





Gorage! God mend al!

Per
Mare
per
Terras
Domum
tu
erras

Ex
Libris

Greville Matheson MacDonal d.

Start to work out the same way
the 11-11
how the longest four times all
the water front 15

K. IV. 13.

Frank Gardner

M 5

CONCERNING

The Three Principles

OF

The Divine Essence

Of the Eternall, Dark, Light,
and Temporary VVorld.

SHEWING

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

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

AND

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

Written in the German Language

by

Jacob Behmen ;

Aliàs Teutonicus Philosophus.

L O N D O N ;

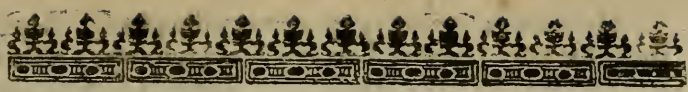
Printed by *M. S.* for *H. Blunden* at the Castle
in Cornhill. 1 6 4 8.

The first thing I did
was to go to the
bank and get some
money out of the
machine.



I then went to the
store and bought
some food. I was
very hungry and
needed to eat.
I also bought some
clothing for my
trip. I was
going to the
mountains and
needed warm
clothes. I was
very happy to
buy the clothes.
I then went to the
post office and
sent a letter to
my family. I was
very happy to
hear from them.
I then went to the
train station and
got on the train.
I was very
excited to go
to the mountains.
I was very
happy to go to
the mountains.
I was very
happy to go to
the mountains.

Tr. R
B6710



To the READER.



Ince the Publishing of this Authours forty Questions in *English*; the Mindes of severall Persons, have had divers Thoughts, concerning his Writings, and yet have been of Searching apprehensions: I would they were well acquainted with his Writings, and then they would not only be able to finde out the Truth in their own thoughts, but also in the written words of him and others, as in the Articles and confessions of Faith, or any other Writings: and it may be, those thoughts they have, though they be true, if rightly understood, yet if they may perhaps be misapprehended, they may hinder themselves of inestimable Eternall Benefit.

Some have complained of the Hardnesse to understand his writings, and therefore I have endeavoured the *Englishing* of this Booke of the *Three Principles*, which the Authour saith is the *A. B. C.* to all his writings; and if they reade it carefully, they will finde it, though hard at first, easie at last, and then all his other Bookes easie and full of Deep Understanding. A Man cannot conceive the wonderfull knowledge, before he hath read this Booke throughly and diligently, which he will finde to be contained in it, when he is weighing and deliberating upon the Matter as he readeth, and that without hard Study; for it will rise in the Minde of it selfe, with a ravishing sweetnesse and content: and he will finde that the Threefold Life is tenfold deeper than this, and the forty Questions to be tenfold deeper than that, and that to be as deep as a Spirit is in it selfe, as the Authour saith; then which there can be no greater Depth, for God himselve is a Spirit.

623719

to Saints.

And accordingly there appeare some Glimpses of the most Deepe Mysticall Orientall Learning heere and there, which is not discovered in any Bookes, and therefore some of the Learned Men of *Europe* think it may be past their Reach, but they will finde that Ground in him, which will make such things easie to be understood; for the time of disclosing those Grounds so plainly, was not till now, that the Mysteries which have been hid since the world began should be revealed. Those that had the Spirituall Understanding of the Naturall Mysteries were called Wisemen, and they that understood the Divine Mysteries, were called * Holy Men, and they were Prophets, Preachers, Apostles, Evangelists, and Believers. The Wise Men of All Nations, did write darkly of their Mysteries, not to be understood but by such as were Lovers of those things: and so the very Scriptures themselves, which containe all things in them, cannot be understood, but by such as love to follow, practise, and endeavour to doe those things which they finde in them, ought to be done; and those that led their Lives in such a way, came to understand those Mysteries from which they were written: and in severall Nations their wisdom hath had severall Names, which hath caused our Age to take all the Names of the severall parts of wisdom, and sort them into Arts: among which the *Magia* and *Cabala*, are accounted the most Mysticall; the *Magia* consisting in the knowing how things have come to be; and the *Cabala*, in knowing how the words and formes of Things expresse the Reality of the Inward Mysterie: But he that knoweth the Mysterie, knoweth both these, and all the Branches of the Tree of Wisdom, in all Reall Arts and Sciences, and the true Signification of every *Idea* in every Thought, and Thing, and Sound, and Letter in every Language: and therefore this Authour having the true knowledge, could well expound the Letters of the Names of God, and other words and Syllables, the signification of which he saith is well understood in the Language of Nature; and as one jot or tittle of the word of God shall not passe away,

till

still all be fulfilled, so there is no tittle of any * Letter, that is proceeded from that Eternall Essentiall Word, as all things are ; but hath its weighty signification, in the deepe understanding, in that Word from whence it came, even in the voices of All Men, and sounds of All other Creatures : also the Letters and Syllables of a word, of some Language, doe expresse something of the Mysterie more exquisitely, than of another, and therefore I conceive the Authour useth sometime to expound words borrowed from the Hebrew & Greek, and some Latine words, and other words of Art, as well as German words, and not alwayes words of his own Native Language onely, according to their signification in the Language of Nature : for that Language doth shew in every ones Mother Tongue the Greatest Mysteries that have ever been in the Nature of any thing in the Letters of that word by which it is expressed; therefore let every one esteem those expositions of his according to their high worth ; for the knowledge of that Language is onely taught by the Spirit of the Letter.

Some think it is unnecessary to know such Mysteries ; indeed every ones Nature is not fitted with a Capacity for the highest Depths, therefore they need not search so farre, nor trouble themselves, to looke for the understanding of that they desire not to know ; but that they may see how necessary his writings are, let them reade the Authours own Preface to this Book ; and there they shall finde the necessity of * knowing themselves, for else they can never know God, and then they cannot know the way to God, though they reade it never so plainly set downe in the Scriptures ; and besides, the way to God, is in his writings, more easie to be understood by those of our Age, than in the Scripture, because that hath been so vayled by Doubtfull Interpretations, Expositions, Inferences and Conclusions ; and therefore it must needs be highly necessary, that such a foundation be laid, as may assure us of the true meaning of the Scriptures, which teach that which is so Absolutely necessary to salvation : Moreover, his Grounds will teach us the way to Get such understanding,

that

* As in the Revelations ; I am A and Ω, the beginning and the end.

* I was the Saviour.

that wee shall know and feele, as well as they to whom the Apostle *John* wrote, that wee shall not neede any Man to teach us any thing, for we shall know and get that *Unction*, which teacheth all things, and leadeth into all Truth: though it is thought (People cannot have that now,) by such as know not what is in Man, for want of Examining what is in themselves: yet they may well perceive, that the Ground of what hath ever been, lyeth in Man; for whatsoever any Man hath been or can be, must needs be in that Man that attaineth to it, as the Ground of the Most Excellent Flower is in the Roote from whence it groweth; and then sure the Ground of all that was in *Adam*, or any since, or shall be, is in any one of us, for whatsoever Ground lay in God, the same lyeth in Christ, and in him it lyeth in us, because he is in us all. There is nothing but may be understood, if wee doe but consider how every thing that ever was or shall be knowne truly, is feelingly understood, by and in him that knoweth it as he ought: and he that thus knoweth God within him, cannot but know the Father, Sonne, and Holy Ghost, Angels, Men, and all other Creatures, even the Devils, and may well be able to speak the Word of God infallibly, as the Holy Men that Penned the Scriptures, and others also: and he that can understand these things in himselfe, may well know, who speaketh by the Spirit of God, and who speaketh his own Phanxies and Delusions; as our Saviour said, *He that doth the will of my Father which is in Heaven, shall know of my words whether they be of God*: but if that will of his Father in Heaven, had not been in them from the beginning of their life, in their Conception, in their Mothers womb, how could they to whom he said this, have done that will, whereby they might know whence his words proceeded: and according to this Rule may any discern the words and writings of All: therefore such things as these, are necessary to be knowne.

There are some who have desired his writings might be Epitomised, for ease of those that have not leisure to reade so large Treatises, truly the spare time they spend in any other out-ward

To the Reader.

ward thing, may be spent with more benefit a thousandfold in this; and where he hath written at large it would not be understood if it were contracted more in brieft, & all his Books as large as they are, are but a small sparke of the Great Mystery, and where he hath written more in brieft, it is so obscure to some, that they think it impossible to be understood, which he wrote both so briefly & obscurely as I conceive, that none but such as would be diligent in the practise of that which he hath written plainly and at large should be able to understand it.

It is intended that the Booke of the Threefold Life (which with the Three Principles and forty Questions are a Compleate contence of All the Mysteries) should be published in *English* with the soonest conveniency; and in the meane time, for a Taft of the Spirit of Prophecy which the Authour had, there is a little Treatise of some Prophecies concerning these latter times collected out of his writings by a Lover of the Teutonick Philosophy, and Entituled *Mercurius Teutonicus*.


In turning the German into English I retaine in some places the propriety of the German Language, because the Authour should be rendred as neere as might be in his own Expression, that those Excellent Notions which he layeth down, might not be slipt over as men doe common current *English*, but that the strangeness of the words may make them a little stay, and consider what the meaning may be, having some difference from the vulgar *English* phrase: also where it is somewhat hard at first sight to know what some of the words meane, I have set the *Synonims* in the Margin, and sometime the *English* rendring between two such Semiquadrates. []

In the Preface to the Lovers of Wisdome set before the 40 Questions in *English*, there are some of the many benefits mentioned, that would arise from the studying this Authours writings, which may be there Read: among the Rest there is a hint about reforming the Lawes by Degrees in every Nation; and there is no doubt, but if those in whose hands it is to make Lawes, did but consider, that the Spirit of God is, and may be stirred up in them, they would stirre him up, & make
a Re-

a Reformation according to that Spirit of Love, the Holy Ghost: and then they wou'd be Gods true Vicegerents, they would be Fathers of their Countrey, & deale with every Ob-
stinate rebellious Member in the Kingdom, as a Father would doe with a disobedient childe, first tell him lovingly and shew him his faults, if that will not do, he will inquire the Reason, and study some course to remedy the cause that hindreth his amendment; but if he should goe beyond the bounds of reason and be beside himselfe, he would take care of his safety, livelihood, and cure. God taketh such care for us all, though we be most obstinate enemies against him; and we should do so for all our Brethren the sonnes of *Adam*; though they be our Enemies, wee should Examine their wants in all things, and supply them; that necessity may not compell them to be our enemies still, and offend God, that they may but live; If they will not be quiet when they have their wants supplied, and their wrongs redressed, but will turne Murtherers, and so deserve to live no longer: in mercy let them be provided for as other more friendly children of the Common-wealth, and removed to live by themselves, in some remote uninhabited Countrey, where they may have no occasion to doe hurt among those, whom they would not suffer to live quietly; but let them not there want that which may give them honest subsistence, as others who are willing to transplant themselves; and for those that desire to live quietly and peaceably at home, let all their Earthly things be so ordered that they may easily understand what right and wrong is, by having most brieft, plaine & easie Lawes to be Governed by, and have their wants considered and supplied; then all Hearts will blesse the Hands of such Reformers, and Love will cover All the Ends of the Earth, and the God of Love will give us his blessing of Peace all the world over, and then the King of Glory will dwell with Men, and All the Kingdomes of the Earth will be his. Who would not desire such a Thing, with mee

The unworthiest of the Children of Men;

J. S.



The Authors Preface to this

B O O K E.

I.



AN can undertake nothing from the beginning of his youth, nor in the whole course of his Time in this world, that is more profitable and necessary for him; than to learne to know himselfe; What he is, out of what, from whence, and for what, he is Created, and what his ^a Of-

office is; In such a serious Consideration he will presently finde, that he and all the Creatures that are, come all from God: he will also finde, among all the Creatures, that he is the most Noble Creature of them all; from whence he will very well perceive how Gods intent is towards him: in that he hath made him Lord over all the Creatures of this world, and hath endued him with ^b Minde, Reason, and Understanding, above all the rest of the Creatures, especially with Speech or Language, so that he can distinguish every thing that soundeth, stirreth, moveth, or groweth, and judge of every things vertue, effect, and Originall: and that all is put under his hand, so that he can bend them, use and mannage them according to his will, as pleaseth him.

2. Moreover, God hath given him higher and greater knowledge than this, in that he can penetrate into the Heart of every thing, and discern what Essence, vertue and property it hath, both in the Creatures, in Earth, Stones, Trees, Hearbs, in all moveable and immoveable things; also in the Starres and Elements, so that he knoweth what substance and vertue they have, and that in their vertue, all naturall sensibility, ^c vegetation, ^d multiplication, and life, doth consist.

^a Duty, employment or businesse is.

^b Or, sense.

^c Growing.
^d Propagation or encrease.

^a

3. Above

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3. Above all this, God hath given him the understanding and perception to know God his Creator; What and whence Man is, how he is, and where he is, and out of what he proceeded, or was created; and how he is the Image, ^c substance, ^f propriety, and childe of the Eternall uncreated and infinite God: and how he is created out of the substance of God, in which God hath his own substance and propriety, in whom he liveth and governeth with his Spirit, by which God manageth his own work, and loveth him dearly as his own Heart and substance: for whose sake he created this world, with all the Creatures that are therein, which for the most part, without the Reason and Government of Man, could not live in such a Condition [as they doe].

^e Or, Being.
^f Inheritance
or possession.

^e Or, Quali-
fication or
manner of
Life.

4. The Divine Wisdome it selfe standeth in such a high Consideration, and hath neither number nor end; and therein is the Love of God towards Mankind, in that Man knoweth what his Creator is: and what he would have him doe and leave undone; and it is the most profitable thing for Man in this world, that he can search for, and seek after; for heerein he learneth to know himselfe, what matter and substance he is of; also from whence his understanding [cogitation, perceptibility] and sensibility is stirred, and how he is created out of the ^h Substance of God, and as a Mother bringeth forth a Childe out of her own substance, and nourisheth it therewith, and leaveth all her Goods to it for its own, and maketh it the possessour of them: so doth God also with Man, his Childe, he hath created him, and preserved him, and made him heire to all his Eternall Goods. In and by this Consideration the Divine knowledge buddeth and groweth in Man, and the Love towards God, as of a Childe to its Parents, so that Man loveth God his Father, for that he knoweth that he is his Father, in whom he liveth, is, and hath his being, who nourisheth him, preserveth him, and provideth for him; for thus saith Christ our Brother, (who is begotten of the Father, to be a Saviour, and sent into this world.) This is the Eternall Life, that they know thee to be the onely true God, and whom thou hast sent Jesus Christ.

^h Essence or
Being.

5. Now

P R E F A C E.

5. Now seeing wee our selves know, that wee are created out of Gods own substance, and made his Image, substance and peculiar Inheritance; it is therefore equall that wee should live in obedience to him, and follow him, seeing he leadeth us as a Faither doth his Children. And wee have also his Promise, that if wee follow him, wee shall obtaine the light of the Eternall Life: without such a Consideration as this, wee are altogether blinde, and have no knowledge of God; but we run on, as dumb Beasts, and wee look upon our selves and upon Gods Creation as Heifers look upon a¹ new Doore made to their Stalls, and set our selves against God and his will, and so live in opposition, and enmity, to the perdition of body and soule, and of Gods Noble Creatures: wee fall into this terrible and abominable Darknesse, because wee will not learne to know our selves, what wee are, of what^k substance, what wee shall be, whether wee are Eternall, or whether wee are wholly transitory, as the body is: or whether also wee must give an account of our^l matters and doings, seeing wee are made Lords of all Creatures, and of the whole Creation, and have all this in our power to manage.

ⁱ Which being strange, they start backe at it, and are afraid to goe into their own Lodging.
^k Or, matter.
^l Substance.

6. Even as wee see, know, and finde undeniably, that God will require an account of all our Doings, how wee have kept house with his^m works, and that when wee fall from him and his Commandements, he will punish us terribly, of which wee have fearefull Examples, from the beginning of the world, and among the Jewes, Heathens, and Christians, especially the Example of the Flood, and in Sodome and Gomorrah; also in Pharaoh, and the Children of Israel in the Wildernesse, and ever since till this very Time: Therefore it is indeed most necessary that wee learne wisdom, and learne to know our selves, how great vice and wickednesse we carry about us, how horrible Wolves are amongst us, which strive against God and his will.

^m Or, Creation.

7. For there is none that can excuse himselfe, and plead ignorance, because the will of God is put into, and written in our Minds, so that wee very well know what wee should doe: and all the Creatures beare witnesse against us: Moreover, wee have

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Gods Law and Commandements, so that there is no excuse, but onely our drowsie lazie negligence and carelesnesse, and so wee are found to be sloathfull unprofitable servants in the Lords Vineyard.

8. Lastly, it is in the highest measure most needfull for us to learne to know our selves, because the Devill dwelleth with us in this world, who is both Gods Enemy and ours, and daily misleadeth us, and entrappeth us, as he hath done from the beginning, that wee might fall away from our God, and Father, that so he might enlarge his Kingdome, and bereave us of our Eternall Salvation: as it is written; He goeth about as a roaring Lyon, and seeketh whom he may devour.

¶ *Viz.* our evill & corrupt nature & will which is inclined to all evill.

9. Seeing therefore wee are in such horrible danger in this world, that wee are environed with enemies on every side, and have a very unsafe Pilgrimage or Journey to walke, and above all, wee carry our worst Enemy within us, which wee our selves hide, and desire not to learne to know it, thoughⁿ it be the most horrible Guest of all, which casteth us headlong into the Anger of God; yea it selfe is the very Anger of God, which throweth us into the Eternall Fire of Wrath, into the Eternall unquenchable torment: therefore it is most needfull for us to learne to know this Enemy, what he is, who he is, and whence he is, how he cometh into us, and what in us is his proper own; also what right the Devill hath to us, and what acesse of entrance into us, how he is allyed with our own Enemy that dwelleth in us, how they favour and helpe one another, how both of them are Gods Enemies, and continually lay wait for us to murther us, and bring us to perdition.

• The chiefe ruling part.

10. Furiber, wee must consider the great Reasons why it is very necessary to learne to know our selves, because wee see and know that wee must die and perish for our own Enemies sake, which is Gods Enemy and ours, which dwelleth in us, and is the very balse of Man: and if he grow so strong in us, that he gett the upperband, and be^o predominant, then he throweth us into the Abyffe to all Devils, to dwell there with them Eternally,

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in an Eternall unquenchable paine and torment, into an Eternall Darknesse, into a loathsome house, and into an Eternall forgetting of all Good, yea into Gods contending will, where our God and all the Creatures are our Enemies for ever.

11. Wee have yet greater Reasons, to learne to know our selves, because wee are in Good and Evil, and have the promise of Eternall Life, that (if wee overcome our own Enemy and the Devil) wee shall be the children of God, and live in his Kingdome, with and in him, among his holy Angels, in Eternall joy, P brightnesse, Glory, and welfare, in meeknesse, and favour with him, without any touch of Evil, and without any knowledge of it, in God Eternally. Besides, we have the Promise, that if wee overcome and burie our Enemy in the Earth, wee shall rise againe at the Last Day in a new Body, which shall be without evill and paine, and live with God in perfect joy, lovelinesse, and blisse.

P Clarity.

12. Also wee know and apprehend, that wee have in us a Reasonable Soule, which is in Gods Love, and is Immortal: and that if it be not vanquished by its adversary, but fighteth as a spirituall Champion against its Enemy, God will assist it with his holy Spirit, and will enlighten and make it powerfull, and able to overcome all its Enemies, he will fight for it, and at the Overcoming of the evill, will Glorifie it as a faithfull Champion, and Crowne it with the ^r brightest Crowne of Heaven.

^r Or, which God hath a love to.

^r Or, sayrest.

13. Now seeing Man knoweth that he is such a twofold Man, in the ^r Capacity of Good and Evil, and that they are both his own, and that he himselfe is that Onely Man which is both good and evill, and that he shall have the reward of either of them, and so which of them he inclineth in this life, to that his soule goeth when he dieth: and that he shall arise at the Last Day in power, in his Labour [and Works] which he exercised here, and live therein Eternally, and also be Glorified therein: and that shall be his Eternall foode and ^r subsistence: therefore it is very necessary for him to learne to know himselfe, how it is with him, and whence the impulsion to Good and to Evil cometh, and what indeed the Good and Evil merly are in himselfe, and whence

^r Or, Potentiality of being good or evill.

^r Source or sustenance.

whence they are stirred, and what properly is the Originall of all the Good, and of all the Evil, from whence, and by what [means] Evil is come to be in the Devills, and in Men, and in all Creatures: seeing the Devill was a holy Angel, and Man also Created Good, and that also such ^uuntowardnesse is found to be in all Creatures, biting, tearing, worrying, and hurting one another, and such Enmity, strife, and hatred in all Creatures: and that every ^x thing is so at odds with it selfe, as wee see it to be not onely in the Living Creatures, but also in the Starres, Elements, Earth, Stones, Mettalls, in Wood, Leaves, and Grasse, there is a Poyson and Malignity in all things: and it is found that it must be so, or else there would be no life nor mobility, nor would there be any colour or vertue, neither thicknesse nor thinnesse, nor any perceptibility or sensibility, but all would be as Nothing.

^u Or, Evill disposition.

^x Corpus or body or natural substance.

^y Viz. through & from Gods wrath & love.
^z Imaging, fashioning, framing.

14. In this high Consideration it is found that all is through and from ^y God Himselfe, and that it is his own substance which is himselfe, and he hath created it out of himselfe: and that the Evil belongeth to the ^z forming and mobility, and the Good to the Love, and the austere severe or contrary will, belongeth to the joy; so far as the Creature is in the Light of God, so far the wrathfull and contrary will maketh the rising Eternall Joy, but if the Light of God be extinguished, it maketh the rising painfull Torment and the Hellish Fire.

^a In brieve or in summe.

15. That it may be understood how all this is, I will describe the Three Divine Principles, that therein all may be declared, What God is, what Nature is, what the Creatures are, what the Love and Meeknesse of God is, what Gods desiring or will is, what the wrath of God, and the Devill is, and in ^a conclusion, what joy and sorrow is: and how all took a beginning, and endureth Eternally, with the true difference between the Eternall and transitory Creatures: Especially of Man, and of his soule, what it is, and how it is an Eternall Creature: and what Heaven is, wherein God and the Holy Angels and holy Men dwell; and what Hell is, wherein the Devills dwell, and how all things originally

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originally were created, and had their being. In summe, what the ^b Essence of all Essences is.

16. Seeing the Love of God hath favoured me with this knowledge, I will set it downe in Writing for a Memoriall or remembrance to my selfe, because we live in this world in so great danger between Heaven and Hell, and must continually wrestle with the ^c Devill, if perhaps through weaknesse I might fall into the Anger of God, and thereby the Light of my knowledge might be withdrawn from mee, that it may serve mee to recall it to memory, and raise it up againe; for God willetb that all Men should be helped, and will not the Death of a sinner, but that he return, come to him, & live in him Eternally: for whose sake, he hath suffered his own Heart, that is, his Sonne to become Man, that we might cleave to him, and rise againe in him; and [departing] from our sinnes and Enmity, or contrary will, be new-borne in him.

17. Therefore there is nothing more profitable to Man in this world, while he dwelleth in this miserable corrupted house of flesh, than to learne to know himselfe: now when he knoweth himselfe aright, he knoweth also his Creator, and all the Creatures too: also he knoweth how God extendeth towards him, and this knowledge is the most acceptable and pleasant to me, that ever I found.

18. But if it should happen, that these Writings should come to be read, and perhaps the Sodomitish world, & the fatted swine thereof may light upon them, and roote in my Garden of Pleasure, who cannot know or understand any thing, but to scorne, scandalize, reproach, and ^d Cavill in a proud haughty way, and so doe know neither themselves, nor God, much lesse his children: I intend not my writing for them, but I shut and lock up my Book with a strong Boul or Barre, from such Ideots and wilde Heifers of the Devill, who lye over head and eares in the Devils murdering Denne, and know not themselves, they doe the same which their ^e Teacher the Devill doth, and remaine children of the severe Anger of God: But I will beere write plainly and
clearly

^b Being of all Beings or substance of all substances: not the pure Deity, as Aristotle hath supposed; but the Eternall Nature Gods love and wrath.
^c All evill affections or practices of the Devill in the Anger of God.

^d Or, dispute; always arguing without looking after the Salvation of their souls.

^e Or, Schoole-master.

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clearly enough for the children of God; the world and the Devill may roare and rage till they come into the Abyſſe; for their Houre-Glaſſe is ſet up, when every one ſhall reape what he hath ſowen: and the Hellish Fire will ſting many ſufficiently for his proud ſpitefull and deſpiſing haughtinneſſe, which he had no beliefe of while he was heere in this liſe.

19. Beſides, I cannot well neglect to ſet this downe in writing, becauſe God will require an account of every ones Gifts, how they have employed them: for he will demand the Talent which he hath beſtowed, with the increaſe or uſe, and give it to him that hath gained much; but ſeing I can doe no more in it, I commit it to his will, and ſo goe on to write according to my knowledge.

20. As to the Children of God, they ſhall perceive and comprehend this my writing what it is, for it hath a very convinc- ing Teſtimony, it may be proved by all the Creatures, yea in all things, eſpecially in Man, who is an Image and Similitude of God: but it continueth hidden and obſcure to the Children of Malignity or Iniquity, and there is a ſaſt ^f Seale before it; and though the Devill diſ-reliſh the ſmell and ſavour, and raiſe a ſtorme from the Eaſt to the North: yet there will then in the wrathfull or Crabbed ſoure Tree, grow a Lilly with a roote as broad as the Tree ſpreadeth with its branches, and bring its ſent and ſmell even into Paradife:

21. There is a Wonderfull Time coming: but becauſe it be- ginneth in the ^s Night, there are many that ſhall not ſee it, by reaſon of their ſleepe and great drunkenneſſe: yet the Sunne will ſhine to the ^h Children at Midnight. Thus I commit the Reader to the ⁱ Meeke Love of God. Amen.

^f A Seale that can be opened by no Academick, or Univerſity, or Scholaſtick learning: but by carneſt repentance, faſt- ing, watching, praying, knock- ing, and ſeek- ing in the ſuf- ferings of Ie- ſus Chriſt by the Holy Ghoſt.

^s Or, Great darkneſſe, or blindneſſe.

^h Children of Sophia or Di- vine Wiſdom.

ⁱ Or, Sweete.

T H E

The First Chapter.

Of the First Principle, of the Divine * Essence.

* Being or substance.



Being we are now to speak of God, what he is, and where he is, we must say, that God himselfe is the Essence of all Essences ; for all is Generated or borne, Created and proceeded from him, and all things take their first beginning out of God : as the Scripture witnesseth, saying ; *Through him, and in him are all things.* Also, *the Heaven and the Heaven of Heavens are not able to contain him* : also, *Heaven is my Throne, and the Earth is my footstool* : and in *Our Father* is mentioned, *thine is the Kingdom and the Power* ; understand All Power.

2. But that there is yet this difference [to be observed,] that Evil, neither is, nor is called God ; this is understood in the first Principle, where it is the Earnest fountaine of the Wrathfulnesse, according to which, God calleth himselfe an Angry, Wrathfull, and Zealous God : for the Originall of Life and of all Mobilitie, consisteth in the wrathfulnesse : yet if the [tarnesse] be kindled with the Light of God, it is then no more tarnesse, but the severe wrathfulnesse is changed into Great Joy.

3. Now when God was to Create the world and all things therein, he had no other ^a Matter to make it of, but his own ^b Being, out of himselfe. But now, God is a Spirit that is incomprehensible, which hath neither beginning nor end, and his Greatnesse and Depth is All : yet a Spirit doth nothing but ascend, flow, move, and continually generate it selfe : and in it selfe hath chiefly a threefold manner of forme in its Generating or Birth, *viz.* Bitternesse, harshnesse, and ^c heate, and these three manner of forms are neither of them the first, second, nor third ; for all these three are but one, and each of them ^d Generateth the second and third. For between ^e Harshnesse and Bitternesse Fire is Generated : and the wrath of the Fire is the bitternesse or sting it selfe, and the harshnesse is the stock or father of both these, and yet is generated of them both ; for a Spirit is like a will, fence, [or thought] which riseth up, and in its rising beholdeth, ^f perfecteth, and generateth it selfe.

4. Now this cannot be expressed or described, nor brought to the understanding by the Tongue of Man : for God hath no beginning : but I will set it down so as if he had a beginning, that it might be understood what is in the first Principle, whereby the difference between the first and second Principle may be understood, and what God or Spirit is. Indeed there is no difference in God, onely when it

^a Or materials, Materia.

^b Essence or substance.

^c Or scorching.

^d Begetteth, beareth, or bringeth forth.

^e Attringency, or attracting.

^f Infecteth, impregnateth, or mixeth seed in it selfe.

is enquired from whence evil and good proceed; it is to be known, what is the first and original fountain of Anger, and also of Love, since they both proceed from one & the same original, out of one mother, and are one thing: thus we must speak after a creaturely manner, as if it took a beginning, that it might be brought to be understood.

5. For it cannot be said that Fire, bitterness, or harshness is in God, much less that air, water, or earth are in him; only it is plain that all things have proceeded out of that [Original]: neither can it be said, that Death, Hell-fire, or sorrowfulness is in God, but it is known that these things have come out of that [Original]. For God hath made no Devil out of himself, but Angels to live in Joy, to their comfort and rejoicing: yet it is seen that Devils came to be, and that they became Gods enemies; therefore the source or fountain of the Cause must be sought, viz. What is the *Prima Materia*, or first Matter of Evil, and that in the Originalness of God as well as in the Creatures; for it is all but one only thing in the Originalness: All is out of God, made out of his ε Essence, according to the Trinitie, as he is one in Essence and Threefold in Persons.

ε Being or substance.

6. Behold, there are especially three things in the Originalness, out of which all things are, both spirit and life, motion and comprehensibility; viz. ^h Sulphur, ⁱ Mercurius, and ^k Sal; but you will say that these are in Nature, and not in God: which indeed is so; but Nature hath its ground in God, according to the first Principle of the Father, for God calleth himself also an Angry Zealous God: which is not so to be understood, that God is angry in himself; but in the Spirit of the [Creation or] Creature which kindleth it self; and then God burneth in the first Principle therein, and the Spirit of the [Creation or] Creature suffereth paine and not God.

^h wherein the kindling consists.

ⁱ The Spirit of a substance.

^k Salt, body, or substantiality.

7. Now to speak in a creaturely way, Sulphur, Mercurius, and Sal, are understood to be thus. *SUL* is the Soule or the Spirit that is risen up, or in a similitude, [it is] God: *PHUR* is the *Prima Materia*, or first Matter, out of which the Spirit is generated, but especially the ^l Harshness: *Mercurius* hath a fourfold forme in it viz. Harshness, bitterness, fire, and water: *Sal* is the childe that is generated from these foure, and is harsh, eager, and a cause of the comprehensibility.

^l Astringency or attraction.

8. ^m Understand aright now what I declare to you: Harshness, bitterness, and fire, are in the Originalness, in the first Principle: the water-source is generated therein: and God is not called God according to the first Principle, but according to that he is called, wrathfulness, angeriness, the earnest [severe or tart] source, from which Evil, and also the woeful, tormenting, trembling, and burning, hath its Original.

^m Observe or consider.

9. This is as was mentioned before; the harshness is the *Prima Materia*,

Materia, or first matter, which is strong, and very eagerly and earnestly attractive, that is *Sal*: the bitterness isⁿ in the strong attracting: for the spirit sharpeneth it selfe in the strong attracting, so that it becometh wholly aking, [anxious or vexed.] For example, in man, when he is enraged, how his spirit attracteth it selfe, which maketh him bitter [or soure,] and trembling; and if it be not suddenly withstood and quenched, we see that the fire of anger kindleth in him so, that he burneth in malice, and then presently a^o substance or whole essence, cometh to be in the spirit and minde, to be revenged.

ⁿ Generated.

10 Which is a similitude of that which is in the original of the generating of Nature: yet it must be set down more intelligibly [and plainly.] Mark what *Mercurius* is, it is harshnesse, bitterness, fire, and brimstone-water, the most horrible^p Essence; yet you must understand hereby no *Materia*, matter, or comprehensible thing; but all no other then spirit, and the source of the original nature. Harshnesse is the first essence, which attracteth it self; but it being a hard cold vertue or power, the spirit is altogether prickly [stinging] and sharp. Now the sting and sharpnesse cannot endure attracting, but moveth and resisteth [or opposeth,] and is a contrary will, an enemy to the harshnesse, and from that^q stirring cometh the first mobility, which is the third form. Thus the harshnesse continually attracteth harder and harder, and so it becometh hard and tart [strong or fierce,] so that the vertue or power is as hard as the hardest stone, which the bitterness, [that is, the harshnesses own sting, or prickle] cannot endure: and then there is great anguish in it, like the horrible brimstone spirit; and the sting of the bitterness: which rubbeth it self so hard, that in the anguish there cometh to be a twinkling flash, which flieth up terribly, and breaketh the^r harshnesse: but it finding no rest, and being so continually generated from beneath, it is as a turning wheele, which turneth anxiously and terribly with the twinkling flash^t furiously, and so the flash is changed into a pricking [stinging] fire: which yet is no burning fire, but like the fire in a stone.

^o An essential, real, imagination, or purpose.

^p Being substance, or thing.

^q Or, rigling.

^r Or, astringent attraction.

^t Or, senselessly and madly.

11 But being there is no rest there, and that the turning wheel runneth as fast as a swift thought, for the prickle driveth it so fast; the prickle kindleth it selfe so much, that the flash (which is generated between the astringency and bitterness) becometh horribly fiery, and flieth up like a horrible fire, from whence the whole *Materia* or matter is terrified, and falleth back, as dead, or overcome, and doth not attract so^u strongly to it selfe any more, but each yeeldeth it selfe to go out one from another, and so it becometh thinne; for the fire-flash is now predominant, & the *Materia*, or matter which was so very harsh [astringent or attracting] in the originalnesse, is now feeble, and as it were dead, and the fire-flash henceforth getteth strength

^u Or, eagerly.

therein, for it is its mother : and the bitterneffe goeth forth up in the flash together with the harshneffe, and kindleth the flash, for it is the father of the flash, or fire, and the turning wheel - henceforth standeth in the fire-flash, and the harshneffe remaineth overcome and feeble, which is now the water-spirit ; and the *Materia*, or matter of the harshneffe, henceforth is like the brimstone-spirit, very thin, raw, aking, vanquished, and the sting in it is trembling : and it drieth and sharpneth it selfe in the flash ; and being so very dry in the flash, it becometh continually more horrible and fiery, whereby the harshneffe or astringency is still more overcome, and the water-spirit continually greater : and so it continually refresheth it selfe in the water-spirit, and continually bringeth more matter to the fire-flash, whereby it is the more kindled ; for (in a similitude) that is the ^u fewell of the flash or fire-spirit.

^u Or, wood.

^x Or, consider seriously, observe, or mark.

12. ^x Understand aright the manner of the existence of this *Mercurius*. The word M E R, is first the strong, tart, harsh attraction ; for in that word (or syllable *Mer*,) expressed by the tongue, you ^{*} understand that it jarreth [proceeding] from the harshneffe, and you ^{*} understand also, that the bitter sting or prickle is in it : for the word M E R, is harsh and trembling, and every word [or syllable] is formed or framed from its power or vertue, [and expresseth] whatsoever the power or vertue doth or suffereth. You [may] ^{*} understand that the word [or syllable] C U, is [or signifieth] the rubbing or unquietneffe of the sting or prickle, which maketh that the harshneffe is not at peace, but ⁷ heaveth and riseth up ; for that syllable [thrusteth it selfe or] presseth forth with the vertue [or breath] from the heart, out of the mouth : it is done thus also in the vertue or power of the *Prima Materia*, [or first matter] in the spirit, but the syllable C U having so strong a pressure from the heart, and yet is so presently snatched up by the syllable R I, and the whole understanding [sense or meaning] is changed into it, this signifieth and is the bitter prickly wheel in the ^z generating, which vexeth and whirleth it selfe as swiftly as a thought : the syllable U S, is [or signifieth] the swift fire-flash, that the *Materia*, or matter, kindleth in the fierce whirling between the harshneffe and the bitterneffe in the swift wheel : where you may very plainly understand [or observe] in the word, how the harshneffe is terrified, and how the power or vertue, in the word sinketh down, or falleth back again upon the heart, and becometh very feeble and thin : yet the sting or prickle with the whirling wheel, continueth in the flash, and goeth forth through the teeth out of the mouth ; where then the spirit sisseth, like fire a kindling, and returning back again, strengtheneth it selfe in the word.

