the *Light*; and not be comprehended in the *Turba*; which abominably, at present spreadeth abroad with its Properties; viz: with *Covetousnesse*, *Envy*, *Anger*, and *Pride*, and the *Fruits* that grow out from thence, powerfully draweth its fire to it, in which they cleerly burn in many places.

4. I have upon desire and entreaty, made a *little* Book of *Repentance*; together with a form of Prayer; which is all very Earnestly, and a right beginning and Entrance into the *Theosophick* School, which upon desire I herewith send to *Herr R. B. G.* at *Weicha*, *Weicha*, and entreat you, to send it to him, and you may please to open it, and if you please also to write a Copy of it speedily, only let the writing to *Herr R.* remain sealed.

5. And that you will not, if it may be, keep it above three or four dayes by you, seeing it is *small*, it may be soon Copied out, and be sent to *Herr R.*

6. Also your Brother is not to be forgotten; for without doubt it will be acceptable to him, and be a true KEY, whom I according to my salutations desire as much good for, as to my owne Life.

XXVII. Epist: *Out of the anxious Birth ariseth the Light:*

7. If you would enter into the Practice of this Book, then you would soon *experience*, its profit, for it is generated out of an anxious Twig, through Fire, and it was and is my own very process or way, *whereby* I have attained the PEARL of the divine knowledge.

8. And though indeed, I must live in weaknesse or infirmity as other Men, yet the *Pearl* is more dear to me then *all* the worlds Good, for the sake of which I willingly suffer and bear all, that I may but retain or keep that.

Sagan

9. Yet I herewith acquaint you, that *Herr D. A. B. M.* at Sagan, hath written to me now the *Third Time*, and desired friendship with me, and earnestly entreated me to lend him *some* of these writings.

10. But though I have almost none of mine at home, yet I would serve him with somewhat to Copy out; and see whether it might turn to Gods honour; but if you *observe*, that it is to find *faults* with them, or pry censoriously into them, which yet I hope to be otherwise, then you will know further what to do.

Gal. 6. 7.

11. Build and get encrease, as you have gotten encrease, from the *Divine Grace*, you will well \* *reap what you have sown*.

12. But as soon as you can, send him this Letter, written to him, together with a Treatise of your writing, and signifie to him, that he should not keep it long as some do.

13. He is truly esteemed by me, yet Men should see what God will do; with the book of *Repentance* herewith sent, when you have copied it out, you may well get encrease, for, it hath a great *Harvest*, and *None* is much against it, if he be but a Man and Not a Beast. Thus I commend you to the meek Love of JESUS CHRIST! Dated as above.

Your willing Servant and Brother,

*Jacob Behme.*

The

## The One and Thirtieth Epistle

of the 12. November 1622.

To Herr C. B.

V. H. I. L. I. C.

Our Salvation is in the Life of *Jesus Christ*.

I.

**M**Y very loving Sir and worthy friend, I wish you much Joy in the Power of the *Divine Vision*, *Inventibility* and *Perceptibility*; together with bodily welfare; and I rejoyce at your stedfastness in the divine Exercise, which to me is a Mark of the *Eternall Fraternity*, in the *Divine Essence*, and I exhort you in Love therein to remain, in earnest stedfastness; and to wait for the *Eternall Wages*, only not to turn to worldly scorn and *Apist-Mimick* works, or Imitation.

2. For a true Christian, must not onely be a Mouth-or-Verball Christian, but walk in Christ, in his way or Proesse, and \* *put on Christ*: which I hope is cleerly done by you, only do not put on the Devils flattering or *Hypocriticall* worldly Vizard: for *this* Time is short upon which the *Eternall wages* followeth; and pray salute in my behalfe your brethren and fellow-brethren in the Lord. \* Rom: 13. 14.  
Gal: 3. 27.

3. I send you here *Two Sacks*, and pray you to take the pains to fill them with *Corn*, and take notice and seal it a little, in the *Sack* there is a packet to *Herr Rudolph von Gerdorf*, and to *Herr Frederick von Kregwitz*: which should only be sent to *Herr Gersdorffen*, he will send *Herr Kregwitz's* part well enough: but pray take the pains to convey it to *Herr Gersdorffen*, if you cannot light upon a Messenger to your Mind, then send it by a Messenger on purpose, he will be well payed by *Gersdorffen*, else I will pay him my selfe if he do not.

4. Pray make up the pack again, for I have left it unsealed for you, there is with each Letter a Treatise annexed, which are usefull for you, you should do well to copy them out with the soonest convenience, and then *speedily* without further delay, send it to the fore-mentioned place.

5. But pray pack each Treatise to its *proper* peculiar Letter, and seal that by it selfe, that *each Treatise* may not want its own Letter.

6. By

6. By Herr Kregwitz Letter you should only write out the bound or stitched Treatise, the other two sheets that are loose, or *unsewed*, you may have of Herr Gersdorffen: Kregwitz, hath the beginning, fair.

Beuten.  
The Apology  
to Esaiab  
Stiesel, and  
Ezekiel Meths,  
their follow-  
ers called Per-  
seclists.

7. Concerning the *List of Books* from Herr Lindenern at Beuten, I answer, that those *Mentioned Books* are all mine, which were all made half a year agoe, and part of them this *Summer*. That which you have now received of Gersdorffen, is one against the *Methists*, and here in Kregwitz writing you may find also one of true *Resignation*, the other are partly great ones, especially the Book *de signatura Rerum*, the signature or impress of things, concerning the *Originall* of the Creation and of its Form or Impression, a very high work of fourty one sheets which is copied out once and again.

Bucks  
Troppen

8. *Doctor Brux* hath also one, and *Doctor Gyller* of *Troppen*, hath one, when I have gotten them into my hands, I will send you still one after another; do but signifie to me when you have leifure to write, if you will write out those which you have now gotten from Gersdorffen, you may do it, only first write out the Two which I now send with this, and send them away, and send over to me with the *Corn*, Herr Gersdorff's writing.

Leuten-mer-  
itz  
Boehmia  
Lippe

9. Concerning the *Cosacks*; I acquaint you, that they lye in *Leuten-meritz* in *Boehmia*, even to *Lippe*, and very much wast the Country, it is said they are to draw by us, and go towards *Poland*.

Lusatia

10. But we have nothing certain; but I suppose they will remain in *Boehmia* or *Lusatia*, and not see *Poland*, for we shall shortly have new Times, the Present Peace is not firme, for the *sickness* is to Death, and was never greater, as time will manifest.

11. But how else it is with you, and what your Condition is, I would fain know, if you had written me what to pay, I would have sent it to you, I know Sir, well enough that you will have opportunity to write it out: and I commend you to the Love of JESUS CHRIST.

Jacob Behme.



## The Four and Thirtieth Epistle

of the 13. December, 1622.

To Herrn C. B.

Our Salvation is in the Life of *Jesus Christ*.

I.

**M**Y very Loving and worthy Sir, and good friend: I wish unto you, Gods rich Grace, in the *Temporall and Eternall Salvation*! And acquaint you, that I have safely received your Letter.

2. Also I rejoyce, at your constant divine Mind, which I hope in God, doth still more and more grow and increase in divine knowledge, wherein Sir you are bound up therewith, in the band of the Living God, and may be defended in *This great Tribulation*, which at present is begun.

3. It is time earnestly, at present to shelter our selves in the fountain of Life, **JESUS CHRIST**: for the *Sword* of Gods Anger will mightily Cut, and beset against Body and Soul.

4. Therefore we should do well to banish the *Antichrist*, the *Beast* and the *whore* out of the HEART; for they shall and must fall, but in whomsoever they shall still be found, those will the *Turba* take away with them.

5. Next Spring, I have a purpose if God permit and afford us so much peace and quiet, to see you Personally, and a little supply, what is necessary, as also with other good friends and brethren in *Christ*, and I exhort you faithfully to *prepare for Tribulation*, for it cannot otherwise be, it is neer and goeth on mightily in *Turba Magna*, in the Great Turba.

6. This dear time of *scarcity*, will be greater, and be brought into great *Necessity*; and every one should apply himself to earnest Sincerity, Great Warres Uproars and Insurrections Calamity and Death, will mightily fall in, in a *short* time.

This Sir, I acquaint you with, in my knowledge, for your brotherly consideration.

7. But if you have any desire to read my writings, you may procure them from Herr Doctor Gersdorffe: I have written to him about you.

XL. Epist: *One accounted himself as dung in the presence of God.*  
 you, he will be very well contented therewith, and thus I commit  
 you to the Meek gentle Love of Jesus Christ! Dated in haste as  
 above.

Your willing Servant,

*Jacob Behme.*

## The Fortieth Epistle

To Herr C. B.  
 of the 13. October 1623.

V. H. I. L. I. C. I. V.

*Unser. Heil. In. Leben. Jesu. Christi. In. Uns!*  
 Our. Salvation, is in. the Life. of Jesus. Christ. In. Us!

I.

\* Col: 3. 16.

Very loving Sir, Brother *Christianus*, I wish you the operative power of God, that the fountain in the *Life* of JESUS CHRIST may flow up in you *\*richly*, and that your Soul may continually be satisfied and refreshed, therein; and may drink of this holy water, and therein grow and sprout, and bear much good fruit: as also bodily welfare!

2. And I rejoyce at your happy condition, and that God hath restored your house or family to *health* again, praised be God; that you are yet in health, and know it operatively in *my Talent*; for God hath more and more opened to me his Grace-Dore, and not *alone* to ME, but also to many OTHERS, who get to read these writings, whose heart God hath touched; so that they are entered into *repentance* and *Conversion* or amendment; and are in themselves come to the *Inward* divine vision, and desire to cast away the *Garment* of *Sinnes* and Impurity, and to follow CHRIST in *Life* and *Will*.

3. As indeed a few dayes agoe, such a Motion of *Two Persons* were presented to me, who indeed are high in the world, and loved the world before; In whom I saw the New Birth in Great power, and in triumph of Divine Knowledge, in such humility and deepe expression; that I never saw the like from my very childhood, except what God hath wrought in my selfe poore Man, which had not been possible for me to beleeve, if I had not found it by Experience, and had the like.