Or, boyleth.

^z Or, geniture.

13. These four forms are in the originalneffe of nature, and from thence

thence the mobility doth exist, as also the life in the seed, and in all the creatures hath its originall from thence: and there is no comprehensibility in the originalnesse, but such a vertue or power and spirit: for it is a poysonous or venomous, hostile or enimicitious^a thing; and it must be so, or else there would be no mobility, but all [would be as] nothing, and the source of wrath or anger is the first^b originall of Nature.

a Being, essence, or substance.

b Originallnesse, or originality.

c Or, or.

14 Yet here I do not altogether [mean or] understand the Mercurius [Mercury or Quicksilver] which is in the third Principle^c of this created world, which the Apothecaries use, (although that hath the same vertue or power, and is of the same essence) but I speak [of that] in the first Principle, viz. of the originalnesse of the essence of all essences, of God, and of the eternall beginninglesse nature, from whence the nature of this world is generated. Although in the originalnesse of both of them there is no separation; but onely the outward and third Principle, the sydereall and elementary Kingdome, [Region or Dominion] is generated out of the first Principle by the Word and Spirit of God out of the eternall Father, out of the holy Heaven.

CHAP. II.

Of the first and second Principle, what God and the Divine Nature is: wherein is set down a further description of the Sulphur and Mercurius.

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

2. The soul which hath its originall out of Gods first Principle, and was breathed from God into Man, ^a into the third Principle, (that is, into the Sydereall and Elementary^b birth) that seeth further into the first Principle of God, out of, in and from the essence and property of which it is proceeded. And this is not marvellous: for it doth but behold it selfe onely in the rising of its birth; and thus it seeth the whole depth of the Father in the first Principle.

a Or, in.
b Generating of the starres.

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

c Viz. the holy Ghost.

d Or, working.

e Astrall, or starry spirit.

f Or, bath.

4. But the soul of Man, which is enlightned with the holy Spirit of God, (which in the second Principle ptoceedeth from the Father and the Sonne in the holy Heaven, that is, in the true divine Nature, ° which is called God ;) this soul seeth even into the light of God into the same second principle of the holy divine^d Birth, into the heavenly essence: but the ° Sydereall Spirit wherwith the soul is cloathed, and also the Elementary [Spirit] which ruleth the source, or springing and impulsion of the blood ; they see no further then into their mother, whence they are, and wherein they live.

5. Therefore if I should speak and write that which is pure heavenly, and altogether of the clear Deity ; I should be as dumb to the reader, which hath not the knowledge and the gift [to understand it.] Yet I will so write in a Divine and also in a creaturely way, that I might stirre up any one to desire and long after the consideration of the high things : and if any shall perceive that they cannot do it, that at least they might seek and knock in their desire, and pray to God for his holy Spirit, that the door of the second Principle might be opened to them ; for Christ biddeth us to pray, seek, and knock, and then it shall be opened unto us. For he saith, All that you shall ask the Father in my name, he will give it you : Ask and you shall receive ; seek, and you shall finde ; knock, and it shall be opened unto you.

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

g That is, wise in their own conceit, and in their blindnesse think they see well enough. h well-doing, or flourishing, or beneficial-ness.

Further, of the Sulphur, Mercurius, and Sal.

7. The word [or syllable] S U L, signifieth and is the soul of a thing ; for in the word it is the oyle or light that is generated out of the syllable P H U R ; and it is the beauty or the^h welfare of a thing, that which is lovely and dearest in it : in a creature it is the light by which the creature seeth [or perceiveth :] and therein Reason and the

the Senses consist, and it is the spirit which is generated out of the P H U R. The word or syllable P H U R, is the *prima materia* [or first matter,] and containeth in it self in the third Principle, the ⁱ *Macrocosme*, from which the Elementary Dominion, or Region, or Essence is generated: But in the first Principle it is the essence of the most inward birth, out of which God generateth or begetteth his Sonne from eternity, and thereout the holy Ghost proceedeth, understand out of the S U L and out of the P H U R. And in Man also it is the light which is generated out of the Sydereall spirit, in the ^k second center of the *Microcosme*: but in the *Spiraculum* and spirit of the soul in the the most inward center, it is the light of God, which that soul onely hath, which is in the love of God, for it is onely kindled and blown up from the holy Ghost.

i Or, *great world.*

k Or, *second ground of the little world.*

8. Observe now the depth of the Divine^l birth: there is no Sulphur in God, but it is generated from him, and there is such a vertue or power in him: For the syllable P H U R, is [or signifieth] the most inward vertue or power of the originall source or spring of the anger of the fierce tartnesse, or of the mobility, as is mentioned in the first chapter, and that syllable P H U R hath a fourfold form, [property or power] in it, as first, harshnesse [or astringency] and then bitternesse, fire and water: the harshnesse is attractive, and is rough, cold and sharp, and maketh all hard, hungry, and full of anguish: and that attracting is a bitter sting or prickle, very terrible, and the first swelling, or boyling up existeth in the anguish; yet because it cannot rise higher from its seat, but is thus continually generated from beneath, therefore it falleth into a turning, or wheeling, as swift as a thought, in great anguish, and therein it falleth to be a twinkling flash, as if a steel and flint, or stone, were strongly struck together, and rubbed one against another.

l Or, *of the eternall divine working.*

9. For the harshnesse is as hard as a stone [or flint] and the bitternesse rusheth and rageth, like a ^m breaking wheel, which breaketh the harshnesse, and stirreth up the fire, so that all falleth to be a terrible ⁿ crack of fire, and flieth up; and the harshnesse or astringency breaketh in pieces, whereby the dark tartnesse is terrified, and sinketh back, and becometh as it were feeble or weak, or as if it were killed and dead, and runneth out, becometh thin, and yeeldeth it self to be overcome: But when the strong flash of fire ^o shineth back again upon or into the tartnesse, and is mingled therein, and findeth the harshnesse so thin and overcome, then it is much more terrified; for it is as if water were thrown upon the fire, which maketh a crack: yet when the crack or terror is thus made in the overcome harshnesse, thereby it getteth another source [condition or property,] and a ^p crack, or noise of great joy, proceedeth out of the wrathfull fierceneesse, and riseth up in the fierce strength, as a kindled light: for the

m *As the wheel in a firelock strikes fire by turning round.*
n *Rumbling, or thunder-clap.*
o Or, *reflecteth*

p Or, *crack.*

crack

q Or, filled.

r Or, lovely.

crack in the twinkling of an eye becometh white, clear, & light; for thus the kindling of the light, cometh in that very moment, as soon as the light (that is the new crack of the fire) is infected or ^q impregnated with the harshnesse, the tartnesse, or astringency kindleth, and skreeke-eth, or is affrighted by the great light that cometh into it in the twinkling of an eye, as if it did awake from death, and becometh soft or ^r meek, lively and joyfull, it presently loseth its dark, rough, harsh, and cold vertue, and leapeth or springeth up for joy, and rejoyceth in the light: and its sting or prickle, which is the bitternesse, that triumpheth in the turning wheel for great joy.

f Dominion, or jurisdiction

t Or, springing substance.

10. Here observe, the shriek or crack of the fire is kindled in the anguish in the brimstone-spirit, and then the skreek flieth up triumphantly; and the aking or anxious harshnesse, or brimstone-spirit, is made thin and sweet by the light: for as the light or the flash becometh clearer or brighter from the crack of the fire in the vanquished harsh tartnesse, and loseth its wrathful fierce ^f property, so the tartnesse loseth its authority by the infection or mixture of the light, and is made thin or transparent and sweet by the white light: For in the originall the harshnesse, or astringency was altogether dark, and aking with anguish, by reason of its hardnesse and attracting; but now it is wholly light, and thereupon it loseth its own quality, or property, and out of the wrathfull harshnesse there cometh to be an ^t essence, that is sharp, and the light maketh the sharpnesse altogether sweet.

* The Divine everlasting gates or doors, by which we have entrance to the Deity.

The * Gates of God.

u Or, loving favour.

x with, or for.

11. Behold now, when the bitternesse, or the bitter sting [or prickle,] (which in the originall was so very bitter, raging and tearing, when it took its originall in the harshnesse) attaineth this clear light, and tasteth now the sweetnesse in the harshnesse, which is its mother, and then it is so joyfull, and cannot rise or swell so any more, but it trembleth and rejoyceth in its mother that bare it, and triumpheth like a joyfull wheel in the birth. And in this triumph the birth attaineth the fifth form, and then the fifth source springeth up, viz. the ^u friendly love, and so when the bitter spirit tasteth the sweet water, it rejoyceth in its mother [the soure tart harshnesse] and so refresheth and strengtheneth it selfe therein, and maketh its mother stirring ^x in great joy; where then there springeth up in the Sweet-water-spirit, a very sweet pleasant source or fountain: for the Fire-spirit (which is the root of the light which was a strong [fierce rumbling skreek, crack, or] terrour in the beginning) that now riseth up very lovely, pleasantly and joyfully.

12. And here is nothing but the kisse of love, and wooing, and here the Bridegroom embraceth his beloved Bride: and is no otherwife

therwise then when the pleasing life is born or generated in the soure tart, or harsh death; and the birth of life is thus in a creature: for from this y stirring, moving, or wheeling of the bitterneſſe in the eſſence of the harsh aſtringent tartneſſe of the Water-ſpirit, the birth attaineth the ſixth ² form, viz. the ſound or noiſe of the motion. And this ſixth form, is rightly called *Mercurius*; for it taketh its form, vertue, and beginning, in the aking or anxious harſhneſſe, by the raging of the bitterneſſe; for in the riſing it taketh the vertue of its mother (that is, the ¹ eſſence of the ſweet harſhneſſe) along with it, and bringeth it into the fire-ſlaſh, from whence the light kindleth: And here the triall [or experience] beginneth, one vertue beholding the other, in the fire-ſlaſh, one [vertue] feeleth the other by the riſing up, by the ſtirring they one hear another, in the eſſence they one taſt another; and by the pleaſant, lovely [ſource, ſpring, or] fountain, they one ſmell another, from whence the ſweetneſſe of the light ſpringeth up out of the eſſence of the ſweet and harſh ſpirit, which from henceforth is the water-ſpirit: and out of theſe ſix forms now in the birth, or generating, cometh a ſixfold ſelf-ſubſiſting eſſence, which is inſeparable; where they one continually generate another, and the one is not without the other, nor can be, and without this birth or ſubſtance, there could be nothing: for the ſix forms have each of them now the eſſences of all their ſixfold vertue in it, and it is as it were one onely thing, and no more: onely each form hath its own condition.

13 For obſerve it, although now in the harſhneſſe there be bitterneſſe, fire, ſound, water, and that out of the ſpringing vein of the water there floweth love (or oyle from whence the light ariſeth and ſhineth: yet the ^b harſhneſſe retaineth its firſt property, and the bitterneſſe its property, the fire its property, the ſound or the ſtirring its property, and the overcoming the firſt harſh or tart anguiſh, (viz. the retuning down back again,) or the water-ſpirit, its property, and the ſpringing fountain, the pleaſant love, which is kindled by the light, in the tart or ſoure bitterneſſe, (which now is the ſweet [ſource or] ſpringing vein of water,) its property: and yet this is no ſeparable eſſence, parted aſunder, but all one whole eſſence or ſubſtance in one another: and each form or birrh taketh its own form, vertue, working and ſpringing up from all the forms; and the whole birth now retaineth chiefly but theſe foure forms in its generating or bringing forth: viz. the riſing up, the falling down, and then through the turning [of the wheele in the ſoure, harſh] tart eſſence, the putting forth on this ſide, and on that ſide; on both ſides like a Croſſe; or, as I may ſo ſay, the going forth from the point, [or center] towards the Eaſt, the Weſt, the North and the South: For from the ſtirring, moving, and aſcending of the bitterneſſe in the fire-ſlaſh,

y Or, riggling

z Property, vertue, or power.

a The ſubſtance that ſpringeth or buddeth out of the tartneſſe

b Or, aſtringent attracti-on.

there existeth a crosse birth. For the fire goeth forth upward, the water downward, and the essences of the harshnesse sideways.

C H A P. III.

* Begetting, hatching, bearing, bringing forth, or propagation.

Of the endlesse and numberlesse manifold engendring, [* generating] or birth of the eternall Nature.

The Gates of the great Depth.

a Nativity, birth, or generation, or working.

b Mixture, poisoning, venoming, or temptation.

c Or, roused up.

d Or, temptation.

e Viz. the fruit of the austere matrix, or generatrix.

f Or, poisonous vertue.

1. Reader, understand [and consider] my writings aright, we have no power or ability to speak of the birth of God [or the birth of the Deity] for it never had any beginning from all eternity: but we have power to speak of God our Father, what he is, and how he is, and how the eternall ^a geniture is.

2 And though it is not very good for us to know the austere, earnest [strong, fierce, severe] and originall birth, into the knowledge, feeling and comprehensibility of which our first parents hath brought us, through the ^b infection [instigation] and deceit of the Devil; yet we have very great need of this knowledge, that thereby we may learn to know the Devill, who dwelleth in the most strong [severe or cruell] birth of all: and [that we may learn to know] our own enemy *Self*, which our first parents ^c awakened and purchased for us, which we carry within us, and which we our selves now are.

3. And although I write now, as if there were a beginning in the eternall Birth, yet it is not so: but the eternall Nature thus begetteth [or generateth] it self without beginning; my writings must be understood in a creaturely manner, as the birth of man is, who is a similitude of God: although it be just so in the eternall Being [essence or substance] yet that is both without beginning and without end: and my writing is onely to this end, that Man might learn to know what he is, what he was in the beginning, how he was a very glorious eternall holy man, that should never have known the Gate of the strong [or austere] birth in the eternity, if he had not suffered himself to lust after it through the ^d infection of the Devill, and had not eaten of that ^e fruit which was forbidden him; whereby he became such a naked and vain man in a bestiall form, and lost the heavenly garment of the divine power, and liveth now in the kingdom of the Devill in the ^f infected *Saltaire*, and feedeth upon the infected food. Therefore it is necessary for us to learn to know our selves what we are, and how we might be redeemed from the anguishing austere birth, and be regenerated or born anew, and live in the new.

Man,

Man, (which is like the first Man before the fall,) in Christ our Regenerator.

4. For though I should speak or write never so much of the Fall, and also of the Regeneration in Christ; and did not come to the root and ground, what the fall was, and by what it was we come to perish, and what that property is which God abhorreth, and how that was effected, contrary to the command and will of God: What should I understand of the thing? just nothing! and then how should I shun or avoyd that which I have no knowledge of: or how should I endeavour to come to the New birth, and give my selfe up into it, if I knew not how, wherein, nor wherewith to doe it.

5. It is very true, the world is full of Books, and Sermons of the Fall, and of the New birth. But in most part of the Books of the Divines, there is nothing but the History that such a thing hath been done, and that we should be regenerated in Christ, but what doe I understand from hence? nothing: but onely the History, that such a thing hath been done, and done againe, and ought to be done.

6. Our Divines set themselves hand and foot with might and main, with their utmost endeavour, by persecution and reproach, against this [and say] that men must not [dare to] search into the deep Grounds, what God is, men must not search nor curiously pry into the Deity: but if I should speak plainly what this trick of theirs is? it is the dung and sith wherewith they cover and hide the Devill, and cloake the injected malice and wickednesse of the Devill in Man, so that neither the Devill, nor the anger of God, nor the Evill Beast in Man, can be discerned.

7. And this is the very reason, because the Devill smelleth the matter, and therefore he hindereth it, that his kingdome might not be revealed, but that he might continue to be the Great Prince [of the world still]: for otherwise, if his kingdome were knowne, men might flie from him; where is it more needfull for him to oppose, than on that part where his Enemy may break in? He therefore covereth the hearts, minds, thoughts, and senses of the Divines, he leadeth them into covetousnesse, pride, and wantonnesse, so that they stand amazed with feare and horror at the Light of God, and therefore they shut it up, for they are naked, nay they grutch the light to those that see it; this is rightly called the service and worship of the Devill.

8. But the time is coming, when the Aurora or Day-spring will break forth, and then the Beast that evill childe [or childe of perdition] shall stand forth naked and in great shame, for the judgement of the Whore of the Great Beast goeth on: therefore awake and flie away ye children of God, that you bring not the Mark of the Great Evill Beast upon your forehead with you, before the cleare Light; or else you will have great shame and confusion of face therewith:

Who bringeth us forth out of the wrath into the Love of God.

Theologie.

*Or, Evill will,
But remaine bidden and undiscovered.*

It is now high time to awake from sleepe, for the Bridegroom maketh himselfe ready to fetch home his bride, and he cometh with a cleere shining Light; they that shall have oyle in their Lampe, their Lamps shall be kindled, and they shall be Guests: but those that shall have no oyle, their Lamps shall continue dark, and they shall sleep still, and retaine the marks of the Beast till the Sun rise, and then they shall be horribly affrighted, and stand in eternall shame: for the judgement shall be executed; the children of God shall observe it, but those that sleep shall sleep till day.

Further of the Birth.

9. The Birth of the Eternall Nature, is like the [thoughts or] senses in Man, as when a [thought or] sense is generated by somewhat, and afterwards propagateth it self into infinite many [thoughts] or as a roote of a Tree generateth a stock and many buds and branches, as also many roots, buds, and branches from one roote, and all of them from that one first roote. Therefore observe what is mentioned before: whereas nature consisteth of six formes [or properties]: so every forme generateth againe a forme out of it selfe of the same quality and condition of it selfe, and this forme now hath the quality and condition of all the formes in it selfe.

^l Or, *understand, and consider it aright.*
^m Or, *Budding property.*

10. But ^l observe it well: the first of the six formes generateth but one ^m source like it selfe, after the similitude of its own fountaine-Spirit, and not like the first Mother the harshnesse, but as one twig or branch in a Tree, putteth forth another sprout out of it selfe. For in every fountaine-Spirit, there is but one centre wherein the fire-source or fountaine ariseth, and the light ariseth out of the flash of the fire, and the first six-fold forme is in the ⁿ source or fountaine.

ⁿ Or, *Springing property.*

11. But mark the depth, in a similitude which I set down thus; the harsh-spring in the Originall, is the Mother out of which the other five Springs are generated, *viz.* Bitternesse, fire, love, sound, and water. Now these are members of this Birth [of their Mother] and without them there would be nothing but an anguishing dark vale [or *vacuum*] where there could be no mobility, nor any light or life: But now the life is borne in her by the kindling of the light, and then shee rejoyceth in her own property, and laboureth in her owne tart, soure quality to generate againe, and in her own quality there riseth a life againe, and a centre openeth it selfe againe, and the life cometh to be generated againe out of her in a six-fold forme, yet not in any such anguish as at the beginning, but in great joy.

12. For the Spring of the great anguish, which was in the beginning before the light, in the [tart] harshnesse, from which the bitter sting

sting or prickle is generated; that is now in the sweet fountaine of the love in the light, changed from the water-spirit, and from bitter-nesse or pricklineffe is now become the fountaine or spring of the joy in the light. Thus now henceforth the fire-flash is the father of the light, and the light shineth in him, and is now the onely cause of the moving Birth, and of the birth of the love; that which in the beginning was the ^oaking source, is now *S U L*, or the oyle of the lovely pleasant fountaine, which presseth through all the fountains, so that from hence the light is kindled.

^o Or, *Lake of Torment.*

13. And the sound or noise, in the turning wheele, is now the declarer, or pronouncer in all the fountains, that the beloved childe is borne; for it cometh with its sound before all Doores, and in all Essences; so that in its awakening, all the vertues or powers are stirring, and see, feele, have smell, and taste one another in the light, for the whole Birth nourisheth it selfe in its first mother, *viz.* the ^pharsh essence; being now become so thin [or pure] meek, sweet, and full of joy, and so the whole birth standeth in very great joy, love, meeknesse, and humility, and is nothing else than a meere pleasing taste, a delighting sight, a sweet smell, a ravishing sound to the hearing, a soft touch, beyond that which any tongue can utter or expresse, how should there not be joy and love, where, in the very midst of death the Eternall Life is generated, and where there is no feare of any end, nor can be?

^p Or, *Soure, tart springing substantiality.*

14. Thus in the harshnesse there is a new birth againe: understand, where the tart [soure astringency] is predominant in the Birth, and where the fire is not kindled according to the bitter sting or prickle, or from the beginning of the anguish: But the rising [or exulting] Joy, is now the Centre and kindling of the light, and the tartnesse [or astringency] hath now ^q in its own quality the *S U L*, Oyle, and Light of the Father: Therefore now the Birth out of the Twig or Branch of the first tree is qualified altogether according to the ^rharsh fountaine: and the fire therein is a tart [or soure] fire, and the bitternesse, a tart bitternesse: and the sound a tart sound: and the love a tart love, but all in meere perfection, and in a totally glorious love and joy.

^q Or, *for.*

^r Or, *tart, soure fountain.*

15. And thus also the first bitter sting or prickle, or the first bitternesse (after the Light is kindled, and that the first Birth standeth in perfection) generateth againe out of its own quality an essence, wherein there is a Centre, where also a new fountaine or source springeth up in a new fire or life, having the condition and property of all the qualities, and yet the bitternesse in this new sprout is chiefest among all the qualities: so that there is a bitter bitternesse, a bitter tartnesse, a bitter water-spirit, a bitter sound, a bitter fire, a bitter love, yet all perfectly in the ^trising up of Great Joy.

^t *Twig or branch.*

^e Or, *exulting: great Joy.*

15. And

u Or, life.

15. And the fire generateth now also a fire, according to the property of every quality, in the tart spirit it is tart; in the bitter, bitter; in the love, it is a very hearty yearning, kindling of the love, a totall, fervent, or burning kindling, and causeth very vehement desires; in the sound, it is a very shrill tanging^a fire, wherein all things are very clearly and properly distinguished, and where the sound in all qualities telleth or expresseth, as it were with the lips, or tongue, whatsoever is in all the fountain spirits, what joy, vertue, or power, essence, substance, or property, [they have] and in the water it is a very drying fire.

* Or, well-spring.

17. The propagation of the Love is most especially to be observed, for it is the loveliest, pleasantest, and sweetest fountain of all, when the love generateth again a whole birth, with all the fountains of the original essences out of it self, so that the love in all the^{*}springing veins in that new birth be predominant and chiefe, so that a center ariseth therein, then the first essence, viz. the Tartnesse, is wholly desirous or longing, wholly sweet, wholly light, and giveth it self forth to be food to all the qualities, with a hearty affection towards them all, as a loving mother hath towards her children; and here the Bitternesse may be rightly called Joy; for it is the rising or moving [thereof:] what joy there is here, there is no other similitude of it, than when a man is suddenly and unexpectedly delivered out of the pain and torment of hell, and put into the light of the Divine Joy.

18. So also the sound, where the Love is predominant, it bringeth most joyfull tidings, or newes into all the forms of the Birth, as also the fire in the love, that kindleth the love rightly in all the Fountain-spirits, as is mentioned above; and the Love kindleth Love in its essence. When the Love is predominant in Love, it is the sweetest, meekest, humblest, lovingest fountain of all that springeth in all the fountains: and it confirmeth and fixeth the heavenly birth, so that it is a holy divine Essence or Substance.

† Or, beginneth to stirre.

19. You must also mark the form of the Water-spirit, when that generateth its like, so that it is predominant in its regeneration or second birth, and that a center be awakened in it, (which it self in its own essence doth not awaken, but the other fountain-spirits do it therein) it [the Water-spirit] is still and quiet as a meek mother, and suffereth the other to sow their seed into it, and to awaken the center in it, so that the fire riseth up, from whence the life *γ* is moved. In this [form] the fire is not a hot burning [scorching] fire, but cool, milde, soft and sweet: and the bitternesse is no bitternesse, but cool, milde, budding, and flowing forth, from whence the forming [or figuring and beauteous shape] in the heavenly glory proceedeth, and is a most beautifull substance; for the sound also in this^s birth,

birth, floweth forth most pleasantly and harmoniously, all as it were palpably or feelingly; or in a similitude, as a word that cometh to be an essence, or a comprehensible substance. For in this regeneration that is brought to passe in the water-spirit, (that is, in the true mother of the regeneration of all the fountain spirits) all is as it were comprehensible or substantiall: although no comprehensibility must be understood here, but spirit.

CHAP. IV.

*Of the * true eternall Nature, that is, of the numberlesse, and
endlesse † generating of the Birth of the eternal Essence, which
is the Essence of all Essences; out of which were generated,
born, and at length created, this World, with the Starres and
Elements, and all whatsoever moveth, stirreth, or liveth
therein.*

* Or, right.

† Begetting, or propagation.

The open Gate of the great Depth.

1. **H**ERE I must encounter with the proud and seeming wise conceited, who doth but grope in the dark, and knoweth or understandeth nothing of the Spirit of God, and must comfort both him and also the desirous longing Reader who loveth God, and must shew them a little doore to the Heavenly Essence; and shew them in what manner they should understand these writings, before I come to the chapter it self.

2. I know very well, and my spirit and minde sheweth me as much, that many will be offended at the simplicity and meanness of the Anthour, for offering to write of such high things; and many will think, (with themselves) he hath no authority to do it; and that he doth very sinfully in it, and runneth clean contrary to God and his will, in presuming, being but a man, to goe about to speak and say what God is.

3. For it is lamentable, that since the fall of *Adam*, we should be so continually cheated and befooled by the Devill, to think that we are not the children of God, nor of his ^a essence. He continually putteth the monstrous shape or form into our thoughts, as he did into our mother *Eve*, which she gazed too much upon, and by her representing it in her imagination, she became a childe of this world, wholly naked and vain, and void of understanding: And so he doth to us also continually still; he would bring us into another I-

a Substance,
or offspring.

mage,

mage, as he did *Eve*, that we might be ashamed to appeare in the presence of the Light and power of God, as *Adam* and *Eve* were, when they hid themselves behinde the trees, (that is, behinde the monstrous shape or form,) when the Lord appeared in the centre of the birth of their lives, and said, Where art thou *Adam*? And he said, I am naked, and am afraid; which was nothing else, but that his believe [or faith] and knowledge of the holy God, was put out: for he beheld the monstrous shape which he had made to himselfe by his imagination and lust, by the Devils [instigation] representation, and false perswading, to eat of the third Principle wherein ^b corruption was.

^b Destruction
or perdition

4. And now when he saw and knew by that which God had told him, that he should die and perish, if he did eat of the knowledge of good and evill: it made him continually imagine that he was now no more the child of God, and that he was not created out of Gods own essence or substance, out of the first Principle: he conceived that he was now but a meere child of this world, when he beheld his corruptibility, and also the monstrous image which he ^c was in; and that the Paradisicall ^d understanding, delight and joy was departed from him, so that his spirit and perfection was driven out of Paradise, (that is, out of the second Principle of God, where the Light or the Heart of God is generated from eternity to eternity, and where the holy Ghost proceedeth from the Father and the Sonne) and that he now lived no more meere by the word of God, but did eat and drink, viz., the ^e birth of his life henceforward consisted in the third Principle, that is, in the [Region, Kingdome, or dominion of the Starres and Elements, and he must now eat of the vertue and fruit thereof, and live thereby: and thereupon he then supposed, that he was past recovery, and that the noble image of God was destroyed. And beside, the Devill also continually represented his corruptibility and mortality to him, and himselfe could see nothing else, being he was gone out of paradise, that is, out of the incorruptible holy ^f geniture [or operation] of God; wherein he was Gods holy image and childe, in which God created him to continue therein for ever. And if the mercifull love of God had not appeared to him again in the center of the birth of his life, and comforted him; he would have thought that he were wholly departed, or quite separated from the eternall Divine birth, and that he were no more in God, nor God any more in him, and that he were no more of Gods essence.

^c Or, carried
about him.
^d Wit, reason,
or skill.

^e Preservation,
or propagation.

^f Preservation,
or protection.

^g Reigenitus.
^h Begotten,
or born, or
brought forth.

5. But the favourable love, (that is, the ^g only begotten Sonne of God, or that I may set it down so that it may be understood, the lovely fountain where the light of God is ^h generated,) sprung up, & grew again in *Adam* in the center of the birth of his life in the fifth form of his birth; whereby *Adam* perceived that he was not broken off from
the

the Divine root, but that he was still the childe of God, and repented him of his first evil lust: and thereupon the Lord shewed him the treader upon the Serpent, who should destroy his monstrous birth; and so he should from the monstrous birth be regenerated anew, in the shape, form, power and vertue of the treader upon the Serpent, and be brought with power again into Paradise, into the holy birth, and eat of the ¹ Word of the Lord again, and live eternally, in spite of all the * gates of the wrathfullaellē, wherein the Devil liveth: concerning which there shall be further mention made in its due place.

¹ *Verbum Domini.*

* *Or, power.*

6. But mark and consider this well, dear Reader, and let not your simplicity deceive you, the Authour is not greater than others, he knoweth no more, neither hath he any greater authority than other children of God. Do but look upon your self, why have you earthly thoughts of your self? why will you be mocked by the Devil, and be fooled by the world, [so as to be led to think] that you are but a kinde of Figure like God, and not generated or begotten of God?

7. Your monstrous form or shape indeed is not God, nor of his essence, or substance, but the hidden man, ^k which is the soul, ^l is the proper essence of God, forasmuch as the love in the light of God, is sprung up in your own centre, out of which the holy Ghost proceedeth, wherein the second Principle of God consisteth: How then should you not have power and authority to speak of God, who is your Father, of whose essence you are? Behold, is not the world Gods, and the light of God being in you, it must needs be also yours, as it is written, *The Father hath given all things to the Sonne, and the Sonne hath given all to you.* The Father is the eternall power, or vertue, and the Sonne is the heart and light continuing eternally in the Father, and you continue in the Father and the Sonne. And now being the holy Ghost proceedeth from the Father and the Sonne, and that the eternall power or vertue of the Father is in you, and that the eternall light of the Sonne shineth in you, why will you be fooled? Know you not what *Paul* said? *That our conversation is in heaven, from whence we expect our Saviour Jesus Christ*, who will bring us out of this monstrous Image, or Birth (in the corruption of the third principle of this world, in the ^m Paradisicall birrh to eat the word of the Lord.

^k *which the soul is.*

^l *Or, out of Gods own essence or substance, as a childe is the fathers own substance.*

^m *Or, paradisicall sustenance.*

8. Why will you be fooled by Antichrist: by his lawes [precepts] and pratings? Where will you seek God? In the deep above the starres? You will not be able to finde him there. Seek him in your heart ⁿ in the centre of the birth of your life, and there you shall finde him, as our father *Adam* and mother *Eve* did.

ⁿ *Or, in the ground or foundation of the beginning and sustaining of mans life.*

9. For it is written, *You must be born anew through the water and the Spirit, or else you shall not see the kingdome of God.* This birrh must

be done within you : the heart, or the Sonne of God must arise in the birth of your life ; and then the Saviour Christ is your faithfull Shepherd, and you are in him, and he in you, and all that He and his Father hath, is yours, and none shall pluck you out of his hands ; and as the Sonne (viz. the heart of the Father) is one [with the Father,] so also thy new man is one in the Father and the Sonne, one vertue or power, one light, one life, one eternall Paradise, one eternall heavenly birth, one Father, Sonne, and holy Ghost, and thou his childe.

o Or, enduring substance.

10. Doth not the Sonne see plainly what the Father doth in his house ? and now if the Sonne learn to do the same thereby, what displeasure will the Father have towards his Sonne for it ? Nay, will not the Father be well pleased that his Sonne is so apt [and forward to learn ?] Then why should the heavenly Father be so displeased with his children in this world, which depend upon him, and enquire after him ? which would fain learn to know him, fain labour in his works, and do his will ? Doth not the Regenerator bid us come to him, and whosoever cometh to him, he will not reject ? Why should any P resist the spirit of Prophecie, which is Gods ? Look upon Christs Apostles, did any other teach them than God, who was in them, and they in him ?

P Or, resist and the spirit of the manifestation of the hidden things of God.

11. O dear children of God in Christ, flye away from Antichrist, who hath set up himselfe over all the coasts of the earth, and who setteth a painted image before you, as the Serpent did before our mother Eve, and painteth your own image of God [as if it were] farre off from God : But consider what is written, *The word is near thee, yea in thy heart and lips.* And God himself is the word which is in thy heart and lips.

o Or, representeth to you.

12. But Antichrist hath never sought any thing else but his own pleasure in the third principle, and to fulfill it in the house of flesh : and therefore he hath detained people with lawes of his own inventing, which are neither grounded in Nature, nor in the Paradise of God, neither are they to be found in the centre of the birth of life.

13. Dear children, consider, how mightily and powerfully, with wonders, miracles, and works, the Spirit of God went forth in word and deed in the times of the Apostles, and after, till Antichrist, and the spirit of self-pride, with his invented lawes and Astrall wisdom brake forth, and set himself up by that worldly and fleshly arm [or by the authority of the worldly Magistrate] meerly for his own pleasure and honour sake, where the most precious words of Christ (who gave no lawes to man, but the law of Nature and the law of Love, which is his own heart) must be a cloak for him, viz. for Antichrist, who is a Prince in the third Principle : what he ordains must be as the voyce to *Moses* out of the Bush : and so the man of Pride

Pride makes as if himfelfe had ^r Divine power upon Earth, and knoweth not in his blindneffe the Holy Ghost will not be ^t tied [or bound up to their Cannons and Humane Inventions].

14. But if any would attaine falvation, he must be borne againe, through the Water in the ^c Centre of the Birth of Life, which springeth up in the Centre in the light of God : for which end God the Father hath by his Sonne commanded Baptisme, that so wee might have a Law, and a remarkable signe of Remembrance, signifying how a ^u childe voyd of understanding receiveth an Outward signe, and the Inward Man the power and the New Birth in the centre of the Birth of Life ; and that there ariseth the confirmation, which the light of God brought into *Adam*, when the light of God the Father, in the centre of the first forme of the birth of the Life of *Adam* brake forth or sprung up. Thus it is both in the Baptisme of an Infant or childe, and also in the repenting Convert that in *Christ* returneth againe to the Father.

15. The last Supper of *Christ* with his Disciples, is just such another Covenant as the [Pædobaptisme or] Baptisme of Infants. That which is done to the Infant in Baptisme, that is done also to the poore sinner which awakeneth from the sleepe of Antichrist, and cometh to the Father, in, and through *Christ* ; as shall be handled in its place.

16. I have therefore been desirous to warne you, and tell you beforehand, that you must not looke upon flesh and bloud in these high things, nor upon the worldly wisdom of the Universities, or high Schooles : but that you should consider, that this wisdom is planted and sown by God himfelfe in the first, and last, and in all Men : and you need onely to returne with the Prodigall lost Sonne to the Father, and then he will cloath you with a new Garment, and put a seale-ring upon the hand of your minde : and in this Garment onely you have power to speak of the ^x Birth of God.

17. But if you have not gotten this Garment on, and will prattle and talke much of God, then you are a thiefe and a murderer, and you enter not into the Sheepfold of *Christ* by the Doore, but you climbe over into the Sheepfold with Antichrist and the Robbers, and you will doe nothing but murder and steale, seeke your owne reputation, esteeme, and pleasure, and are farre from the kingdome of God : your Universitie-Learning, and Arts, will availe you nothing : it is your poyson that you are promoted by the favour of Man to sit in great Authority and Place, for you sit upon the stoole of Pestilence : you are but a meere servant or minister of the Antichrist ; but if you be new borne, and taught by the Holy Ghost, then your place or office is very pleasing and acceptable to God, and your sheep will heare your voyce, and you shall feed them and bring them to the chiefe

^r Divine, or Apostolicall Authoritie, or Jus Divinum.
^t Or, blinded and mocked by them.
^c In the ground where the graine of Mustard-seed is sowne and springeth up.
^u Or, Infant.

^x Or, Divine Birth.

Shepherd : God will require this at your hands, therefore take heed what you teach and speak of God without the knowledge of his Spirit, that you be not found to be a lyar.

Now, here followeth the Chapter.

^a Or, begetting.

^b Indissoluble.