4. One of which did despise himself as to his Earthly worlds matters, and *disesteemed* his former conversation; who did also, so deeply sink downe into *Resignation* and into *Repentance*, that he accounted himself *TOO unworthy*, to pour out his Prayers before God, but esteemed himself as dead and altogether unworthy, and fell into Gods *Mercy*, let him doe through and with him what he would, and that he would pray and Repent through him.

5. Upon which instantly the divine *SUN* shone in him, and through his Mouth for *THREE houres* spake nothing Else but these words \* *GOD*, † *Dung*, *GOD*, *Dung*; And accounted *HIMSELF* as *Dung* in the presence of *GOD*; in which Expression, the divine Sun of the joyfullness and Great Knowledge arose; and wholly carried about and renewed his Heart and Minde.

\* NOTE.  
G O D D.  
† R O S T.  
To GOD I am  
but DUNG,  
or filthy Rot-  
tenness.

6. Upon which, he to ether with *another* Man in the *like* condition came to me; after I had seen that Motion in him, and did highly rejoyce with me in that through my Book of *Repentance*, *THEY* were brought to *IT*.

7. As indeed in a little time *many MORE* also were seen in the *like* condition, so that thus I did with great wonder perceive; how the Doore of Grace so mightily moved it self, and in those who are earnest, openeth it self: as hath a long time before been shewed to me: in which deare Sir and brother, I in certaine truth, and in the presence of God, doe relate and shew to you, seeing you are *one* of the *First Fruits* of those to whose hands this Talent is come through the divine appointment.

8. Which you have also received with Joy, and have taken great pains therewith, and though you do not long after such a thing as above mentioned, concerning the *TWO Persons*, nor labour for it, that you might receive it from God; which if you did, would be a great Joy to me in my spirit; yet indeed a Man should not purpose to receive from God, according to his *owne* will, but only sink downe into *Gods will*; as the forementioned

K k k

Persons;

*Persons*; that God might with him, doe, know, will, and enlighten, and leade him, how HE will.

9. But I would informe you of this in Love, for I well know, that your Soule will together with *them* and *me* rejoyce *thereat* also.

10. Further I acquaint you, that God hath brought some *Pharisees*, which were such before, and reproached me, to the *Light*, and Converted them, so that *they desire* to have and read these writings; and now teach the *New Birth* and *Renovation in the Spirit of CHRIST*, and doe esteem and teach, that all *Disputation* is *Dung*, and an unprofitable frivolous thing, but direct men to the *LIFE* of Christ, as indeed they are newly desired and written for; by *high Potentates* or *Great men*, so that it is hoped the *Day-Break* is neere at hand.

11. For it is found moreover, at present, that *OUR LEARNED Men love them very much*, with whom I have much conversation, this I mention for your consideration, because it is well known to me, that with you also the *Wolfe* standeth behinde the *Lamb*; and would devoure all.

\* NOTE.

† Joh. 15. 5.

12. \* Yet be of good Comfort, and *help to pray and work*, for our *wages* will be given to us in *PARADISE*, we should not desire wages *HERE*; for † *we are Christs Branches on his vine*, and should beare good fruit unto him; which he himself worketh or bringeth forth through *US*.

\* 1 Pet. 5. 7.

† Rom. 8. 28.

13. God will fill our Bellies well enough; let us only be contented with a little, \* *he will take care for us*: though it may be he *often permitteth* Tribulation, yet it will come to a good End or Issue, and though it may be we must suffer disgrace and *Misery* for his knowledge sake, also if we should altogether loose the *outward Life* for it; † *yet must all serve for the Best, to the Children of God*; for it continueth here but for a *Moment*, upon which our Harvest followeth, \* *of that which we have sown*.

\* Gal. 6. 7.

† Corrector.

14. I pray Sir from me salute your brother the † *Convector*, with the Salutation of our Lord *JESUS CHRIST*, as also all those who know me in *Love*, and Love me in the *Truth*; with whom you are acquainted and have to doe; and so I commit you together with them, to the Meeke Love of *Jesus Christ*! Dated as above.

Your willing Servant in the Love of Christ.

*Jacob Behme.*

The

## The Three and Fortieth Epistle

TO <sup>Herr</sup> C. B.

Of the 27. of December, 1623.

Our Salvation is in the Life of Jesus Christ in us.

I.

**D**Earely, beloved Sir *Christianus*; after wishing you the Divine Love-working! I would faine know, your *condition* how it is with you, whether you are still assaulted with the Pharisaicall venome or *Poyson*; whose *Fire is neere*, wherein it shall be *Transmuted* or changed, under which we waite in *divine Patience*; for I perceive, that very poyson with you in *Babell*, will burne very much against *me* and *you*.

2. But I have seen also on the contrary to that, the *Great Love-Fire* to be kindled in some, so that I know certainly that the time of the *divine* visitation is *NEERE* and cleerly at hand: you together with me, and other Children of *CHRIST*, should take it in *Patience* till the Anger of God overthrow the Evill *Beast*, together with the *Whore*.

3. We ought as Children of *Christ*, to suffer with *Christ*, and in suffering to be made conformable to his Image; only *let it not seeme strange to you*, if *the world hate you* and be fiercely enraged with you; it must be so, the worlds Enmity is our *Exaltation* in *CHRIST*, for we are strange Guests in the world, and wander in the Pilgrims Path into our Fathers or *Native Country* againe: And Commit you to the Love of *JESUS CHRIST*! Dated as above.

Yours in the Love of Jesus Christ well known,

*Jacob Behme.*

## The Five and Fortieth Epistle

To Herr C. B.

Of the 4. of April. 1624.

Our Salvation is in the Life of *Jesus Christ* In *US*.

I.

**M**Y very loving Sir, *Christianus*, after the Working Love of our LORD *Jesus Christ*, in Soule and Body, desired for you; I acquaint you: I have safely received both your Letters together with your *packet* of both the Bookes.

2. But I have been come home these *Few dayes* after I had Journeyed *eight dayes* and *almost nights*, and have not been at home these *Six weekes*, else I would have answered you long agoe: also as soon as I came home, I sent a little Letter, to *Zitta* for your Bookes; and informed the *Herr* who formerly did bid *five Rixdollers* for them, that they were with me, but he was not at home; but Journeyed to *Dresden*, and I have yet no answer from him, till he come home, If I could find him any *where Else*, I would willingly do it.

*Zitta.*

*Dresden.*

3. And I further acquaint you; that *Satan* in our *Chief Priest*, is enraged against the \* printed little Book, and as it were raving and Mad, with Cursing and *reproaching*, lying and Murthring, so that I powerfully see; that this Book is totally against the *Devill*, and he would faine murder me for it, and I must at present because of his horrible persecution stand under the *Crosse* of *CHRIST*, and beare the *Marks* of his wounds for the *Devill* vomits out now his *Last Poyson*.

\* The way to  
Christ.

4. How it is with your Father and Brother, together with the *Conrector*, whom I desire you to salute from me, I would faine know; and what Men with YOU, *Judg* of the printed Book, and whether it be reproached: With US, many hungry Hearts rejoyce at it. But the Chief Evill Man or *Superintendent*, reliseth it NOT; seeing

seeing it teacheth *Repentance* and *Prayer*. And so I commend you to the Love of our LORD *Jesus Christ*: Dated in *Gerlitz*: as above.

Your alwayes in the Love of Christ  
true faithfull friend,

*Jacob Behme.*

*The Six and Fortieth Epistle*

Of the 6. of *April*. 1624.

To *Herr. J. S.*

Our Salvation is in the Life of *Jesus Christ* in US.

I.

**M**Y Deare and Worthy friend, *Sir John Sigmund*, after my hearty wishing of the Continuall Enduring Love working, of our Lord *Jesus Christ*, in Soule and Spirit, that the Sun of the Divine Love may Eternally shine, in, your heavenly Talent given you of God, that I might Eternally rejoyce my self with you.

2. At present I acquaint you, that *Satan* is so very Angry against us, as if we had destroyed his *Total Hell*, whereas it is but only begun in some *Few Men*, that his Den of Robbery is stormed and assaulted.

3. But seeing we will not afford him any Lodging further in Our selves therefore he is become so raving against us, that he supposeth he shall cast us out of the *world*, that thereby No more such little *Hearbes* or *Lillies* may grow in his supposed *Garden*, which he would have planted with sinne in *Adam*; which we will submit to our Lord God, and leave it to him, what he will use \* US his new planted *Rosebud* for, and stand still with Patience in Hope, under the Crosse of our Lord *Jesus Christ*, and † beare what the Lord will say, what he will doe with his Instrument.

4. As I came from you home, I found *Satans* prepared Bed, wherein

\* J.B. Gods new Planted Rosebud.

† Psal 85. 8.

wherein he would have laid me; If God had not hindred it through some honest hearts, to whom our way is more known.

\* Primarius.

5. For the Superintendent, or Chiefe Pharisee, viz. the \* *Primate*, hath so vehemently raged against the *Printed Booke*, as if his sonne had been murthred, and all his Goods burnt; and hath vomited out such a heap of Lyes against me, together with such reproachfull taking away my reputation, as in his herewith sent publique † Pasquill Pamphlet or Libell, is to be read.

† Gregory Rickter's Book to which J. B. hath written his Apologie.  
\* Lignitz.  
Gersitz.  
Weichbild  
Lignitz.

6. Such shamefull lying and scandall, he hath not only broached in the *Pulpit*, but also hath written about it to \* *Lignitz* to the Pastor called *Frisius*, and desireth him not only to proclaime it in the *Pulpit* as he also hath done, but cause it to be *printed*; and admonisheth him to complaine against it to the *Councill-Court* at *Gerlitz*, and present it in *such Names*, as if it were the Complaint of ALL the *Priests* in *Weichbild Lignitz* against my *writings* Especially against the printed Little Book.

7. This hath *Frisius* done, and represented me to a Councillor at *Gerlitz*: upon the Desire of our *Primate*, so, with a Lying Letter.

8. Upon this, our *Primate*, hath often run to the Chiefest *Lords* of our *City*, and so vehemently raged against me with Lyes, and exclaimed against me, and desired, that as soon as I should come home, they might put me into *Prison*, and then *banish* me out of the *City*, also he put in such a Lying complaint to the *Councill*, and Even fired Hell against me and prepared the *Lake*.