^c A *ball, starry, or airy spirit of man.*

^d *wreake, feeble, empty, and dry.*

18. The Eternall ^a Generating is a not-beginning Birth, and it hath neither number nor end, and its depth is bottomlesse, and the band of life ^b uncorruptible : The ^c Sydereall and Elementary Spirit cannot discern it, much lesse comprehend it : it onely seeleth it, and seeth a glimpse of it in the minde : which [minde] is the chariot of the soule, upon which it rideth in the first Principle in its own seate in the Fathers Eternall Generating [or Begetting] : for its own substance is altogether ^d crude, without a body, and yet it hath the forme of the body in its own spirituall forme, understand according to the Image : which soule, if it be regenerated in the light of God, it seeth in the light of God the Father (which light is his Glance, Lustre, or Sonne,) in the Eternall Birth, wherein it liveth and remaineth eternally.

19. Understand and consider it aright O Man : God the Father made Man : the beginning of whose body is out of the [one] Element, or Roote of the foure Elements from whence they proceed, which [one Element] is the first Essence, [or Quintessence] hidden under the foure Elements, from whence the dark Chaos [mist, cloud, or dust] had its being, before the times of the Earth : whose originall is the spring of Water, and out of which this world with the Starres and Elements, as also the Heaven of the third Principle, was created.

20. But the soule was breathed into man, meerey out of the originall Birth of the Father by the moving Spirit (understand, the Holy Ghost which goeth forth from the Father out of the light of the Father). Which originall Birth, is before the Light of Life, which is in the foure ^e Anguishes, out of which the light of God is kindled, wherein is the originall of the Name of God : and therefore the soule is Gods own Essence or substance.

21. And if it elevate it selfe back into the Anguish of the foure formes of the Originall, and will horribly ^f breath forth out of pride in the Originall of the Fire, knowing it selfe [shall] so [become] powerful ; it so becometh a Devill : For the Devils also with their Legions, had this Originall, and they out of pride would live in the fierce wrath of the fire, and so they perished, and remained Devils.

22. Yet if the soule elevate its ^h Imagination forward into the light, in meeknesse and comelinesse or humility, and doth not (as Lucifer did) use the strong power of its fire, in its qualification [or breathing]

^e Or, *Aking properties.*

^f Or, *worke in continuall generating : as the breath goeth in and out continually for the preserving of life.*

^g Or, *Strong.*

^h Or, *exercise its thoughts and purposes in resignation.*

breathing] then it will be fed by the ⁱ Word of the Lord, and getteth vertue, power, life, and strength, in the ⁱ Word of the Lord, which is the heart of God; and its owne Originall strong [fierce wrathfull] source of the Birth of the Eternall life, becometh Paradisicall, exceeding pleasant, friendly, humble, and sweet, wherein the ^k rejoycing and the fountaine of the Eternall ^l Songs of Praise springeth up: and in this Imagination it is an Angel and a childe of God, and it beholdeth the Eternall Generating of the ^m indissoluble Band; and thereof It hath abilitie to speak (for it is its own Essence or substance) but [it is] not [able to speak] of the infinite generating, for that hath neither beginning nor end.

^l *Verbum Domini.*

^k *Laughing for joy.*

^l *Or, Hallelujahs.*

^m *Note what is possible to be spoken of, and what not.*

23. But if it undertaketh to speak of the unmeasurable space [or infinite Geniture] then it becometh full of lyes, and is troubled and confounded: for it belyeth the unmeasurable Deity; as Antichrist doth, which will have the Deity to be oney above the starry Heaven, that thereby himselve may remaine to be God upon Earth, riding upon the great Beast, which yet must shortly goe into the originall lake of Brimstone, into the ⁿ Kingdome of King Lucifer; for the time is come that the Beast shall be revealed and spewed out; concerning which wee may be well enough understood here by the Children of Hope; but there is a wall and scale before the servants or ministers of ^o Antichrist, till the wrath be executed upon her whoredome, and that shee have received her full wages, and that the ^p Crowne of their Dominion which they have worne, be their shame, and till the eyes of the blinde be opened: and then shee will sit as a scorned whore which every one will adjudge to Damnation.

ⁿ *Or, Dominion of the anger of God.*

^o *The whore of the Beast.*

^p *Or, Ornament of her kingdome.*

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

24. If you lift up your thoughts and minds, and ride upon the Chariot of the soule, as is before mentioned, and looke upon your selfe, and all creatures, and consider how the Birth of life in you taketh its Originall, and the light of your life, whereby you can behold the shining of the Sunne; and also looke with your Imagination, without the light of the Sunne, into a huge vast space, to which the eyes of your body cannot reach: and then consider what the cause might be that you are more Rationall than the other Creatures, seeing you can search what is in every thing; and consider farther, from whence the Elements, Fire, and Aire take their Originall, and how the Fire cometh to be in the Water, and generateth it selfe in the Water: and how the light of your body generateth it selfe in the Water.

25. And then if you be borne of God, you attaine to what God and

and the Eternall Birth is: for you see, seele, and finde, that all these must yet have a higher roote, from whence they proceed, which is not visible but hidden: especially if you look upon the starry Heaven which endureth thus unchangably, therefore you ought to consider from whence it is proceeded, and how it subsisteth thus, and is nor corrupted, nor riseth up above, nor falleth downe beneath, though indeed there is neither above nor beneath there. Now if you consider what preserveth all thus, and whence it is: then you finde the Eternall Birth that hath no beginning, and you finde the Originall of the Eternall Principle, *viz.* the eternall indissoluble Band: and then secondly, you see the separation; in that the materiall world, with the Starres and Elements, are out of the first Principle, which containeth the outward and third Principle in it: for you finde in the Elementary Kingdome or Dominion, a cause in every thing, wherefore it is, generateth and moveth as it doth: but you finde not the first cause, from whence it is so: there are therefore [¶] Two severall Principles; for you finde in the visible things a corruptibility, and perceive that they must have a beginning, because they have an end.

[¶] *Viz. The first and the third Principle.*

26. And thirdly, you finde in all things a glorious power and vertue, which is the life, growing and springing of every thing, and you finde that therein lyeth its beauty and pleasant welfare, from whence it stirreth. Now look upon an herb or plant, and consider it, what is its life which makes it grow? and you shall finde in the Originall, harshnesse, bitternesse, fire, and water, and if you should separate these four things one from another, and put them together againe, yet you shall neither see nor find any growing, but if it were severed from its own mother that generated it at the beginning, then it remaineth dead; much lesse can you bring the pleasant smell, nor colours into it.

27. Thus you see that there is an Eternall Roote, which affordeth this; and if you could bring the colours and vegetation or growing into it, yet you could not bring the smell and vertue into it: and thus you will finde in the Originall of the smell and of the taste, there must be another Principle, which the stock it selfe is not, for that Principle hath its originall from the light of Nature.

28. Now look upon the humane life a little further, you neither see, finde, nor apprehend any more by your sight, than flesh and bloud, wherein you are like other Beasts: secondly, you finde the Elements of aire and fire which worke in you, and that is but an animall or bestiall life, for every beast hath the same in it, from whence proceedeth the lust to fill them, and to propagate themselves, as all plants, herbs, and grasse, and yet you finde no true understanding to be in all these living creatures; for although the Starres or Constellations doe operate in [Man, and afford him the senses, yet they

[¶] Or, Mingle themselves.

[¶] Animall or Bestiall man.]

are

are onely such senses as belong to nourishment and propagation, like other Beasts.

29. For the Starres themselves are senselesse, and have no knowledge or perception, yet their soft operation in the water maketh a seething, flowing forth, or boyling up one of another, and in the tincture of the bloud, they cause a rising, seeing, feeling, hearing, and tasting. Therefore consider from whence the tincture proceedeth, wherein the noble life springeth up? That thus becometh sweet from harshnesse, bitternesse, and fire, and you shall certainly finde no other cause of it than the light: but whence cometh the light, that it can shine ^u in a dark body? If you say it cometh from the light of the Sunne, then what shineth in the night; and enlighteneth your ^u senses and understanding so? that though your eyes be shut, you perceive and know what you doe? Here you will say, the noble minde doth lead you, and it is true. But whence hath the minde its originall? You will say, the ^x senses make the minde stirring; and that is also true. But whence come they both? What is their birth or off-spring? Why is it not so with the Beasts?

^u Or, upon a dark place.
^u Inward senses or thoughts

^x Or, Thoughts, or inward senses.

^y Or, answer this question.

30. My deare Reader, if you be able, ^y breake open all, and looke into the pith, yet you shall not finde it, though you should seek in the Deepe, in the Starres, in the Elements, in all living Creatures, in Stones, Plants, Trees, and in Metals; also in Heaven and Earth, you shall not finde it. Now you will say, Where then shall I finde it? Deare Reader, I cannot so much as lend you the Key that will lead you to it. But I will direct you where you shall finde it; it lyeth in the third Chapter of the Evangelist *S^t John*; in these words; *You must be borne anew by water and by the Holy Ghost*. This Spirit is the Key, when you attaine it, receive it, and goe before the first Principle, out of which this world and all Creatures are created, and open the first roote, from which such visible and sensible things did spring.

31. But you will say, this is onely God, and he is a spirit, and hath created all things out of nothing. Tis very true, he is a Spirit, and in our sight he is as nothing: and if wee had not some knowledge of him by the Creation, wee should know nothing of him at all; and if he himselve had not been from all Eternity, there could nothing have ever been.

32. But what doe you thinke there was before the times of the world, out of which the Earth and Stones proceeded, as also the Starres and Elements? That out of which these proceeded was the Roote: But what is the Roote of these things? Looke, what doe you finde in these things? Nothing else but fire, bitternesse, and harshnesse, [or astrigent founnesse] and these three are but one thing, and hence all things are generated. Now this was but a Spirit before

the

the times of the world, and yet you cannot finde God in these three formes: the pure Deity is a light which is incompreheussible, and unperceivable, also allmighty and all-powerfull, where is it then that men may finde God?

33. Here open your noble minde, see and search further; seeing God is onely Good, from whence cometh the Evill? And seeing also that he alone is the life, and the light, and the holy power, as it is undeniably true, from whence cometh the anger of God? From whence cometh the Devill, and his [evill] will; also Hell-fire, from whence hath that its Originall? Seeing there was nothing before the time of this world, but onely God, who was and is a Spirit, and continueth so in Eternity: From whence then is the first *Materia*, or matter of Evill? For reason giveth this judgement, that there must needs have been in the Spirit of God, a will to generate the source or fountaine of Anger.

34. But now the Scripture saith, *The Devill was a holy Angel*: and further, it saith: *Thou art not a God that wilt evill*: and in *Ezekiel*: *As sure as I live, I will not the death of a sinner*: this is testified by Gods earnest severe punishing of the Devils, and all sinners, that he is not pleased with death.

35. What then moved the Devill to be angry, and evill? What is the first matter [of it] in him, seeing he was created out of the Originall Eternall Spirit? Or from whence is the Originall of Hell, wherein the Devils shall remaine for ever, when this world, with the Starres, and Elements, Earth, and Stones, shall perish in the end.

36. Beloved Reader, Open the eyes of your minde here; and know, that no other [anguish] source will spring up in him [and torment him] than his own ² quality: for that is his Hell out of which he is created and made: and the light of God is his eternall shame, and therefore he is Gods enemy, because he is no more in the light of God.

² Or, working
propertie.

37. Now you can here produce nothing more, that God should ever use any matter out of which to create the Devill, for then the Devill might justifie himselfe, that he made him evill, or of evill matter: for God created him out of nothing, but meerly out of his owne Essence or Substance, as well as the other Angels: As it is written; *Through him, and in him, are all things*: and his onely is the *Kingdome*, the *Power*, and the *Glory*; and all in him, as the holy Scripture witnesseth: and if it were not thus, no sinne would be ² imputed to the Devill, nor men, if they were not eternall, and both in God, and out of God himselfe.

² Or, accounted
sinne.

38. For to a Beast, (which is created out of matter) no sinne may be imputed; for its Spirit reacheth not the first Principle; but it hath its originall in the third Principle in the Elementary and syde-reall

reall kingdome, in the corruptibility, and it reacheth not the Deity, as the Devil and the soul of man doth.

39 And if you cannot beleve this, take the holy Scripture before you, which telleth you, that when man was fallen into sinne, God sent him his own heart, life or light, out of himself into the flesh, and opened the gate of the birth of his life, wherein he was united with God, and being broken off in the light [part] (yet continued in the originall of the first Principle) he hath kindled that light, and so united himself to man again.

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

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

42 If therefore you will speak or think of God, you must consider that he is all: and you must look further into the three Principles, wherein you will finde what God is, you will finde what the Wrath, the Devill, Hell and Sinne are; also, what the Angels, Man and Beasts are, and how the separation or variation followed, from whence all things have thus proceeded, you will finde the creation of the world.

43. Onely (Reader) I admonish you sincerely, if you be not in the way of the prodigall, or lost sonne, returning to his father again, that you leave my book, and read it not, it wil do you harm: for the ^b great Prince will not forbear to deceive you; because he standeth naked in this book before the children of God, and is exceedingly ashamed, as a man that is put to open shame before all people for his misdeeds: therefore be warned. And if you love and favour the tender delicate flesh still, do not read my book: but if you will not take warning, and a mischief befall you, I will be guiltlesse, blame no body but your self: for I write down what I know at present, for a memoriall to my selfe; yet God knoweth well what he will do [with it] which in some measure is hid from me.

44. Seeing now that we can finde nothing in all Nature, of which we may say, This is God, or here is God, from whence we might conclude, that God might be some strange thing; and seeing himself witnesseth, that his is the kingdome and the power from eternity to

eternity; and that he calleth himself Father (and the Sonne is begotten out of the loyns of his Father,) therefore we must seek for him in the originall, ^e in the Principle out of which the world was generated and created in the beginning: and we can say no otherwise but that the first Principle is God the Father himself.

In principio:

d Wel-spring or fountain.

45. Yet there is found in the originall the most horrible and [fierce or] strong birth, viz. the Harshnesse, Bitternesse, and Fire; of which we cannot say, that it is God: and yet it is the most inward first ^d source of all, that is in God the Father; according to which, he calleth himself, an Angry, Zealous, [or Jealous] God: and this source (as you finde before in the first three chapters concerning the originall of the eternall Birth) is the first Principle, and that is God the Father in his originality, out of which this world hath its beginning.

e As before, verse 37.
f Their being made corporeal, continued in the spirit u- all substance.

** Or, one Element.*

46. But the Angels and the Devils, as also the soul of man, are meerly and purely, ^e out of the same Spirit. The Devils and the Angels, in the time of ^f their bodifying, continued therein: and the soul of man, in the time of the creating of the body, [is] breathed in from the Spirit of God, in the ^h root of the third Principle, and now continueth therein, in eternity, unseparably and unmoveably in the eternall originall Substance or Essence of GOD, and as little as the pure eternall Birth, and the indissoluble band of the Father endeth or vanisheth; so little also will such a spirit have an end.

g Or, working fountain of their condition as a boyling springing torment.

47. Yet in this Principle there is nothing else but the most horrible begetting, the greatest anguish and hostile quickning, like a Brimstone-spirit, and is ever the gate of Hell, and the Abyss wherein Prince Lucifer (at the extinguishing of his light) continued; and wherein (viz. in the same abyss of Hell) the soul continueth, which is separated from the second Principle, and whose light ([which shineth] from the heart of God) is extinguished, and for which cause also, at the end of this time, there will be a separation or parting asunder of the Saints of light from the damned, whose ^g source will be without the light of God.

h That is, the power, glory, or lustre of the Father.

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

49. So I will now write of the second Principle, of the cleare pure Deity, of the ^h heart of God. In the first Principle (as I have men-

mentioned above) is ⁱ Harshnesse, Bitternesse, and Fire; and yet they are not three things, but one onely thing, and they one generate another: Harshnesse is the first Father, which is strong, [fierce or tart] very sharp and attracting to it self; and that attracting is the [sting] or prickle, or bitternesse, which the harshnesse cannot endure, and it will not be captivated in death, but riseth and flieth up like a strong fierce substance, and yet cannot remove from off its place: And then there is a horrible anguish, which findeth no rest: and the birth is like a turning wheel, twitching so very hard, and breaking or bruising as it were furiously, which the harshnesse cannot endure, but attracteth continually more and more, harder and harder; as when steel and a flint are struck one against another, from which the twinkling flash of fire proceedeth: and when the harshnesse perceiveth ^k it, † it starteth and sinketh back, as it were dead and overcome: and so when the flash of fire cometh into its mother, the harshnesse, and findeth her thus soft and overcome, then it is much more terrified [than the harshnesse] and becometh in the twinkling of an eye white and clear: And now when the harsh tartnesse attaineth the white clear light in it self, it is so very much terrified, that it [falleth or] sinketh back as if it were dead and overcome, and expandeth it self, and becometh very thin and [pliable or] vanquished: For its own source was dark and hard, and now is become ^l light and soft; therefore now it is first rightly become as it were dead, and now is the water-spirit.

50. Thus the birth getteth an essence that hath sharpnesse from the harshnesse, and sweetnesse, thinnesse, and expansion from the light: and now when the flash of fire cometh into its mother, and findeth her so sweet, thin and light, ^m then it loseth its own propriety in the qualification, and flieth aloft no more, but continueth in its mother, and loseth its fiery right [or propriety] and trembleth and rejoyceth in its mother.

51. And in this joy, in the water-spring, [or source] the pleasant ⁿ source of the ^o bottomlesse love riseth up, and all that riseth up there, is the second Principle: for the whole begetting or generating, falleth into a glorious love; for the harshnesse now loveth the light dearly, because it is so refreshing, chearly and beautifull: for from this pleasant refreshing it becometh thus sweet, ^p courteous and humble [or lowly] and the bitternesse now loveth the harshnesse, because it is no more dark, nor so strongly [eagerly or fiercely] attractive to it self, but is sweet, milde, pure, and light.

52. And here beginneth the taste, whereby one continually [turieth, tasteth and] proveth the other, and with great desire mingle one within another, so that there is nothing but a meer courteous embracing; thus the bitternesse now rejoyceth in its mother, and

ⁱ The attract-
ing, astringent,
sour, tart,
smartnesse.

^k The flash of
fire.

† The harsh-
nesse.

^l As when the
the rayes of the
sun which turn-
neth the hard
cold ice into
thin fluid
water.

^m Or, can work
no more.

ⁿ Or, streams.
^o unfearchable,
unsathomable,
or inconceiv-
able.

^p Gentle, or
friendly.

⁹ Begotten.

strengtheneth it self therein, and for great joy riseth up through all the essences, and declareth to the second Principle, that the loving childe is ⁹ born; to which then all the essences give heed and rejoyce at that dear childe: from whence the hearing ariseth, which is the sixth form where the wheel of the birth standeth in triumph. And in this great joy the birth cannot contain it self [within its bounds,] but expandeth it self, flowing forth very joyfully, and every essence [or substance] generateth now again a centre in the second Principle.

^r Or, in.

^l Or, in all things.

53. And there beginneth the unfathomable [or unsearchable] multiplication; for the flowing and springing spirit, that proceedeth from the first and second Principle, confirmeth, fixeth and establisheth all; and in the whole birth it is as a growing or multiplying in one will: and the birth attaineth here the seventh form, viz. the multiplication ^r into an essence of love: and in this form consisteth Paradise, or the Kingdome of God, or the numberlesse divine birth, out of one onely essence, ^l into all essence.

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

55. And now being to speak of the holy Trinity, we must, first say, that there is one God, and he is called the Father and creator of all things, who is Almighty, and All in All, whose are all things, and in whom and from whom all things proceed, and in whom they remain eternally. And then we say, that he is three in persons, and hath from eternity generated his Sonne out of himselfe, who is his Heart, Light, and Love: and yet they are not two, but one eternall essence. And further we say, as the holy Scripture telleth us, that there is a holy Ghost, which proceedeth from the Father and the Sonne, and that there is but one essence in the Father, Sonne, and holy Ghost, which is rightly spoken.

56. For behold, the Father is the originall essence of all essences: and if now the second Principle did not break forth and spring up in the birth of the Sonne, then the Father would be a dark ^r valley. And thus you see, that the Sonne (who is the Heart, the Love, the brightness and the milde ^u rejoycing of the Father) [in whom he is well pleased] openeth another Principle in his birth, and maketh the angry and wrathfull Father (as I may say, as to the originality of the first Principle) reconciled, pleased, loving, and as I may say, mercifull: and he is another [manner of] person than the Father: for in his ^z centre there is nothing else but meer joy, love, and pleasure:

^v Vacuum, or valley of darkness.

^u Or, Satiating.

^x Or, ground.

pleasure : And yet you may see that the Holy Ghost proceedeth from the Father and the Sonne, for when the heart or light of God is generated in the Father ; then there springeth up (in the kindling of the light in the first forme) out of the ¹ Water-source in the light, a very pleasant sweet smelling and sweet tasted Spirit : and this is that Spirit which in the Originall was the bitter sting or prickle in the harshnesse [or tartnesse] ; and that maketh now in this Water-source, many thousand ² Centres without number or end ; and all this in the fountaine of the Water.

¹ Or, wellspring of water, which is the ground of Humility.
² Centra.

57. Now you may well perceive that the birth of the Sunne taketh its Originall in the fire ; and attaineth his personality and name in the kindling of the soft, white, and cleere light, which is himselfe, and himselfe maketh the pleasant smell, taste, and satisfaction [or reconciliation and well-pleasing] in the Father : and is rightly the Fathers heart, and another person : for he openeth and produceth the second Principle in the Father ; and his own Essence is the power or vertue and the light : and therefore his is rightly called the power or vertue of the Father.

58. But the Holy Ghost is not ^a knowne in the Originall of the Father before the light [breake forth] ; but when the soft fountaine springeth up in the light, then he goeth forth as a strong allmighty Spirit in great joy, from the pleasant source of water, and [from] the light, and he is the power and vertue of the source of water, and of the light ; and he maketh now the forming [shaping figuring] and Images [or species,] and he is the centre in all Essences ; in which [Centre] the light of life, in the light of the Sunne, or heart of the Father taketh its originall. And the Holy Ghost is a severall Person, because he proceedeth (as a living power and vertue) from the Father and the Sonne, and confirmeth the ^b Birth of the Trinity.

^a Acknowledged or manifest, as the aire is not knowne or breathed forth in the originall of the fire before the light be kindled.

^b Begetting, generating, or working.

59. Now wee pray thus : *Our Father [which art] in Heaven, hallowed, (or sanctified) be thy Name ;* and in the first of *Genesis* it is written ; *God created the Heaven out of the midst of the water ;* by which is [meant or] understood the Heaven of the third Principle : and yet indeed he hath created it out of his own Heaven wherein he dwelleth. Thus you may easily finde, that the Birth of the Holy Deity standeth in the source of Water, and the powerfull Spirit is moreover the former, framer, and fashioner [or moulder] therein.

60. Thus now the Heaven in this forming or framing, and the framing and generating out of it in *infinitum*, or endlessly, is the Paradise of God : as the highly worthy *Moses* writeth : The Spirit of God moved upon the Water, in the framing [forming or fashioning] of the world. This is and continueth so in its Eternity, that the Spirit of God (in the birth of the Sonne of God) moveth upon the Water ; for he is the vertue, or power, and out-flowing in the Father, out of

the.

^c Light water.

the kindled ^e light, [a] water, out of the water and light of God.

61. Thus God is one onely undivided Essence, and yet threefold in personall distinction, one God, one will, one heart, one desire, one pleasure, one beauty, one almightinesse, one fullnesse of all things, neither beginning nor ending, for if I should goe about to seeke for the beginning or ending of a [small dot point *punctum*] or of a perfect Circle, I should misse and be confounded.

^d Or, continuall operation.

62. And although I have written here, as if it tooke a beginning (writing as it were of the beginning [and first springing] of the second Principle, and the ^d birth of the divine Essence) yet you must not understand it as having any beginning: for the eternall birth is thus, [without beginning or end,] and that in the Originalnesse: but I write to the end that man might learne to know himselfe, what he is, and what God, Heaven, Angels, Devils, and Hell are, as also what the wrath of God and Hell-fire is. For I am permitted to write as far as of the Originalnesse.

63. Therefore O childe of Man, consider what thou art in this time, esteeme not so sleightly or poorly of thy selfe, but consider that you remaine in Paradise, and put not out the divine light in you; or else you must hereafter remaine in the Originall of the source of anger or wrath in the valley of darknesse; and your noble Image out of God, will be turned into a Serpent and Dragon.

64. For you must know, that as soone as the divine light went out in the Devils, they lost their beauteous forme and Image, and became like Serpents, Dragons, Wormes, and evill Beasts; as may be seene by *Adams* Serpent; and thus it is also with the damned soules. For this wee know in the Originall of the first Principle very well. If you aske how so; reade this following.

*A description of a Devill, how he is in his own proper forme,
and also how he was in the Angelicall forme.*

^e Or, moving working.

65. Behold O childe of Man. All the Angels were created in the first Principle; and by the ^e flowing Spirit were formed, and bodified in a true Angelicall and spirituall manner, and enlightened from the light of God, that they might encrease the Paradisicall joy, and abide [therein] eternally: but being they were to abide eternally, they must be figured [or formed] out of the indissoluble Band; out of the first Principle, which is an indissoluble Band: and they ought to looke upon the heart of God, and feed upon the Word of God, and this food would be their holy preservation, and would make their Image cleere and light; as the heart of God in the beginning of the second Principle, enlighteneth the Father, (that is the first Principle;) and there the Divine Power, Paradise, and kingdome of Heaven, springeth up.

66. Thus

66. Thus it is with those Angels that continued in the kingdome of heaven in the true Paradise, they stand in the first Principle in the indissoluble Band, and their food is the divine Power, and their Imagination (or Imagining) [in their thoughts and minde] is the will of the holy Trinity in the Deity : the confirmation [or establishing] of their life, will, and doings, is the power of the Holy Ghost, whatsoever that doth in the generating of Paradise, the Angels rejoyce at, and they sing the [†] joyfull songs of Paradise, concerning the pleasant saving fruit, and eternall birth : all they doe is an increasing of the heavenly Joy, and a delight and pleasure to the heart of God, a holy sport in Paradise, a [satisfying of the desire or] will of the eternall Father : to this end their God created them, that he might be manifested, and rejoyce in his Creatures, and the Creatures in him, so that there might be an eternall sport of love, in the centre of the multiplying (or eternall Nature) in the indissoluble eternall Band.

[†] Or, *Hallelujahs.*

67. This [sport of love] was spoiled by Lucifer himselfe, (who is so called, because of the extinguishment of his light, and of being cast out of his Throne) who was a Prince and King over many Legions, but is become a Devill, and hath lost his beautifull, [faire, bright,] and glorious Image. For he as well as other Angels, was created out of the Eternall Nature, out of the eternall indissoluble Band, and [hath also] stood in Paradise, also felt and seene the [‡] Birth of the holy Deity, the birth of the second Principle, of the heart of God, and the confirmation of the Holy Ghost : his food should have been of the Word of the Lord, and therein he should have continued an Angel.

[‡] Or, *working.*

68. But he saw that he was a Prince, standing in the first Principle, and so despised the birth of the heart of God, and the soft and very lovely ^h qualification thereof, and meant to be a very potent and terrible Lord in the first Principle, and would qualifie [or work] in the strength of the Fire : he despised the meeknesse of the heart of God : he would not set his imagination therein [or his thoughts upon it] and therefore he could not be fed from the Word of the Lord, and so his light went out ; whereupon presently he became a loathsomenesse in Paradise, and was spewed out of his princely Throne, with all his Legions that stuck to him [or depended on him].

^h *working or influence.*

69. And now when the heart of God departed from him, the second Principle was shut up to him, and so he lost God, the kingdome of heaven, and all Paradisicall knowledge, pleasure, and joy ; he also presently lost the Image of God, and the confirmation of the holy Ghost ; because he despised the second Principle, wherein he was an Angel and Image of God : thus all things departed from him, and he remained in the ⁱ dark valley : and could no more raise his imagination up into God, but he continued in the foure Anguishes of the Originalnesse.

ⁱ Or, *Valley of Darknesse.*

70. And

70. And when he raised up his Imagination, then he kindled to himselfe the source or roote of the fire, and then when the roote of the fire did seeke for the water (*viz.* the true Mother of the eternall Nature) it found the sterne [or tart astringent] harshnesse, and the mother in the aking death: and the bitter sting [or prickle] formed the birth to be a fierce raging Serpent, very terrible in it selfe, rising up in the indissoluble Band, an eternall Enmity, a will striving against it selfe, an eternall despaire of all good: [the bitter sting also formed] the minde to be [as] a breaking striking wheele, having its will continually aspiring to the strength of the fire, and to destroy the heart of God, and yet could never at all be able to reach it.

71. For he is alwayes shut up in the first Principle (as in the eternall Death) and yet he raiseth himselfe up continually, thinking to reach the heart of God, and to domineere over it: for his bitter sting in the birth, climeth up thus eternally in the ^k source of the fire, and affordeth him a proud will to have all [at his pleasure] but he attaineth nothing, his food is the ^l source of water, *viz.* the Brimstone-spirit, which is the most aking mother; from which the indissoluble band is fed and nourished: his refreshing is the eternall ^m fire, an eternall freeing in the harsh mother: an eternall hunger in the bitterness, an eternall thirst in the source of the fire: his climeing up is his fall, the more he climeth up in his will, the greater is his fall: like one that standing upon a high clift, would cast himselfe downe into a bottomlesse pit, he looketh still further, and he falleth in further and further, and yet can finde no ground.

72. Thus he is an eternall enemy to the heart of God, and all the holy Angels: and he cannot frame any other will in himselfe. His Angels and Devils are of very many severall sorts, all according to the Eternall Birth: For at the time of his Creation he stood (in the kingdome of Heaven) in the point, *Locus*, or place (where the holy Ghost in the birth of the heart of God, in Paradise, did open infinite and innumerable Centres) in the eternall Birth; in this seate or place, he was ⁿ bodified, and hath his beginning in the opening of the ^o Centres in the Eternall Nature.

73. Therefore (as is mentioned before in the third Chapter) when the Birth of life sprung up, every Essence had againe a Centre in it selfe, according to its owne property or quality, and figureth a life according to its Essences, *viz.* Harshnesse, bitternesse, fire, and sound: and all further according to the ability of the eternall birth, which is ^p confirmed in the kingdome of Heaven.

74. Seeing then that they stood in Heaven in the time of their Creation, therefore their quality was also manifold; and all should have been and continued Angels, if the great fountaine Lucifer (from whence they proceeded) had not destroyed them: and so

now

^k Or, *Roote.*

^l *Fountaine of
poison.
^m viz. the
cold fire.*

ⁿ Or, *Created.*

^o *In the opening of the
ground, as a
building from
the Earth.*

^p Or, *established.*

now also every one in his fall continueth in his own Essences, onely the second Principle is extinguished in them : and so it is also with the soule of man, when the light of God goeth out in it : but so long as that shineth therein, it is in Paradise, and eateth of the word of the Lord, whereof shall be clearly spoken in its due place.

C H A P. V.

Of the third Principle, or creation of the materiall world, with the Starres and Elements ; wherein the first and second Principle is more clearly understood.

1. **B**Ecause I may happen not to be understood clearly enough by the desirous Reader ; and shall be as one that is altogether dumb to the unenlightned, (for the eternall and indissoluble band, wherein the Essence of all Essences standeth, is not easily nor in haste to be understood ;) therefore it is necessary that the desirous Reader do the more earnestly consider himself what he is, and from whence his Reason and ^a Senses do proceed, wherein he findeth the similitude of God, especially if he consider and meditate what his Soul is, which is an eternall incorruptible Spirit.

2. But if the Reader be ^b born of God, there is no nearer way for him to come to the knowledge of the third Principle ; then by considering the new Birth, how the soul is new born by the love of God, in the light ; and how it is translated out of the prison or dungeon of darknesse into the light by a second birth. And now if you consider that darknesse wherein it must be without the new birth ; and consider what the Scripture saith, and what every one findeth by experience, that falleth into the wrath of God ; and whereof there are terrible examples ; that the soul must endure irksome torment in it self, in the birth of the life of its own self, so long as it is in the wrath of God : and then that if it be born again, exulting great joy ariseth in it : and thus you finde very clearly and plainly two Principles, as also, God, Paradise, and the kingdom of Heaven.

3. For you finde in the root of the originall of the spirit of the soule, in it self, in the substance of the eternall birth and incorruptible eternall band of the soul, the most exceeding horrible inimicitious irksome ^c source, wherein the soul (without the light of God) is like all Devils, wherein their eternall source consisteth, being an enmity in it self, a will striving against God [and goodnesse,] it desireth nothing that is pleasant or good, it is a climbing up of pride in the strength of the fire, a bitter, [fierce, odious malice, or] wrath-

^a Inward
senses, or
thoughts.

^b Or, be in true
resignation.

^c Or, torment,
or working
property.

^d In wrath, or
anger doth.

fulnesse against Paradise, against God, against the kingdome of heaven, also, against all creatures in the second and third Principle, lifting up themselves alone, [against all this] as the bitternesse ^d in the fire doth.

^e Generation,
begetting, or
working.

4. Now the Scripture witnesseth throughout, and the new-born man findeth it so, that when the soul is new born in the light of God, then on the contrary it findeth, how very humble, meek, courteous, and cheery it is, it readily beareth all manner of crosses and perfection, it turneth the body from out of the way of the wicked, it regardeth no reproach, disgrace, or scorn put upon it from the Devill, or Man, it placeth its confidence, refuge, and love in the heart of God; it is very cheerfull, it is fed by the word of God, in which there is a Paradisicall exulting and triumph, it cannot be [hurt, or so much as] touched by the Devill: for it is in its own substance (wherein it stands in the first Principle of the indissoluble band) enlightened with the light of God; and the holy Ghost, who goeth forth out of the eternall ^e birth of the Father in the heart, and in the light of the heart of God, he goeth forth in it, and establisheth it the childe of God.

5. Therefore all that it doth (seeing it liveth in the light of God) is done in the love of God: the Devill cannot see that soul, for the second Principle wherein it liveth, and in which God and the kingdome of heaven standeth, as also the Angels, and Paradise, is shut up from him, and he cannot get to it.

^f Or, the man-
ner.

6. In this consideration you may finde what I understand by a Principle: For a Principle is nothing else but a new birth, a new life; besides, there is no more than one Principle wherein there is an eternall life, that is, the eternall Deity: and that would not have been manifested, if God had created no creatures in himself, (viz. Angels and Men) who understand the eternall and indissoluble band, and ^f how the birth of the eternall light is in God.

^g Limbus, sig-
nifieth a seed,
or concretion
of matter.

^h Insensible,
dumb, speech-
lesse.

ⁱ Dust, dirt,
or mud.

7. Thus now herein is understood, how the divine Essence in the divine Principle, hath wrought in the root of the first Principle, which is the begettresse, matrix, or genetrix in the eternall birth in the ^g Limbus, or in the originall water-spirit: by which operation at last, the earth and stones come forth. For in the second Principle, (viz. in the holy birth) there is onely spirit, light, and life; and the eternall wisdom hath wrought in the eternall ^h inanimate, genetrix which is void of understanding (viz. in her own property) before the originall of the light; out of which came the ⁱ dark Chaos, which in the elevation of Lord Lucifer (when the light of God departed from him, and the fiercenesse of the source of the fire was kindled) became hard matter (viz. stones and earth,) whereupon followed the gathering

gathering together of the earth, as also the spewing out of *Lucifer* from his Throne, and the creating of the third Principle : and there-upon it followed, that he was shut up in the third Principle as a prisoner, expecting henceforth the [judgement or] sentence of God. Now whether it be not a shame, disgrace, and irksomnesse to him to be so imprisoned between Paradise and this world, and not to be able to comprehend either of them, I propound it to be considered.

8. Thus now if we will speak of the third Principle, viz. of the beginning and birth of this world ; then we must consider the root of the genetrix, or begettresse, seeing every Principle is another birth, but out of no other essence ; and so we may finde, that in the first Principle in the indissoluble band (which in it self is inanimate, and hath no true life, but the ^k source of the true life is born by the moving spirit of God, which from eternity hath its originall in the first Principle, and goeth forth from eternity in the second Principle, as in the birth of the heart or Sonne of God) the matrix of the genetrix is set open, which is originally the ^l harshnesse ; yet in the light it is the soft mother of the water spirit. Thus it is seen & found clearly and plainly before our eyes, that the Spirit of God hath wrought there in the matrix, so that out of the incomprehensible Matrix, (which is but a Spirit) the comprehensible and visible water is proceeded.

^k Or, working property.

^l Astringency, or tartnesse.

9 Secondly, you [may] thus see the separation clearly by the starres and fiery Heaven, that the eternall separation [or distinction] is in the eternall matrix : for you may see that the starres and the fiery heaven, and the watery, the airy, and earthly, are generated out of one mother, that they qualifie with, [or have influence upon] one another, and that the birth of their substance is in one another, also that one is the case or vessell to hold the other in, and yet they have not one and the same [property] qualification [or condition.] Thus here in the separation you [may] know, that the eternall matrix hath a separation in it selfe, as is mentioned before in the third chapter concerning the eternall birth of the four anguishes, where the fire is generated between Harshnesse and Bitternesse, and the light in the flash of fire, and so every source retaineth its own due.

10. Understand it thus, as the Spirit moved this Matrix, so the matrix wrought, and in the kindling from the Spirit of God in the fifth form of the matrix, the fiery heaven of the Constellations did exist, which is a meere *Quinta essentia*, or *Quintessence*, born in the fifth form of the matrix, in which place the light hath its originall : out of which at last the Sunne is born [or brought forth,] wherewith the third Principle becometh opened and manifested, which [Sun]

now is the life in the third Principle, and the opener of the life of every life in the matrix, in this place, or *Locus*; as the heart of God in Paradise in the immaterial heaven and birth, openeth the eternall power of God, wherein the eternall life continually springeth up, and wherein the eternall wisdom continually shineth. Thus also the light of the Sunne (which is sprung up in the inanimate matrix) by the [flowing, hovering, or] moving spirit in the matrix, openeth the third Principle of this material world, which is the third and beginning Principle; which as to this forme taketh an end, and returneth into its^m Either in the end of thisⁿ enumeration, as the Scripture witnesseth.

^m Or, discoverer, the most pure elementary aire.

ⁿ Or, finishing of its time.

^o Or, attain.

11. And then all in this third Principle remaineth again in the first matrix; onely that which hath been sown in this Principle, and that hath its originall out of Paradise, out of heaven, and out of the second Principle (viz. Man) that continueth eternally in the matrix. And if he have in this [lifes] time attained the second Principle, so that he is born therein; it is well with him: but if he have not, then he shall remain still eternally in the matrix, yet not^o reach the light of God.

^p Or, dumb.

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

^q Or, light that cannot be endured, as is in the matrix of the first Principle.

13. Hereupon you are to know, that the matrix in the second Principle (which yet hath its originall and eternall root in the first Principle) is but merely an eternall, beginninglesse, soft [or meek] spirit, which hath no such fiery and intolerable light, but all there is pleasant and cheerfull, and the eternall originall matrix is not known there; but the soft light of the heart of God, maketh all courteous and cheerfull.

14. Therefore also the spirit which goeth forth in the soft matrix, is the Holy Ghost; and God dwelleth in himself, and he calleth himself an Angry, Zealous [or Jealous] God, onely according to the most originall matrix, which is not manifested in Paradise: and in the beginning also it was forbidden to man, to eat of the fruit [of] good and evil, from the most originall matrix: neither should man have known this most originall matrix, if he had not imagined [thought

or.

or longed] after it, and eaten of the fruit thereof, whereby the Matrix presently took hold of him, captivated him, [aſteth or] qualiſieth in him, nourifſeth and alſo driveth him, as is plaine before our eyes.

15. And thus you are to know, that the ſecond Principle hath it [in its power,] and there onely is wiſdome and underſtanding ; alſo therein now is the omnipotence [almightineſſe] : and this third Principle is the ſecondſ proper own, not ſeperate, but one eſſence in it [and with it] all over, and yet there is a birth between them, as may be ſeen, by the Rich Man and *Lazarus*, Luk. 16. the one being in Paradife, and the other in the moſt Originall Matrix, or Hell.

16. And therefore God [created or] generated the third Principle, that he might be ^r manifeſted by the materiall world : he having created the Angels and Spirits in the ſecond Principle in the Paradifiſcall world ; they could thereby underſtand, the eternall ^t Birth in the third Principle, alſo the wiſdome and omnipotence of God, wherein they could behold themſelves, and ſet their Imagination meerly ^r upon the heart of God, in which ^{*} forme they could remaine in Paradife, and continue to be Angels : which the Devils have not done, but they meant to riſe up in the Matrix, and domineere in great power over Paradife, and all Angelicall ^u Regions, upon which they fell out of Paradife : and beſides were driven out of their place (or *Locus*) into ^{*} reſtraint, ſo that the Matrix of this world alſo holdeth them captive.

17. For the ^y *Locus* or ſpace of this world was their Angelicall [Dominion or.] Kingdome where they were, in the place of this world.

18. But though wee ſpeake of the Paradifiſcall Eſſence, and alſo of the principle of this world, of its power and wonderfull birth, and what the Divine and Eternall Wiſdome is, yet it is impoſſible for us to utter and expreſſe it [all] : for the ^z Lake of the Deepe can be comprehended in no Spirit (whether it be Angel or Man) : therefore the innumerable Eternall ^a Birth and Wiſdome maketh a wonderfull eternall joy in Paradife. This innumerable power and wiſdome, may now alſo be knowne by us men, in the third Principle ; if we will take it into our conſideration ; if we looke upon the Starry Heaven, the Elements and living Creatures, alſo upon trees, hearbs, and graſſe, wee may behold in the materiall world, the ſimilitude of the Paradifiſcall incomprehenſible world : for this world is proceeded out of the firſt roote, wherein ſtand both the materiall, and alſo the Paradifiſcall ſpirituell world, which is without beginning or tranſiſtoreneſſe.

19. And now if wee meditate and conſider of the Originall of the foure :

^r Made knowne
to Angels and
men.

^t Generating,
working, or
begetting.

^r Or, Into.

^{*} Or, Condition.

^u Principalities
Thrones and
Dominions.

^x Narrowneſſe,
or a Corner.

^y To be univerſal
place of
this world as
ſaith as the
creating word
Fiat ſpreads
it ſelfe.

^z Fountaine or
well ſpring.

^a Or, working.

four Elements, wee shall cleerly finde, see, and feele the Originall in our selves, if we be men and not beasts, full of malice and gainsayings against God and the ^b Matrix of this world : for the Originall is as well knowne in man, as in the Deepe of this world : although it seemeth wonderfull to the unenlightened Man, that any should [be able] to speake of the originall of the Aire, Fire, Water, and Earth, as also of the Starry Heaven : he supposeth this impossible to be knowne : thus he ^c swimmeth in his own Mother, and desireth not to know it : neither was it good for man to know it : but since the Fall of *Adam* hath cast us headlong into it, it is highly necessary for us to know it, that wee may flie from the bestiall Man, and learne to know the true Man.

20. And if you open the eyes of your minde, you will see that fire is in water, as may be seene in a storme of Lightning, and yet it is no durable fire, though it be true fire, which setteth houses on fire, and burneth them : so also you may see that there goeth forth from it a mighty forcible aire, and that they are in one another, and besides you see that water is generated in the storme.

21. But you will not finde this roote here, you must looke into the ^d Matrix, and there it is wholly manifest, and you may know it in all things, for the Matrix of this world standeth in the eternall Matrix, from which, Paradise and the kingdome of Heaven hath its Originall. Now as the Eternall Matrix is a Birth that goeth forth, where, in the Originall there is harshnesse, darknesse, hardnesse, and anguish : so you may see, that when the Spirit of God hath ^e kindled the inward Matrix, then it becometh stirring, working, and active.

22. For there is in the Originall, first, ^f harshnesse, which attracteth, shutteth up, maketh darknesse, and sharpe cold : but the tartnesse cannot endure the attracting : for the attracting in the cold, maketh in the bitternesse a sting [or prickle] which rageth and resisteth against the hard death, but not being able to come away out of the tartnesse, (being its Mother wherein it standeth) therefore it rageth very horribly, as if it would breake the harshnesse [in pieces] : it flieth out upwards and sidewayes, and yet findeth no rest, till that the Birth of the harshnesse fall into an aking horrible essence, like a Brimstone Spirit, very rough, hard, stinging in it selfe [or kindling in it selfe] like a whirling wheele, and that the bitternesse flie up very swiftly, from whence proceedeth a twinkling flash ; at which the darke harshnesse is terrified, and sinketh backe as vanquished. And so when the bitternesse findeth the mother overcome, and as it were halfe dead, or soft, [or meeke,] it is terrified more than the mother : But the skreek or terrour being past in the harsh mother, which is now halfe dead or soft, [pliable or meeke] then the bitternesse looseth its terrible right [or property] and becometh white, light, and

^b Mother, the Eternall Nature, or Roote.

^c Glideth away in his thoughts imperceptibly.

^d Or, womb. The temporary Matrix is the temporary Nature, and the Eternall Matrix is the Eternall Nature.

^e Or, awaken-ed.

^f Astringent attraction.

and cleere : and thus is the kindling and birth of the Fire, as is mentioned before.

23. Deare Reader, account not this ridiculous ; that this birth (which also is juſt ſo in the β beginning of your life) may not trouble or confound you : and obſerve it further.

β In the Mothers womb.

24. When God in the firſt Matrix moved himſelfe to create, and created the Angels, he created them in Paradife, in the light holy Matrix, (which is this and no other) but the Matrix with its fiery, dark, and harſh bitter property, remained altogether hidden : for the light of God from eternity preſerved it, and kept it pleaſant, cleere, and bright: But when God moved himſelfe to create, then it became maniſteſt: for the Angels were created out of the indiſſoluble Band, out of the Matrix, and were bodified from the moving Spirit of God.

25. Now when God had created great potent princely Angels, and that in the place of the fourth forme in the Matrix, where the ſource of Fire hath its originall ; they ſtood not, neither did they caſt their β imaginationſ forward into the fiſt forme, wherein the ſprouting forth of Paradife conſiſteth ; but they caſt their Imaginations back into themſelves, and formed [or created] a will [or purpoſe] in the Matrix, to domineere in the fire over the light of God and Paradife. For the fiery Matrix (*viz.* the abyſſe of Hell) moved it ſelfe in the creation ſo hard, that Lucifer (that great Prince) hath formed his will out of it, and is continued therein, ſuppoſing that ſo he ſhould be a Great and terrible Lord in his whole place [of Dominion.]

β Or, Their minds into reſignation.

26. Thus the Devill moved the Matrix, and the fiery forme moved the Devill ; for β that alſo would be creaturely, as [well as] all the other formes in the Matrix, which yet was oppoſite to the fiſt forme in the Matrix, where in the meeke and cleere light, the pleaſant ſource of love ſpringeth up, wherein the ſecond principle ſtandeth eternally.

β The fiery forme would have a Creature of its own.

27. When this ſtorme was in the Creation (in the firſt Principle) the Matrix became very big [or much impregnated] and kindled : and every forme in the Matrix wrought [ſtirred or acted]. But becauſe the anger and the wrath had there elevated it ſelfe, and that this place could not thus ſubſiſt in Paradife, therefore God moved this place yet more in the Matrix, which was yet the more kindled, where then is to be the Devils Bath, [repository or dwelling place], and the fourth forme ſtood in the flaſh of the fire, which reflected back into the mother, and β found the Spirit of God in the forming [or creation], where in a moment [that fourth forme] loſt its wrathfull [ſmart, fierce property, authority, or] right, and became in great joy, white, cleere, and β light ; and in this place [or thing] conſiſteth or] ſtandeth the Fiat, by which God created Heaven and Earth : for before the fiat, the third Principle was not maniſteſt,

β Felt or perceived.

β Or, Bright.

but.

but there was meerly Paradise in the place of this world.

28. But God seeing that the great Prince Lucifer would domineere in the Matrix, in the strength of the fire in his place, therefore he shut up the fift forme in the Matrix of Paradise from him, for it is shut up both in its inward corporeall forme, and outwardly also.

29. For when the Matrix became thin again, dead and vanquished, from the risen light, then the materiall [Matrix] turned to water, as wee may perceive; and in this kindling before the light of the Sunne (when the Matrix was still in the harsh fierceness) the Matrix attracted, that which was wrought, together into a water-spirit, out of which came the rocky cliffs, stones, and the dark earth, which before the time of the Creation was but a ⁿ Chaos: and in that time sprung forth the third Principle, the fiery Heaven, in the fift forme in the Matrix; by the fiat, which the Father spake through his heart or Son, by and in the going forth of his Spirit: who there, ^o upon the Matrix in the fift forme, framed the fiery Heaven, as the highly worthy *Moses* hath cleerly written of it: for the Matrix, is the water-spirit in the originall, in the first forme: and now when it became materiall in the place of this world, then the Spirit moved upon the Water in the heavenly Matrix, which is immateriall, (from whence the materiall water is generated) and so formed the Creatures.

30. Thus in this springing up [or going forth] the materiall Matrix was extinguished, and the wrathfulness [tartness or fierceness] is come in the stead thereof; And the Devill remained in the originall of the Matrix (which cannot be altered in Eternity) between Paradise and this world, in the dark Matrix; and with the creation of the Earth, he was thrust downe from his high Throne [or seate,] where now the fiery starry Heaven is.

C H A P. V I.

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

^a Distinction
specificall,
difference, or
forme, or
variation,
whereby every
thing hath its
own peculiar
Essence.
^b Or, qualifick.

1. I F ye consider of the ^a Separation and the springing forth in the third Principle of this world, how the starry Heaven should spring up: and how every Starre hath a peculiar forme and property in it selfe, in every of which a severall Centre is observed, so that every one of them is fixed [or steady] and master [or guider] of it selfe, and that every one of them ruleth in the Matrix of this world, and ^b worketh and generateth in the Matrix after their kinde. And then afterwards if wee consider the Sunne, which is their King, heart,

and

and life: without whose light and vertue, ^c they could neither act nor effect any thing, but remain in the hard dark death; and this world would be nothing (but a fierce rough hardnesse.) And further, if we consider the elements of fire and water, [and observe] how they continually generate one in another, and then how the constellations doe rule in them, as in their own propriety: and also consider what the mother is, from whence all these things must proceed, then we shall come to see the separation, and the eternall mother, the ^d genetrix of all things.

^c The starres.^d Or, bringer forth.

2. Nay, we have it clearly and plainly to be seen in our selves, and in all things, if we would not be so mad, blinde, and self-conceited, and would not be so drawn and led by a ^e School-boy; but did stick close to the Schoolmaster himselfe, who is the master of all matters; for we see indeed that all things spring out of the eternall mother: and as she is in her own birth, so she hath generated this world, and so is every creature also generated. And as that [mother] is in her springing forth in multiplication, where every fountain [or source] hath another centre in it from the genetrix, and a separation [or distinction] but undivided and not asunder: so also this world is generated out of the eternall mother, which now is such another genetrix, and yet is not separated [or sundred] from the eternall ^f mother, but is come to be in a materiall manner, and it hath through the Sun attained another light and life, which [light and life] is not the wise master himselfe, but the wise master (who is God) he keepeth that light and life, so that it standeth and continueth in the eternall matrix, and yet it is not the eternall wisdom it selfe.

^e Outward Reason.^f Or, Nature.

3. Now because this birth [of the Sun] hath a beginning through the will of God, and entred again into its ^g Ether, therefore it hath not the vertue or power of the wisdom; but it continually ^h worketh according to its kinde, it vivifieth and killeth: what it doth it doth, [not regarding whether it be] evill, crooked, lame, or good, beautifull or potent, it causeth to live and to dye, it affordeth power and strength, and destroyeth the same again; and all this without any premeditated wisdom: whereby it may be perceived, that it is not the divine providence and wisdom it selfe, as the heathens did suppose, and did foolishly relye upon the vertue thereof.

^g Or, repository.^h Or, buildeth.

4. But if we would see the ground thereof, we must onely look upon the first mother in her birth, and so we shall see and finde it all: For as the first mother (considering her in the originall without the light) is soure, [or harsh] dark, hard, and cold, and yet there is the ⁱ water-spirit in the bringing forth: Thus you may finde (when the materiall world sprung up) that God then on the first day created the heaven and the earth.

ⁱ Or, spirit of the water.

5. Now the heaven cometh out of the soure matrix, which in the

Paradificall [heaven] is the water-spirit : and out of that Paradificall [water-spirit, or matrix] the materiall [heaven or matrix] is created ; as *Moses* writeth, that the heaven was created out of the midst of the waters : and it is very right. And also in that very houre the earth and the stones, and all metals (the matrix of this world-being yet dark) were generated out of the matrix.

² Out birth.

6. For when the matrix was stirred, and that Lord Lucifer would domineere in the fire, then the dark matrix attracted all that was wrought in the ^k birth, together ; from whence earth, stones, metals, brimstone and salt did proceed : hereby the kingdom of Prince Lucifer was shut up, and he remained in the inward centre captivated in the outward.

¹ The originall Text Mercurius.

^m Or, continuation and subsistence.

7. But the vertue which was in the matrix, was that which could effect such things in the matrix : for a stone is nothing else but a water, mercury, salt, and brimstone, wherein an oyle is hidden. Now the birth of the matrix hath such a form in its eternall Essence, and ^m birth of its life. For first, there is the harshnesse [or sournesse] fiercenesse [or eager strongnesse] and hardnesse, from whence the cold proceedeth. Now the sournesse [or harshnesse] attracteth and sharpneth the cold ; and in its attracting it maketh the bitter sting [or prickle] which pricketh and rageth, and cannot endure the hard attracting, but vexeth like a furious madnesse, it riseth up and rageth, and becometh like a brimstone-spirit.

ⁿ In

^o Akerb.

8. And in this form in the wrath [or fierce strongnesse] in the watry soure mother, the soure bitter earth, brimstone and salt, is generated, before the kindling of the Sunne in the matrix that is void of understanding. But the separation that is in it, is caused from the births standing in great anguish, and from its desiring the separation in the birth : for the bitternesse agreeth not with the harshnesse [or sournesse,] and yet they are as mother and sonne, and as members one ⁿ of another : and it must be so, or else nothing could be ; for it is the eternall band, and the originall of life.

^r Falling away or decaying & destruction.

9. Moreover, when the bitternesse rageth, riseth up, and ^o vexeth in the [soure] harsh mother, then it falleth into a glimmering flash most terribly ; in this form the Mercurius, or venome, or poyson, is generated. For when the matrix perceiveth this flash of fire in its dark soure form, then it is terrified, and becometh dead in her hard soure property. And in this place death, poyson, P withering and corruption are generated in the matrix, and also the noble life in the Mercurius, and in the springing up of the third Principle.

^q Or, root.

10. And further, when the horror [or crack or skreek] of the fire is come into its harsh mother, and hath thus overcome its mother, then it selfe is much more terrified, for there it loseth its fierce or strong property, because the mother [hath] attained another ^q source ; and

And out of the horror of the fire a brightnesse is come to be; in which in the inanimate matrix, the *Materia*, [or matter] in the midst of the horror [or crack] is come to be a soft and bright mixt matter, viz. from the crack of the light [is proceeded] Gold, Silver, Copper, Tin Lead, &c. according as every place in the matrix stood in the wrattling centre.

¹ Glance, or lustre.
⁶ Or, concrete.

11. For the birth in the whole space of this world (as farre as Lucifers kingdome did reach) was thus; and therefore there is much different kinde of earth, metals, and other things in one place than in another. And it is plain before our eyes, that all metals are mixt, which proceedeth from the bringing forth *in infinitum*; which we well understand and see, but cannot utter, nor dare we speak it, for it troubleth us, and it reacheth into the Deity, which is without beginning, and eternall: therefore the creature must let it alone upon pain of the losse both of its reason and sense.

Note.

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

⁷ Or, out-birth.

13. And there in the centre in the Paradisicall matrix, and in the Paradisicall heaven, the Spirit of God stood in his own eternall seat, neither did it depart from thence; and moved upon the materiall water with the *Fiat*, and there formed the heaven, which was created out of the midst of the watry matrix, and he separated the root of the darknesse from the light in the matrix; in which darknesse the Devils remained, and they have not comprehended the matter in the matrix, nor the new light, which sprung up in the matrix, and so with this creation and separation, the length of one day was finished, and out of beginning and end, and morning and evening was the first day, as *Moses* writeth.

Note.

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

15. Now observe, the Heaven is the whole Deep, so farre as the *Ethera*, or Skies have ^u, given up themselves to the birth of this world,

^u Expanded, or spread.

world, and that heaven is the matrix, out of which earth, stones, and the materiall water is generated. And there God separated the materiall water from the matrix: and here it is very plainly discerned, that the materiall water is as it were deaded, or hath death in it: for it could not abide in the ^x moving mother, but was created [to be] upon the globe of the earth, and God called it Sea: [*Mée*:] in which [word] is understood in the language of Nature, as it were a springing [or growing] in death, or a life in ^y corruption: ^z although herein I shall be as one that is dumb to the Reader, yet I [†] know it very well, and I am very well satisfied therewith: but (because the bestiall man is not worthy to know it, therefore I will not here cast the Pearle before the Swine: but for the children of God, which will be benefited by it; the Spirit of God will certainly teach and instruct them in it.

^x Viz the Aire.

^y The corrup-
tibility.

^z That is, the
reader wil not
understand it.

[†] Or, under-
stand.

16. Now when the heaven became cleare [or pure] and cleansed from the earth and the dark mist [or dust] in the concretion [or driving together,] then in the matrix of the heaven there was the three Elements, Fire, Aire, and Water, which are three in one another, in one mother; and that mother is here, called the Heaven, therefore henceforward in my writing, I shall use the word *Heaven* in stead of the word *Matrix*.

17. For the Heaven is the Matrix, and is called Heaven, because of the separation; because the fifth essence of Heaven is severed, and set in the higher Heaven, where the Matrix is more fiery, as it is properly understood in the language of Nature, and is plain before our eyes. But here the quality, birth and property of the heaven ought to be described, because the foure Elements sprung out of it, as out of their mother; and because the vertue of every life consisteth therein, therefore the originall of the foure Elements must be described, wherein it will first truly be understood what the Heaven is.

C H A P. VII.

Of the Heaven and its eternall Birth and Essence, and how the foure Elements are generated: wherein the eternall band may be the more and the better understood, by meditating and considering the materiall world.

The Great Depth.

1. **E**very Spirit seeth no further then into its mother, out of which it hath its originall, and wherein it standeth: for it is impossible

possible for any Spirit in its own naturall power, to look into another principle, and behold it, except it be regenerated therein: But the Naturall man, who in his fall was captivated by the matrix of this world, whose naturall spirit^a moveth between two principles, *viz.*^a *Wavereth.* between the Divine and the Hellish, and he standeth in both the gates, into which principle he falleth, there he cometh to be regenerated, whether it be as to the Kingdome of Heaven, or the Kingdome of Hell: and yet he is not able in this [life] time to see either of them both.

2. He is in his own essence and substance a twofold man: For his soule (in its own substance) is out of the first Principle, which from eternity hath no ground nor beginning; and in the time of the creation of man in Paradise, or the kingdome of heaven, the soule was truly^b bodified by the *Fir* in a spirituall manner; but with the first vertue [or power] which is from eternity, in its own first vertue or power it hath remained inseparably in its first root, and was illustrated [or made shining bright] by the second principle, *viz.* by the heart of God: and therewith standing in Paradise, was there by the moving Spirit of God, breathed into the matrix of the third Principle, into the starry and Elementary man; and now therefore he may understand the grounds of heaven, as also of the elements and of hell, as farre as the light of God shineth in him; for if that light be in him, he is born in all the three Principles: but yet he is onely a spark risen from thence, and not the great source, or fountain, which is God himselfe.

^b Bodily created, or corporized.

3. And therefore it is that Christ sayth: *If you had faith as a grain of Mustard-seed, you might say to the mountain, Cast thy selfe into the sea, and it shall be done:* And^c in this power men have raised the dead, and healed the sick, by the word, and the vertue and power of the Spirit, or else they could not have been able to have done such things; if they had not stood in the power of all the three Principles.

^c Note the power by which the holy men raised the dead.

4. For the created Spirit of man, which is out of the matrix of this world, that ruleth (by the vertue of the second principle in the vertue of the light) over and in the vertue of the spirit of the starrs and elements very mightily, as in that which is its proper own. But in the fall of *Adam* we lost this great power, when we left Paradise, and went into the third Principle, into the matrix of this world, which presently held us captive in restraint: But yet we have the knowledge [of that power] by a glance [or glimmering] and we see as through a dim or dark glasse, the eternall^d birth.

^d Or, operative propagation.

5. And although we move thus weakly or impotently in all the three births, and that the gate of Paradise is so often darkned to us, and that the Devill doth so often draw us into the hellish gate, and

^e Or, the dominion or influences of the stars.

that also the elements do cover the ^e sydereall gate, and wholly cloud them, so that we oftentimes move in the whole matrix, as if we were deafe, dumb, or half dead, yet if the Paradificall light shineth to us, we may very well see into the mother of all the three principles: for nothing can hinder us, the threefold spirit of man seeth every form and quality in its mother.

6 Therefore though we speak of the creation of the world, as if we had been by at present, and had seen it, none ought to marvell at it, nor hold it for impossible. For the Spirit that is in us, which one man inherits from the other, that was breathed out of the eternity into *Adam*, that same spirit hath seen it all, and in the light of God it seeth it still: and there is nothing that is farre off, or unsearchable: for the eternall birth, which standeth hidden in the centre of man, that doth nothing [that is] new, it knoweth, worketh and doth even the same that ever it did from eternity: it laboureth for the light and for the darknesse: and worketh in great anguish: but when the light shineth therein, then there is meere joy and knowledge in its working.

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

8 For as the soule of man moveth and swimmeth between the vertue of the Starres and Elements, so the created heaven also moveth between Paradise and the kingdome of Hell, and it swimmeth in the eternall matrix: its limit reacheth as farre as the *Ethera* [skies or receptacle] hath yeilded it selfe up to the creation, so farre as the kingdome of Lucifer did reach, where yet no end is to be found: for the vertue or power of God is without end; but our sense reacheth onely to the fiery heaven of the Starres, which are a ^f propagation in the fifth form of the eternall Mother (or a *Quinta essentia*) wherein the separation in the time of the third Principle (or in the beginning of this world) the vertue or power of the matrix was ^g separated, where now the separation is thus movind: and then every essence in the propagation in the manifold centres of the Starres, have a ^h longing desire one after the other, and a continuall will to infect [impregnate or mix influences:] and the one essence, or vertue, is the ⁱ meat and drink, as also, the chest [case or] receptacle of the other.

^f Or, outbirth, issue, or effspring.

^g Or, divided into parts, or varied.

^h Attracting.

ⁱ Food.

9. For as in the Paradificall principle the holy Ghost in the Trinity

of the Deity, continually goeth forth, & floweth very softly, immovably, and imperceptably, as to the Creature, and yet formeth and fashioneth all in the Paradisical matrix, so also doth the third Principle. After that the Matrix became visible and materiall, every vertue in the matrix hath had a great attractive longing towards one another, a continuall springing, blossoming, and fading again like a bud, or some boyling seething matter, wherein the sournesse, coldnesse, and [eager fierce] strongnesse attract without ceasing; and this attracting, prickle [or sting] stirreth alwayes without ceasing, and striveth [or resisteth] so, that the foure matrix, (because of the inward, hellish, or most originall matrix) standeth continually in anguish, with a great desire of the light, which it espyeth in the root of the fire, and is continually affrighted at it, and becometh milde, soft, and materiall: whereby the Elementary water is continually generated.

10 In this manner you must understand the foure elements, which yet are not foure divided things, or essences, but one onely essence: and yet there are foure differences, or distinctions, in this birth; and each element lieth in the other as in a chest, and it is its receptacle, also it is a member therein. Understand and consider the ground aright, which followeth. The ^k sournesse is the matrix, and a cause of all things, which in its own substance is very dark, cold, and as nothing: but the eternal Deity being there, and speculating or beholding it selfe in the sournesse; therefore the dark sournesse is desirous after the Divine vertue, and attracteth; although there is no life or understanding in the sournesse, yet it is the ground of the first essence, and the originall whence somewhat cometh to be: Here we can search no further into the ground of the Deity, for it troubleth [disturbeth or confoundeth] us.

11 Now the sournesse (in its lust or great longing [or panting] after the light) attracteth continually, and in its own substance it is nothing else but a vehement hunger very dry, and as [a vacuum or] nothing at all, a desiring will, as the darknesse after the light: and its hunger, or attracting, maketh the bitternesse; the woe [or lamentation that it cannot be fatiated or mollified, from whence the anguish ariseth: so that the will, or prickle [or sting] is rub'd [or ^l struck] in it selfe, from the lust of the desiring, and it will not yeeld it selfe to the dark nothing, or dead will; but setteth its desire and anguish, and also its [eager or] strong will so very hard towards the hidden light of God, that thereby the will becometh a twinkling flash, like a sparkling or ^m crackling fire, whereby the sournesse, that is so very aking, is continually filled, and as it were deadned, whereby the foure spirit cometh to be soft, sweet, and materiall, even water.

12 But the bitternesse being so very much affrighted at the flash:

^k Or, *astri-*
ngency is the
root of the
mother:

^l *As steel and a*
flint strike fire

^m *As when ye*
throw water
into the fire.

ⁿ Impregnated.

of fire in the sournesse, it catcheth its mother (the sournesse) which is become materiall from the crack, and flieth out, and is clouded or swelled from the materiall sournesse, as if it also were materiall, and moveth, and strengtheneth it selfe continually in the mother: and that is the element called Aire in this world, which hath its originall in the watry mother; and the water hath its originall from the aire, and the fire hath its originall from the longing anguish; and the earth and stones took their beginning in the strong attraction at the fall of Lucifer, when the sournesse was so fierce, strong, rising and attractive, which attraction is stopped again by the light in the third principle.

^o Lustre, or
brightnesse.

^p Or, thereby.

13 Thus it may very plainly be understood, that the light of God is a cause of all things, and you may hereby understand all the three Principles: For if the power, vertue, and light of God were not, then there would be also no attractive longing in the dark eternity, and also the foure desire (which is the mother of the Eternity) would be nothing at all; and it may be understood, that the Divine vertue shineth in every thing, and yet it is not the thing it selfe, but the Spirit of God in the second principle; and yet the thing is his Ray [glance or lustre] which thus proceedeth from the longing, or attracting will. But now the Heart of God is in the Father [in] the first will, and the Father is the first desiring or longing after the Sonne, and the Sonne is the vertue and ^o light of the Father, from whence the eternall nature becometh always longing; and so from the heart of God, in the eternall dark matrix [it] generateth the third principle. For ^p so God is manifest, but otherwise the Deity would remain hidden eternally.

14 Now therefore we say (as the Scripture informeth us) that God dwelleth in heaven: and it is the truth. Now mark, *Moses* writeth, that God created the heaven out of the midst of the waters, and the Scripture sayth, God dwelleth in heaven; therefore we may now observe, that the water hath its originall from the longing of the eternall Nature after the eternall light of God; but the eternall Nature is made manifest by the longing after the light of God, as is mentioned before; and the light of God is present every where, and yet remaineth hidden to Nature: for Nature receiveth onely the vertue of the light, and the vertue is the Heaven wherein the light of God dwelleth and is hidden, and so shineth in the darknesse: The water is the *Materia*, or matter that is generated from the heaven, and therein standeth the third, which again generateth a life and comprehensible essence, or substance, out of it selfe, *viz.* the elements and other creatures.

15 Therefore, O noble Man, let not Antichrist and the Devill be foole you, who tell you that the Deity is as farre off from you, and direct

direct you to a heaven that is situated farre above you ; whereas there is nothing nearer to you than the heaven is : you onely stand before the doore of heaven, and you are gone forth with *Adam* out of the Paradisicall heaven into the third Principle : yet you stand in the gate , doe but as the eternall mother doth , which by great desiring and a longing after the Kingdome of God, atraineth the Kingdome of heaven, wherein God dwelleth, wherein Paradise springeth up ; doe you but so, set all your desire ^r upon the heart of God, and so you will passe in by force, as the eternall mother doth : and then it shall be with thee as Christ sayd : *The kingdom of heaven suffereth violence, and the violent take it by force* : so you shall make to your selfe friends in heaven with your unrighteous *Mammon*, and so you come to be the true similitude and Image of God and his proper own : for, all the three principles with the Eternity are in you, and the holy Paradise is again generated in you, wherein God dwelleth : then where will you seek for God ? seek him in your soule onely, that is proceeded out of the eternall Nature, wherein the ^t Divine Birth standeth.

^r Or, *seeking.*

^r *Into.*

16 O that I had but the pen of man, and were able therewith to write down the Spirit of knowledge : I can but stammer of the great mysteries like a childe that is beginning to speak ; so very little can the earthly tongue expresse what the Spirit comprehendeth and understandeth ; yet I will venture to try whether I may procure some to goe about to seek the pearle, whereby also I might ^r labour in the works of God in my Paradisicall garden of *Roses* : for the longing of the eternall ^u matrix driveth me on to write and exercise my selfe in this my knowledge.

^t Or, *divine working.*

^r Or, *work.*

^u *Mother of Nature.*

17 Now if we will lift up our mindes, and seek after the heaven wherein God dwelleth ; we cannot say that God dwelleth onely above the starres, and hath inclosed himselfe with the firmament which is made out of the waters, into which none can enter except it be opened (like a window) for him ; with which thoughts men are altogether befooled [and wilderd :] neither can we say (as some suppose) that God the Father and the Sonne are onely with the Angels in the uppermost inclosed heaven, and rule onely here in this world by the holy Ghost, who proceedeth from the Father and the Sonne. All these thoughts are voyd of the very knowledge of God : for then God should be divided and circumscriptive, like the Sunne that moveth aloft above us, and sendeth its light and vertue to us, whereby the whole deep becometh light and active all over.

^x *which possess the minds of straying Christians.*

18 Reason is much befooled with these thoughts ; and the kingdome of Antichrist is begotten in ^x these thoughts, and Antichrist hath by these opinions set himselfe in the place of God, and meaneth to be God upon earth, and ascribeth ^y Divine power to himselfe, and stoppeth the mouth of the Spirit of God , and will not heare him

^y *Divine authority.*

Jus divinum.

ſpeak : and ſo ſtrong deluſions come upon them that they beleeeve the Spirit of Iyes, which in hypocriſie ſpeaketh ſtrong deluſions, and ſeduceth the children of Hope, as *St Paul* witneſſeth.

19. The true Heaven, wherein God dwelleth, is all over, in all places [or corners] even in the middeſt [or Centre] of the Earth : He comprehendeth the Hell where the Devils dwell, and there is nothing without God. For whereſoever he was before the Creation of the world, there he is ſtill, *viz.* in himſelfe ; and is himſelfe the Eſſence of all Eſſences : All is generated from him, and is originally from him : and he is therefore called God, becauſe he alone is the Good, the Heart, or [that which is] Beſt : underſtand, he is the light and vertue [or power] from whence Nature hath its Originall.

^z Think, or applauding any thing of God.

^a Speculate as in a glaſſe.

^b Or, active property.

^c Creature or naturall man.

^d That which is procreated, viz. the foure Elements.

^e Or, ſpringing properties.

20. If you will ^z meditate on God, take before you the eternall Darkneſſe, which is without God ; for God dwelleth in himſelfe, and the Darkneſſe cannot in its own power comprehend him : which Darkneſſe hath a great [deſire of] longing after the Light, cauſed by the Lights ^a beholding it ſelfe in the Darkneſſe, and ſhining in it : and in this longing or deſiring, you finde the ^b ſource, and the ſource taketh hold of the power or vertue of the Light, and the longing maketh the vertue materiall, and the materiall vertue is the enclosure to God or the Heaven ; for in the vertue, ſtandeth the Paradife, wherein the Spirit which proceedeth from the Father and the Sonne, worketh. All this is incomprehenſible to the ^c Creation : but not impoſſible to be found in the minde ; for Paradife ſtandeth open in the minde of a holy ſoule.

21. Thus you [may] ſee how God created all things out of nothing, but onely out of himſelfe : and yet the ^d Out-birth is not from his Eſſence [or ſubſtance], but it hath its originall from the Darkneſſe. The ^e ſource of the Darkneſſe is the firſt Principle, and the vertue [or power] of the Light is the ſecond Principle, and the Out-birth [generated] out of the Darkneſſe by the vertue of the Light, is the third Principle ; and that is not called God : God is onely the Light, and the vertue of the Light, and that which goeth forth out of the Light is the Holy Ghoſt.