9. But seeing *Most* of the *Lords* of the *Councill*, had read my little printed Book, and found *Nothing* unchristian-like therein, but was very much liked and loved by some of them, also by many of the *Burgers*, therefore many of them accounted such propofall and desire of the *Primate* to be unequal, and that there was no just cause for such persecution of me, and spake against it and said, that THIS Religion was NOT *New*; but it was even the *GROUND* of the Ancient holy *Fathers*, wherein men might find many More such like bookes.

10. But some, especiall whom the *Primate* had infligated, have thought it good to summon me and compell me to come before a *Councill*, I should see whether the *Emperor* or *Prince Elector* would not be stirred up by the *Priests*, to suffer them to lay hold on me, as it is just so come to pass, when I came before the *Councill*, it was said thus to me; they ordered me to goe *aside* a little that they might not be troubled or disquieted with me.

\* Answer to Gregory Rickter.

11. Upon this I had framed my \* *Answer* in writing and would have



have delivered it up to them; But the Primate hindred, so that they should not receive any Answer from me in writing, for he feared HE must be constrained, to Answer for his Lyes.

12. And so it was not received by the Council, but I was only warned to goe aside out of the way, or a while, to live with some people that would entertaine me; and so submit to them, that they might be at Quiet, but No command was laid upon me.

13. Upon this I answered, that seeing Men would not heare my Answer, that I might declare my Innocency, and could be admitted to no Defence against the Primates complaints & unjust Slanders; I must commit it to God; and see whether God would bring me somewhere to honest good people, and so shelter me at length that I might once get out of the Primates *sight*.

14. Which was acceptable to them, but they gave NO command that I should and must be gone, but only admonished me.

15. Whereupon I went home from the Council, where, at the Council Dove in the outward Porch, some spitefull scorners of the Primates retinue, and perhaps sent by him stood and desired me, and one of them a wicked Buffoone did anatomize me from the Crowne of the Head to the Soale of the Foot; concerning my Cloaths and Gifts, and did so vehemently Fall upon the Holy Spirit and Scorned IT, at last he also said: That at length the Holy Spirit would be as Common as Peeces of Leather at the Skinners.

16. Thus this took an End; and the Primate upon this caused this Pasquill or Libell to be printed; and now I must instantly stand under the Crosse of CHRIST; let God order it according to his Council!

17. I entreate you Sir: that you would let me know your pleasure herein, and to signifie it to me; I suffer it all with patience but my Children will thereby be shamefully discredited, which yet must be, that the Measure may be full, and the punishment come.

18. I entreate you to salute, Herr, Doctor Kosehwitzen and then also, Herr Abraham von Franckenberg, together with your Lady Mother, and all the deare children of Christ, that are with you; the Messenger is in hast expecting the Letter else I would have written more.

19. And I commend you together to the Love of JESUS CHRIST, I will shortly see you againe; all our acquaintance salute you. Dated as above.

Your, in the Love of Jesus Christ, willing servant

Jacob Behme.

The

## The Nine and Fortieth Epistle

To Herr C. B.

Of the 5. of *May*, 1624.

Our Salvation is in Christ.

I.

**M**Y beloved Sir, *Christianus*, after, desiring all blessed welfare to your peace and Quiet Rest, I wish you the defence and protection of God, that he will Guard you with his loving Angells, and bring you to honest Christian Hearts: and preserve you with Health, and that he will perfect through you, his owne will.

2. I have now written to Herr Baltasar walter, at Leipzig-  
\* Mart, and sent him with it the Book of the Election of Grace or Pre-  
destination of Forty-two sheetes, as also of Christs Testaments, of Six-  
teen Sheets also, Twenty-seaven sheets upon Genesis, together with  
a Clavis of these writings of Six sheetes; and then Three Copies  
of my little printed Book.

3. Also, I have Answered to both the Herrs of † Lubeck, who  
have written to me, and sent each of them a Copie of the little printed  
book, who are well known to Herr Walter.

4. Salute your Brother the Herr Conrektor, and I take it with  
great thankfulness, that he will accept my Letters, and I will often  
send him somewhat.

5. Next friday, I take my Journey to \* Dresden, where I am  
called to the Prince Electors Council, to speak with them  
as also with Herr H. Verwaltern of the Laboratory in † Schlosse.

6. God afford his Grace and favour in it! so I commend you to  
the Love of *Jesum Christ*. Datcd as above.

Your, in the Love of Christ, willing servant,

Jacob Bohme.

The.

Leipzig  
\* Wesse.  
42. Sheets.  
16. Sheets.  
27. Sheets.  
6. Sheets.  
3. Copies of  
the way to  
Christ.  
† Lubeck.  
\* Dresden.  
† Schlosse.

*The One and Fiftieth Epistle.*

To Herr F. K. M. D.

Of the 9. May, 1624.

V.	H.	I.	L.	I.	C.	I.	V.
Vnser.	Heil.	Im.	Leben.	Jesu.	Christi.	In.	Vns.
Our.	Salvation.	In.	the Life.	of Jesus.	Christ.	In.	Vi.

I.  
**M**Y very deare Sir and *Christian* faithfull friend, I Heartily wish  
You the divine Love, that the Sun of *Righteousness* in Soule and  
Spirit may Eternally shine to you! If it still goe well with you, it  
would be great Joy to me, to know; God be prayed I am at this time  
in Good bodily Health: But very much outwardly *bespattered* with  
Sathans *Dir*, by the Pharisaicall spirit; for how very enraged *Sathan*  
is at me and my printed little Booke of *Repentance*, I can  
scarce write to you, and only from the Chiefe *Pharisee* and those that  
are like him; For they feare least their Authority and Respect might  
fall, if *unlearned* people should bring forth the *highest* Ground,  
and that people might require of them the Imitation or *following* of  
*Christ* and his *Apostles*, in Life and Doctrine, then must their Belly-  
God fall, and their Minde be somewhat more lowly, all which, doth  
not relish.

2. But it *must* come to passe, the Time is generated or Borne,  
and no Reproaching will *help*; for by their Reproaching they cause  
the People to *ask* after these Writings, and so they further them, *more*  
then hinder them, as is done among us at present; that almost every  
one would faine *see* them, and find the Great wonder, and what kinde  
of wilde Beast is therein, and when they come to *reade* them,  
they are amazed at their Blindness, and enter into themselves, and  
consider their Lives according to it, whereby very Many of them  
have *Converted*, and have entered into *Repentance*, and have desired  
friendship with me, and those which *before* had been reproachers are  
become afterwards the *Sheepe* of Christ. So very wonder-  
fully the Lord manageth his way, and *all things must serve for the Best* to  
Gods children.

3. The *Primate* with us hath caused to be printed a vene-  
rably Pamphlet or Libell of one Sheete in the Latine Tongue

Because I found after the printing of this Sheete 5. Epistles not Englished, I here insert them.

## The Third Epistle.

24. of October, Anno. 1619.

I.

I present you my Salutation *through* and from God, wishing you the Light of the divine Kingdome of Joy in our Emanuel.

2. The Letter you sent me, together with my writings I have directly safe received of Zeigern, and as soon as I had sealed those writings up, I sent them to H. N. by N. N. who at that present was with me, I would needs send him this Letter, seeing it was already sealed, and supplied with my writings inclosed in it. But now I understand in my Minde, seeing it happens as it doth: that you have sent for them, that it may be a providence of God, therefore I send them to you *herewith*, pray consider them, there is a very Noble Jewel therein, which God hath bestowed since your departure; & I acquaint you, that a very lovely Gate is sprung open, into which, if God will, as it highly appears he will, we will enter; concerning which yet I can say Nothing, for it is not belonging to my outward Man, but as all Vegetives or Plants of the Earth, rejoyce when the Sun ariseth, and shineth upon them with its power and vertue; so also my Soule in the faire *Wonder-Blossom*, wherein the Lord is so sweete and friendly, I hope I shall well refresh my self with it, which you will perceive in this last Part of this \* Booke, if God open the Gates to you

\* The Three Principles.

3. I cannot write IT to you, for it is wonderfull, I hope God will open your Heart, that you also may *tast* and relish somewhat thereof: you desire to know, whether I had any converse with the Herr you know of, I must acquaint you, that I could not come to him, for I have had much to doe in another Country, where indeed with my outward Man, I was not at home, and am hitherto hindred with a Journey to Prague, for Seven Dayes, and then what God will shall be done, although at present a Deepe Gate standeth open to me, and therein I shall doe what GOD will.

4. I send you the finishing of this Booke sealed, and if you have an opportunity, either send it to H. N. or to me againe with the other writings, for they were on the way to H. N. but when the Messenger came from you, I held it fit to send all thus packed up, and I desire you to minde it highly and exactly, that there is † another very excellent high work, apprehended in the Spirit, and doe hope God will fold Life. vouchsafe it to us, you may search further after it, in short time it shall be sent you. And so I commend you into the divine Kingdome of the Joy of the Eternal! wellspring or Fountaine.

Jacob Behze.

(\*)


The

## The Two and Fiftieth Epistle

Of the 15. of May, 1624.

To Herr T. K.

Immanuel.

I.  
**M**Y very loving and worthy Sir and Brother; in the Life and in the power of our LORD *Jesus Christ*; after wishing you the divine Love, and Patience under the \* *Crosse* \*  of *Christ*, I acquaint you, that I have safely received your letter, and therein discern your Christian brotherly Love, as indeed it was well known to me before, and I first rejoyce at your, and My, health; I am also praised be God, in *Good condition*, together with Herr *Melchior Berni*, gotten hither to Herr *Benedict H.* where all Christian love and friendship is afforded me, and they are likewise in good conversation one with another, also my coming, is Related by Herr H. almost to all the Prince Electors Council, who most of them read and Love my little printed Book: and acknowledge it for a *divine Gift*, and make use of it dayly, and have often times desired their *salutation* and ready good will, to be remembered to me, by Herr H. who must daily come to them, seeing he practiseth there, and they themselves use him; and desire I would stay here, they will so contrive and order it, that they might come into some Conversation with me, as they have come to receive more of my writings: and are daily acquainted with them.

2. As Herr *John von Loss*, a very wise Person, *Imperiall* and *Electorate* Councillor, who is one of the Chiefe hath caused to be signified to me: that he hath so appointed his business, that he will goe at the End of the Holy dayes to his *Schlasse* or *Castle*, a mile from *Dresden*, where he will receive me and Herr H. and entertaine us some dayes, for good *conference* and discourse.