22. You have a ſimilitude [of this] in your ſelfe : your ſoule which is in you, giveth reaſon to you, whereby you think [conſider and perceive] : that repreſenteth God the Father : The light which ſhineth in your ſoule, whereby you know the vertue [or power in you] and leade [and direct or order] your ſelfe with, that repreſenteth God the Sonne, or the Heart, the eternall power and vertue : and the minde in which the vertue of the light is, and that which proceedeth from the light wherewith you governe your body, that repreſenteth the Holy Ghoſt.

^f Or, blindneſſe of underſtanding.

23. The ^f darkneſſe that is in you, which longeth after the light ; that

that is the first Principle : the vertue or power of the light which is in you, whereby you can see in your minde without [bodily] eyes, that is the second Principle : and the longing [power or] vertue, that proceedeth from the minde, and attracteth and filleth [or impregnateth] it selfe, from whence the materiall body groweth, that is the third Principle. And you [may] understand very exactly, how there is an inclosure [stop or knot] between each Principle ; and how God is the beginning and the first vertue [or power] in all things : and you understand, that in this grosse [sluggish or dull] body, you are not in ^g Paradise : for that [outward body] is but a misty [excrementitious dusky opake procreation or] Out-birth in the third Principle, wherein the soule lyeth captive, as in a dark dungeon : of which you shall finde a very large description, when wee come to write about the Fall of Adam.

24. Now mark, when God would manifest himselfe by the materiall world, and the Matrix stood in the anguishing birth, wherein the Creator moved the first Principle to the creating of Angels ; then the Matrix stood undivided in the inward ^h Essence : for there was then no comprehensibility, but spirit onely, and the vertue of the spirit : The Spirit was God, and the vertue was Heaven, and the spirit wrought in the vertue, so that thereby the vertue became attracting and longing : for the Spirit beheld it selfe in the vertue: and therein the Spirit created the vertue from whence the Angels came to be : and thus the vertue became the dwelling of the Angels, and the Paradise wherein the Spirit wrought : and the Spirit longed after the light, and the light shone in the vertue : so there is a Paradisicall joy, and pleasant sport therein : and thus God is manifested.

25. Now thus the eternall light, and the vertue of the light, or the heavenly Paradise moveth in the eternall Darknesse ; and the Darknesse cannot comprehend the light ; for they are two severall Principles ; and the darknesse longeth after the light, because that the Spirit beholdeth it selfe therein , and because the divine vertue is manifested in it : but though it hath not comprehended the Divine vertue and light, yet it hath continually with great lust listd up it selfe towards it, till it have kindled the roote of the fire in it selfe, from the beames of the light of God : and there arose the third Principle : and it hath its originall out of the first Principle, out of the dark Matrix, by the ⁱ speculating of the vertue [or power] of God : But when the kindled vertue in this springing up [of the third Principle] in the darknesse became fiery ; then God put the Fiat therein, and by the moving Spirit, which goeth forth in the vertue of the light, created the fiery source in a bodily manner, and severed it from the Matrix : and the Spirit called the fiery created properties, starres, for their qualitie.

^g Or, in the Divine joy, wherein God and the Angels dwell.

^h Or, substance.

ⁱ Beholding, imagining, or reflection.

^k Propertie or
kinde.

26. Thus it is plaine to our sight, how the starry heaven (or as I may better render it to the enlightened Reader) the Quintessence (or the fifth forme in the Birth) is severed from the watery Matrix; or else there would have been no ceasing from the generating of stones and earth, if the fiery ^k nature had not been severed: but because the eternall Essence (*viz.* God) would manifest himselfe in the dark Matrix; and [hath desired] to make the nothing something; therefore he hath severed the kindled vertue, and made the Matrix cleere or pure.

^l Speculateth,
or imagineth.

27. And thus now the Matrix standeth incomprehensibly, and longeth after the fiery nature [or condition] and the fiery nature longeth after the Matrix: For the Spirit of God (which is a Spirit of meeknesse,) ^l beholdeth it selfe in the watery Matrix; and the Matrix receiveth vertue from thence: thus there is a constant will to generate and work: and the whole nature standeth in a great longing and anguish, willing continually to generate the Divine vertue; God and Paradise being hidden therein: but it generateth after its kinde, according to its ability.

^m Created.

28. Now when God had severed the Matrix with [or from] its fiery forme, and would manifest himselfe with this world; then he put the Fiat into the Matrix, and spake out of himselfe: [saying,] *Let there be Herbs, Grasse, Trees, and Beasts, every one according to their kinde:* This speaking, was the heart, or the vertue [or power] of the Eternall Father: But the Spirit which had the Fiat, went from the Eternall Father (in the vertue of the heart of God) forth with the will (and the will was the Fiat) and ^m made the Out-Birth in the third Principle, materiall, visible, and comprehensible, each according to its Essence: as the vertue was, so was also its body. For there the fiery Matrix, or the Constellation, gave its vertue to the Fiat; and the watery Matrix with the Elements received the vertue, and so were impregnated, and each Element generated its own creatures out of it selfe: as also each forme in the fiery and watery Nature out of themselves: and yet it became no seperable Essence, but onely every creature was seperated according to its kinde, according to the Eternall vertue, which arose in the longing by the lust, and became the third Principle, which was not before Time [began].

ⁿ Maketh, or
formeth.

29. Thus the starry Heaven ruleth in all creatures, as in its proper own: it is the [husband or] Man, and the Matrix, or the watery forme is its [wife or] Woman, which it continually impregnateh, and the Matrix is the genetrix, which bringeth forth the childe which the Heaven ⁿ begeth: and that is the created Heaven in the third Principle, from whence the Elements are proceeded; *viz.* the watery Matrix, out of which the visible water generated it selfe, and still alwayes doth generate it selfe in the anguish.

30. There-

30. Therefore *Moses* writeth ; That, *God* created the *Heaven* out of the mist of the waters ; [This you must] understand [to be] out of the eternall watery Matrix, which is but a Spirit, wherein the *Paradise* is, and the holy *Heaven*, viz. the *Divine* vertue. which the dark Matrix lusted after in its hunger, out of which the visible Matrix of the foure Elements is proceeded, out of which, the Essence of all Essence that now are, were created by the *Fiat* through the eternall Spirit of *God*.

31. For every forme in the Matrix hath its visible creatures, and such as are invisible to humane eyes : which creatures in part as to us are as it were but meere ^o figured Spirits : as the fire hath spirits and creatures that are invisible to our materiall eyes, and wee cannot see them : there are also in the Aire invisible spirits, which wee see not ; for the Aire being immateriall, so are also the spirits thereof : The water hath materiall creatures, which are not visible to us : and because they are not out of the fire nor aire, they are of another ^p quality, and are hidden [as] to the fiery and airey [spirits] except they will manifest themselves.

^o Shapes and formes of appearance.

^p Property.

32. As *Fire*, *Aire*, *Water*, and *Earth*, lie in one case [or chest] and they foure are but one thing, and yet of foure distinct differences, and none of them can comprehend, nor retaine the other : and somewhat of one of the foure, being ^q fix, in every creature : that creature cannot binde it selfe as to that : but is manifested therein, and according to that spirit is comprehensible and perceptible, and yet is incomprehensible to the spirits of the other Elements.

^q Or, predominant.

33. For all things are come to be something out of nothing : and every creature hath the Centre, or the circle of the birth of life in it selfe : and as the Elements lie hidden in one another in one onely mother : and none of them comprehendeth the other ; though they are members one of another : so the created Creatures are hidden and invisible to one another : for every Creature looketh but into its mother that is fix [or predominant] in it : The materiall creature seeth a materiall substance, but an immateriall substance, (as the spirits in the fire and in the aire) it seeth not ; as the body seeth not the soule, which yet dwelleth in it ; or as the third Principle doth not comprehend, nor apprehend the second Principle wherein *God* is ; though indeed it selfe is in *God*, yet there is a ^r birth between : As it is with the spirit of the soule of man, and the elementary spirit in man, the one being the case [chest] or receptacle of the other ; As you shall finde, about the Creation of *Man*.

^r Or, Principle.

C H A P. VIII.

Of the Creation of the Creatures, and of the springing up of every ^a growing thing: as also of the Scarres and Elements, and of the Originall of the ^b Substance of this world.

^a Vegetable, or
fruii.
^b Or, essence.

I. IN the beginning of the last fore-going Chapter, it is mentioned, that it is not strange for a man to write, speak, and teach of the Creation of the world, though he was not present when it was doing, if he have but the knowledge in the Spirit: For there he seeth in the Mother, as in a glasse, the genetrix of every thing; for one thing alwayes lyeth in another, and the more is sought, the more is found, and there is no need to cast the minde beyond this world; for all is to be found in this world, yea in every thing that liveth and moveth. Whatsoever any looketh upon, and searcheth into, he shall finde the Spirit with the *Fiat* therein; and the divine vertue [or power discovereth or] ^c beholdeth it selfe in all things, as it is written, *The word is neare thee, even in thy heart and lips*. For when the light of God dawneth, or breaketh forth in the centre of the spirit of the soule; then the spirit of the soule seeth very well the ^d creation of this world, as in a cleare glasse, and nothing is asafarre off.

^c Appeareth.

^d Or, Creating.

2 Therefore now I direct the Reader to the creatures, that he may search into them, and so he shall finde all things; and that more wonderfully than any man can write or speak; if we be born of God. We must not ^e think with our understanding and skill, of Gods making or creating, as of a man that maketh somewhat, as a Potter maketh a vessell of a lump of clay, or a Stone-cutter, or Carver maketh an Image after his pleasure; and if it doth not please him, then he breaketh it again: No, the works of God in the creation of the world, were altogether fixt and stedfast; good and perfect, as *Moses* writeth: *And GOD saw all that he had made, and behold, it was very good*.

^e Or, fundamentally conceive.

3 For he took not one lump after another, or many lumps together, and made beasts of them, that is not likely; and it is much more a bestiall than a humane thought. But as is mentioned before, after that the Devil was fallen with his legions, (who had his throne ^f in the place of this world, standing bodily after the manner of a Spirit, in the first Principle, and ^g throughly enlightned all over with the second Principle, truly dwelling in Paradise, and in the divine vertue [or power,] and yet with pride fell from the light of God, and caught at his own mother the root of the fire, thinking to domineere over the meeknesse of the heart of God) then his dwelling continued

^f In loco.

^g With lustre
or brightnesse.

to be the first Principle in the fiery dark Matrix; and God created the Our-birth out of the matrix, for a Principle: and in the eternall matrix, in the longing will opened the centre or birth of life; and there (after the manner of the Deity, as the eternall Deity from eternity hath alwayes generated) arose [and sprung up] the third Principle, in which the Deity standeth as it were hidden; yet forming, imagining, or imprinting it selfe powerfully in all things: which is incomprehensible and unprofitable for the Devill.

4 Yet the third Principle is a similitude of the Paradisicall world, which is spirituall, and standeth hidden therein. And thus God manifested himselfe, and seeing the spirituall world of the Angels in the place of this world continued not, therefore he gave another Principle to this place, wherein a light springeth up still, and where there is a pleasant refreshment: for the purpose of God must stand, and the first creatures must continue in darknesse rather [than that the purpose of God should faile.]

5 So the matter of this world, as also the Starres and Elements must not be looked upon, as if God were not therein: his eternall wisdome and vertue [or power] hath formed it selfe with the *Fiat* in all things, and he himselfe is the Master-workman; and all things went forth in the *Fiat*, every thing in its own essence, vertue and property. For as every starre in the Firmament hath a property different from the other; thus is it with the mother also, out of which the fifth^b essence of the stars went forth. For when the fiery form of the starres was separated from her, she was not presently severed from the first eternall Birth-right; but she kept her first eternall vertue. Onely the rising power of the fire is severed from her; so that she is become a pleasant refreshment, and a kinde mother to her children.

^b Substance, or forme.

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

7 Now, sayth *Moses*, And GOD sayd, *Let there be light, and there was light.* This light now was the fifth form in the matrix: For the fifth essence was not yet created in the matrix, nor separated till the fourth day, when God created the Sunne and Starres out of it, and separated the light from the darknesse; where then the light got the vertue of the glance, or splendor into it selfe for its own, and the root of the fire in the centre remained hidden in the darknesse.

8 On the second day God created the Firmament of the heaven, viz. the strong enclosure [fence or stop] to the darknesse of the original matrix, that it might no more kindle it selfe, and generare earth and stones. And therefore he made the enclosure or firmament out of the midst of the waters, which stayeth the might [force or power] of the fire, and became the visible heaven, whence the creatures are proceeded, whereout now the Elements, Fire, Aire, and Water proceed.

9 The third day God, by the *Fiat*, divided the waters upon the earth, and created them for severall places, that there might be a dwelling upon the earth, and so the earth became dry. Now when this was done, then God did seek the creature, and the eternall Father sayd, (that is, he wrought through the Sonne, who is his heart and glance) [or lustre] in the *Fiat* in the earth: and there budded the life through death, and grasse, hearbs, and all manner of trees and plants sprung up, every one according to the eternall source, as it had been before. Thus every essence became visible, and God manifested his manifold vertue with the manifold hearbs, plants and trees, so that every one that doth but look upon them, may see the eternall power, vertue, and wisdom of God therein; if he be born of God he may know in every spile of grasse, his Creator in whom he liveth. Thus in this time sprung up all that grew [or was] in the earth.

ⁱ Fountain.

* This was found written in the manuscript copie apart by it selfe, so that it is not known whether it be the Authours or no.

* *If men would not be blinde, they might here see the mystery of the Man Christs remaining in death till the third day, and his bringing of life out of the earth.*

10 And the Matrix of the Earth stood still till the third day, as it were in death, in respect of the great storm: But in the *Fiat* the life sprung up through the death; and the eternall vertue [or power] and wisdom of God (which hath formed it self together in the *Fiat*) discovered it selfe on the blossoming earth, where the similitude of the Paradisicall world may be clearly seen.

11 For although many thousand severall hearbs stand one by another in one and the same Meadow, and one of them fairer and more vertuall than another; yet one of them doth not grudge at the form of another, but there is a pleasant refreshment in one ^k Mother: so also there is a distinct variety in Paradise, where every Creature hath its greatest joy in the vertue and beauty of another; and the eternall vertue and wisdom of God, is without number and end; as you found before in the third Chapter concerning the opening of the Centres

^k The earth.

Centres of the eternall life. You shall finde no book wherein the Divine wisdom may be more searched into, and found, than when you walk in a flowry fresh springing Medow, there you shall see, smell, and taste, the wonderfull power and vertue of God, though this be but a similitude, and the divine vertue in the third Principle is become material; and God hath manifested himselfe in a similitude. But [this similitude] is a loving Schoolmaster to him that seeketh, he shall there finde many of them.

12 On the fourth day God took the place of this world rightly at the heart: for therein he created the¹ wise master out of his eternall wisdom in the third Principle, viz. the Sunne and Starres; herein men may first rightly see the Deity, and the eternall wisdom of God, as in a cleare glasse, though indeed the essence or substance that is visible to the eyes, is not God himselfe, but it is the Goddesse in the third Principle, which in the end goeth into her Ether again, and taketh her end.

13 Though men must not cast the Pearle in the way that the beasts may tread it under foot, much lesse must men throw it among the grains [or husks] to be devoured by the swine: (for that would not be beneficial to the wanton world, because that seeketh nothing thereby but to misuse it selfe therewith; for the Devill whom the world serveth, doth teach it, that when it learneth the ground of the Heaven, and of the Stars, to will presently to be a God, as *Lucifer* did:) yet I will write somewhat of the beginning and vertue or power of the Starres (because man and all creatures live in the vertue, working, and essences of them, and that every creature receiveth its property from them) for the sake of him that seeketh, who would willingly flye from the bestiall man, and would faine live in the true man, who is the image and similitude of God: For to such it is very highly necessary to be known. Also for the Lillys sake which groweth in the tree of the soure wrath towards the^m North in the Matrix.

¹ Or, the wisemens masters, or teachers.

^m Midnight.

14 *Moses* writeth, *God* sayd, Let there be lights in the Firmament of Heaven, which may separate and distinguish day and night, and be for signes, for times and seasons, for dayes and years. And to be for lights in the Firmament of heaven, to shine upon the earth, and it was so. And *God* made two great lights, the greater light to rule the day, and the lesser light to rule the night: Also, he made the Starres. And *God* set them in the Firmament of heaven, that they might shine upon the earth, and rule the day and the night, and separate the light from the darknesse.

15 And though *Moses* hath written very rightly, that they should govern the day and the night, and should separate the light from the darknesse, and make times and seasons, yeares and dayes, yet is it not plain enough to be understood by the desirous Reader. For there is

found a very high thing in the vertue and power of the stars; [which is] that every life, growth, colour and vertue, thicknesse and thinnesse, smalnesse and greatnesse, good and evill, is moved and stirred by their power. For this cause the wise Heathens did relye upon them, and honoured them as Gods: therefore I will write somewhat of their originall, as farre as is permitted to me at this time, for their sakes that seek and desire the Pearle. But I have written nothing for the swine, and other bestiall men, who trample the Pearle into the dirt, and scorn and contemn the spirit of knowledge; such as they may, with the first world, expect a deluge, or flood, of fire: and seeing they will beare no Angelicall image, therefore they must beare the images of Lions, Dragons, and other evill beasts, and worms [or creeping things:] and if they will not admit of good counsell that God may help them, then they must look to finde by experiente whether the Scriptures of Prophecie doe lie to them, or no.

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

17. Mark what *John* saith: *In the beginning of the Creation, and before the times of the world, was the word, and the word was God, and in the word was the light, and it shone in the Darknesse, and the Darknesse could not comprehend the light.* Wherein may be clearly understood, that the Eternal Light is God; and that it hath its eternall Original in the eternall vertue or power; and that it is the eternall Word, which shone in the Darknesse. Seeing then that Word created all things in all places; therefore it also was in all places; for without it was nothing made.

18. Now that Word had no matter out of which it made any thing, but it created all things out of the Darknesse, and brought them to light, that it might shine forth, appeare, and present it selfe: For in it was the life, and it gave the life to the creature, and the creature is out of its vertue, and the vertue became materiall, and the light shineth therein; and the materiall vertue cannot comprehend it, for that is in Darknesse: but seeing the materiall vertue cannot comprehend the light, which from eternity shineth in the darknesse; therefore God hath given that [materiall vertue] another light, which proceedeth out of the vertue, (*viz.* the Sunne) which shineth in the creature, that so the creature is manifested in the light.

19. For as the Deity is the vertue [or power] and light of Paradise

dise in the second Principle: so the Sunne is the vertue [or power] and light of this material world in the third Principle: and as the Deity shineth in the darknesse in the first Principle, so the Sunne shineth in the darknesse in the third Principle. And as the Deity is the eternall vertue and the spirit of the eternall life; so the Sunne is the Spirit and the vertue in the ^o corruptible life.

20. So now a Spirit is nothing else but a springing will, and in the will there is the anguish to the birth, and in the anguish the fire generateth it selfe, and in the fire the light, and from the light the will becometh friendly, pleasant, milde, and sweet, and in the sweet will the kingdome and the glory generateth it selfe. Thus the light keepeth the might [or power]; and if that be put out, then the vertue [or power] and glory ceaseth, and the kingdome also.

21. God, who is the eternall light, he is the eternall will, he shineth in the Darknesse, and the Darknesse hath comprehended the will: and in that will (which hath comprehended the Darknesse) the anguish riseth up, and in the soure [harsh] anguish the fire, and in the fire the light, and out of the light [cometh] the vertue [or power] and out of the vertue the kingdome. So now out of the fire [came] the Constellations, and moreover the Sunne, and out of the vertue came the Heaven; and the kingdome is Gods. All this was in the first will in the Creation, one with another: wherein God severed the fiery will, from the milde will of the light, and called the fiery [will] Starres, and the milde [will] Heaven, in respect of the vertue of each of them.

22. The Sun is the ^o Goddesse in the third Principle; in the created world (understand, in the material vertue) it went forth out of the darknesse in the anguish of the will, in the way and manner of the eternall Birth. For when God set the Fiat in the Darknesse, then the darknesse received the will of God, and was impregnated ^p for the Birth. The will, causeth the [soure] harshnesse, the harshnesse causeth the attracting, and the stirring of the attracting to mobility causeth the bitternesse, which is the woe: and the woe causeth the anguish: and the anguish causeth the moving, breaking, and rising up. Now the soure harshnesse cannot endure the jirking, and therefore attracteth the harder to it selfe: and the bitternesse or the attracting will not endure to be stayed, but breaketh and stingeth so very hard in the attracting, that it stirreth up the heate, wherein the flash springeth up, and the darke [sourenesse or] harshnesse is affrighted by the flash, and in the skreeke the fire kindleth, and in the fire the light. Now there would be no light if the skreek in the harshnesse had not been, but there would have remained nothing but fire; yet the skreek in the harshnesse of the fire killeth the hard harshnesse, so that it sinketh down as it were to the ground, and becometh as it were dead and

^o Or, *Transfatory life.*

^o *Petty God.*

^p *To.*

soft; and when the flash perceiveth it selfe in the harshnesse, then it is affrighted much more, because it findeth the mother so very milde, and halfe dead in weaknesse: and so in this skreek its fiery property becometh white, soft, and milde, and it is the kindling of the light, wherein the fire is changed into a white clarity [glance, lustre, or brightnesse.]

9 Mars.

23 In such a maner as this the Sunne rose up in the *Fiat*, and out of the Sunne (in its first kindling) [arose] the other Planets, *viz.* upwards, out of the raging bitternesse *Mars* [arose] which the splendor of the Sunne stayed [or upheld] when it discovered it: and out of the vertue of the Sunne, which raised it selfe higher [arose] *Jupiter* imprisoned in the centre of the *Fiat*; and out of the chamber of anguish [arose] *Saturnus*: and downwards *Venus* [arose] from the soft mildnesse, when the harshnesse was overcome, and that it was soft, sweet, and sinking down like water. And when the light kindled, then out of the soure harsh wrath came Love and Humility to be, running downwards: and out of the overcome vertue in the soure harshnesse [arose *Mercurius*] wherein standeth the knowledge of what was in the Originall before the light: But when the light made the vertue in the place of the Sun materiall; as it were in an earthly manner [arose] the Moone.

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

25 Out of the anguish of Darknesse (when God spake the [word] *Fiat* therein) came forth all things: The anguish hath its Originall in the *Fiat*, and the *Fiat* [hath its Originall] in the will, and the will is eternall without Originall: for it is (in God) the Matrix of the Genetrix.

26. God is invisible, and the will is also invisible, and the Matrix also is invisible, and yet they are in substance, and are from eternity, and continue in eternity: and the Word is the vertue of the will; and the vertue [or power] maketh the *Fiat*, and the *Fiat* maketh the kingdome, and it is all alike eternall in one onely substance: The will hath generated the Word from eternity; and the Word the vertue, and the vertue the spirit, and in the spirit is the light, and in the light is the power, understanding, and knowledge; otherwise it were altogether nothing.

27. That light hath wrought in the knowledge, and in the understanding, and generated a similitude of its substance: and the substance which wrought was the *Fiat*, and the *Fiat* formed the similitude which was generated out of the will, and made it visible: and the similitude was generated out of the darknesse, out of the eternall nothing;

thing; and yet somewhat was there, *viz.* the originalnesse of the anguish, out of which the eternall will^r generateth it selfe from eternitie.

28. Now the similitude also hath received such a will out of the Fiat, as the eternall will is; and it hath generated the vertue [or power,] and the vertue is the Heaven; and the light which is become shining in the vertue, is the Sun: and that worketh in the vertue; so that there is understanding and knowledge; or else all in this world would be an immoveable substance, and all would lie still, and so neither hearb nor grasse would grow.

29. Therefore in the Fiat is arisen out of the anguish, the similitude of the knowledge and understanding; and that is the Constellation; and it is the first forme of the Birth in the Fiat, and the Fiat hath severed the formes in the birth, so that every essence is severall; as hard, soft, thick, thin, hot, cold, bitter, tart, soure, sweet, and so forth as we see: and the spirit continued in the matrix of Heaven, which goeth out from thence, (*viz.* the aire) and the Spirit receiveth the understanding from the Constellation; for it is a member of the other in one onely Mother.

30. Now the Matrix (*viz.* the created Heaven) in the Fiat, together with the starres, is the similitude of all that was from eternity: though not visible; and the Fiat is in the similitude: and the Paradise wherein the Angells dwell, is hidden in the Matrix: and God is shining in the Paradise, and yet incomprehensible; as the glasse [or lustre] of the Sunne cannot be comprehended.

31. And God is immense [immeasurable], and the similitude is also immeasurable: he is in the similitude and the similitude comprehendeth him not: the similitude is his worke, and he is the Master workman thereof; the Constellation is his instrument, and the Matrix with the Elements, are the *Materia*, [matter or materials] out of which the Master cutteth and fashioneth his work.

32. Now the Master alwayes worketh on and on, without consideration, what he lighteth upon that he maketh: for the consideration is in the worke. And therefore it is that the whole nature standeth in anguish and longing, to be freed from the vanity; as also the Scripture witnesseth. Because it tasteth the Paradise in it selfe, and in the Paradise the perfection, and therefore it groaneth and lifteth it selfe up towards the light of God and Paradise; and so bringeth forth in its anguish alwayes soniewhat that is fairer, higher and new; as may sufficiently be found and understood in the minde of man; and is very visible to a small understanding: that in workes alwayes some special thing is brought to light, and if you be not blinde, you may see this in Men, Beasts, yea even in hearbs and grasse.

33. Thus on the fourth day, by the Fiat, out of the vertue, prepared

^r Or, take it by its eternall originall.

^r The created Heaven.

^r The Fiat.

red the similitude of his substance [and fitted it] to be a Matrix, which should generate all whatsoever was a similitude of his substance, out of the wisdom which was in him from eternity: that so all formes might be brought forth and become visible, which were from eternity in the Matrix; and the similitude of the unsearchable manifold varieties and vertues, are the starres, which altogether give [or send] their vertue into the matrix of the Heaven, and the Heaven giveth that same spirit to the Creatures. This is the course of all Creatures after the same essence [or substance] and they are formed after the same spirit, which is their vertue, spirit, and life.

34. When God had finished this on the fourth day; he saw it, and considered it, and it was good, as *Moses* writeth. Then God desired in his externall will, that this Kingdome or Principle [of this world] should also be creaturely, like the perfect Paradisicall Kingdome; that there should be living creatures therein: and he will set the vertue (that is, the Word) in the Fiat; and then the Matrix generated all manner of [living] creatures on the Fifth Day, every one after its kinde. You must understand by the word, *Kinde*, as many various [formes] as the Matrix is [of]; as you may observe it in the Constellation.

35. Now I shall fall into the schoole of the Master in his * *Pontificalibus* [hood and grace of his degree]: who will aske out of what the Beasts, fowles, fishes, and wormes were made; for he will have it, that all of them were made out of the earth, and will prove it out of *Moses*, and he understandeth as much of *Moses* as of Paradise, which he will have to be altogether corporeall. Therefore there is a grosse deadnesse in the understanding: and though I write plaine enough; yet I shall be still dumb to that deadned soule which is voyd of understanding: and yet I cannot help it: for it is said; *You must be borne anew, if you will see the kingdom of God*: would you faine know [whereout the Beasts are made] then lay aside your ^u bonnet of pride that is in your minde, and walke along into the Paradisicall Garden of Roses, and there you shall finde an hearb, if you eate of it, your eyes will be opened, so that you shall see and know, what *Moses* hath written.

36 The * Glosses that are put upon *Moses* from Reason, will not shew you Paradise, much lesse the Creator. The Prophets and Apostles learned more in the Paradisicall Schoole in one houre, than the Doctors in their ^y Schooles in thirty years: Ones own wisdom availeth nothing: God giveth it to him whom he loveth for nothing. It cannot be bought for money nor favour, as King *Solomon* will tell you.

37 If we will be still so very earthly minded, as to think that God made all the beasts of a lump of earth; of what then is their Spirit made?

* Cornerd cap, or the Crowne of his degree.

^c The Divine Region or Government.

^u Cap or Hood of self-conceited wisdom.

* And Marginal notes.

^y The Universities.

made? Seing that earth is not very flesh, and the blood is not meere water: Besides, the earth and the water is not life; and though the^a aire come in it, yet it still remaineth such an essence as springeth onely in the *Fiat*, and the tincture which riseth up in the fire, and from whence the noble life is stirred, is hidden.

^a Or, *breath.*

38 *Moses* writeth, Let there come forth all manner of^a beasts every one according to its kinde. Now then the question is, Out of what should they come forth? Answer, Out of the Matrix. What is the Matrix out of which they should come forth? It is the foure Elements, which are together in the earth. The *Fiat* brought forth the beasts [or living creatures] very^b indigestedly as they are in the essence: not from heaven; but out of the Matrix of the earth: and the Matrix of the earth is one [and the same] thing with the Matrix in the deep above the earth, and [hath] one [and the same] ^c dominion. The constellation ruleth in all [things,] and it is the *Limbus*, or the^d Masculine wherein the tincture consists, and in the Matrix of the earth, is the *Aquastrish* [or watery] Spirit: they come forth onely out of the Matrix of the earth, that they might be of the essence of the earth, that so they might eat of the fruits that grow out of the earth. For every Spirit lusteth after its mother from whence it came.

^a *Animals, or living creatures.*

^b *without order.*

^c *Rule or governing.*

^d *Mars.*

39 Now then if the Beasts [or Animals nature] were meerly out of a lump of earth, then they would eat earth; but seeing^e it is proceeded out of the Matrix of the earth by the *Fiat*, therefore it desireth also such food as the matrix affordeth out of its own essence: and that is not earth, but flesh: yet this flesh now is a^f Masse whence the^g body cometh, and the spirit of the constellation maketh the^h tincture therein; which [Spirit] ruleth over all, as in one mother, and in every life it maketh the understanding: for the spirit of the constellation ruleth in all things, in the earth, stones, metals, elements and creatures.

^e *The bestiall nature.*

^f *Or, Concretion.*

^g *Corpus.*

^h *Or, penetrating the life and the blood.*

40 For in the beginning of the creation, at the time when the earth became materiall, all was generated out of one onely substance, and there was no more done but a separation made of oneⁱ from another: therefore in every separation there must needs be alwayes a vehement hunger of one^k after another: An example whereof you have in propagation; for the sake whereof the separation was so made: For you see that there is a male and a female; and that the one continually desireth copulation with the other, that they may^l generate. This is a great hidden secret. Observe, when the Creator by the *Fiat* separated the Matrix from the *Aquaster* [or watery Mother;] for the first form^m is heavenly and incorruptible, as long as the kingdom of this world standeth, and the root of the first form^m holdeth Paradise.

ⁱ *Part.*

^k *Part.*

^l *Engender.*

^m *toucheth, or reacheth.*

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

41 Observe, as hath been often mentioned, that as in the *Fiat* in the aking matrix, (*viz.* the dark harshnesse [or sournesse]) the fire rose up in the breaking wheele in the kindling; and that in the fiery, the light of the Sunne and of all the Starres [sprung up (which is [done] in the harsh matrix, which from the light is become thin, lowly, and materiall water) and the pleasant source of love [sprung up] so that one form vehemently loveth the other, in respect of the kinde, meek light, which was come into all formes. So now the soft meeknesse was become a new childe, which was not the dark originalnesse in the anguishingnesse. But this childe was the Paradise, yet being it stood not in the *Materia* [or matter] therefore the matrix of the harshnesse could not comprehend it; butⁿ it yeilded it selfe forth very desirously, and longing with great earnestnesse (according to the fire and bitternesse) to comprehend the pleasant source of love, and yet could not comprehend it, for^o it was Paradisicall; and thus it still stood in great longing and generated water.

ⁿ *The matrix.*

^o *The source of love.*

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

43 Now God sayd, *Let all manner of beasts come forth, every one after its kinde*: and so there came forth out of the essence of every ones kinde, a male and a female. And thus the Spirit of the Starres, or the Spirit in the form of Fire, had now by its longing copulated with the watry [Spirit,] and two Sexes sprung out of one essence; the one according to the *Limbus* in the forme of fire, and the other according to the Aquafter [or spirit of the water] in the watry form: yet so [blended or] mixed, that they were alik as to the body; and so the Male was qualified according to the *Limbus*, or form of fire, and the female according to the Aquafter in the watry forme.

44 And so now there is a vehement desire in the creatures. The Spirit of the male seeketh the loving childe in the female, and the female in the male; for the irrationality of the body in the unreasonable creatures, knoweth not what it doth; the body would not if it had reason, move so eagerly towards propagation; neither doth it know any thing of the impregnation [or conception,] onely its spirit doth so burne in desire after the childe of love, that it seeketh love,
(which

(which yet is Paradisicall) and it cannot comprehend it; but it maketh a P semination onely; wherein there is again a centre to the birth. And thus is the originall of both Sexes, and their propagation: yet it doth not attain the Paradisicall childe of love; but it is a vehement hunger, and so the propagation is acted with great earnestnesse.

45 But that I now write, that the starres doe rule in all Beasts, and other creatures; and that every creature received the Spirit of the starres in the creation, and that all things still stand in the same Regiment; this the simple will hardly beleeve; though the Doctor knoweth it well, and therefore we direct them to Experience. Behold, a Male and Female beget young ones, and that often: now they come forth out of one onely body, & yet are not of one kinde, [nor of the same] colour and vertue, nor [shape or] form of body. All this is caused by the alteration of the starres, For when the seed is sown, the ⁹ Carver maketh an Image according to his ^r pleasure; ^c yet according to the first essence, he cannot alter that; but he giveth the spirit in the essence, to it according to his power [or ability or dominion] as also manners, and senses, colour and gesture, like himselfe to be as he is, and as the Constellation is in its essence at that time (when the [creature] draweth breath) [first in its mothers body] whether [the essence] be in evill or in good [inclined] .to biting, worrying and striking; or to meeknesse [or loving kindnesse and gentlenesse;] all as the ^e heaven is at that time, so will also the spirit and the beast be.

^P Or, *sowing of seed.*

⁹ *The fashioner, or the Fiat.*

^r Or, *desire.*

^c *As of a Lion, a Lion, of a sheep, a sheep.*

^e Or, *the Matrix.*

C H A P. IX.

Of the Paradise, and then of the transitorinesse of all creatures: how all take their beginning and end: and to what end they here appeared.

The Noble and most pretious Gate [or exposition] concerning the reasonable Soule.

I NO Money, nor Goods, nor Art, nor Power, can bring you to the eternall rest of the eternall soft meeknesse of Paradise; but onely the noble Knowledge: into that you may wrap up your soule: that is the Pearle which no Moath can eat, nor Thiefe can steale away; therefore seek after it, and then you will finde the noble Treasure.

2. Our wit [skill and understanding] is so very hard ^a knit up, that we

^a *Cold, frozen, or shut up.*

we have no more any knowledge of Paradise at all ; and except we be again born anew by water and the holy Ghost, the veile of *Moses* lyeth continually before our eyes when we read his writings ; and we suppose that was Paradise whereof *Moses* sayd : GOD placed ^b him in the Garden of Eden which hee had planted, that he might till it.

^b *Adam.*

3 O beloved Man, that is not Paradise, neither doth *Moses* say so : but that was the Garden in Eden, where they were tempted ; the exposition whereof you may finde, about the fall of *Adam*. The Paradise is the Divine joy ; and that was in their minde, when they were [standing] in the love of God : But when disobedience entered, they were driven out, and saw that they were naked : for at that instant the spirit of the world caught them, in which there was meere anguish, necessity, turmoyle and misery, and in the end corruptibility and death. Therefore it was of ^c necessity that the eternall World did become flesh, and bring them into the Paradisicall rest again : whereof you shall finde [the exposition] in its due place, about the fall of *Adam*.

^c *Needfull.*

4 Paradise hath another Principle : for it is the Divine and Angelicall joy, yet not without the ^d place of this world. Indeed it is without the vertue and source [or active property] of it ; neither can the spirit of this world comprehend it, much lesse a creature : for it standeth not in the anguishing ^e birth ; and although it thus taketh its originall, yet it consisteth in exact perfection, meere love, joy and mirth ; wherein there is no feare, neither misery nor death : no Devill can touch it, nor no beast can ^f reach it.

^d *Extra locum.*

^e *Operation.*

^f *Or, attain it.*

5 But when we will speak of the source [or fountain] and joy of Paradise, and of its highest substance ; what it is : we have no similitude of it in this world, we stand in need of Angelicall tongues and knowledge to expresse it ; and though we had them, yet we could not expresse it with this tongue : it is well understood in the minde, when the soule rideth in the Chariot of the Bride, but we cannot expresse it with the tongue ; yet we will not cast away the ^g A. B. C. but tattle [or stammer] with the children, till another mouth be given us to speak withall.