3. In like manner also, the *Marshall* of the Princes House and Chiefe *Master of the Horse*; have sent to me, and I hope these will, not only look upon me favourably, but also somewhat countenance

nance my writings: which I account to be all of it a *divine* providence, and shall hardly come home againe these *3. weekes*, because I must stay here, and Expect how God will order it, also the fire of *Satans* Anger and Rage burneth at *Home*, but I have good friends in *this* place and heare nothing of such Tumults and Uproares.

4. But I exhort you in Love, that you would have patience, and expect what God will doe, I have no trouble or perplexity of minde, but am very cheerely at it, that I see the devill is enraged with anger against me, and doth so belye me; It is the Badg of *CHRISTS* ensigne, the Devils Lyes will well appeare, so that our Enemies must be ashamed; let us only pray, and \*leave the judgement to God; he doth so even to *Christ* and his Children, his Excuse which yet is false; will not availe; I wish, he did so Pray, as to bring the *HOLY Spirit* into the *Desk* or *Pulpit*, then he would not bring the Angry slanders of the Devill into it; It concerneth now the *Whore* in *Babell*, and therefore is the *Devill* so very enraged, with Anger.

5. I desire you to treat with my *wife*, and tell her, that she should get *Patience* and give her self to *Quiet*, and not be so fearefull and *dismayed*, at it, as I perceive she is; for it is very well with me, and I am preserved with *honour* and *Love*, and I will not leave *Her*; if we have not leave to be in one place, God will *leade* us into another.

6. For I see now what the *Lords* way is, which he will take, she should not count it any disgrace, because we are persecuted for the *divine* Knowledge and Gift, for the sake of *Christ* our Redeemer; † *Christ* bids us *rejoyce*, when it is so with us; for our *Reward* in *Heaven* is great; I intend God willing, to take care of *Her* and my *Children*, let her but give her self up to *Patience* and *Peace*, and let none put into her head, but that I will have a care of my self, she need not take care about me; Also there is a time coming, wherein it will not be *dishonorable* to her; None know how to speak any disgracefull thing of us; but only *ONE* wicked Man, who belyeth us, and persecuteth us for *Christs* sake, it is meer *Joy* to me, to suffer disgrace for *Christs* sake and his Gift, also our *Enemy* must help to *promote* our *Good*.

7. The Threats of our *Enemy* is only his evill malicious will, who knoweth but a *Hook* may be put into his *Nostrills*? I will not let it be unknown to the *Prince Electours* Councell, and indeed they cleerly know it, and doe not speake well of it, in him, also I hope I shall come personally before the *Illustrious Prince Electour* himself, and doe hope all will be well, he neede not lift up himself so aloft and rest on *Lyes* and upon *Man*, his *Christian* Heart will be manifest well enough, even his present friends may well speake against him.

‡ Isai. 49. 4.

† Math. 5. 12.

8. But since he supposeth it not to be right, that my book is gone forth under *No Name*; therefore I hope suddenly it will goe forth under a *Name*, he shall not hinder it, I have good opportunity: also there are this present *Leipsig-Marr*, come forth many *such like* bookes in print; he may hinder them, if he think he is the *Man* that can doe it, I hope ere a *yeare* be come about, HIS hinderance will be commonly called *Babell*.

Leipsig, Mart

9. Concerning my Son *Jacob*, that he is come home, I rejoyce, and desire that he would stay at *Gerlitz* till my coming, and not entertaine dispute or make contention with any, because of scornefull people, that Gods Gifts be not scandalized, and least the *Enemy* might say, that we would take up the \* *Sword*, and raise uproares, but to have a little *Patience*, that our good things may be *planted* with profit and benefit to others, and we be known to be the children of CHRIST;

Gerlitz.

\* NOTE.

10. For the Age that is *Coming*, will not be in contention or disputing biting and devouring, but in *Love and Patience*, *Peace* and *Joy* in the *knowledge* of the *divine Gift*.

11. But seeing God hath together chosen us to be first fruits, therefore we should begin aright, and stand *as a Rose among the Thornes*; for our Native Country is in Heaven and not upon Earth, therefore let us labour for THAT.

12. I entreate you to Salute my *wife*, and all our good *brethren in Christ*, with our Love, especially, signifie my Condition to *Herr Hans Roten* that he may write it to his brother *Herr Carel Endern* and his brother *Michael Endern*, that it might come to the knowledg of *Herr Hans Sigmund*, how it is with me at present, and that you would write to them with the soonest, for I cannot now doe it because of hinderance; but *Comfort my wife*, that she may let goe her *fruitless care*; there is no danger about me; I am at present as well and better then at *Gerlitz*; but let her stay at home and be at Rest, and let *Babell* Burne; our *Enemy* standeth in the *Fire*, and therefore he is so angry and wrathfull! And I commend you to the Love of CHRIST. Dated at *Dresden*, as above.

Gerlitz.

Dresden.

Your, in the Love of Christ, willing Servant,

*Jacob Behme.*

## The Three and Fiftieth Epistle

Of the 19. May, 1623.

To Herr T. K.

V. H. I. L. I. C. I. V.

Unser. Heil. Im. Leben. Jesu. Christi. In. Vnt.  
Our. Salvation. In the. Life. of Iesus. Christ, In. Vs.

**M**Y very loving Sir, and Christian Brother; after my faithfull hearty memberlike, desire of the Continuall enduring Love-power, that our Soule may *alwayes* draw and drink of the Fountain of *Christ*.

2. If it goe well with you and yours, and our dear friends, as also with my *wife*, it will be acceptable to me, as for *me*, I thank God, who hath wonderfully conducted me according to his good pleasure, I gat in the *Middle of the weeke*, before Christs *Ascension*; together with Herr *Melchior Bernien* to *Dresden* in good health, to Herr *Benedict H.* where all Christian Love and friendship is afforded me; and I am well entertained, and there we have much good Converse.

3. And there are found also amongst the *Prince Electors Council*, and indeed the Chiefest of them, very Christian Loving Gentlemen to whom this *Theosophick* Ground is very acceptable, and also do read and love my writings; for my *printed Book* is already come into the Hands of very *Many Officers* and other *Learned Men*, all which I account to be Good, and a Gift from God, and they Labour and Contribute, how such good writings as leade Men to the Imitation or *following of Christ*, may be published, and will help to promote them and Not suppress them; As in my Country is done out of Hatred to the Person, which God *pity* and help.

4. And the Herr *Primates* slanderous Libell is very wonderfully looked upon by the Counsell and Learned; and some suppose, that the Malicious Evill *Spitefull Spirit* hath dictated it to him, and he is despised by the *Priests*, who say, that he transgresses and goeth *aside* out of his *Office*. For Herr *Henckel* hath shewen it to the

Council

Dresden

\* Math. 10. 38.  
and 16. 24.  
Mark 8. 34.  
Luke 9. 33.



Counsell and to the Learned, who wonder at the Mans folly, that he dare vomit out his Evill affections in publick against a *Christian Booke*, at which many honest hearts are troubled, and account it a *Judgement* from God, that those who should teach others are so blinde, and that themselves doe resist the Truth.

5. Also some of the chiefest Councellours, have caused their Good Will to be made known to me, and signified that the *soonest* day they have opportunity, they will cause me to be invited to them, for a *Christian converse and conference* with me, which I look for, and expect what may be done then: But I hope that it will be all well, for I am assured of this, that they love my writings, as also the *Superintendent here* readeth and loveth my printed little Book; and I hope also they will here be licensed and *Printed*, as is signified to me, and then the strife hath an issue, and I expect dayly how God will effect it.

6. I entreat you Sir, to signifie to my wife, that she should not perplex her self by reason of me, but diligently pray, that God would order it for the best, and if she want any thing she knoweth very well where she may have it, she should only keep WITHIN, and a little submit her self; this stormy Tempest will soon passe over, and the Sun shine upon it: I shall upon the entreaty of Herr *Henckelman*, stay with him a *Month longer yet*, or what time it happens to be, here at *Dresden*, for I have promised it to him, seeing he giveth me my charges and other Conveniences and is a very Christian Gentleman, who can do much for me, yet let it be according to Gods will; I relye upon no Man, but upon the *living God*, and am therewith very cheerly and full of Comfort, who knoweth how the Current may runne?

7. My writings are here copied out, Time will open and discover all; I will write to you again with the first; so soon as I have opportunity, and inform you of my condition, I am yet but New and a stranger, but I hope to be well acquainted and known, ere a *Month* passe: And thus I commend you to the Love of Jesus Christ! Dated at *Dresden* as above.

Your, in the Love of Jesus Christ,  
willing Servant,

Jacob Behme.

## The Four and Fiftieth Epistle

To Herr T. K.  
Of the 23. May 1624.

Vnser. Heil. In. Christo. Iesu. In. Uns!  
Our. Salvation. is In. Christ. Jesus. In. Us!

I.

MY very Dear Sir and Christian Brother, after wishing you the divine Love, Patience and Hope of deliverance or Redemption from the Driver or *Persecutor*, also the constant working in the power of *Christ*, that your little *Pearle-Tree*, may continually grow greater; if it go well with you it is exceeding Joy to me; as for me I praise God; for my Cause it hath hitherto stood in a good Condition here, God help it further!

2. At the *Day* of the Holy *Pentecost*, past Noon, the *Prince Electours Officers*, viz: the **THREE** *Lords from Swalbach* & the Marshall of *the House* Those very Noble Potent Chief Rulers under the *Prince Electour*, viz: the Marshall of his house, the *Master* of his Horse and the *Chief Chamberlain*, and a *Councillour*, were invited to *my Lodging*, and came thither for my sake, to be acquainted with me, which also in Love, favour and kindeffe was accepted BY THEM, and they heard me very willingly, and my cause was acceptable to them, they also promised me favour and assistance in IT, and they desired and appointed to *conferre further* with me, which I daily expect, also they read my \* *printed Book* with love and liking.

\* The Book of  
Repentance.

3. On *Thursday* in *Pentecost*, The Most Noble Potent Herr *Joachim von Losse*, Privy Councillour to His Imperial *Majesty*, and to the *Prince Elector*, and Officer of the Empire, at  
his

A-Councillor to the Emperoy sent to J.B. to be acquainted with him. Ep: LIV.

33

his Castle a Mile from \* *Dresden*, caused me and the Person where I lodged, *Herr Henckelme*, and a Doctor of Physick, to be fetched in his *Coach*, to be acquainted with *Me*; which *Lord* highly loved my Cause and *Gifts*, who also promised me favour and assistance, also signified, that he would see to assist my Person with the *Prince Elector*, that I might get some liberty and rest, to propagate my Talent.

\* Prince E-  
lector Pala-  
tine and King  
of *Bohemia*.

4. This *Herr* is a very *Learned Man* of High understanding, who also hath been very serviceable to our *Country*, as also to *Silesia*, since the Fall of \* *Frederick*, our King that was, and all *high Matters* passe through his Counsell, who desired I would be oftner with him, He will be my Patron and favourable Assistant, and I expect hourelly, when the *Illustrious Prince E-lector will send for me*, for which, by the forementioned Counsellours intimation and assistance, I am ready: also there are *Many other Lords and Councillours*, by whom my little book is loved and liked, as also by the *Superintendent*; And I hope it will all be well, after this suffered hurt and persecution.

5. Now if the *Primate* of *Gerlitz* have any thing to complain against me, he might now here present it to the *Prince Electours Counsell*, and let his venomous slanders before the honourable Counsell, my *Lords* at *Gerlitz* be tryed and examined, *here* I would stand directly before him, and set his Lyes before his Face, which he hath in a venomous spitefull Manner vomited out before the Church and in his Libell against me.

6. His Christian heart will be exceedingly praised if he did partly know, how men look upon his Libell for so very Christian and just a peece.

7. He doth the City of *Gerlitz* disgrace and dishonour, therewith, in that they have such a Slanderer and Reproacher for their *High-Priest*, who causeth so infamous a Libell and defamation, to be printed against his *Parish-Children*; and cannot instruct them better.

8. He hath got him an excellent Name therewith, so that Men account him an unchristian Man, he had need to have his Mouth altogether stopped, and be bidden to have a care of his Office, and to imitate or follow *Christ* and the *Apostles*, unless He dare appear, if Men would sit and complain against his infamous words in the Libell, and in the *Pulpit*.

9. I hope


\* Richterzen  
Gregory Rich-  
ter

9. I hope I should well find *Richters* or Judges who will Judge this \* *Richter* or Judge, and though I can have no hearing at *Garlitz*, which yet seems wonderfull to these *Lords*, that a *Burger* will not receive and take notice of a Cause, yet I will not make any complaint *Amoy Lords at Garlitz*, without further Cause.

10. But that it troubles the *Primate* that I have answered in writing, and thereupon will fly aloft, and reproach much more; to that I say, if he have *not enough* of the written Answer, I will commit it to the *Presse*, as it seemeth Good to many *Learned Persons* so to do: I know also a good cause for it; It were good for him to keep his mouth from slandering, else he must see and hear, that which will not please him.

11. Though indeed I have *no* pleasure in THAT, for I perceive very well, that the Devill would fain *Sully* and defile my Talent with *Contention* and *DISPUTATION*; but I hope to stand under the Divine Protection and Defence, for I find now powerfully, how God leadeth and *protecteth* his Children, Therefore HE is to be praised.

12. And it will not so be, that the *Primate*, will be able to hunt all those people from *Garlitz*; who read my little Book, for then must he also come to *Dresden*, and into many other places, and hunt away the *Prince Electours Councel* and *Priests*; but let him have a care, that

Gods Anger do not hunt him into the *Hellish Fire* 

it were good to Repent.

13. But if he will begin a *Reformation*, then will the *Prince Electour* also look into it, what *Manner* of Reformation he hath in his Country, you need not be afraid of him, it is but a *Pharisaical* zeal without Ground.

14. I hope yet, the Time of the *Great Reformation* will suddenly come, wherein Men will be commanded to Reform, and to Teach Christ, and Not *Shoemakers Pitch and Blacking*, and to reproach the Children of Christ: Let him come but to *Dresden* into the *Book-Sellers Shops*, he will see the New Reformation well enough; which looketh like my Ground as to what concerneth the *Theological* Ground: I hear in this place none reproach it, for it is read with Joy; as even the *Superintendent* himself, and *Doctor Hde* do now teach the New Birth and the *Inward Man*; The *Primats of Garlitz* may forbid it to them, And many OTHERS in † *Meissen, Saxony, Thuringen, and See-Statden*, write and teach thereof very right, if our *Primate* will hinder THAT, he had need of Time to prescribe a *Councell*, and take upon him the *Reformation*, else they will be ALL *Enthusiasts*, as he calleth, it.

† Meissen  
Saxony  
Thuringen  
See-Statden.

15. I still entreat you, to salute my *Wife* and *Sonne*, and let them read this, and exhort them to *Patience and Prayer*, I hope all will be well, they should have patience yet a little, who knoweth how the Current may run? This persecution may well \* *serve for the best*; I will within *Three Weeks*, if it may be, certainly come home, though perhaps I must make a Journey hither again, pray write to me in the mean time, how it goes further with you Sir: and exhort my *Sonne Jacob* to wait, and that he would go often to † *Hans Bergern* and see what *Elias* Learneth; and that he behave himself with his † *School-master* in Love, to whom he shall present my Salutation, and not conceal my purpose, that he may not look upon it, as if there were any *CAUSE*, to flee away from the *Primare*, and for that cause † *Elias* might be abused and Evilly intreated by his Schoolmaster, therefore my present good condition should do well to be signified to him.

\* Rom. 8. 28.

† Hans Bergern Schoolmaster to Elias Behme.

16. I pray you to salute these *Herr*s and Christian brethren, viz: *Herr Hans Rohren*, *Herr Friederich Rhenisch*, *Herr Martin Mollern*, \* *Michael* and *Herr* \* *Michael Kirtzen*, together with all the Children of *Christ*, that are neer you, and discover my Condition to them, also that they should as Children of *Christ*, † *Labour in the Vineyard of Christ*, and let *Satan* Roare; the Time of *Redemption* Cometh cleerly in ITS Season.

\* Michael Kirtzen

† that wrote Jacob Behme's life after his decease.

17. Also signify my Salutation especially to the *Doctors Wife*, and mention to my *Wife* and *Sonnes*, that they be quiet and Patient, and not be zealous, that the Evil Enemy may not spie any little hole against us, and that at length every one may see, that we are persecuted for the sake of the knowledge of *Christ* and of his *Truth*; And thus I commend you to the Meek Love of *Jesus Christ*! Dated at \* *Dresden*, as \* *Dresden* above.

† Matth 28.

\* Dresden

Your, In the Love of Christ, willing Servant,

*Jacob Behme.*

M m m

The

## The One and Sixtieth Epistle

To Herr C. B. without Date.

*Emanuel!*

I.

**M**ost Honourable highly esteemed Sir: and faithfull friend, your Salvation and welfare is very acceptable to me, I would long agoe have visited you with a *Letter*, for I long also to understand your condition; seeing you give your self to the Study of WISDOME, which is more dear to me then the *whole* world, and do wish that I might once *conferre* with you therein as it is necessary: as I hope shortly to make a Journey towards you, then will I speak with you.

2. Hitherto I have been hindered by Gods permission, for I have been these *Six Weeks*, cast down into the Sicknesse of the Evill raised *Soldiers*, and scarce come to health again.

3. Also how it is with our Dr. *Waltern*, or where he is if you know any thing of him, signifie it to me; also how you go on in your Study, whether the *Grace Dore* be more opened to you, to apprehend the high Divine Mystery, it would be very acceptable to me to *know*; for I hope if you order your life therein, and did bring the *Practise* into Exercise, that *Dore* would be opened to you, so that you would see, with right or true *Magicall Eyes* in *Magiam Divinam* into the Divine *Magia*.

4. For so soon as the Sprout of the *New Man* springeth, it hath its Seeing or Sight; for as the outward Man seeth this *outward* world, so also the *New Man*, seeth the *divine* world, wherein it dwelleth; for it is written; \* *The Spirit of Man* in the Spirit of Christ, *searcheth all things, even the depths of the Deity*.

5. And although, it lyeth not in the *Searching* and flying aloft, if men will search in *Reason*, but in a humble lowly submitting to enter into it, that the Soul desire Nothing but *Gods Love*; now when it attaineth **THAT**, then it suddenly bringeth the richly joyfull Spirit of God, the Souls Image or the *similitude* of God, into the Heavenly *Divine School* of the Noble and precious knowledge; where then it

is taught *more* than in the School of this world; for it studyeth in the School of the *Divine* Wisdome; The Holy Spirit is its School-master, also its knowing and *understanding*.

6. It is no knowing of God, that a CREATURE knoweth or feeleth God, but THAT knowledge only which is *IN* God: The Twig draweth into it, the Sap of the Tree; if a Man be not with his will spirit entered into God, but into the outward Reason, then he is BLIND to God.

7. But if he with earnestnesse desireth God, then he becometh in his *Desire* impregnate with Gods Substance, and Gods Substance becometh given to him for his OWN propriety, wherein the Spirit of God ruleth; and he becometh Gods Child, *viz:* a Twig on the Tree.

8. Seeing then I perceive from *Herr Walter*, that you lead your Life in † *The Fear of God*; and he sheweth me also your writings, that you have a desire after the *Divine Wisdome*; and after the well-spring or fountain of *Christ*; therefore I am the more encouraged to write unto you, and to inform you of the WAY thereof, for it affordeth me meer Joy, when I discern any of Gods Children. † Prov. 16. 6.

9. Just as one Twig of a Tree, enjoyeth it self with the other in the Tree, with an amiable or Lovely Essence, so also do the Children of *Christ*; but if any thing in my writings should be *misunderstood*; do but signifie it to me, and it shall be brought into an *easier* understanding for you; or if it were too deep for your Mind or Thoughts, I would set it down *more simply* and Childlike, whereby the Pearl might be sought and found *with delight*; for it is not given in vain.

10. But seeing you are one of the *First*, whom God will favour with it; therefore I exhort you, in true Christian Love, that you would diligently seek the Noble *Jewel*; you will certainly attain it, for though it seems as if it would not; let not THAT discourage you, and do not shrink back, but stand still; If any will be a *Soldier* he must fight; where God is *nearest of all* he will not discover it, his Children must be proved or *Tried*.