^g *That little which wee can expresse of it.*

6 When God had created the Beasts, he brought them to *Adam*, that he should give them their names, every one according to their essence and kinde, as they [the beasts] were qualified, [or according to the quality and condition they were of.] Now *Adam* was in the Garden of Eden in *Hebron*, and also in Paradise at once, yet no beast can come into Paradise : for it is the Divine ^h joy, wherein there is no unclean thing, also no death or corruptible [or transitory] life : ⁱ much lesse is there the knowledge of Good and Evill ; yet *Moses* writeth of it, that in the Garden of Eden there was the tree of temptation,

^h *Or, habitati- on, or refreshment.*

ⁱ *Therefore the garden of Eden is not Paradise.*

tation, which bare the knowledge of Good and evil ; which indeed was no other Tree, than like the Trees we now eat of, in the ^k corruptibility: neither was it any other Garden, than such as wee now have, wherein earthly fruit (Good and Evil) grow ; as is before our eyes.

^k Or, *In the transitory body.*

7. But the Paradise is somewhat else ; and yet no other place, but another Principle, where God and the Angels dwell, and where there is perfection, where there is meere love, joy, and knowledge ; where no misery is : which [Paradise] neither death nor the Devils doe touch, neither doe they know it : and yet it hath no wall of earth or stones about it, but there is a great Gulfe [or chiffe] between Paradise and this world, so that they who will passe from hence thither, cannot ; and they who would come from thence to us, cannot neither : and the Hell and the Kingdome of darknesse is between them : and none can come therein but by a new Birth : which Christ spake of to *Nicodemus*. The soules of the Saints [holy] and regenerate, must enter into it (by the death of Darknesse,) whom the Arch-Shepherd, with the Angels, bringeth thereinto upon his ^l Bride-chariot: of which you shall finde [an exposition] in its proper place in order.

^l Note, the *Bride-Chariot is the true Resignation into the bosome of the Father.*

8. But seeing somewhat is lent mee, from the grace of the power [or Divine vertue] of God, that I might know the way to Paradise : and seeing it behooveth every one, to work the works of God, in which he standeth ; of which God will require an account from every one, what he hath done in the labour of his dayes-work in this world ; and will require the work (which he gave every one to doe) with increase ; and will not have them empty ; or else he will have that unprofitable servant to be bound hand and foot, and cast into Darknesse ; where he must be faine to worke, yet in the anguish, and in the forgetting of the Day-labour which was given him to doe here [or of the Talent which he had received here] wherein he was found an unprofitable servant.

9. Therefore I will not neglect my Day labour ; but will labour as much as I can on the way ; and although I shall scarce be able to ^m tell the Letters, in this so high a way ; yet it ^{*} shall be so high, that many will have enough to learne in it all their life long : he that supposeth that he knoweth it very well ; he hath not yet learnt the first letter of Paradise ; for no Doctors are to be found on this way in this Schoole ; but onely ⁿ schollers [or learners.]

^m Much lesse to spell or reade.

^{*} My labour.

ⁿ Children going to schoole.

10. Therefore let not my Master of Art (in his ^o Hood and Tippet) thinke himselfe so cunning in this matter ; nor powre out his mockings so presumptuously [against the children of God] : for so long as he is a scorner [or mocker] he knoweth nothing of this ; he ought not to thinke, his cap doth become him so finely ; nor ought he to boast of his humane calling ; as if he did sit in his calling by ^p the Ordinance

^o Or, *Crowned Hat.*

^p By holy Orders, Divine institution, or Divine Right.

dinance of God, whereas he is not set or confirmed therein from God, but by the favour of man. He ought not so much to prohibit [and forbid] the way to Paradise, which himselfe doth not know; He must one day give a heavy account of his⁹ Ordination by the favour of man: because he boasteth of a Divine calling, and yet the Spirit of God is far from him, therefore he is a liar, and belyeth the Deity.

⁹ Or, *institution.*

11. Therefore let every one take care what he doth: I say againe; that whosoever he be that intrudeth himselfe to be a Pastour [or ² Shepherd] without the Divine Calling, without the knowledge of God, he is a theefe and a murtherer, he entreth not through the doore into Paradise, but he creepeth in with the dogges and the wolves, into the den of theeves, and he doth it but for his bellies sake, and his own honour [and esteeme:] he is no Pastour [or Shepheard] but he dependeth on the great Whore, upon Antichrist: and yet he supposeth that he is a Pastour [or Shepherd;] but he is not knowne in Paradise.

² Or, *Minister.*

12. Christ teacheth us and warneth us faithfully of the Times that were to come, wherein they shall say; *Loe here is Christ, or, Loe there he is: he is in the wildernesse: he is in the chamber: goe not forth, beleewe it not: for as the lightening breaketh forth in the East, and shineth to the West, so will the coming of the Son of man be.*

13. Therefore O childe of Man, see whether it be not so; where the false Pastours [or Shepherds] without the Divine calling, alwayes wrangle, [strive, contend, and dispute] ; and every one of them saith, ¹ Follow me, here is Christ, there is Christ, and they one judge [and condemne] another; and give one another over to the Devill: they abandon unity, and forsake the love wherein the Spirit of God is ³ generated: and cause bitternesse, and lead astray the simple plaine people, to think that Christ is such a wrangling Shepherd [Pastour, Priest, or Minister] and doth so grapple with his ⁴ Opponents, in raising warre and murther, as they doe; and that the Spirit of God must needs be in such doings [which are accounted zeale for God] ; and that this must be the way to Paradise.

¹ Or, *come and resort to me.*

³ *Acteth or worketh.*

⁴ *The adverse party.*

14. Christ said; " Love one another, thereby shall men know " that yee are my Disciples: if any smite thee on one cheeke, turne " to him the other cheeke also; if you be persecuted for my Names " sake then rejoyce, for your reward is great in the Kingdome of Hea- " ven: But now there is nothing taught but meere ignominy [re- " proach, and revilings] : they that are dead for many hundred yeares agoe, and are in the Judgement of God, and some also may be in Pa- " radise: these must be judged, and condemned, and cursed by the " wrangling Shepherds [or contentious Priests] : Doth the Holy Ghost " speake by them, as they cry out, and say he doth; whereas they are " still full of gall and bitternesse, and nothing but coverousnesse and ven- " geance

geance is kindled in them, and they are far from the way of Paradise?

15. Therefore thou childe of Man, take heed, let not your eares be tickled: When you heare the false Shepherds [or Pastours] judge and condemne the children of Christ: that is not the voice of Christ, but of Antichrist; the way to Paradise hath cleane another entrance; your heart must with all your power and strength be directed to God [or Goodnesse]: and as God desireth that all men should be saved, so his will is that we should help to beare one anothers burthen [and beare with one another] and friendly, soberly, and modestly meet one another with entreaties in the Holy Ghost, and seek with earnestnesse the [salvation] and welfare of our neighbour in humility, and wish heartily that he might be freed from vanity, and enter with us into the ^x Garden of Roses.

16. The knowledge that is in the infinite God, is various and manifold, but every one should rejoyce in the gifts and knowledge of another, and consider, that God will give such superabundant knowledge in the Paradisicall world, of which wee have here (in the variety and difference of Gifts) but a Type. Therefore we must not wrangle nor contend, about Gifts and knowledge; for the Spirit giveth to every one according to his Essence in the wonderfull God, to expresse thar [Gift he hath] after his own forme [or manner]; for that [forme] in the perfection of love in Paradise, will be a very inward hearty sport of love; where every one shall speake from his knowledge, of the great wonders of the ^y holy Birth.

17. O, what ^z sharp thornes the Devill hath brought into the sport of love, that we practise such proud contention in the noble knowledge, in so much that men binde up the Holy Ghost with Lawes! What are Lawes in the Kingdome of Christ, who hath made us free, that we should walke in him in the Holy Ghost? To what purpose are they invented, but for the pleasure of Antichrist, who thereby doth strut in might and pomp, and is God on Earth? O flie from him thou childe of Man, the time is come for us to awake from the sleepe of Antichrist. Christ cometh with the faire Lilly out of Paradise in the valley of *Jehosaphat*: it is time for them to trim their Lamps that will goe to the Marriage [of the Lamb].

The Gate

[*or the Exposition*].

18. Paradise consisteth in the power [and vertue] of God: it is not corporeall, nor ^a comprehensible; but its corporeity or comprehensibility is like the Angels, which yet is a bright, cleere, visible substance, as if it were materiall; but it is figured meerly from the vertue [or power] where all is transparent and shining, where also the

^x *Into the
sweet smelling
pleasant peace-
fulnesse.*

^y *The holy Pa-
radisicall
bringing forth.
^z Bitter envie.*

^a *Palpable.*

centre

centre of the Birth is in all things, and therefore the birth is without measure or end.

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

20. For the spirit of knowledge intimateth this, that there are fruits and things that grow in Paradise as well as in this world, in such a forme or figure, but not in such a source [or property] and passability. For the matter or body of it is power, and it groweth in the heavenly ^b *Limbus*, its roote standeth in the Matrix, wherein there is neither earth nor stone; for it is in another Principle. The fire in that [Principle] is God the Father, and the light is God the Sonne: and the Aire is God the Holy Ghost: and the vertue [or power] out of which all springeth, is Heaven and Paradise.

^b Soyle or earth.

21. As we see that here out of the earth there spring plants, hearbs, and fruits, which receive their vertue from the Sunne, and from the Constellation: so the Heaven or the heavenly *Limbus* is in stead of the earth: and the light of God in stead of the Sunne: and the eternall Father in stead of the vertue of the Starres; the depth of this substance, is without beginning and end, its breadth cannot be reached, there is neither yeares nor time, no cold nor heate: no moving of the Aire: no Sunne nor Starres: no water nor fire: no sight of evill spirits, no knowledge nor apprehension of the affliction of this world: no stony rock nor earth: and yet a figured substance of all the creatures of this world. For all the creatures of this world have appeared to this end, that they might be an eternall figured similitude: not that they continue in this spirit in their substance, no not so: All the creatures returne into their ^d Ether, and the spirit corrupteth [or fadeth] but the figure and the shadow continue eternally.

^c Fatbomed.

^d Receptacle.

22. As also all words (both the evill and the good) which were here spoken by a humane tongue, they continue standing in the shadow and figured similitude, and the Good reach Paradise in the Holy Ghost: and the false [evill] and wicked ones reach the abyffe of Hell: and therefore it is that Christ said; *Man must give an account of every idle [or unprofitable] word*; and when the harvest cometh, then all shall be seperated: for the Scripture saith also; That every ones works shall follow them, and all shall be tried by the fire of Nature: and all false [or evill] workes, words, and deeds, shall remaine in the fire of Nature (which shall be the Hell); at which, when the Devils heare it, they tremble and quake.

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

24. For this world is like a field, wherein good seed is sowne, into which the enemy casteth weeds [or Tares] and goeth his way ; which grow together untill the time of the harvest, when all the [fruit] shall be gathered, and brought into the Barne : of which Christ also saith, *That the Tares [or weeds] shall be tyed up in bundles, and cast into the fire, and the wheate shall be brought into the barne.*

The Holy Gate.

25 **R** Eason (which is gone forth with *Adam* out of Paradise) asketh, Where is Paradise to be had [or found] ? Is it farre off, or neere ? Or, when the soules goe into Paradise, whither do they goe ? Is it in this world, or without the place of this world above the starres ? Where is it that God dwelleth with the Angels ? And where is that desirable Native Countrey where there is no death ? Being there is no Sunne nor Starres in it, therefore it cannot be in this world, or else it would have been found long agoe.

26 Beloved Reason : One cannot lend the Key to another to [unlock] this [withall] : and if any have a key, he cannot open it to another ; As Antichrist boasteth that he hath the keys of Heaven and Hell ; It is true, he may have the keys of both in this [life] time ; but he cannot open with them for any body else : every one must unlock it with his own key, or else he cannot enter therein ; for the Holy Ghost is the key ; when he hath that key, then he may goe both in and out.

27. There is nothing that is neerer you, than Heaven, Paradise, and Hell, unto which of them you are inclined, and to which of them you tend [or walke], to that in this [life] time you are most neere : you are between both : and there is a birth between each of them, you stand in this world between both the Gates, and you have both the births in you ; God beckneth to you in the one Gate, and calleth you ; and the Devill beckneth you in the other Gate, and calleth you ; with whom you goe, with him you enter in. The Devill hath in his hand, power, honour, pleasure, and [worldly] joy, and the roote of these is death and hell fire. On the contrary, God hath in his hand, crosses, persecution, misery, poverty, ignominy, and sorrow : and the roote of these is a fire also, and in the fire [there is] a light, and in the light the vertue, and in the vertue [or power] the Paradise, and in the

^e Or, *dimme
fleshy eyes.*

the Paradise [are] the Angels, and among the Angels, joy. The ^e grosse eyes cannot behold it, because they are from the third Principle, and see onely by the splendour of the Sunne; but when the Holy Ghost cometh into the soule, then he regenerateth it anew in God, and then it becometh a Paradisicall childe, and getteth the key of Paradise, and that soule seeth into the midst thereof.

28. But the grosse body cannot see into it, because it belongeth not to [Paradise]: it belongeth to the Earth, and must purrifie, or rot; and rise in a new vertue [or power] (which is like Paradise) in Christ; at the end of dayes: and then it also may dwell in Paradise, and not before: it must lay off the third Principle: [*viz.*] this skin [fleece or covering] which father *Adam* and mother *Eve* are gotten into, in which they supposed they should be wise when they should weare, all the three Principles manifested on them, if they had rather worne two hidden in them, and had stayed in the ^fone, it had been good for us, of which further about the Fall.

^f In the Prin-
ciple of light.

29. Thus now in the essence of all essences, there are three severall distinct properties, which yet are not parted asunder, with one source [or property] far from the other: but they are in one another as one onely essence, and yet the one doth not comprehend the other; as these three Elements, fire, aire, water, are all three in one another, and neither of them comprehendeth the other: and as one Element generateth another, and yet is not of the essence nor source [or property] thereof: so the three Principles are in one another, and one generateth the other: and yet none of them all comprehendeth the other, and none of them is the essence [or substance] of the other.

The Depth in the Centre [or Ground].

30. As hath been often mentioned: God is the essence of all essences: wherein there are two essences in one, without end, and without Originall; *viz.* the Eternall Light, that is, God, or the Good: and then the Eternall Darknesse, that is, the ^g Source: and yet there would be no source in it if the Light were not. The Light causeth that the Darknesse longeth after [or is in anguish for] the Light, and this anguish is the source of the wrath of God (or the hellish fire) wherein the Devils dwell: From whence God also calleth himselfe an angry Zealous [or Jealous] God; these are the two Principles, the Originall of which we know nothing of, onely we know the ^h birth (therein), the indissoluble Band: which is as followeth.

^g The nature
or the work-
ing property.

^h Or, working
activity.

ⁱ Sournessesse,
tartnessesse,
sharpnessesse,
astringency, or
attractivenessse.

31. In the Originalnesse of Darknesse, there is ⁱ harshnesse and austerenesse, this harshnesse causeth that it be light: for harshnesse is a desirousnesse, an attracting; and that is the first ground of the willing [or longing] after the light, and yet it is not possible to comprehend it:

it : and the attracting in the will, is the [sting or] prickle, which the desirousnesse attracteth, and the first stirring [or moving]. Now the prickle cannot endure the attracting in the will, but resisteth, flieth up, and yet cannot get away from thence : for it is generated in the attracting ; but because it cannot remove from thence, nor can endure the attracting, therefore there is a great anguish, a desirousnesse [or longing] after the light, like a furiousnesse, and like a breaking whirling wheele : and the anguish in the bitternesse riseth up in the ^k wrath after the light, but cannot get it, being desirous in the anxiety to lift up it selfe above the light, yet doth not overcome, but is infected [impregnated or mingled] with the light, and attaineth a twinkling flash : and as soone as the harshnesse, or the hardnesse, (*viz.* the Darknesse) getteth the same into it, it is terrified and instantly goeth away into its ^l Ether : and yet the darknesse continueth in the Centre. And in this horrour [terrour or skreeke] the hardnesse or harshnesse becometh milde, soft, [supple] and thin ; and the flash is made in the bitternesse, which flieth up thus in the prickle : thus the prickle discovereth it selfe in the Mother, which so terrifieth the mother with the flash, that shee yeeldeth her selfe to be overcome : and when the prickle strengtheneth it selfe in the mother, and findeth her so milde, then that is much more terrified, and looseth its [fierce, strong] wrathfull propriety, and in the twinkling of an eye becometh white, cleere, and bright, and flieth up very joyfully, trembling with great delight, [lust] and desire ; and the mother of harshnesse, from the light cometh to be sweet, milde, thin, and materiall, even water. For shee looseth not the essence of the harsh condition, and therefore the essence attracteth continually to it out of the mildnesse, so that out of the nothing, somewhat cometh to be : *viz.* water.

32. Now as is mentioned before ; when the joy riseth up from the mother, as the light cometh into her (which yet shee cannot ^m comprehend) then the joy, (in the ascending will) hath a centre in it againe, and generateth out of it selfe againe a very soft and pleasant source [or fountaine] an humble, amiable source, which is immateriall ; for then there can be generated nothing that is more pleasant and full of joy [and refreshment] : therefore here is the end of Nature : and this is the warmth or the *Barm*, or as I may say the *Barm-bere zygkiz* [the mercifulnesse] : For here Nature neither seeketh nor desireth further any ⁿ Birth more, it is the perfection.

33. Now in this pleasant source, the moving Spirit (which in the Original, in the kindling, was the bitter aking Spirit) springeth forth very joyfully without removing : and it is the Holy Ghost : and the sweet source [or fountaine] which is generated in the centre from the light, it is the Word or heart of God : and in this joy is the Para-

^k *Fierconesse.*

^l *Or, receptacle.*

^m *Or, take hold of.*

ⁿ *Or, working.*

^o *Or, Spring.*

dise; and the birth is the Eternall Trinity: in this you must dwell, if you will be in Paradise; and the same must be borne [or generated] in you, if you will be the childe of God, and your soule must be in it, or else you cannot enjoy nor see the kingdome of God.

P Sure, or
strong, firme.
9 To the
works.

34. Therefore the pstedfast faith and confidence thus bringeth us into God againe: For it getteth the divine Centre ⁹ of Regeneration in the Holy Ghost, or else there is nothing that availeth: Other matters which men doe here, are but ^r essences, which follow him in the shadow wherein he shall stand: for as there is the birth in the holy Deity, which in the Originall standeth in the willing [desiring] and aking before the light [breake forth]: so also must thou O man (that art gone forth out of Paradise) in anguish, longing, and in a desirous will, goe into the birth againe, and so thou shalt attaine Paradise againe, and the light of God.

working.

35. Behold thou reasonable soule; to thee I speake, and not to the body, thou onely apprehendest it: When the birth is thus continually generated, then every forme hath a centre to the Regeneration; for the whole divine essence [or substance] standeth in continually and in eternall ^r generating (but unchangeably) like the minde of Man, the thoughts being continually generated out of the minde, and the will and desirousnesse out of the thoughts, out of the will and desirousnesse [is] the work [generated] which is made a substance, in the will, and then the mouth and hands, goe on to performe what was substantiall in the will.

36. Thus also is the Eternall Birth, wherein the vertue [or power] is continually generated from eternity: and out of the vertue, the light; and the light causeth and maketh the vertue: and the light shineth in the Eternall Darknesse; and maketh in the Eternall Minde the [desiring] attracting will: so that the will in the darknesse generateth the thoughts, the lust and the desirousnesse, and the desirousnesse is the attracting of the vertue, and in the attracting of the vertue is the mouth that expresseth the Fiat, and the Fiat maketh the *Materia* [or matter] and the Spirit seperateth it, and formeth it according to the thoughts.

The creation
of the crea-
tures.

Or, working.

Or, out of the
created sub-
stance.

Or, working
property.

37. Thus is the Birth (and also the first Originall) of all the Creatures: and ^r it standeth yet in such a ^u birth in the Essence; and after such a manner, it is, out of the eternall thoughts (viz. the wisdom of God) by the Fiat, brought out of the Matrix; But being come forth out of the Darknesse; out of the ^x Out-birth, out of the Centre (which yet was generated in the Time, in the will) therefore it is not eternall, but corruptible [or transitorie] like a thought: and though it be indeed materiall, yet every ^y source taketh its own into it selfe againe, and maketh it to be nothing againe, as it was before the beginning.

38. But now, nothing corrupteth [or is transitory] but onely the spirit in the will, and ² its body in the Fiat ; and the figure remaineth eternally in the shadow : and this figure could not thus have been brought to light and to visibility, that it might subsist eternally ; if it had not been in the ^a Essence ; but now it is also uncorruptible : for in the figure there is no ^a Essence : The centre in the ^b source is broken asunder, and gone into its Ether [receptacle, or aire] : and the figure doth neither good nor evil, but it continueth eternally to the [manifestation of the] deeds of wonder, and the glory of God : and for the joy of the Angels.

² Or, *the body that subsisteth through the word.*

^a Or, *substance.*

^b Or, *working property.*

39. For the third Principle of the materiall world shall passe away, and goe into its Ether, and then the shadow of all creatures remaine, also of all growing things [vegetables or fruits] and of all that ever came to light : as also the shadow and figure of all words and works ; and that incomprehensibly: also without understanding or knowledge, like a nothing or shadow in respect of the light.

40. This was the unsearchable purpose of God in his will : and therefore he thus ^c created all things : and after this time, there will be nothing, but onely light and darknesse : where the source [or property] remaineth in each of them (as it hath been from eternity) where the one shall not comprehend the other, as it hath also not been done from eternity.

^c Brought them to light in a soure Elementary essence or substance.

41. Yet whether God will create any thing more after this [worlds] time ; that my spirit doth not know : for it apprehendeth no further than [what is] in its centre wherein it liveth, in which the Paradise and the kingdome of Heaven standeth : as you may reade [afterwards] about the Creation of Man.

42. And so now the Angels and blessed men [will] remaine in the birth of the light : and the ^d spirits of alteration out of light into the source [or torment], together with the spirits of the wicked men) [will remaine] in the eternal! Darknesse, where no recalling is to be found : for their spirits cannot goe into the corruptibility [or transitorinelle] againe : they are created out of the ^e Limbus of God, out of the haish Matrix, out of which the light of God existeth from Eternity ; and not like the Beasts out of the ^f Out-birth, which went forth out of the Limbus of the conceived purpose of God, which is finite [or taketh an end] and hath been [or appeared] here, onely that it might be an eternal! shadow and figure.

^d The spirits that were turned out of the light into darknesse.

^e The divine power and verue.

^f Or, *progeneration.*

43. The eternall will is incorruptible [or intransitory] and unchangeable, [or unalterable] : for the heart of God is generated out of it, which is the end of the nature and of the willing ; If the ^g spirits of the source [or torment] had put their imagination, and their desiring will ^h forward into the light of meeknesse, into the end of Nature, they should have continued Angels ; but seeing they out

^g Or, *the spirits of the working Nature.*

^h Into resignation.

ⁱOr, ground of
the working
propertus.

of pride would saine be above the meeknesse, and above the end of Nature, and awakened the centre; they found nothing more, for from Eternity there had been nothing more [than the end of Nature]; and therefore they awakened the ¹Centre of the source [or torment] in themselves; the same they now have: and they were thrust out of the Light into the Darknesse.

44. If you be borne of God, then you [may] thus understand, God, Paradise, the kingdome of Heaven and Hell, and the entrance in, and end of the Creatures, [and] the creation of this world: but if not: then the vaile is as well before your eyes, as it was upon *Moses*. Therefore saith Christ; *Seek, and you shall finde; knock, and it shall be opened unto you: No man knoweth his Father for an egge, that he should give him a scorpion: Also my Father will give the Holy Ghost to them that aske it.*

^kMocking that
whch you un-
derstand not.

^lOr, fruit,
or growtb.

45. Therefore, if you doe not understand this writing, then doe not as Lucifer did, in taking the spirit of pride presently, and fall a ^kmocking, and deriding, and ascribe it to the Devill: but seeke the humble lowly heart of God; and that will bring a small graine of Mustard-seed (from the ¹Tree of Paradise) into your soule; and if you abide in patience, then a great Tree will grow out of that [seed] as you may well thinke, that the like hath come to passe with this Author. For he is to be esteemed as a very silly person, in comparison of the great learned men: But Christ saith; *My power is strong in the weake: Yea Father, it hath so pleased thee, to hide these things from the wise and prudent, and hast revealed them to babes and sucklings;* and that the wisdom of this world is foolishnesse in thy sight. And although now the children of the world are wiser in their generation than the children of light; yet their wisdom is but a corruptible substance [essence or thing] and this wisdom continueth eternally.

46. Therefore seeke for the noble Pearle: it is much more precious than this [whole] world; it will never more depart from you: and where the Pearle is, there will your heart be also: you need not here aske any further after Paradise, joy, and the heavenly delightfulness; seeke but the Pearle, and when you finde that, then you finde Paradise, and the kingdome of Heaven, and you will be so taught, as being without it, you cannot beleieve.

^mThis deep
and high wis-
dome.

ⁿOr, a more
publick Person,
or Publicus.

47. It may be, you will turmoyle your selfe [with hard labour] and seek for it in Art, supposing to finde ^mit there: O no: you need not: it lieth not therein; the Doctor that is without this way knoweth it not: But if he also have found this Pearle, then he is a ⁿperson greater for the Publick benefir, than I; as *S^t Paul* was above the other Apostles, yet in one [and the same] way of gentle meeknesse, as becometh the children of God. Whatsoever is wanting here, that you

you long after, seek further and you will finde the ground, according to the desire [or longing] of your soule.

C H A P. X.

*Of the Creation of Man, and of his soule, also of Gods a breath-
ing in.*

^a Spiraculum
vita.

The Pleasant Gate.

1. I Have perused many Master-pieces of writing, hoping to finde the
^b Pearle of the ground of Man : but I could finde nothing of that
which my soule lusted after. I have also found very many contrary
opinions : and partly I have found some who forbid me to search [or
seeke] but I cannot know with what ground or understanding, except
it be that the blinde doe grutch at the eyes of them that see. With all
this my soule is become very disquiet within mee, and hath been as
full of [pain and] anguish as a woman at her travaile, and yet no-
thing was found in it, till I followed the words of Christ ; when he
said : *You must be borne anew, if you will see the kingdom of God :*
Which at first stopped up my heart , and I supposed that such a thing
could not be done in this world, but [that it should first be done] at
my departure out of this world : and then my soule first was in anguish
to the birth, and would very willingly have tasted the Pearle : and
gave it selfe up in this way more vehemently to the Birth, till at last it
obtained a Jewel. According to which [received Jewel] I will write,
for a memoriall to my selfe , and for a light to them that seeke. For
Christ said ; *None lighteth a Candle and putteth it under a Bushell, but
setteth it upon a Table, that all that are in the house may see by the light
thercof :* And to this end he giveth the Pearle to them that seeke, that
they should impart it to the poore, for their health, as he hath very
earnestly commanded.

^b The high and
deep wisdom
of God.

2. Indeed *Moses* writeth : *That God made Man of the dust of the
Earth :* and that is the opinion of very many : and I should also not
have known how that were to be understood, and I should not have
learned it out of *Moses*, nor out of the ^c Glossies which are made upon
it : and the vaile would have continued still before my eyes, yet in
great trouble. But when I found the Pearle, then I looked *Moses* in
the face : and found that *Moses* had written very right, and that I had
not rightly understood it.

^c Expositions
or interpreta-
tions of it.

3. For after the Fall God said also to *Adam* and *Eve* ; *Earth thou
art, and to Earth thou shalt returne againe :* and if I had not consid-
red the ^d Limbus (out of which the Earth was) I should have been so
blinde

^d The power,
or the eternall
substantiality.

blinde still : that [*Limbus*] shewed me the Grouad of what *Adam* was before and after the Fall.

4. For no such earth or flesh as wee carry about us, can subsist in the light of God : Therefore also Christ said ; *None goeth to Heaven, but the Sonne of Man who is come from Heaven, and who is in Heaven.* Thus our flesh before the Fall, was heavenly, out of the heavenly *Limbus* : but when disobedience came, in the lust of this world, to generate it selfe in ^e another Centre, then it [the flesh] became earthly : for by the biting of the earthly Apple in the Garden of *Eden* ; the earthly Dominion [or kingdome] rooke its beginning : and the mother of the great world instantly rooke the ^f little world into its power [or vertue] and made it to be of a Beastiall ^e kinde, both ^h in forme and in substance.

5. And if the soule had not been ⁱ within it, then *Adam* should have continued to be an unreasonable Beast : but being the soule out of the *Limbus* had been breathed into *Adam* by the Holy Ghost, therefore now the ^k mercifulnesse (*viz.* the heart of God) must doe its best againe, and bring againe the Centre out of the heavenly *Limbus*, and himselfe become flesh, and by the Fiat generate the New Man in the soule, which is hidden in the Old : for the Old belongeth onely to the corruptibility, and goeth into its Ether, and the New remaineth for ever. But how this came to passe, you have the following fundamentall information of it, wherein if you be regenerated from God, you may see the old and new man into the very heart . because you have the Pearle : but if not ; then you shall scarce see here the old *Adam*, and you shall not so much as looke upon the New.

6. The vaile of *Moses* must be done away, and you must look *Moses* in the face, if you will behold the New Man : and without the Pearle, you shall not be able to take away the vaile, nor know [what] *Adam* [was] before his Fall : for *Adam* himselfe after the Fall, did no more know the first Man : and therefore he was ashamed of his monstrous forme [or shape] and did hide himselfe behinde the Trees in the Garden : for he looked on himselfe and saw that he had a beastiall forme : and thereupon he gat instantly beastiall members for propagation, which the Fiat in the third Principle created on him, through the Spirit of the Great world.

7. Men must not thinke that Man before his fall, had beastiall members to propagate with, but heavenly [members] nor no ^l entrailles ; for such a stinck and [filthy] source [or property] as man hath in his body, doth not belong to the holy Trinity in Paradise, but to the Earth, it must goe againe into its Ether ; but Man was created immortall, and also holy, like the Angels ; and being he was created out of the *Limbus*, therefore he was pure. Now in what manner he is, and out of what he was made it followeth further.

8. Behold

^e That is, to feed it selfe and live through the word of God.

^f Man.

^g Or, property. ^h Shape.

ⁱ Or, in the midst, or centre of it.

^k *B* *armhorts-igkeit.*

^l Or, *Gutts.*

8. Behold when God had created the third Principle, after the fall of the Devils, when they fell from their Glory (for they had been Angels, standing in the place of this world) yet neverthelesse he would that his will and purpose should stand; and therefore he would give to the place of this world an Angelicall ^m Hoast againe, which should continue to stand for ever. And now he having created the Creatures, whose shadows after the changing of the world should continue for ever; yet there was no creature found that could have any joy therein [in the shadowes] neither was there any creature found that might mannage the Beasts in this world: therefore God said; *Let us make Man an Imagelike unto us; which may rule over all the Beasts, and creatures upon the Earth; and God created Man to be his Image, after the Image of God created he him.*

^mOr, Company.

9. Now the Question is; What is Gods Image? Behold, and consider the Deity, and then you will light upon it: for God is not a Beastiall Man; but Man should be the Image and similitude of God, wherein God should dwell. Now God is a Spirit, and all the Principles are in him: and he would make such an Image, as should have all the three Principles in him, and that is rightly a similitude of God; *And he created him, &c.* Whereby *Moses* may be rightly understood, that God created him, and not made him of a lump of Earth.

10. But the *Limbus* out of which he created him, is the Matrix of the Earth: and the Earth was generated out of it: yet the *Materia* [or matter] out of which he created him was a *Massa*, a *Quinta Essentia*, out of the Starres and Elements; which instantly became earthly, when Man awakened the earthly centre, and did instantly belong to the earth and corruptibility.

11. But yet this *Massa* was out of the heavenly Matrix, which is the roote of the ^m Out-birth, or [the roote] of the Earth. The heavenly Centre ought to remaine ^o fixed; and the earthly ought not to be awakened: and in this vertue [and power] he was Lord and ruler over the Starres and Elements: and all creatures should have stood in awe of him, and he should have been uncorruptible, he had the vertue and properties of all manner of Creatures in him: for his vertue was out of the vertue [or power] of the understanding. Now then he ought to have all the three Principles, if he were to be the similitude of God, [viz.] the ^p source of the Darknesse, and also of the Light, and also the ^p source of this world: and yet he should not live and ^q act in all three, but in one of them onely, and that in the Paradisicall [property] in which his life [quickned] arose [or did exist].

ⁿ Or, progeration.

^o Stedfast, chiefe, Master, or predominant.

^p working property.

^q Or, qualifie.

12. Now that this is demonstratively and certainly thus, [appeareth] in that it is written: *And God breathed into him the ^r living breath, whereby Man became a living soule.* All other Creatures which were

^r Or, breath of life.

^cSubstantiality, or nature.

were produced out of the corruptible ^cLimbus by the Fiat, in all those, the will in the Fiat had awakened the spirit in their Centre, and every creatures spirit, went forth out of the essence and property of its own selfe; and mixed afterwards with the spirit of the great world, of the Starres and Elements, and that ought not to have been in Man, his spirit ought not to have mixt it selfe [or been united] with the spirit of the Starres and Elements: the two Principles (*viz.* the Darknesse and the Spirit of the Aire) ought to have stood still in such a substance [as should be the Image of God]; and therefore he breathed into him the ^e living breath: understand Gods breath, that is, the Paradisicall Breath or Spirit, [*viz.*] the Holy Ghost; that should be the Breath of the Soule, in the Centre of the Soule: and the Spirit which went forth out of the *Limbus*, or out of the *Quinta Essentia* (which is of the ^u condition of the Starres) that was to have power over the fift Essence of this world: for Man was in one onely Essence [or substance] and there was also but one onely Man that God thus created; and he could have lived for ever: and although God had brought the Starres againe into their Ether, and also had withdrawn the matrix of the Elements, and the Elements also, back into the nothing; yet Man would have continued still. Besides, he had the Paradisicall Centre in him, and he could have generated againe out of himselfe, out of his will, and have awakened the Centre; and so should have been able, in Paradise, to generate an Angelicall ^xHoast, without misery or anguish, also without tearing [rending or dividing in himselfe]: and such a Man he ought to have been, if he must continue in Paradise, and be eternall without decay: for Paradise is holy, and in that respect man also ought to have been holy, for the vertue [and power] of God and Paradise consisteth in holinesse.

^e Or, Breath of life.

^u Kinde, or property, or nature.

^x Or, company.

The deep Gate of the Soule.

13. **T**He soule of Man, which God hath breathed into him, is out of the Eternall Father: yet understand it aright: there is a difference [to be observed; you must] understand [that it is] out of his unchangeable will, out of which he generateth his Sonne and Heart from Eternity, out of the divine Centre, from whence the Fiat goeth forth, which maketh separation; and hath in ^y it all the Essences of the Eternall Birth: [or all manner of things which are in the Eternall Birth:] onely the Birth of the Sonne of God, that very Centre, which the Sonne of God himselfe is; he hath not; for that Centre is the end of Nature, and not creaturely: That is the highest centre of the Fire burning love and mercy of God, the perfection [or fulnesse]: out of this centre no creature cometh, but it appeareth [or shineth] in the Creature, *viz.* in Angels, and in the soules of holy Men: for the Holy Ghost, and the Omnipotence [or Almightynesse] which frameth

^y The soule.

the Eternall will in the Eternall Father, that goeth forth out of this [Centre].

14. Now therefore the soule standeth in two Gates ; and toucheth two Principles, *viz.* the Eternall Darknesse, and the Eternall light of the Sonne of God, as God the Father himfelse doth. Now as God the Father ² holdeth his unchangeable Eternall will, to generate his heart and Sonne, so the Angels and soules keepe their unchangeable will in the heart of God. Thus it [the soule] is in Heaven and in Paradise, and enjoyeth the inutterable joy of God the Father which he hath in the Soane, and it heareth the inexpressible words of the heart of God, and rejoyceth at the Eternall, and also at the created Images, which are not in essence [or substance] but in figure.

² *Keepeth or retaineth.*

15. There the soule eateth of all the words of God ; for the same are the food of its life ; and it singeth the Paradisicall ² songs of Praise, concerning the pleasant fruit in Paradise, which groweth in the divine vertue [or power] of the divine *Limbus*, which is the food of the ^b body, for the body eateth of the *Limbus*, out of which it is, and the soule eateth of God and of his word, out of which it is.