11. We must enter into *Combat* against the Old *Adam*, and kill him, if a *New* be to grow out of him; if the faire Crown or Garland be once set upon you; then it would afterwards *need no more* searching after; you will have one that will search well enough; who will seek and find himselfe *IN you*; that you shall see God and the Kingdom of Heaven, according to that *Glimps* or discovery; This I would needs friendly intimate to you.

LXI. Epist. J. B. Sick. *We are not to search in Reason, for Divine Things.*

† Rev. 18. 8.

12. A very *Hard Time* is coming, for that year, and the year following; will be years of great Tribulation, for the *sicknesse* and † *death* of the *Whore* is *Coming*, but she will not observe it, she saith still, *I am a Virgin*, her wounds are incurable.

¶ Rev. 18. 4.

13. Dear friend *Christianus*, let us indeed open our Eyes aright, that we learn to know Her, and \* *flye from her, else we may receive her plagues* and Punishments; there is no jelling, it will cost Body and Soul; The highest Good.

Thus I commend you to the Love of JESUS CHRIST.

*Jacob Behme.*

† Prov 18. 10.

† The *Name* of the LORD is a strong *City*; the Righteous, runneth unto it and is exalted.

*The two and sixtieth Epistle.*

C. B.

without Date.

*Immanuel.*

I.

DEAR *faithfull* friend and brother in the Love of *Christ*, I wish constantly in my desire, that you may continue stedfast in the way you have begun, that your hunger and thirst after *Christ*s well spring or fountain may constantly endure, for it is the assured \* *drawing* of the

¶ John 6, 144.

Father in the Spirit of *Christ* to him.

2. The



2. The *Earthly Adam* is a Cover before it, that Christ in this *Earthly Tabernacle* cannot be totally manifested, for Holy † *David*, the Man of God, saith; *They go away sowing in Tears, but they reap in Joy.* † Psal. 126. 5.

3. I exhort you very brotherly, that you be not discouraged, though the SUN of the rich Joyfullnesse do not shine in the *Old Adam*, it is Gods will it should be so; for with its richly Joyfull Glance or Lustrous Beams, it belongeth not to the *Earthly Man*; But it giveth it selfe many times to the *Dead Mystery*, which disappeared or faded in *Adam*, and at the *Last Judgment Day* shall \* arise in Power, such a friendly \* 1 Cor. 15. 43. Aspect Glimps or Countenance; for the Comfort of the poor Soul; and to the strengthening of the *New Sprout*: But here it must be generated or born in meer longing and *anxious* desire: The Sun oftentimes hideth it self; but so it seeketh only into the *Root*, that it may generate a *Twig* out of the *Tree*.

4. Wrestle cheerfully, the *Crown* or *Garland* is assuredly deposited in you, it will assuredly be set upon you; according to the Measure which pleaseth God; for according to what he will use any for in this world, according to that measure also he manifesteth himselfe in him in the outward *Man*: but the true *Lilly-Twig* or *Branch*; standeth not in the outward world; It is exceeding Joy to me, when I perceive, that you long anxiously after the *Lilly*, and think you have it not; but I see much better then you, WHAT you have; which often delights me thus with my exhortation to awaken and stir it up; that the *Tree* may grow and become Great; for I would fain also NOW partake of its *Fruits*: for which things sake, I labour towards YOU and *Many OTHERS*, accordingly as I am driven.

5. I send you the \* *Magick Globe*, with the *Explanation thereof*, you will have therein a fine delightfull walke for recreation: but send me it back again as soon as you can, I will shortly send you somewhat else. \* The Philosophick Globe see in the 40. Questions of the Soul. † *Jacob Behmes* little Book of the Two Testaments, of Baptisme and the Supper.

6. The *Little † Testaments*, I cannot get at present; but am promised to have it copied out.

7. I pray, if you see any acquaintance of \* *Zolnig*, send this inclosed Letter to *Herr M. W.* if not, then leave it at his *House*, then it will come at him.

8. I thank you also for sending the *Corn*: I will in Love, Pay you for it; I have justly received it, and perceive your diligence: If *Herr M.W.* would send me my *Sack* again, I should rest contented, but I perceive very well how his heart is, I have discovered to him the *Babylonish WHORE*: and still friendly write to him; to try if he will become seeing, and fall away from the *vierge of Antichrist*, though it seemeth to me they are but *Glistening Specious* words, as they almost all of them do give.

9. For, I have in this Generation found very Few of them, wherein there is true earnestnesse; but they have only \* *received the History*, with Joy; and suppose it sticketh in the *knowledge*, viz: in the *Letter*; they make ostentation *therewith*: yet I know some wherein there is sincere *earnestnesse*, where I have seen the Spirit in *Pomer*, God be praised!

10. Pray signifie my Salutation and willing Service in Love, to your Brother the *Herr Conventor*; to commend one another into the Love of *Jesús Christ*.

Your Loving Friend and Brother  
in CHRIST,

*Jacob Behme.*

FINIS.

I

\* Math. 13. 20.  
Mark 4. 16.  
Luke 8. 13.

**I** Have in *Jacob Behme's own hand writing*, a *Letter* of his in the *High-Dutch* which was sent me by *Michael Le Blon*, Resident for the *Queen of Sweden* in *Holland*, with the *States* there: of the *12<sup>th</sup>* *Aprill*, 1650. the *Letter* of *J. B's* he received from *Abraham von Frankenberg*, who was then at *Mr. Beyerlands* in *Amsterdam*, to whom *Jacob Behme* wrote in his life time, and conversed much with him, he was a *Learned Man*, much acquainted with the *Divine Mysteries* of the *Hoiy Scriptures* and other the profoundest *Literature*; this I also translate into *English*, and here insert.

*J. B.* used to put on the *Back* of his *Letters* this *Mark*, as in the *Letter* I have, appears, *viz:*

OOO

Which signifieth the *THREE Eternall Worlds* one in another as *ONE*; or the *THREE Principles*; or the *THREE Persons* in the *TRINITY*; whose *impreste* is to be seen in *All things whatsoever*, both in *THIS World* and in *ETERNITY*.

The Letter followeth thus in High-Dutch, in J. B.'s. own hand writing.

OOO

Licht Hest und Ewige Krafft aus dem  
Brunquel des Hertzens Jesu Christi  
sei unser erquickung.

Erenbesser Wolbenampter Herr euch seind meine  
willige dienste Jederzeit beborn, ich sage euch zu wissen  
Das ich in den verheissenen schrifften bin etwas  
verhindert worden, welche ich euch schicken wolt nach  
zu schreiben, den Sie seind bepeinem Wehhaber derselben  
auch nach geschrieben worden, weil aber H. Baltzer  
ist. si wider zu Lande ankomen, hat er dieselben  
Jetz selber unter der feder, so euch aber I gelippte etwas  
darum zu haben und nach zu schreiben, So sol euch  
etwas, so balde es muglich ist, gefolget werden  
und thae euch Gottlichen schutze Empfehlen. Datum  
Gerlitz.

Jacob Behme.

Translated into English written in J. S.'s. own hand writing.

OOO

Light, Salvation, and Eternall Power out of the  
Fountain of the heart of Jesus Christ, be  
our Refreshing.

Honourable worthy Sir, let my willing services be alwayes presented to you  
I must acquaint you, that I have been somewhat hindered in the writings I  
promised you, which I was to send you to Copy out; for they have been by a lover  
of them now lately Copied out, but seeing H. Baltzer Walter, is come  
into this Country again, he hath them now himself in hand, under his Pen, but  
if you have a Mind to have any of them and to copy them out, as soon as is  
possible some of them shall be sent, so I commend you to the Divine Protection  
Dated at Gerlitz

Jacob Behme.

That in High-Dutch was the hand writing of Jacob Behme;  
that in English of John Sparrow:  
Thus the very Character of All Manuscripts  
may be communicated and perpetuated.

This I have caused to be expressed from both the Hand-writings  
exactly in a Copper-plate by Edward Cocker and here printed off,  
annexed: Tuesday 3. December 1682.

John Sparrow.

Because

in \*Verse, against me, wherein Men may wonderfully see his Spirit, and *Sathan*, with his Claves; against which I have written an Answer, which together with the Libell you may get of *Herr Michael Endern*, he will willingly lend it you, there you will see wonderfull strange things, which I cannot here write to you.

\* Calmen-  
weise.  
In Meeter.

4. I send you also by *Zeigern*, one of the Printed little Bookes, *Mit Zeigern* I hope you will well *praisef* it, seeing without that you are a Lover of the true Ground, and I would faine have sent you somewhat of the writings, but I have *lent* them all abroad.

5. This day, being the 9. of *May*, I travaile to *Dresden*, whither I am Invited by the chiefe Eminent Persons of the Prince Electours Court, for a Conference with me, which also reade and Love my writings; God give Grace and Power for it, what may there come to pass, I shall informe you at another Time.

6. And I intreate you, to send the Packet to *Herr Martin Mosern* by some safe opportunity, wherein you will doe him and me a service of Love, and yet you may have acquaintance with *Herr Michael Endern* if that were not done, where you may Get All my writings, for he hath them ALL, and is a very greate Practicer of them, and a loving Man, also very Secret and Faithfull, you will have a good friend of him; And I commend you to the Love of Our LORD JESUS CHRIST!

Dated as above.

Jacob Behme.

## The Seaven and Fiftieth Epistle

TO N. N.

I.

MY deare Sir, next the wishing you the Love of our LORD *Jesus Christ*; in Soule and Spirit; I acquaint you Sir, That in my Absence this Journey; when I was abroad at *Herr Hans Sigismund*, the Pharisaicall Spirit, hath raged, as if he would storme Heaven and breake Hell in peeces, and all because of the \* printed \* The Way  
( \* 2 ) little to Christ.

LVII. Epistle. *The Way to Christ, highly loved by Many.*

little *Booke*, which yet is very *highly* loved by many; And I doe not know yet how it will goe with me, in regard of this *Pharisaicall* Spirit, but I put my hope and whole Confidence, in the Love of *Jesus Christ*; and doe Praise God that I shall be made *conformable* to the Image of *Jesus Christ*, and suffer reproach for HIS sake, and will beare all with *Patience* under the \* *Crosse* of Christ; for Sathan *Roar*meth or warreth against Christ, and Christ against Sathan, and it goeth as it did with Christ, one part say, † *He is an honest Good man*, and a *Prophet*, the other say \* *He hath a Devill*. How it will conclude I shall let you know further. Sir; and I commend you to the Love of *Jesus Christ*!

\*  
† Joh. 9 17. 31.  
Ch. 8. 48.  
\* Joh. 10.  
19, 20.

Sir

Your willing servant

*Jacob Behme.*

---

### *The Nine and Fiftieth Epistle*

V. H. I. L. I. C. I. V.  
Vnser. Heil. Im. Leben. Jesu. Christi. In. Vns.  
*Our. Salvation. Is in. the Life. of Jesus. Christ. In. Vs.*

I.  
**M**Y Deare Sir *Augustinus*, and Christian Brother, I heartily, with you the *Divine Light*, in the working Power of the *Holy Ens* in Christ! That you somewhat conceive my Gift and love it, and that you reade and write it out, is NOT of me; also I am NOT he that giveth you the understanding and apprehension, much less, the desire to doe so, but the Spirit of God *IN your selfe*, giveth it, for if that *could* be done by me, and if I had the ability, I would have it so, that *All men* should understand it, within them; and that which is vouchsafed to me poore unworthy Man, out of or from the *Divine Gift*.

2. Also, it doth *not become* me to arrogate it as my proper owne, much less to receive the worlds Honour or Gifts *for it*, unless what might

might be done by the Rich of their Overplus for the sustenance of Life, and for the further expectation from this *Talent*; therefore I desire nothing of any Body.

3. Your sincere and rightly Zealous and Christian Minde, is very well known to me: and I love it more then Money or Riches, or any worldly Goods: for I know that I can have a Christian brother, for an *Eternall Enjoyment*, and rejoyce my self in and with him, as one Member with and in another; concerning which I am well satisfied, and CHRIST will be my Rich abundant *Wages*, if I through my diligence have helped to work and gaine any thing in the *vineyard* of Christ: I would in no way desire any *Temporall* thing for it. And I commit you to the Love of JESUS CHRIST.

Jacob Behme.

---

## The Sixtieth Epistle.

To Herr A C.

Immanuel.

11

IN Christ much beloved Sir and friend, I wish you the divine Love and blessed Knowledge, and all Temporall welfare! In your well intended *Beginning*, you might indeed be somewhat hindered, but a True right Christian Zealous Heart, hath its *Schoole* in it selfe, even in the midst of all *Businesse*s and Employments; for if we follow or Imitate Christ, and attaine Him in US, then he is in all Things our *Beginning* and End and our Teaching-Master or *Schoolmaster*, in us.

2. It may indeed be very advantagious to our *Conversation*, since you may have so faire an Opportunity, as to have these writings in your Hands, have a care doe not give it over or neglect it, but apply and fit your selfe therein, you will find a very excellent *understanding* in the Briefe *Summary*; which at present I have in Hand to write; of which Herr Tobias hath written out a part already.

3. For there is a very cleere *Morning Starre* arisen, at which, if your Spirit might be unlocked, you would *Wonder* what the most High at present *favoureth* us with all, wherein men may clearly see, how the *Bright* day breaks forth in the midst of the *Dark Night*, at which, many hungry Hearts will rejoyce, & thereby be freed from *ALL Error*.

4. I exhort you as my deare brother, that you would Lay-hold on this faire Season and opportunity and Not slip the *Rose-Time*, but Bud-forth, together with others, as Good Sprouts in our Faire Garden of Delight.

5. For, the End with *Babell*, is at Hand, and the *Turba* hath a Great Harvest to Reape, for it will be Earnest and severe, but let every One seeke or search himself in the Time of Grace, and goe forth out of the *Fleshly Babell*, that he be not also taken IN it, it is high Time, and is no fiction forged by Us, it is become highly apprehended and known.

6 And I also exhort *Herr Tobias* brotherly, that he would make good use of his present fit and *acceptable* Time, and seeke or search himself, I intend it faithfully; thus I commend you to the meeke Love of *Jesus Christ*!

Yours in Love,

*Jacob Behme.*



Gods Anger and terrible Curse, and so vehemently terrifyed the young *Baker* therewith, that he fell into very deepe perplexity Melancholy and *despaire* of his *Salvation*, in that he had enraged the *Priest*, and had such a curse or *Anathema* from him; so that for the space of several dayes he spake to No Body; nor would say what hurt him, but went up and down *sighing* and speaking to himself with Great perplexity; till at last upon the hearty entreaty and desire of his, WIFE her uncle *Jacob Behme* took the matter upon him: and so friendly discoursed with the perplexed young Man, till he found what lay upon him. and after he perceived it, he *comforted* him and spake peace to him.

8. And without discouragement he chearfully went to the enraged *Preacher*, and courteously entreated him, no longer to be angry with the young Man, but that he would be *favourable* to the young Man, he would himself, for the young Mans sake, satisfie him, the enraged *Preacher*; what he desired *further* for the Interest of the *Dollar* he lent him, and would willingly bring it to him, if he did but know how much the *Primate* desired: yet thought that the poore young Man, according to his ability, had paid *enough* for it, yet if he pleased to have any more, he would supply what he was wanting in it.

9. Whereupon the *Preachey* with impatience brake forth; saying *what had that Rascal ( J. B. ) to doe with him, to disquiet Molest and disturb him? What was that to him? he should meddle with his own business and be gone.*

10. But he continued his importunity, and entreated his favour promising to make satisfaction, and give him content: But the *Primate*, ashamed of his injustice and *wrong*, would not acknowledge it, Nor say, what he desired, but still continually bad this supplicant or *interposer* to get him gone, and shewed him the *outward Dore* out of which he was to get him gone.

11. But the *Primate* sat upon his chaire and had his *Slippers* ON, and when the *Honest interposer* humbly and meekly *sighing* to *God*, very lovingly, for his unsuccessfull business went away; as he was going out of the *Dore*, gave the Angry *Primate* a Christian *valediction*, saying, *GOD preserve your worship*, the *Primate* was angry at it, and because of his blessing him was much *worse* then before; and took of his *Slipper*, and *threw it out at the honest Man*, saying, *what have you to*

doe, thou wicked Rogue, to bid me or wish me a good Night? what care I for thy Blessings &c.

12. But the Deare Man calmly took up the Slipper and carried it and laid it at his Feete againe, and said: Sir! be not angry I doe you no wrong, I commend you to God: So at this time he departed from him.

13. Till on Sunday following the Preacher in the Pulpit, vehemently inveyed against the blessed Deare Man of God, and thundred abominably and horribly against him by Name particularly threatning the destruction of the whole City; exclaiming against him for a maker of uproares a seditious vaine fellow, and a Heretick.

14. And admonished them the Magistrate in the presence of the Congregation, to be avenged against such Tumultuous opposers of the Holy Office or Function of Preaching, who disturbed the Preacher, and molested him in his own House: and writes Hereticall Bookes, least God be angry with them, and in his Anger, cause the City to sink and be swallowed up; as was done at the Insurrection of Corah Dathan and Abiram, who withstood Moses, and they and theirs with them must be swallowed up into the Earth and goe into the Abyss of Hell.

15. Upon which the Innocent, and falsely accused Man, who sate just at a Pillar right over against the Preaching Pulpit; where he had his Seate, and heard it all with patience himself; held his peace, till all the People were gone out of the Church, he staying all that while in his Seate; till the Preacher with his Chaplain or fellow Officer, went out of the Vestrey home through the Church.

16. Then he followed them; and without in the Church-yard spake to the Preacher friendly and Courteously and asked him, what hurt he had done him; he could not conceive with himself, that he had given him one Evill word, prayed him in the presence of this worshipfull Chaplaine who was there and went along with him; to put him in Minde of his fault, and Expresse it particularly, that he might renounce it and repent, which he would

would faine doe, if he did but know wherein he had transgressed.

17. Whereupon the Preacher would answer nothing, but looked upon him as if he would *kill him with his Lookes*; and in a rage and fury burst out beginning to Curse and wrong him horribly saying: *Get the out from me Satan, tumble them into the Abyſſe of Hell with thy disturbance; canst thou not let me alone? must thou here raile at me and molest me? doest thou not see that I am a Spirituall Clergyman?* pointing at his habit or Black Priests Gowne, and goe on in my Office.

18. But the troubled and highly wronged Man, gave him this Answer: *Yes worshipfull Sir, I see well that you are a spirituall, or Clergy-man, and have heard attentively in the Church; and have seen that you have stood there in your Office, and doe justly esteeme you without all further contradiction, for a spirituall or Clergy-man; and I come therefore, and entreate you, AS a spirituall or Clergy-man; that you will tell me, what hurt I have done you.*

19. And turning himself to the Other Spirituall or Clergy-Man the Chaplain, entreated him saying *worshipfull deare Sir, help me I pray upon my earnest intreaty to the Preacher, that he would tell me in your presence, what I have spoken or done against him; for which he was so vehement against me in the Pulpit, and hath spoke to the Magistrate to aveng it.*

20. Upon which, the Preacher was still more enraged; that he would needs have sent that servant he had behind him, for a Serjeant or City Officer or Bayly, to *Take him away and put him in Prison* which the Chaplain spake against, and prevented it,

C.W's.Ep. J.B. Answered the Learned Drs. of Divinity & Mathematicians.  
sence of the *Illustrious Prince Elector*, by the Chief Doctors assembled together, whose names were as followeth; *Dr. Hoe, Dr. Meisner, Dr. Baldwin, Dr. Gerrard, Dr. Leisern,* and *one Doctor* more, which I cannot name at present, and *Two Professors* of the *Mathematicks*, and appointed to discourse about his *writings*; also in severall wayes, set upon him with all sorts of *Theologicall Philosophicall* and *Mathematicall* Questions, but not overcome by any of them nor confounded by any of them, but so readily aptly and distinctly answered those Examiners, that they said not one ill word to him.

30. But the *Illustrious Prince Electour* *HIGHLY Wondred* at it, and desired to know the Conclusion of their *Censure*; but they the Doctors and Examinours, excused themselves and intreated the *Illustrious Prince Electour*, that he would have *Patience*; til the *Spirit* of the Man should be more plainly *Cleared*, to them; they could not *understand* him; but hoped he would hereafter more cleerely be apprehended by them, and then they might and would give their *Judgment*, but as yet they could not.