² *Hallelujahs.*

16. Can this be no joy and rejoicing ? and should not that be a pleasant thing, with the many thousand sorts of Angels to eate heavenly bread ; and to rejoyce in their communion and fellowship ? What can be possibly named which can be more pleasant ? Where there is no feare, no anger, no death : where every voyce and speech is ; Salyation, power, strength, and might, be to our God : and this voyce going forth into the Eternity. Thus with this sound the divine vertue of Paradise goeth forth : and it is a meere growing in the divine Centre of the fruits in Paradise. And there is the place where *S^t Paul* heard words inutterable, that no man can expresse. Such a man was *Adam* before his Fall : and that you may not doubt, that this is very sure and most truly thus, look upon the Circumstances.

^b *The heavenly and Eternall paradisicall body.*

17. When God had created *Adam* thus, he was then in Paradise in the joyfulness : and this clarified [or ^c brightened] Man was wholly beautifull, and full of all manner of knowledge : and there God brought all the Beasts to him, (as to the Great Lord in this world) that he should look upon them, and give to every one their Name, according to their Essence and vertue ; as the Spirit of every one was figured in them. And *Adam* knew all what every Creature was, and he gave every one their Name according to the quality [or working property] of their Spirit. As God can see into the heart of all things, so could *Adam* also doe, in which his perfection may very well be observed.

^c *Illustrious or shining.*

18. And *Adam* and all men should have gone wholly naked, as he then went : his clothing was the clarity [or brightnesse] in the vertue [or power] : no heat nor cold touched him : he saw day and

^d The seede.^{*} The wombe.

night [clearly] with open eyes; in him there was no sleepe, and in his minde there was no night: for the divine vertue [and power] was in his eyes: and he was altogether perfect: he had the ^dLimbus, and also the ^{*} Matrix in himselfe: he was no [male] or Man, nor [female or] Woman; as wee in the Resurrection shall be [neither]: though indeed the knowledge of the marks [of distinction will] remaine in the figure, but the Limbus and the Matrix not severed, as now [they are].

^e Or, disappeared.^{*} Because that he

19. Now Man was to dwell upon the Earth as long as it was to stand, and manage [rule and order] the beasts, and have his delight and recreation therein: but he ought not to have eaten any earthly fruit, wherein the corruptibility [or transitorinesse] did stick: it is true he should have eaten, but onely with the mouth, and not into the body: for he had no [entrailles, stomach, or] guts, nor any such hard dark flesh, it was all perfect: for there grew Paradisicall fruit for him, which afterwards ^ewent away; ^{*} when he went out of Paradise: and then God cursed the Earth, and the heavenly Limbus was withdrawne from him, together with that fruit, and he lost Paradise, God, and the kingdome of heaven: for before sinne, when Paradise was upon the Earth, the Earth was not bad [or evil] as now it is].

^f Or, the materiall water.^g Or, was mingled.

20. If Adam had continued in innocency, then he should in all fruits have eaten Paradisicall fruit, and his food should have been heavenly, and his drink [should have been] out of the mother of the heavenly water of the source [or fountaine] of the Eternall life. The ^fOut-birth touched him not, the element of aire he had no need of in this manner [as now]: tis true, he drew breath from the aire, but he took his breath from the incorruptibility, for he did not ^gmingle with the spirit of this world, but his Spirit ruled powerfully over the spirit of this world, over the Starres, and over the Sunne and Moone, and over the Elements.

^h Or, watery Mother.

21. This must be Adams condition: and thus he was a true and right Image and similitude of God: he had no such hard bones in his flesh [as wee now have] but they were strength, and such [a kinde of] vertue: also his bioud was not out of the tincture of the ^haquastril Matrix, but it was out of the heavenly Matrix. In brieft, it was altogether heavenly, as wee shall appeare [and be] at the day of the Resurrection. For the purpose of God standeth, the first image must returne and come againe and continue in Paradise: and seeing it could be done in no other forme, [way, or manner], nor [that which was lost] be restored againe, therefore God would rather spend his own heart; his eternall will is unchangeable, that must stand.

22. And when God had created Man, then he planted a Garden in Eden towards the East, and placed him therein: and caused to spring up and grow all manner of fruit, delightfull to behold, and all sorts of Trees

Trees good to eat of : and the Tree of Life in the midst of the Garden, and the Tree of knowledge of Good and Evill : and when God had placed Man in the Garden, he commanded him and said ; *You shall eat of every Tree in the Garden, but of the Tree of knowledge of Good and Evill thou shalt not eat ; for in the day that thou eatest thereof thou shalt die the Death.* Here the vaile lieth upon *Moses* ; and they must be sharp [or piercing] Eyes that can behold the face of *Moses* : God hath not without cause let *Moses* write this so very mystically [hiddenly and obscurely] .

23. For what needed God to care so much for the biting of an Apple, as to destroy so faire a creature for it ? Doth he not forgive many greater finnes ? And he so exceedingly loved Man, that he spared not his onely Sonne, but let him become Man, and gave him unto Death : and could he not forgive a small sinne ? seeing he was omniscient, [or knew all things] therefore why did he let the Tree of knowledge of Good and Evill grow ?

24. Reason judgeth thus, that if God would not have had it so, *Adam* should not have eaten of it, or else he should not have forbidden that Tree onely, sure he made it for a stumbling stock to him. Thus the Reason of one [sort] or party judgeth. The Reason of the other party will mend the matter, which is indeed somewhat the wiser, but not much : They say, God tempted *Adam*, [to try] whether he would continue in his obedience or not : and when he became disobedient, then God threw mighty anger and wrath upon him, and cursed him to Death ; and that his wrath could not be queached, except he be reconciled in such a manner. This Reason of this party, maketh God to be a meere unmercifulnesse, like an evill man of this world, who yet will be reconciled, when he hath once revenged himselfe sufficiently ; and this Reason hath no knowledge at all of God, nor of Paradise.

25. O beloved soule ! it is a very ⁱ heavy businesse, at which the very Heavens might well stand amazed : in this Temptation there is a very great matter hidden in *Moses*, which the unenlightened soule understandeth not ; God did not regard a bit of an Apple or Peare, to punish so faire a Creature for it : The punishment cometh not from his hand, but from the ^k *Spiritus majoris mundi*, from the Spirit of the great World, from the third Principle. God intended most mercifully towards Man, and therefore he spared not his own heart, but let it become Man, that he might deliver Man againe. You ought not to have such thoughts. God is love, and the Good ; in him is no angry thought, and Mans punishment was not but from himselfe, as you shall [finde or] reade in its due place.

ⁱ For which the Curse came.

^k Or, *Macrocosme*.

The secret Gate of the Temptation of Man.

26. Since many Questions fall to be in this place (for the minde of

Man seeketh after its native Countrey againe, out of which it is wanderd, and would returne againe home to the Eternal Rest) and since it is permitted to mee in my knowledge; I will therefore set downe the deep Ground of the Fall, wherein Men may looke upon the eyes of *Moses*: If you be borne of God, then it may well be apprehended by you, but the unenlightened minde cannot hit the mark: for if the minde desireth to see what is in a house, it must then be within that house; for from heare say, without seeing it ones selfe, there is alwaies doubting whether a thing be as is related: But what the eye seeth, and the minde knoweth, that is beleevd perfectly, for [the eye and the minde] apprehendeth it.

27. The minde searcheth, wherefore man must be tempted, whereas God had created him perfect: and seeing God is omniscient, [and knoweth all things] the minde therefore alwaies layeth the blame upon God: and so doe the Devils also: for the minde saith, If the Tree of knowledge of Good and Evill had not sprung up, then *Adam* had not fallen.

28. O beloved Reason! If you understand no more than so, then shut up the eyes [of your minde] quite, and search not; continue under patience in hope, and let God alone [he will doe well enough] or else you will fall into the greatest unquietnesse, and the Devill will drive you into despaire, who continually [pretendeth or] giveth it forth, that God did will evill, [and that] he willeth not that all men should be saved, and therefore he created the Tree of Anger.

¹The Devill
saith it in the
minde.

29. Beloved Minde, put such thoughts away from thee, or else thou wilt make of the kinde and loving God, an unmercifull and hostile will, but leave off such thoughts of God, and consider thy selfe what thou art: in thy selfe thou shalt finde the Tree of the Temptation, and also the will to have it, which made it sprung up: yea the source [lust or quality] whence it sprung up, standeth in thee, and not in God: [this must be understood] that when we will speak of the pure Deity (which manifesteth it selfe in the second Principle through the heart of God) it is thus and not otherwise.

30. But when wee consider [or meane] the originall of the first Principle, then wee finde the [nature, propertie, or] species of the Tree, and also the will to the Tree: wee finde there the abyffe of Hell and of anger [and wrath]: and moreover wee finde the will of all the Devils: we finde the envious will of all the Creatures of this world, wherefore they all are the enemies one of another, and doe hate, bite, worry, kill and devour one another. My beloved Reason, here I will shew you the Tree of the Temptation, and you shall look *Moses* in the face: keep but your minde ^mstedfast, that you may apprehend it.

an First, or up-
on it.

31. I have often given you to understand in this book already what the Essence of all Essences is: but because it is most of all highly necessary

cessary in this place to know the Ground [thereof] therefore I will
 n set you it downe all at large, and very fundamentally, so that you
 shall know it in your selfe: yea you shall understand it in all Crea-
 tures, and in all things that are, or that you look upon, or at any time
 may possibly think on, all these shall be witnesse. I can bring heaven
 and earth, also the Sunne, Starres, and Elements for a witnesse, and
 that not in bare words and promises onely; but it shall be set before
 you [very convincingly and] very powerfully in their vertue and ef-
 fence: and you have no vertue [or power, or faculty] in your body,
 that shall not [convince you and] witnesse against you; doe but noc-
 suffer the lying Spirit, the old Serpent to darken your minde, who is
 the inventor of a thousand ° tricks.

n Or, *explaine.*

32. When he seeth that he cannot catch [or overcome] Man by
 making him P doubtful of the mercy of God; then he maketh him
 carelesse, so that he accounteth all as nothing: he maketh his minde
 very drowsie, so that he esteemeth very lightly of himselfe, as if all were
 not worth the looking after: let things be as they will, he will not
 break his heart [or trouble his head] with it. Let the ¶ Pope looke
 after it, they must answer for it. Thus the minde carelessly passeth it
 over, like a whirlwinde or streame of water; concerning which Christ
 said; The Devill stealeth the Word out of their hearts, that they doe
 not apprehend it, nor beleve it, that they might be saved; so that it
 taketh no roote.

° Or, *fleights,
 shifts, fetches,
 arts.*

¶ Or, *Despaire.*

¶ Priest, *Mini-
 ster, or learned,
 who take upon
 them; cura A-
 nimarum.*

33. Or else if the Pearle should grow, and the Lilly bud forth;
 r he should be revealed, and then every one would flie from him, and
 he should stand in great shame. This Trade he hath driven ever since
 the beginning of the world: and though he resist never so vehement-
 ly, yet a Lilly shall grow in his supposed Kingdome, whose smell reach-
 eth into the Paradise of God, in spite of all his raging and tyranny;
 this the Spirit of God doth witnesse.

r *The Devill.*

34. Behold thou childe of Man, if thou wilt easily draw neere to
 this knowledge, take but thy minde before thee, and consider it, and
 therein thou wilt finde all. You know that out of it proceedeth joy
 and sorrow, laughter and weeping, hope and doubting, wrath and
 love, lust to a thing, and hate of the thing: you finde therein wrath
 and malice, also love, meeknesse, and well-doing.

35. Now the Question is, May not the minde stand in one onely
 will, (*viz.* in meere love) like God himselfe? Here sticks the mark,
 the ground, and the knowledge: behold, if the will were in one onely
 Essence, then the minde would also have but one quality that could
 give the will to be so, and it should be an immovable thing, which
 should alwayes lie still, and should doe no more but that one thing al-
 waies: in it there would be no joy, no knowledge, also no art or skill
 of any thing at all, and there would be no wisdom in it: also if the
 quality

quality were not *in infinitum*, it would be altogether a Nothing, and there would be no minde nor will to any thing at all.

36. Therefore it cannot be said, that the totall God in all the three Principles, is in one onely will and essence: there is a distinction [or difference to be observed]: though indeed the first and the third Principle be not called God, neither are they God; and yet are his essence [or substance], out of which from eternity the light and heart of God is alwaies generated, and it is one essence [or being] as body and soule in Man are.

37. Therefore now if the Eternall minde were not, out of which the Eternall will goeth forth, then there would be no God. But now therefore there is an Eternall minde, which generateth the Eternall will, and the Eternall will generateth the Eternall heart of God, and the heart generateth the light, and the light the vertue, and the vertue the Spirit, and this is the Almighty God which is one unchangeable will. For if the minde did no more generate the will, then the will would also not generate the heart, and all would be a nothing. But seeing now that the minde thus generateth the will, and the will the heart, and the heart the light, and the light the vertue, and the vertue the Spirit, therefore now the Spirit againe generateth the minde: for it hath the vertue, and the vertue is the heart: and it is an indissoluble Band.

The Depth.

38. **B**Ehold now, the minde is in the Darknesse, and it conceiveth its will to the light, to generate it: or else there would be no will, nor yet any Birth: this minde standeth in anguish, and in a longing [or is in labour]; and this longing is the will, and the will conceiveth the vertue: and the vertue fulfilleth [satisfieth or impregnateth] the minde, thus the kingdome of God consisteth in the vertue [or in power] which is God the Father, and the light maketh the vertue longing to [be] the will, that is God the Sonne, for in the vertue the light is continually generated from Eternity, and in the light, out of the vertue goeth the Holy Ghost forth, which generateth againe in the dark minde the will of the Eternall Essence.

39. Now behold deare soule, that is the Deity, and that comprehendeth in it the second or the middlemost Principle. Therefore God is onely Good, the love, the light, the vertue [or power]. Now consider, if the minde did not stand in the darknesse, there would no such eternall wisdom and skill be: for the anguish in the will to generate, standeth therein: and the anguish is the quality: and the quality is the multiplicity [or variety] and maketh the minde, and the minde againe maketh the multiplicity [or plurality].

40. Now deare soule, see all over round about you, in your selfe and

working.

Plurality.

and in all things, what finde you therein ? you finde nothing else but the anguish, and in the anguish the quality, and in the quality the minde, and in the minde the will to grow and generate, and in the will the vertue [or ^u power], and in the vertue the light, and in the light its forth-driving Spirit : which maketh againe a will to generate a twig [bud or branch] out of the Tree like it selfe ; and this I call in my Booke the *Centrum* [the Centre] where the generated will becometh an Essence [or substance] and generateth now againe such [another] Essence : for thus is the Mother of the Genetrix.

^u Faculty or ability.

41. Now the anguish hath the first Principle ^{*} in possession ; seeing it standeth in the Darknesse, it is another essence, than the essence in the light is, where there is nothing else but meere love and meeknesse, where no source [or torment] is discovered, and the quality which is generated in the Centre of the Light, is now no quality, but the eternal skill and wisdom, of whatsoever was in the anguish before the Light [brake forth] : this wisdom and skill, now alwaies cometh to helpe the conceived will in the anguish, and maketh in it selfe againe the Centre to the Birth, that so the sprout may generate it selfe in the quality, *viz.* the vertue, and out of the vertue the fire, and out of the fire the Spirit, and the Spirit maketh in the fire the vertue againe, that thus there [may] be an Indissoluble Band : and out of this minde, which standeth in the darknesse, God generated the Angels, which are flames of fire, yet ⁷ shining through and through with the divine light: for in this minde a Spirit can and may be generated, and not else: for before it in the heart and light of God, there can no Spirit be generated, for the heart of God is the end of Nature, and it hath no quality : therefore also nothing cometh out of it more, but it continueth unchangeably in the Eternity, and it shineth in the minde of the quality of the darknesse, and the darknesse cannot comprehend it.

^{*} under its power.

⁷ Or, thoroughly enlightned.

42. Now therefore in the anguishing minde of the darknesse, is the inexpressible [or unutterable] source [quall, or rising property] from whence the name quality, existeth, as from many qualls [or sources, or Wells] into one quall [or source] and out of these many sources [running] into one source, springeth forth the plurality of skill, so that there is a multiplicity, [or variety of it] : and the Spirit of God out of the light, cometh to helpe every skill, [or science, or knowledge], and in every skill of the sources [or qualls] in the quality (by its kinde ² infecting of the love) it maketh againe a centre and in the centre a source [or quall, or spring] is generated againe, as a twig out of a Tree, where againe there springeth forth a minde in the anguish : and the Spirit of Love with its infecting [or infusing] of kindnesse maketh all, every thought in the will, and [that] essentially.

² Infusion.

43. For the will in the Centre climeth aloft till it generateth the fire,

fire, and in the fire is the substance and essentiality generated: for it is the spirit thereof, and the end of the will in the dark minde, and there can be nothing higher generated in the anguish than the fire, for it is the end of nature, and it generateth againe the anguish and the source, as may be perceived. Now therefore the dark anguishing [aking or anxious] minde hath not onely one substance, *viz.* one being [or essence] in it selfe, but many; or else no quality could be generated, and yet it is truly but one [being, essence, or] substance, and not many.

44. Thou deare soule, thus saith the high Spirit to thee; yeeld up thy minde here, and I will shew it thee. Behold, what doth comprehend thy will, or wherein consisteth thy life? If thou sayest, in water and flesh: No, it consisteth in the fire, in the warmth: if the warmth were not, then thy body would be stiff [with cold], and the water would dry away; therefore the minde and the life consisteth in the fire.

45. But what is the fire? First, there is the Darknesse, the Hardnesse, the eternall cold, and the Drinesse, where there is nothing else but an eternall hunger. Then how cometh the fire to be? Deare soule; here [in the fires coming to be] the Spirit of God (*viz.* the eternall Light) cometh to helpe the hunger; for the hunger existeth also from the Light: because the divine vertue beholdeth it selfe in the darknesse, therefore the darknesse is desirous [and longing] after the Light: and the desirousnesse is the will.

46. Now the will or the desirousnesse in the drinesse cannot ^a reach the Light: and therein consisteth the anguish in the will [longing] after the Light; and the anguish is attractive, and in the attracting is the woe, and the woe maketh the anguish greater; so that the anguish in the ^b harshnesse attracteth much more, and this attracting in the woe, is the bitter [sting or] prickle, or the bitterness of the woe: and the anguish reacheth after the [sting or] prickle, with attracting, and yet cannot ^c comprehend it, because it resisteth, and the more the anguish attracteth, the more the [sting or] prickle raveth and rageth.

27. Now therefore the anguish, bitterness, and woe in the [sting or] prickle, are like a brimstone spirit, and all spirits in Nature are Brimstone: they [torment or] cause the anguish in one another, till that the light of God cometh to help them; and then there cometh to be a flash, and there is its end, for it can clime no higher in nature, and this is the fire, which becometh shining in the flash, in the soule, and also in the minde. For the soule reacheth the vertue of the light, which doth put it into meeknesse; and in this world it is the burning fire: in Hell it is immateriall, and there it is the Eternall fire,

which burneth in the ^d quality.

^a Or, *attaine.*

^b *Sourenesse, or*
astringency.

^c Or, *catch it.*

^d Or, *property.*

48. Now thou deare soule ! here you see in a Glasse, how very neere God is to us, and that he himselfe is the heart of all things, and giveth to all vertue, [power] and life. Here Lucifer was very ^e heedlesse, and became so very proud : that when this Brimstone Spirit in the will of the minde of God was created, then he would faine have shined out above the end of nature, and would drive the fire out above the meeknesse, he would faine have had all burne in the fire, he would have ruled [or domineered] : the sparks of fire in the Brimstone Spirit, did elevate themselves too high : and these Spirits pleased not the Creator, or the Spirit in the Fiat, and [therefore] were not [established] Angels, although in the first minde (when the Centre was opened to the [creation of the] Spirits) he came to helpe them, and [^f beheld] them as well as the other Angels : but they indeed generated a fiery will, when they should have opened their Centre to the regeneration of their mindes, and so should have generated an Angelicall will.

^e Carelesse, inconsiderate.

^f Or, reflected on them.

49. The first will, out of which they were created, that was Gods, and that made them good, and the second will, which they (as obedient [children]) should have generated out of their Centre in meeknesse, that was evill : and therefore the ^g Father for generating such a childe, was thrust out from the vertue of God, and so he spoyled the Angelicall kingdome, and remained in the source of the fire : and because the ^h evill childe of their minde did turne away from the meeknesse, therefore they ⁱ attained what they desired. For the minde is the God and the Creator of the will, that is free from the Eternall Nature, and therefore what it generateth to its selfe, that it hath.

^g The Generator for the will which he generated.

^h The will that was borne out of their minde.

ⁱ Or, came to be

50. Now if you aske ; Wherefore came not the Love of God to helpe them againe ? No, friend, their minde had elevated it selfe, even to the end of Nature, and it would faine have gone out above the Light of God : their minde was become a kindled source of fire in the fierce wrath, the meeknesse of God cannot enter into it, the Brimstone Spirit burneth eternally : in this manner he is an enemy to God, he cannot be helped : for the Centre is burning in the flash : his will is still, that he would faine goe out above the meeknesse of God ; neither can he get [frame, or create] any other [will], for his source hath revealed the end of Nature in the fire, and he remaineth an unquenchable source of fire : the heart of God in the meeknesse, and the Principle of God, is close shut up from him, and that even to Eternitie.

51. To Conclude, God will have no fiery Spirit in Paradise, they must remaine in the first Principle, in the Eternall Darknesse, if they had continued as God had created them (when the meeknesse shined [or appeared] to them) and had put the Centre of their mindes into the meeknesse, then the light of God should for ever have ^k shined through

^k Or, throughly enlightened them.

through them, and they should have eaten of the *Verbum Domini* [the Word of the Lord] : and they should with the roote of their Originall, have stood in the first Principle, like God the Father himselfe, and with the will in the minde [they should have stood] in the second Principle : thus they should have had a Paradisicall source [quality or property] and an Angelicall will : and they should have been friendly in the ¹ *Limbus* of Heaven, and in the love of God.

¹ Or, heavenly Earth.

C H A P. XI.

Of all Circumstances of the Temptation.

I. **N**ow the Highest Question is, What that is, which caused the minde of the Devill, so to elevate it selfe, and that so great a number of them are fallen in the high mindednesse [or pride] ? Behold, when God set the Fiat in the will, and would create Angels, then the Spirit first separated all qualities, after that manner, as now you see there are many kinds of Starres, and so the Fiat created them [severall] : Then there were created the Princely [Angels] and the Throne-Angels, according to every Quality, (as, hard, soure, bitter, cold, fierce, soft, and so forth ^m in the Essences, till to the end of Nature) out of the source of the fire, a similitude whereof you have in the Starres, how different they are.

^mIn the springing essentiall powers.

2. Now the Thrones and Princely Angels, are every one of them a great fountaine : as you may perceive the Sunne is, in respect of the Starres, as also in the blossoming Earth. The great fountaine veine [or Well-spring] in the source, was in the time of the Fiat in the dark minde, the Prince or Throne-Angel : There out of each fountaine came forth againe a Centre in many thousand thousands ; for the Spirit in the Fiat manifested it selfe in the nature of the Darknesse, after the manner of the Eternall Wisdome ; Thus the manifold various properties that were in the whole nature, went forth out of one onely Fountaine, according to the ability of the eternall wisdome of God ; or as I may best render it to be understood by a similitude ; as if one Princely Angel had generated out of himselfe, at one time, many Angels : whereas yet the Prince doth not generate them, but the Essences : and the qualities goe forth with the Centre in every Essence, from the Princely Angels, and the Spirit created them ⁿ with the Fiat, and they continue standing essentially : Therefore every ^o Host (which proceeded out of one [and the same] fountaine) gat a will in the same fountaine which was their Prince (as you see, how the Starres give all their will into the vertue [or power] of the Sun)

ⁿ By.

^o Or, Company.

of this, much must not be said to my ^p Master in Arts, he holdeth it impossible to know such things, and yet in God all things are possible, and to him a thousand yeares are as one day.

^p The learned
in Reason.

3. Now of these Princely Angels One is fallen (for he stood in the fourth forme of the Matrix of the Genetrix in the dark minde, in that place in the minde where the flash of fire taketh its originall) with his whole host that was proceeded from him: Thus the fiery kinde [condition or property] moved him to goe above the end of Nature, (*viz.* above the heart of God) that kinde stood so ^q hard kindled in him.

^q Or, *fiercely.*

4. For as God said to the Matrix of the Earth, Let there come forth all kinds of Beasts: and the Fiat created Beasts out of all the Essences: and first divided the Matrix, and after that, the essences and qualities; and then he created them out of the divided Matrix, male and female. But because the creatures were materiall, therefore every kinde [species or generation] must thus propagate it selfe from every Essence: but with the Angels not so: but [their propagation was] sudden and swift, as Gods thoughts are, so were they.

5. But this is the Ground: every quality or quall [or source, would be creaturely, and the fiery [property] elevated it selfe too mightily, into which Lucifer had brought ^t his will; and so it went with Adam as to the Tempting Tree; as it is written: And God suffered all sorts of Trees to spring up in the Garden of Eden: and in the midst of the Garden, the Tree of Life, and of the knowledge of Good and Evil.

^r Or, *set his delight or pleasure in it.*

6. Moses saith: God suffered to spring up out of the Earth, all sorts of Trees pleasant to look upon, and good for food. But here is the vaile in Moses, and yet in the Word it is bright, cleere, and manifest, that the fruits were pleasant to behold, and good to eate, wherein there was no death, wrath, or ^s corruptibility, but [it was] Paradisicall fruit, of which Adam could live in clarity [or brightnesse] in the will of God, and in his love in perfection in Eternity, onely the Death stuck in the Tree of knowledge of good and evil, that onely was able to bring man into another Image.

^s Corruption.

7. Now wee must needs cleerely [conceive or] think, that the Paradisicall fruit which was Good, was not so very earthly, for (as Moses himselve saith;) they were of two sorts; the one good to eate, and pleasant to behold, and the other had the death and corruptibility in it: in the Paradisicall fruit, there was no death nor corruptibility: for if there had been any death or corruptibility therein, then Adam had eaten death in all the fruits: but seeing there was no death therein, therefore the fruit could not be so altogether earthly; though indeed it sprung out of the earth, yet the divine vertue of the second Principle was imprinted therein, and yet they were truly in the third

Principle, growne [or sprung] out of the earth, which God cursed as to the earthly food, that no Paradisicall fruit did grow any more out of the earth.

8. Besides, if *Adam* had eaten earthly fruit, he must then have eaten it into his body, and have had gut [or entrails]: and how could such a stinck [and dung] (as wee now carry in the body) have been in Paradise in the holiness of God? Moreover, he should by eating earthly food, have eaten of the fruit of the Starres and Elements, which would presently have infected [or qualified] in him, as was done in the fall: also so his feare over all the beasts would have ceased. For the essences of the Beasts would presently have been like the humane essences in vertue [and power]; and one would have domineered more strongly over the other.

Or, the stronger would have domineered over the weaker.

9. Therefore it was cleane otherwise with *Adam*: he was a heavenly Paradisicall Man, he should have eaten of the heavenly Paradisicall fruit, and in the vertue [or power] of that [fruit] he should have ruled over all Beasts [or living creatures] also over the Starres and Elements: no cold nor heat should have touched him; or else God would not have created him so naked, but like all Beasts with a rough [or hairy] skin [or hide] .

10. But the Question is; Wherefore grew the earthly Tree of the knowledge of good and evil? for if that had not been, *Adam* had not eaten of it; or wherefore must *Adam* be Tempted? Hearken, Aske your minde about it, wherefore it so suddenly generateth and conceiveth in it selfe a thought of anger, and then of love? Doeſt thou say [it cometh] from the hearing and seeing of a thing? Yes that is true, this God also knew very well; and therefore he must be tempted. For the Centre of the minde is free, and it generateth the will, from hearing and seeing, out of which the imagination and lust doth arise.

11. Seeing *Adam* was created an image and whole similitude of God, and had all three Principles in him like God himselfe, therefore also his minde and imagination should meerly have looked into the heart of God, and should have set his lust and [desire or] will thereon: and as he was a Lord over all, and that his minde was a threefold Spirit, in three Principles, in one onely Essence, so his Spirit also, and the will in the Spirit, should have stood open [or free] in one onely Essence, viz. in the Paradisicall heavenly [essence]: and his minde and soule should have earen of the heart of God, and his body [should have eaten] of the heavenly *Limbus*.

Or, vertue, or power.

12. But seeing the heavenly *Limbus* was manifested through the earthly, and was in the fruit in one onely Essence; and *Adam* so too, therefore it behoved *Adam* (naving received a living soule out of the first Principle, and breathed in from the Holy Ghost, and enlightened from

from

from the light of God standing in the second Principle) not to reach after the earthly Matrix.

13. Therefore God here also gave him the Command, not to lust after the earthly Matrix, nor after her fruit, which stood in the corruptibility, and transitorinesse, but the Spirit of Man ^x not. He should eat of the fruit, but no otherwise than of the Paradisicall kinde and property; [and] not of the earthly Essences. For the Paradisicall Essences had imprinted themselves in all fruits, therein they were very good to eat of, after an Angelical manner, and also pleasant to behold or corporeall, as *Moses* also saith.

^x Not in the corruptibility.

Now it may be asked, What then was properly the Tempting in *Adam*?

The Gate of Good and Evil.

14. Wee have a very powerfull testimony hereof, and it is knowne in Nature, and in all her children, in the Starres and Elements, in the Earth, Stones, and Metals; especially in the living creatures, as you see, how they are evill and good, *viz.* lovely creatures, and also venomous evill beasts; as Toads, Adders, and Serpents, [or Wormes]; so also there is poyson and malice in every sort of life of the third Principle: and the [fiercenesse] or stroagnesse must be in Nature, or else all were a Death and a Nothing.

^y Or, living thing.

The Depth in the Centre.

15. As is mentioned before, the eternall minde standeth thus ^z in the Darknesse, and vexeth it selfe, and longeth after the light, to generate that, and the anguish is the source, and the source hath in it many formes, till that it reacheth the fire in its substance, *viz.* [it hath] bitter, soure, hard, cold, strong, darting forth, or flashing, in the roote of it selfe sticketh the joy and paine alike; *viz.* when it cometh to the roote of the fire, and can reach the light, then out of the wrath [or sternnesse] cometh the great joy: for the light putteth the sterne forme into great meeknesse: on the contrary, that forme which cometh onely to the roote of the fire, that continueth in the ^a wrath.

^z Or, unknown.

16. As wee are to know, that when God would manifest the Eternall Minde in the Darknesse, in the third Principle ^b with this world, then first all formes in the first Principle till fire, were manifested, and that forme now which comprehended the light, that became Angelicall and Paradisicall; but that which comprehended not the light, that remained to be wrathfull, murtherous, soure and evill, every one in its own forme and essence: for every forme desired also to be manifested; for it was the will of the Eternall Essence to manifest it selfe. But now one forme was not able to manifest it selfe alone in the

^a Or, grimnesse, fiercenesse.

^b Or, by.

ernall

nall Birth, for the one is the member of the other, and the one without the other would not be.

17. Therefore the Eternall Word, or heart of God, wrought thus in the dark and spirituall Matrix (which in it selfe, in the Originalnesse without the light would be [as it were] dumb [or senselesse]) and hath generated a corporeall and palpable [or comprehensible] similitude of its essence, in which all the formes were brought forth out of the Eternall formation, and brought into Essence : for out of the spirituall forme, the corporeall [forme] is generated, and the eternall Word hath created it by the Fiat, to stand thus.

18. Now then, out of these formes, out of the Matrix of the earth, by the Fiat, in the Word, went forth all the Creatures of this world : also Trees, hearbs, and grasse, every one according to its kinde : as also Wormes, evill and good, as every forme in the Matrix of the Genetrix had their originall ; and thus it was also with the fruits in the Paradise of this world in the Garden of Eden : when the Word was spoken, let there come forth all sorts of Trees and hearbs ; then out of all formes [or the Genetrix or womb] Trees and hearbs came forth and grew, which were altogether good and pleasant : for the word in the Fiat, had ^c imprinted it selfe in all the formes.

^c Imaged or
Imagined.

19. But then the Darknesse and Quall [source or paine] were in the middest in the Centre, wherein Death, the wrathfulnesse, decay, and the corruptibility did stick : and if that had not been, this world would have stood for ever, and Adam should not have been tempted : ^d they also like a ^e Death, (or a corrupting worme of the Quall [or source]) did work together, and generated the Tree of Good and Evill in the midst of its seate [or place] because Death stuck in the midst of the Centre, by which this world shall be kindled in the fire at the end of the dayes. And this Quall [or source] is even the anger of God, which by the heart or light of God in the Eternall Father, is continually put into the meeknesse : and therefore the Word or heart of God is called the Eternall Mercifulnesse of the Father.

^d be darknesse,
and source, or
paine.

^e Mors.

20. Seeing then all the formes of the Eternall Nature were to come forth, [it is so come to passe] as you may see in Toads, Adders, Wormes, and evill Beasts : for that is the forme which sticketh in the midst in the birth of all Creatures, *viz.* the poyson [venome] or Brimstone Spirit ; as wee see that all Creatures have poyson and gall : and the life of the Creatures sticketh in the power [or might] of it [the poyson] : as you may finde before in this booke in all the Chapters, how the Eternall Nature taketh its Originall, how it worketh, and how [or after what manner] its Essence [being or substance] is.

21. Now thus the Tree of the strong [tartnesse or wrath] (which is in the midst of Nature) grew also in the midst of the Garden of E-
den

den; and was (according to the ability of its own forme, which it hath from the eternall quality, in the Originalnesse) the greatest and the mightiest [Tree]. And here it may be seene very cleerly, that God would have preserved and had Man to be in Paradise, for he forbad him this Tree, and caused other fruit enough [besides] to grow in the formes and Essences.

The Gate of the Tempting.

22. St Paul saith; *God foresaw* [or elected] *Man, before the ground* [or foundation] *of the world was laid*: Here we finde the ground so very [plaine or] faire, that wee have a delight to write on, and to seeke the ^f Pearle; for behold, in the eternall wisdome of God, before the Creation of the world, the fall of the Devils, and also of Man, appeared in the Eternall Matrix, and was seene; for the Eternall Word in the Eternall Light knew very well, that if it came to manifest the fountaine of the Eternall Birth, that then every forme should breake forth: yet it was not the will of the love in the word of the Light, that the formes of the tart [sourer strong wrath] should elevate themselves above the meeknesse; but it had such a mighty [or potent] forme, that it is so come to passe.

23. Therefore the Devill also (in regard of the might of the tart [strong fierce wrath] was called a Prince of this world in the [angry strong] fiercenesse, of which you shall finde [more] about the Fall. And therefore God created but one Man: for God would that Man should continue in Paradise, and live eternally: and on the contrary, the sternnesse [or strong fierce wrath] would tempt him [to trie] whether he would put his imagination and will wholly into the heart of God, and into Paradise, wherein he was.

24. And because *Adam* was drawne forth out of the strong [sterne soure] Essences, therefore he must be tempted [to try] whether his Essences (out of which his imagination and lust proceeded) could stand in the heavenly quality, or whether he would eate of the *Verbum Domini*, [the Word of the Lord] and [to try] which essence, (whether the Paradisical, or the strong [fierce wrathfull] would overcome in *Adam*).

25. And this was the purpose of God, therefore to create but one Man, that the same might be tempted, [and tried] how he would stand, and that upon his Fall he might the better be helped: and the heart of God did before the foundation of the world in his love foreintend [or prepurpose] to come to help [him]; and when no other remedy could doe it, the heart of God himselfe would become Man, and regenerate Man againe.

26. For Man is not fallen of strong [fierce angry] pride, like the Devill; but his earthly Essences have overcome his Paradisical Essences,

ces, and brought them into the earthly lust, and in that regard he hath Grace againe bestowed upon him.

*The highest, strongest, and the mightiest Gate
of the Temptation in Adam.*

¶ Not onely in
this Chapter,
but in all these
writings.

^h Or, womb,
or lap.