31. And THEN the deeply Grounded *divinely blessed Man* asked them againe severall *Questions*, which they were to *Answer* him in, with plaine distinction, not unwillingly, nor very Earnestly, but *Occasionally* as it were, because they had heard such *Greats Things* from such a simple Lay Man, beyond *THEIR* Apprehension and not able to understand him; but did not upbraid him, but *unexpectedly* the simple Man held-

held forth to the Theologits, the Truth plainly, and distinguished from the Fictions, he *Honoured them with Great Respect*, and discoursed friendly with them, touched all their Errors, and shewed them as with a Finger the Originalls of them.

32. But to the *Astrologers* he said *Expressly*, Deare Sirs, observe, thus farre is the skill of your *Mathematicks* right, exact, and grounded upon the Mysteries of Nature; but whatsoever is beyond that, viz. *this* and *this*, are *Heathenish* additions, the Ignorance and blindness of the *Heathens*, which we *Christians* are not to follow.

33. So they left him quietly, and dismissed him in peace; also the *Illustrious Prince Elector* had greate satisfaction in his Answers; He required him to come to him apart by HIMSELF, and spake with him about all Sorts of secret *Mysteries*, and admitted him to him in all Favour, and Gave him liberty to goe to his house at *Gerlitz*.

34. I cannot remember that I have heard certainly more thereof, but I lately heard the *Two Drs*, *Dr. Meisner*, and *Dr. Gerhard*, at *Wittenberg*, speak of *Jacob Behme*, Wittenberg that they wondered at the Continuation or *Connexion* & Harmony or agreement of the writings of *THAT Man*.

35. *Dr. Gerhard* said, *Indeed I would not for the whole world condemne the Man*; the

○ ○ ○

Other

C. W. Ep. the Injurious rinceleous had private Conserence with J. B.  
Other Dr. Meisner answered him, nor Ineither,  
my brother, who knoweth what may lye hidden  
within it, how can we censure what we have  
not apprehended, nor can apprehend; whether  
it be right, black or white, God convert the  
Man if he be in an Errour; and keepe us to  
his divine Truth, and give us to understand  
that further and better, also a Minde and ap-  
prehension to express it, and propagate it to  
our ability; besides this somewhat was said, but I went away.

36. Another time, I heard the Reverend Dr.  
Meisner at Wittenberg say; when Jacob Behme  
was spoken of, and being asked what Judge-  
ment he would give of him, he answered, he  
desired neither to Judge, nor procure that the  
Man should be condemned or suppressed, or si-  
lenced, he is a Man indued with wonderfull high  
Gifts of the Spirit, which a Man can yet neither  
condemne nor approve.

37. God keep us all in Grace, by his blessed knowledg of  
**JESUS CHRIST in US!**

The 21. February, A. 1651.

C. W. M. D.  
Charles Weisner Medicinæ Doctor.

A Catalogue:

## CATALOGUE

of  
ALL

The Books that are known to be Extant written

BY

JACOB BEHME

And now Printed in English this : D: 3: K: 1667

- Anno. (1) 1612. **T**He First Book, called the Aurora; Dated Tuesday in Pentecost week: the 37. years of his Age : 2. June. printed in a Large Letter in 4o. with some Notes added with his own hand, in 1620.
2. 1619. The Second Book. Of the Three Principles of the One only Divine Substance. with an Appendix to it, concerning the Threefold Life of Man. in a small letter in 4o.
3. 1620. The Third Book. Of the Threefold Life of Man. in the same Letter. in 4o.
4. 1620. The Fourth Book, Being an Answer to Forty Questions concerning the Soule, in a Letter to Doctor Balthazar Walter; in the Midst of the Answer to The First Question; is the Scheame, or Figure of the Philosophick Globe; or Turned Eye, the Eye of the wonders of Eternity; or Looking Glasse of Wisdom; with an Exposition of it, and of the Three Worlds signified by it: with an Appendix concerning the Soule, The Image of the Soule, and the Turbaor Destroyeress of the Image. in 4o.
5. 1620. The Fifth Book Dated in May: divided into Three Parts.  
The First, of the Incarnation of Jesus Christ.  
The Second: Of the Suffering, Dying, Death, and Resurrection, of Christ.  
The Third: of the Tree of Faith. in 4o.
6. 1620. The 5:

6. 1620. *The Sixt Book, The Great Six Points.*  
*Also a Small Book, of other Six Points. in 4°.*
7. 1620. *A little Book, Dated the 8. May. Of the Heavenly and Earthly My-*  
*stery. printed with the 6, Points. in 4°.*
8. 1620. *A Little Book of the Last Times. To P. K. being Two Epistles: the First*  
*To Paulus Keym, Dated 14. August, and the Second To Paulus Keym,*  
*Dated 23. November. Both concerning the 1000. yeares Sabbath, and*  
*of the End of the World. Being the 4th. and 5th. of the 35. Epistles.*  
*printed formerly in 4°.*
9. 1621. *A Book De Signatura Rerum: Of the Signatures or Marks of the shapes*  
*and figures of all things. in 4°.*
10. 1621. *A Little Book, Dated in March. of Consolation, to the Tempted Soule,*  
*Concerning the Fower Complexions. here printed in 4°.*
11. 1621. *The First Apologie, in Answer to Balthazar Tylcken, concerning the*  
*Aurora. Also,*  
*The Second Apologie Dated 3. July, To Balthazar Tylcken:*  
*The First Part concerning Predestination.*  
*The Second Part concerning the Person of Christ, and the Virgin*  
*Mary. written of, in the Book of the Incarnation. here printed in 4°.*
12. 1621. *A Little Booke. Of Considerations, upon Esaias Stiefels Book, Dated 8.*  
*April. Concerning the Threefold State of Man, and the New Birth,*  
*of the Last Sion or New Jerusalem, &c. here printed in 4°.*
13. 1622. *A Large Book of the Errours of the Sects of Ezekiel Meths, or an Apo-*  
*logie to Esaias Stiefel. concerning Perfection; Dated 6. April. here*  
*printed in. 4°.*
14. 1622. *A Little Book of True Repentance.*
15. 1622. *A Little Book of True Resignation.*
16. 1622. *A Little Book of Regeneration. Dated 24. June. These Three make*  
*the Booke called The Way to Christ. Printed in 12°.*
17. 1623. *A Book of Predestination, and the Election of God: Dated 8. February.*  
*At the End of it is the following Treatise. in 4°.*
18. 1623. *A Short Compendium of Repentance, Dated 9. February. in 4. and*  
*with the way to Christ. in 12°.*



19. 1623. *Mysterium Magnum, The Great Mystery.* Dated 11. September. an Exposition of the whole Book of Genesis. Printed in a large Letter in F<sup>o</sup>.
20. 1623. *A Table of the Divine Manifestation or an Exposition of the Threefold World. in a Letter of The True and False Light to G. F. and J. H. with an Exposition of it.* Dated 11. November. Printed at the End of the *Mysterium.* in F<sup>o</sup>. and at the End of the *Predestination.* in 4<sup>o</sup>. and Part of it belongeth to the *Epistle Of the True and False Light.* printed with the 6. Points. in 4<sup>o</sup>.
21. 1624. *A Little Booke of the Supersensual Life.* Printed at the End of the *Way to Christ.* in 12<sup>o</sup>.
- (22) 1624. *A Little Book of Divine Contemplation or Vision. to the 6. verse of the 4. Chapter and no further:* Printed with the 6. Points. in 4<sup>o</sup>.
23. 1624. *A Book Dated 7 May. Of the Two Testaments of Christ; viz. The: First Of Baptisme. The: Second Of the Supper of the Lord. these 2. in 4<sup>o</sup>.*
24. 1624. *A Little Dialogue between the Enlightned and the Uenlightened Soule. in 8<sup>o</sup>. formerly printed with The Two Theosophick Epistles. and with the Way to Christ. in 12<sup>o</sup>.*
25. 1624. *An Apologie for the Book of True Repentance. Dated 10. April. directed against a Pasquil published in Latine verse, by the Primate of Gerlitz, Gregory Rickter. here printed. in 4<sup>o</sup>.*
- (26) 1624. *A Book of 177. Theosophick Questions, with Answers to 13. of them, printed with the 6. Points. in 4<sup>o</sup>.*
27. 1624. *An Epitome of the Mysterium Magnum, called an Abstract thereof. Printed at the End of that Book. in F<sup>o</sup>.*
- (28) 1624. *A Prayer Book for Every Day of the weeke. called also the Holy weeke. With Prayers as far as the End of Tuesday, printed with the 6. Points. in 4<sup>o</sup>.*
29. 1624. *A Table of the Three Principles or a Key of his writings. Dated February, 10 J. S. V. S. and A. v. S. Printed at the End of the 1<sup>st</sup>. um. In F<sup>o</sup>. with an Exposition of it. also with the 6. Points in 4<sup>o</sup>.*

4. A Book of the Last Judgment. said to be Consumed, at the Burning of Great Glogau in Silesia, in Germany; and no other Copie of it yet found.

31. 1624. The Clavis or Key of his writings, written in March and April, printed at the End of the Forty Questions. in 4<sup>o</sup>.

Also LXII. Theosophick. Epistles written at several times from 1619. to 1624. 35. of them were printed formerly. in 4<sup>o</sup>. 2. whereof viz.

The First, concerning what a True Christian is, and

The Second or 10<sup>th</sup> of the Killing of Antichrist in our selves. printed in 8<sup>o</sup>. The 6<sup>th</sup>. being the Epistle of the True and False Light, is printed with the 6. Points. in 4<sup>o</sup>. The 7<sup>th</sup>. of the 62. is the Preface to the Superfensual Life. in 12<sup>o</sup>. the 20<sup>th</sup> of the 62. is the Preface to the 2. Apologie to Tylicken: and 25. more are here printed in 4<sup>o</sup>.

The Books which the Authour finished not are thus marked ( )

The Life of Jacob Behme. written by Mr. Durant Hotham. is printed at the End of the *Mysterium Magnum*. in F<sup>o</sup>,

All are to be Sold, and most of them, by Giles Calvert, at the Black-Spread-Eagle, at the West-End of St. Pauls, London.

*Giles Calvert*  
*at the Black-Spread-Eagle*