27. Here I will faithfully admonish the Reader, deeply to consider *Moses*, for ^h here under the vaile of *Moses*, he may looke upon the face of *Moses*: Also he may see the second *Adam* in the ^h love of the Virgin: Also he may see him in his Temptation, and upon the Crosse; as also in Death; and lastly, in the vertue of the Resurrection at the right hand of God: Also you may see *Moses* on Mount *Sinai*; and lastly, the Clarification [or Transfiguration] of Christ, *Moses* and *Elias* on Mount *Thabor*: Also you may see herein the whole Scripture of the Old and New Testament; Also you finde herein all the Prophets from the beginning of the world hitherto, and all the might and power of all Tyrants, wherefore things have gone so, and must still goe [as they doe]; Lastly, you finde the Golden Gate of the Omnipotence, [or Allmightinesse], and of the great power in the love and humility: and wherefore the children of God must still be tempted: and wherefore the noble graine of Mustard-seed must grow in stormes, crosses, and misery, and wherefore it cannot be otherwise: Also herein you finde the Essence of all Essences.

¶ Shortly.

Note, wee must
yet conceale the
Exposition of
this verse.

^k Or, Rage.

28. And it is the Gate of the Lilly, concerning which the Spirit witnesseth, that it will ⁱ hereafter grow in the wrathfull Tree, and when it groweth it will bring us true knowledge, by its pleasant and fragrant smell, in the holy Trinity: by which smell Antichrist will be stifled, and the Tree of the sterne anger be broken downe: and the Beast enraged, which hath its might and strength from the Tree, for a time till it be dry and fiery, because it can get no more sap from the wrathfull Tree that is broken downe: and then it will smell [or lift up it selfe] in the [fierce, tart] ^k wrath against the Tree and the Lilly, till the Tree (of which the Beast did eate and was strong) destroy the Beast, and his power remaine in the fire of the Originalnesse. And then all Doores [will] stand open in the great Tree of Nature, and the Priest *Aaron* [will] give his Garment and faire Ornament to the Lamb, that was slaine and is [alive] againe.

29. Reader, who lovest God; hereby it will be shewne thee, that the great mysteries ^l doe meete us, concerning the hidden things that were in *Adam* before his fall, and that yet there are much greater after his fall, when he was as it were dead, and yet living: and here is shewne the ^m Birth of the Eternal Essence, and wherefore it still must have thus been, that *Adam* must have been tempted, and wherefore it could not have been otherwise: though Reason continually ⁿ gaineth
sayeth

^l Or, are impar-
ted to us.

^m Or, continu-
all working.

ⁿ Speakes a-
gainst it.

sayeth it; and alledgeth Gods Omnipotency, that it was in him to hinder, or suffer the doing of it.

30. Beloved Reason, leave off your thoughts, for with these thoughts and conceits, you know not God, nor the Eternity; then how will you with such thoughts, know the similitude which God generated out of the Eternall Minde? it hath here been sundry times mentioned to you, that the minde (which yet is the greatest Essence in Man) doth not stand in a ^o Quall [or source].

^o In a working property, but in *sicce*.

31. If we thinke of [or consider] the incliner, what that was which inclined and drew *Adam* to that which was forbidden, that he should lust contrary to the Command of God, whereas he was yet in great Perfection; then wee shall finde the Eternall Minde, out of which *Adam* was also created: and that because he was an Extract out of the Eternall minde, out of all Essences of all the three Principles, therefore he must be tempted [to trie] whether he could stand in Paradise: for the heart of God desired that he should continue in Paradise, but now he could not continue in Paradise, except he did eate Paradisicall fruit: therefore now his heart should have been wholly ^p inclined towards God: and so he should have lived in the divine Centre, and God had wrought in him.

^p Given up to God.

32. Now what opposed him, or what drew him from Paradise to disobedience, so that he passed into another Image [forme or condition]? Behold thou childe of Man, there was a threefold strife in *Adam*, without *Adam*, and in all whatsoever *Adam* beheld? Thou wilt say, What was it? It was the three Principles; first, the Kingdome of Hell, the power of the wrath; and secondly, the Kingdome of this world, with the Starres and Elements; and thirdly, the Kingdome of Paradise, that desired to have him.

33. Now these three Kingdomes were in *Adam*, and also ^q without him: and in the ^r Essences there was a mighty strife, all drew as well in *Adam*, as without *Adam*, and would faine have him: for he was a Great Lord [come] out of all the [powers or] vertues of Nature: the heart of God desired to have him in Paradise, and [would] dwell in him; for it said, it is my image and similitude. And the Kingdome of wrath [and of the fierce Tartnesse] would also have him: for it said, he is mine, and he is [proceeded] out of my fountaine, out of the eternall minde of the Darknesse, I will be in him, and he shall live in my might, for he is generated out of [that which is] mine, I will, through him, shew great and strong power. The Kingdome of this world said, he is mine; for he beareth my Image, and he liveth in [that which is] mine, and I in him: he must be obedient to me, I will tame him and compell him, I have all my members in him, and he in mee: I am greater than he, he must be my ^s housholder, I will shew my faire wonders and vertues in him, he must manifest my wonders

^q Extra.
^r The essentiall vertues or powers that went forth from the three Principles.

^s Or, Stewart.

and vertues, he shall keepe and manage my herds, I will cloath him with my faire Glory; as now it is to be seene.

^t Mors.

34. But when the Kingdome of the fiercenesse, of the wrath, of Death, and of Hell saw, that it had lost; and could not keepe Man, then it said, I am ^t Death, and a Worme, and my vertue [or power] is in him, and I will grinde him and breake him to pieces, and his spirit must live in mee: and although thou world supposest that he is thine, because he beareth thy Image, yet his Spirit is mine, generated out of my kingdome; therefore take what is thine, from him, I will keep that which is mine.

35. Now what did the vertue in *Adam*, in this strife? It flattered with all the three [Kingdomes]. It said to the Heart of God, I will stay in Paradise, and thou shalt dwell in me: I will be thine, for thou art my Creator, and thou hast thus concreted [or extracted] mee out of all the three Principles, and created mee: thy refreshment is pleasant, and thou art my Bridegroom, I have received of thy fulnesse, and therefore I am impregnated [or with childe], and I will bring forth a virgin, that my kingdome may be great: and that thou mayest have meere joy in mee: I will eate of thy fruit, and my spirit shall eate of thy vertue [or power]: and thy Name in mee shall be called *IMMANUEL*, God with us.

36. And when the Spirit of this world perceived that; then it said; Wherefore wilt thou onely eate of that which thou comprehendest not, and drinke of that which thou feelest not: thou art not yet meerey a Spirit, thou hast from me all the kindes of comprehensibility in thee: behold, the comprehensible fruit is sweet and good, and the comprehensible drink is ^u mighty and strong, eate and drinke from mee, and so thou shalt come to have all my vertue and beauty, thou mayest in mee be mighty [and powerfull] over all the Creatures, for the kingdome of this world shall be thy owne, and thou shalt be Lord upon Earth.

^u Powerfull
and full of
vertue or
strength.

37. And the vertue in *Adam* said: I am upon Earth, and dwell in this world, and the world is mine, I will use it according to my lust, [will, and pleasure]: then came the Command of God ^x (which was received in the Centre of God, out of the Circle [or Circumference] of the Eternall life,) and said: *In the day that thou eatest of the earthly fruit, thou shalt die the Death*: This Command was comprehended or enclosed (and hath its originall in the Eternall Father) in the Centre, where the Eternall Father continually from Eternity generateth his heart or sonne.

^x Enclosed,
concealed,
or comprehended.

^y Or, have nothing to doe.

38. Now when the Worme of darknesse saw the command of God, it thought with it selfe, here thou wilt ^y not prevaile, thou art spirit without body, and contrariwise, *Adam* is corporeall, thou hast but a third part in him, and besides, the Command is in the way, thou wilt
even

even slip [or creepe] into the Essences, and flatter with the Spirit of this world, and take a creaturely forme upon thee, and send a Legat [or Embassadour] out of my kingdome, cloathed in the forme of a Serpent, and wilt perswade him to eate of the earthly fruit, and then the command destroyeth his body, and the spirit remaineth [to be] mine. Here now the Legat [or Embassadour] the Devill was very willing [and ready] at this, especially because *Adam* in Paradise, was in his place, where he should have been; and thought with himselfe, now thou hast an opportunity to be revenged: thou wilt mingle lyes and truth so together, that *Adam* may not [observe or] understand it [the treachery], and so thou wilt tempt him.

Of the Tree of knowledge [of] good and evill.

39. I have told you before, out of what ^z power the Tree is grown; viz. that it grew out of the earth, and hath wholly had the nature of the earth in it, as at this day all earthly Trees are [so] (and no otherwise, neither better nor worse) wherein corruptibility standeth, as the Earth is corruptible, and shall passe away in the end, when all shall goe into its ^{*}Ether, and nothing else shall remaine of it besides the figure; Now this was the Tree which stood in the midst of the Garden in *Eden*, whereby *Adam* must be tempted in all Essences: for his Spirit should rule powerfully over all Essences, as the holy Angels and God himselfe doth.

^z Might.

^{*} Or, Receptacle.

40. Besides, he was created by the Word, or heart of God, that he should be his image and similitude, very powerfully in all the three Principles, [and be] as great as a Prince or Throne-Angel. But this Tree standing thus in the Garden, and of all the Trees that onely did beare earthly fruit; therefore *Adam* looked so often upon it, because he knew that it was the Tree of knowledge of Good and Evill, and the vertue of the Tree pressed him to it so very hard (which vertue was also in him) that the one lust infected [poysoned or mingled with] the other: and the Spirit of the great world pressed *Adam* so very hard, that he became infected, and his vertue [or power] was overcome; here the Paradisicall man was undone, and then said the heart of God, it is not good, that man [should] be alone, wee will make him a help, [or conforte] to be with him.

41. Here God saw his Fall, and that he could not stand, because *Adams* imagination and lust was so eager after the Kingdome of this world, and after the earthly fruit, and that *Adam* would not generate a perfect Paradisicall Man out of himselfe, but an infected [poysoned Man] according to the lust, and would fall into corruptibility. And the Text in *Moses* soundeth further very right, thus: *And God let a deep sleep fall upon Man, and he slept, [or fell asleepe]*.

C H A P. XII.

Of the Opening of the holy Scripture, that the Circumstances may be highly considered.

The Golden Gate, which God affordeth to the last world, wherein the Lilly shall flourish [and blossom.]

1. **L**oving Reader, I had need have an Angelicall Tongue for this description, and thou an Angelicall Minde, and then wee should well understand one another: But seeing wee have them not, therefore wee will expresse the Great Deeds of God, with the earthly Tongue, according to our [received] gift and knowledge, and open the Scripture to the Reader, and give him occasion to consider further, whereby the Pearle might be sought and found at last: therefore wee will worke in our Day-labour, ^a according to our duty, till the ^b Pearle of the Lilly be found.

^a And lead them that come after us into it.

^b Or, Gate.

^c Or, search into them.

^d Or, understand.

^e Or, fire flaming.

2. Reason asketh: How long was *Adam* in Paradise before his Fall, and how long did the Temptation last? I cannot tell thee that, out of *Moses* description of the Creation, for it is for great cause concealed: yet I will shew thee the wonders of God, and ^c expound them, according to the knowledge that is given mee, whereby thou mayst the better learne to ^d consider the Temptation and the Fall of *Adam*.

3. Beloved Reason, look into the Glasse of the actions and deeds of God. When God appeared to *Moses* in the ^e burning Bush, he said, *Pull off thy shooes; for here is a holy place*: What was that? Answer: God shewed [*Moses*] thereby his earthly Birth: For he would give him a Law, wherein Man should live, (if it were possible) and attaine salvation: But who was it that gave the Law, and commanded Man to live therein? Answer. It was God the Father, out of his Centre, and therefore it was done with fire and thunder: for there is no fire and thunder in the heart of God, but kinde love.

4. Hereupon Reason will say, is not God the Father one [and the same] Essence with the Sonne? Answer. Yes, [they are] one essence and will. By what meanes then did he give the Law? Answer. By the Spirit of the great world: because *Adam* after the Fall, and all men, lived ^f therein, therefore it must be tried, whether man could live ^g therein, in confidence towards God: therefore he established it with great wonders [or miracles], and gave ^h it clarity [shining brightnesse or glory]: as may be seene in *Moses*, who had a [glorious bright] shining face: and when he had chosen to himselfe this people, he destroyed the children of unbelieve: and brought ⁱ them

^f In the Spirit of the great world.

^g In the Law.

^h The Law.

ⁱ His chosen.

out

out with wonders, into the Wilderneffe: and there it was tried whether men could live in perfect obedience under this clarity [Glory or brightnesse].

5. What was done there? Answer. *Moses* was called by God (out from [among] the children of *Israel*) up into Mount *Sinai*, and stayed there forty dayes: and then he would trie the people whether it were possible for them to put their trust [or confidence] in God: that they might be fed with ^k heavenly Bread: that so they might attaine perfection. And there now stood the minde *Majoris mundi*, of the ^l great world; and on the contrary, the eternall minde of God, in strife one against another; God required obedience, and the minde of this world required [or desired] the pleasure of this transitory life, as, eating, drinking, playing, dancing: therefore they chose them moreover their Belly-God, a Golden Calfe, that they might be free and live without Law.

^k *Manna.*

^l Or, *Macrocosme.*

6. Here you see againe, how the three Principles strove one against another about Man: The Law that was given to *Adam* in the Garden of *Eden* brake forth againe, and desired to have obedience; in like manner also, the Spirit of strong [fiercenesse or] wrath brake forth againe in the false fruit and voluptuousnesse, and sought the corruptible life. And this strife now lasted forty dayes, before they set up the Calfe, and fell [wholly like *Adam*] from God, so long the strife of the three Principles continued.

7. But now when they were fallen away from God [as *Adam* was] then came *Moses* with *Josuah*, and saw the apostacie [or falling away], and brake the Tables in pieces, and led them in the Wilderneffe: where they must all die except *Josua* and *Caleb*: for the clarity [or brightnesse] of the Father in the fire, in the first Principle, could not bring them into the promised Land: and although they did eate *Manna*, yet it did not helpe [in] the triall, onely *Josua* and at length *JESUS* must doe it.

8. And when the time came, that the true Champion, [or Saviour] returned againe out of *Paradise*, and became the childe of the Virgin, then the strife of the three Principles ^m came againe. For there he was againe set before the tempting Tree, and he must endure the hard brunt before the tempting Tree, and stand out the temptation of the three Principles, which was not possible for the first *Adam* to doe. And there the strife continued forty dayes and forty nights, just so long as the strife with *Adam* in *Paradise* continued, and not an houre longer; and then the Champion [or Saviour] overcame; therefore open your eyes aright, and look upon the Scripture aright: although it be brieve and obscure [to reason] yet it is very true.

^m was renewed.

9. You finde not in *Moses*, that *Adam* was driven out of *Paradise* the first day: the temptation of *Israel*, and of *Christ*, informeth us quite

quite otherwise : for the temptation of Christ, is to a tittle (in all Circumstances) the same with the temptation of *Adam*.

10. For *Adam* was tempted forty dayes in Paradise, in the Garden of *Eden* before the tempting Tree ; [and tried] whether he could stand, whether he could set his inclination on the heart of God, and onely eate of the *Verbum Domini* [the Word of the Lord], and then [if he had stood] God would have given him his body (the heavenly *Limbus*) to eate, that he should eate it in his mouth, not into his body : he should have brought forth the childe of the Virgin out of himselfe : for he was neither Man nor Woman [male nor female] : he had the Matrix, and also the Man [or masculine nature,] in him, and should have brought forth the Virgin full of modesty and chastity out of the Matrix, without rending of his body.

ⁿ Or, Serpent.

11. And here is the strife in the Revelation of *John*, where a Woman brought forth a sonne, which the Dragon and the ⁿ Worme would devour : and there stood the Virgin upon the earthly Moone, and despiseth the earthinesse, and treadeth it under feet. And so should *Adam* also have troden the earthinesse underfoot, but it overcame him : therefore afterwards the childe of the Virgin (when it had overcome the tempting Tree) must also enter into the first death of the strong [fierce] wrath, in the death, and overcome the first Principle.

12. For he stood forty dayes in the Temptation in the Wildernes, where there was no bread nor drink, then came the Tempter, and would have brought him from obedience : and said, *He should out of the stones make Bread* ; which was nothing else, but that he should leave the heavenly bread, (which man receiveth in Faith and in a strong confidence in God) and put his imagination into the Spirit of this world, and live therein.

^o Or, by, or of.

13. But when the childe of the virgin laid the heavenly bread before him, and said ; Man liveth not onely ^o from this world, ^o from the earthly eating and drinking, then came the second way [or kinde] of Temptation forth, *viz.* the might [power, dominion, and authority] of this world ; the Prince of the wrath [or strong fiercenesse] would give him all the power of the Starres and Elements, if he would put his imagination into him, and pray to [or worship] him : that was the right scourge [or whip] wherewith *Adam* was ^p scourged [*viz.*] with the might, riches, and beauty of this world, after which at last *Adam* lusted, and was taken ; But the childe of the Virgin laid before him, that the kingdome was not his [*viz.*] belonging to the Prince of the [fierce, strong] wrath, but [it belonged] to the word and heart of God, he must worship God, and serve him onely.

^p Or, driven on with.

^q Or, out of

14. The third Temptation was the same into which the Devill also was fallen ^q with high mindednesse [or pride], when he [Christ]

was tempted to have flie from above from the pinnacle of the Temple, and should have elevated himselfe above humility and meeknesse: for the meeknesse maketh the angry Father, in the Originalnesse, soft and joyfull, so that the Deity [thus] becometh a soft and pleasant Essence.

15. But Lord Lucifer would (in the Creation) have saine been above the meeknesse of the heart of God, above the end of nature: therefore he would saine also have perswaded the sonne of the virgin to flie without wings, above the end of nature, in pride; of which shall be handled in its due place at large. I have brought this in thus, but in brieft, that my writing may be the better understood, and how it stands with [or upon] the ground, [or foundation] of the Scripture, and is not any new thing, neither shall there be any thing new [in them]; but onely the true knowledge, in the holy Ghost, of the Essence of all Essences.

Of Adams sleepe.

16. Adam had not eaten of the fruit before his sleepe, till his wife was created out of him; onely his essences and inclination had eaten of it in the spirit by the imagination, and not in the mouth: and thereupon the spirit of the great world captivated him, and mightily qualified in him [or infected him]: and then instantly the Sunne and Starres wrestled with him, and all the foure Elements wrestled so mightily and powerfully, that they overcame him; and [so] he sunk downe into a sleepe.

17. Now to an understanding Man, it is very easie to be found and knowne, that there neither was, nor should be any sleepe in Adam, when he was in the Image of God. For Adam was such an Image as wee shall be at the resurrection of the Dead, where wee shall have no need of the Elements, nor of the Sunne, nor Starres, also [of] no sleepe, but our eyes shall be alwayes open eternally, beholding the glory of God, from whence will be our meate and drinke; and the Centre in the multiplicity, or springing up of the Birth, affordeth meere delight and joy; for God will bring forth out of the earth into the kingdome of Heaven no other [kinde of] Man, than [such a one] as the first [was] before the Fall: for he was created out of the eternall will of God, that [will] is unchangeable, and must stand; therefore consider these things deeply.

18. O thou deare soule, that swimmiest in a darke lake, incline thy minde to the gate of Heaven, and behold what the fall of Adam hath been, which God did so greatly loathe, that [because of it] Adam could not continue in Paradise: Behold and consider the sleepe, and so you shall finde it all. Sleepe is nothing else but * an overcoming: for the Sunne and the Starres are still in a mighty strife, and the Ele-

^r Or, wrought upon him.

^r Or, which will be.

^r Or, Propagation.

^u Or, Bath.

^x Or, a being overcome.

ment

⁷ Or, overcome
commidnesse.

ment of water [*vix.*] the Matrix, is too weak for the fire and the Starres, for that [Element] is the [*y* being] overcome in the Centre of Nature, as you finde before in many places.

19. And the light of the Sunne is as it were a God in the Nature of this world, and by its vertue [and influence] it continually kindleth the Starres [or Constellations] whereby the Starres [or Constellations] (which are of a very terrible and anguishing Essence) continually exult in triumph very joyfully. For it [the Sunne] is an essence like the light of God, which kindleth and enlighteneth the dark minde of the Father, from whence, by the light there ariseth the divine Joy in the Father.

^z Roote or
mother.

^a Or, boyling.

^b The starres
being in the

Matrix.

^c Vegetation.

20. And so it [the Sunne] maketh a triumphing, or rising [to be] in the ^z Matrix of the Water, alwayes like a ^a seething: for the Starres altogether cast their vertue [or influence] into the Matrix of the water, as ^b being therein; in like manner also now the Matrix of the water is continually seething and rising, from whence cometh the ^c growing in Trees, plants, grasse, and Beasts: for the uppermost Regiment [or Dominion] of the Sunne and Starres, and also of the Elements, ruleth in all creatures, and it is a blossome or bud from them, and without their power, there would be in this world in the third Principle, no life, nor mobility in any manner of thing; nothing excepted.

^d Or, is.

21. But the living Creatures, as, Men, Beasts, and fowles, have the tincture in them, for in the beginning they were an Extraction [taken] from the quality of the Starres and Elements by the Fiat: and in the tincture [there] standeth the continuall kindling fire, which continually draweth the vertue or *Oleum* [the Oyle] out of the Water; from whence cometh the blood, in which the noble life ^d standeth.

22. Now the Sunne and the Starres [or Constellations] continually kindle the Tincture, for it is fiery: and the Tincture kindleth the body, with the Matrix of the water, so that they are alwayes boyling [rising] and seething. The Starres [or Constellations] and the Sun are the fire of the Tincture, and the Tincture is the fire of the body, and so all are seething: and therefore when the Sunne is underneath, so that its beames [or shining] is no more [upon a thing;] then the Tincture is weaker, for it hath no kindling from the vertue of the Sunne: and although the vertue of the Starres and the quality are kindled from the Sunne, yet all is too little, and so it becometh feeble [or as it were dead]: and when the Tincture is feeble, then the vertue in the blood (which is the Tincture) is wholly weak and sinketh into a sweet rest, as it were dead or overcome.

23. But now in the Tincture onely is the understanding, which governeth the minde, and maketh the [thoughts or] senses; therefore all is as it were dead, and the Constellation now onely ruleth in the
roote

roote of the first Principle, where the Deity like a glance [lustre] or vertue, worketh in all things: There the starry Spirit in the glance of the Glasse of the divine vertue in the Element of fire, looketh into the Matrix of the water, and setteth his jawes open after the Tincture, but that is voyde of power: and therefore he taketh the vertue of the Tincture, (*viz.* the minde) and minglet [or qualifieth] with it, and then the minde sealeth the Elements, and worketh therein, Dreames and ^evisions, all according to the vertue of the Starres; for it ^fstandeth in the working and quality of the Starres: and these are the Dreames and visions of the night in the sleepe.

^a Representations.

^f The minde consisteth.

The gate of the highest depth of the life of the Tincture.

24. Though the Doctor, it may be, knoweth what the Tincture is, yet the simple and unlearned doth not, who many times (if they had the Art) have better gifts and understanding than the Doctor, therefore I write for those that seeke; though indeed I hold that neither the Doctor, nor the Alchymist, hath the ground of the Tincture: unlesse he be borne againe in the Spirit, such a one seeth through all, whether he be learned or unlearned; with God the Peasant is as acceptable as the Doctor.

25. The Tincture is a thing that separateth, and bringeth the pure and cleere, from the impure: and that bringeth the life of all sorts of Spirits, or all sorts of Essences, into its highest [pitch] degree [or exaltation]. Yea it is the cause of the shining, or of the lustre: it is a cause that all creatures see and live: but its forme is not one and the same [in every thing]; it is not in a Beast, as in Man: so also it is different in stones and hearbs: although it is truly in all things, yet in some things strong, and in some weake.

26. But if we search what it is in essence and propertie, and how it is generated, then wee finde a very worthy [precious] noble ^e substance in its birth, for it is come forth from the vertue, and the fountaine of the Deity, which hath imprinted ^h it selfe in all things: and therefore it is so secret and hidden, and is imparted to the knowledge of none of the ungodly, to finde it, or to know it: and although it be there, yet a vaine, false, [or evill] minde is not worthy of it, and therefore it remaineth hidden to him: And God ruleth all in all incomprehensibly and imperceptibly to the Creature: the creature passeth away it knoweth not how: and the shadow and the figure of the Tincture continueth eternally: for it is generated out of the eternall will: but the Spirit is given to it by the Fiat, according to the kinde of every creature: also in the beginning of the Creation it was implanted and incorporated in jewels, stones, and metalls, according to the kinde of every one.

^e Being, essence, or thing.

^h The Image of it selfe.

27. It was from Eternity in God, and therefore it is eternally in God: But when God would create a similitude of his Essence, and that it should be generated out of the darknesse, then it stood in the flash of fire that went forth, in the place, where the first forme of the birth of love, generateth it selfe in the similitude: for it was generated out of the fountaine of the will, out of the heart of God, and therefore its shadow continueth in the will of God eternally: and for the sake thereof also the shadow of all creatures, and of every [essence] substance [or thing] which was ever generated in the similitude, remaineth eternally: for it is the similitude of God, which is generated out of the eternall will: yet its Spirit continueth not eternally in the third Principle of this world, that ceaseth or passeth away with the ceasing of the springing or the ceasing of the life.

28. For all whatsoever liveth in the third Principle, corrupteth, [or passeth away] and goeth into its Ether and end, till [it come] to the figure of the Tincture; and that continueth standing eternally as a shadow or will; without spirit or mobility: But in the second Principle the Tincture continueth eternally standing in the spirit and in the substance [or essence], all very powerfully, *viz.* in Angels and Men, as also in the beginning [or first springing] of every substance: for their Centre to the Birth, is eternally fixt [or stedfast].

Of its [the Tinctures] Essences and property.

The deepe Gate of Life.

29. Its Essence is the flash in the Circle [or Circumferēces] of the springing of the Life, which in the water maketh the glance and shining: and its roote is the fire, and the stock is the [soure] harshnesse. Now the flash separateth the bitternesse and harshnesse from the water, so that the water becometh, soft, [fluid] and cleere, wherein then the ¹ sight of all creatures doth consist, so that the Spirit in the flash in the Matrix of the water doth see: and the flash standeth therein like a glance [or lustre] and ^k filleth the Spirit of the Essences: from which the Essence draweth vehemently to it selfe: for it is the [soure] harshnesse: and the flash continually separateth the darknesse from the light, and the impure from the pure: and there now standeth the divine vertue [or power]: and the divine glance continually imagineth [or imprinteth] it selfe in the pure, from which the [soure] strong [property] is separated out from Nature: and the divine Glance maketh the pure sweet: for it minglith it selfe [or infecteth] there.

30. But the sweetnesse is like Oyle or fire, wherein the flash continually kindleth it selfe so that it shineth: But the Oyle being sweet, and mingled with the Matrix of the water, therefore the shining light

¹ Or, faculty
of seeing.

^k Fulleth b or
sat is fiet b.

is steady [constant and fixt] and ¹ sweet : But being it cannot in the nature of the water continue to be an oyle onely (because of the infection of the water) therefore it becometh thick ; and the [nature or] kinde of the fire coloureth it red : and this is the Blood and the Tincture in a Creature, wherein the noble life standeth.

¹ Pleasant.

Of the Death and of the Dying.

The Gate of affliction and of misery.

31. Thus the noble life in the Tincture standeth in great danger, and hath hourly to expect the [corruption, or destruction, breaking or] dissolution : for as soone as the blood (wherein the Spirit liveth) floweth out [or passeth away] the Essence [breaketh or] dissolveth, and the Tincture flieth away like a glance or shadow : and then the source [or springing up] of the fire is out, and the body becometh stiffe.

32. But alas ! the life hath many greater and more powerfull enemies ; especially the foure Elements and the Constellations [or starres] ; as soone as [any] one Element becometh too strong, the Tincture flieth from it, and then the life hath its end : If it be overwhelmed with water, it groweth cold, and the fire goeth out ; then the flash flieth away like a glance or shadow : if it be overwhelmed with earth, *viz.* with impure matter, then the flash groweth darke, and flieth away : if it be overwhelmed with aire, that it be stoppt, then the Tincture is stifled, and the springing Essences, and the flash breaketh into a glance, and goeth into its Ether. But if it be overwhelmed with fire or heate, the flash is enflamed, and burneth up the Tincture ; from whence the blood becometh darke, and swearthy, or black, and the flash goeth out in the meeknesse.

33. O how many Enemies hath the life among the Constellations [or Starres] which qualifie [or mingle their influence] with the Tincture and Elements : when the Planets and the Starres have their conjunctions, and where they cast their poysonous rags into the Tincture, there ariseth in the life of the meeke Tincture, stinging, tearing, and torturing. For the sweet [or pleasant] Tincture (being a sweet and pleasing refreshment) cannot endure any impure thing. And therefore when such poysonous rags are darted into it, then it resisteth and continually cleanseth it selfe ; but as soone as it is overwhelmed, that it be darkned, then the flash goeth out, the life breaketh, and the body falleth away, and becometh a Cadaver Carcasse [or dead corps] ; for the spirit is the life.

34. This I have here shewen very briefly and summarily, and not according to all the Circumstances, that it might thereby be somewhat understood [by the way, what] the life [is] : in its due place

all shall be expounded at large, for herein is very much contained, and there might be great Volumes written of it ; but I have set downe onely this, that the overcoming and the sleepe might be apprehended.

The Gate [or Exposition] of the heavenly Tincture, how it was in Adam before the Fall, and how it shall be in us after this Life.

35. Great and mighty are these Secrets, and he that seeketh and findeth them, hath surpassing joy therein ; for they are the true heavenly bread for the soule. If we consider and receive the knowledge of the heavenly Tincture, then there riseth up the knowledge of the divine kingdome of joy, so that wee wish to be loosed from the vanity, and to live in this Birth : which yet cannot be, but wee must finish our dayes-work.

36. Reason saith : Alas ! If *Adam* had not lusted he had not fallen asleepe : If I had been as he, I would have stood firme, and have continued in Paradise. Yes beloved Reason, you have hit the matter well, in thinking so well of thy selfe ! I will shew thee thy strength, and the Gate : and doe but thou consider how firme thou shouldst stand, if thou didst stand as *Adam* did before the Tempting Tree.

37. Behold, I give you a true similitude : Suppose that thou wert a young man, or young maid [or virgin] (as *Adam* was both of them in one [onely] person :) how doest thou thinke thou shouldst stand ? Suppose thus, set a young man of good complexion, beautifull, and vertuous : and also a faire chaste modest virgin [or young maid] curiously featured, and put them together : and let them not onely come to speake together, and converse lovingly one with another, but so that they may also embrace one another : and command them not to fall in love together, not so much as in the least thought, also not to have any inclination to it ; much lesse any infection in the will : and let these two be thus together forty dayes and forty nights, and converse with one another in meere joy : and command them further, that they keepe their will and minde stedfast, and never ^m conceive one thought, to desire one another, and not to infect [themselves] with any effence or property at all ; but that their will and inclination be most stedfast and firme to the command : and that the young man shall will [and purpose] never to copulate with this, nor no other maid [or virgin] ; and in like manner, the maid [or virgin] be enjoyned to the same. Now thou Reason, full of misery, defects, and infirmities, how doe you thinke you should possibly stand here : would you not promise faire with *Adam* ? but you would not be able to performe it.

^m Or, purpose
in thought.

38. Thus.

38. Thus my beloved Reason, I have set a Glosse before you, and thus it was with *Adam*. God had created his worke wisely and good, and extracted the one out of the other. The first ground was himselfe, out of which he created the world, and out of the world [he created] Man, to whom he gave his Spirit, and intimated to him, that without wavering, or any other desire, he should live in him most perfectly.

39. But now man had also the spirit of this world, for he was [come] out of this world, and lived in the world: And *Adam* (understand the Spirit which was breathed into him from God) was the chaste virgin ; and the Spirit which he had inherited out of Nature, from the world , was the young man. These were now both together, and rested in one arme.

40. Now the chaste virgin ought to be bent into the heart of God, and to have no imagination , to lust after the beauty of the comely young man : but yet the young man was kindled with love towards the virgin, and he desired to copulate with her ; for he said, thou art my dearest Spouse [or bride] my Paradise, and garland of Roses, let me into thy Paradise : I will be impregnated in thee, that I may get thy essence, and enjoy thy pleasant love : how willingly would I taste of the friendly sweetnesse of thy vertue [or power]? If I might but receive thy glorious light, how full of joy should I be ?

41. And the chaste virgin said : Thou art indeed my bridegroom and my Companion ; but thou hast not my Ornament : my Pearle is more ⁿ precious than thou, my vertue [or power] is incorruptible [or unfadable] and my minde is over-constant [or stedfast] : thou hast an unconstant minde, and thy vertue is corruptible [or brittle] : dwell in my ^o Court, and I will entertaine thee friendly, and doe thee much good, I will adore thee with my Ornaments, and I will put my Garment on thee : but I will not give thee my Pearle , for thou art dark, and that is shining and bright.

ⁿ Costly.

^o As in the outward Court of the Temple.

42. Then said the Spirit of Nature (viz. the young man) my faire Pearle and chastity, I pray thee let me enjoy thy comfort, if thou wilt not copulate with me , that I may impregnate in thee ; yet doe but enclose thy Pearle in my heart, that I may have it for my owne : art thou not my Golden Crowne, how faine would I tast of thy fruit.

43. Then the P chaste Spirit out of God in *Adam* (viz. the virgin) said : My deare Love, and my Companion ; I plainly see thy lust, thou wouldst faine copulate with me ; but I am a virgin, and thou a man ; thou wouldst defile my Pearle, and destroy my Crowne : and besides, thou wouldst mingle thy sourenesse with my sweetnesse, and darken my bright light ; therefore I will not [doe so] : I will lend thee my Pearle, and adorne thee with my Garment, but I will not give it ⁹ to be thy owne.

^p Or, Modest:

⁹ Into thy crowne disposing.

44. And the companion (viz. the spirit of the world in *Adam*) said,

Or, *Might.*

said, I will not leave thee, and if thou wilt not let me copulate with thee, then I will take my innermost and strangest force, and use thee according to my will, according to the innermost power. I will cloath thee with the power of the Sunne, Starres, and Elements; wherein none will know thee, [and so] thou must be mine eternally: And although (as thou sayst) I am unconstant, and that my vertue is not like to thine, and my light not like thine, yet I will keepe thee well enough in my Treasure, and thou must be my owne.

At my disposing.

Or, *force.*

45. Then said the Virgin; Why wilt thou use violence? Am I not thy Ornament, and thy Crowne? I am bright, and thou art darke; behold, if thou coverest mee, then thou hast no glance [or lustre]; and [then] thou art a dark [dusky or black] Worme; and [then] how can I dwell with thee? Let me alone; I [will] not give my selfe to be thy owne: I will give thee my Ornament, and thou shalt live in my joy, thou shalt eate of my fruit, and tast my sweetnesse; but thou canst not qualifie with me: for the divine vertue is my Essence, therein is my faire [or Orient] Pearle, and my bright [shining] light generated: my fountaine is eternall: If thou darkenest my light, and desilest my Garment, then thou wilt have no beauty [or lustre], and canst not subsist, but thy Worme [will corrupt or] destroy thee, and so I shall loose my companion, which I had chosen for my Bridegroom, with whom I meant to have rejoyced: and then my Pearle and beauty would have no company: seeing I have given my selfe to be thy companion for my joyes sake? if thou wilt not enjoy my beauty? yet pray continue in my ornament and Excellency, and dwell with me in joy, I will adorne thee eternally.

Or, *mingle.*

* *Recreation or delight.*

46. And the young man said: thy Ornament is mine already, I [will] use thee according to my will: in that thou sayst I shall be broken (corrupted or destroyed) yet my Worme is eternall, I will rule with that; and yet I will dwell in thee, and cloath thee with my Garments.

47. And here the Virgin turned her to the heart of God, and said, My heart and my beloved, thou art my vertue, from thee I am cleere and bright, from thy roote I am generated from eternity; deliver me from the Worme of darknesse which infecteth [poysoneth] and tempteth my Bridegroom, and let me not be darkned in the Obscurity, I am thy Ornament; And am come that thou shouldst have joy in me; wherefore then shall I stand with my Bridegroom in the darke? And the divine Answer said: *The seed of the woman shall bracke the head of the Serpent, or Worme; and thou shalt, &c.*

48. Behold deare Soule, herein lyeth the heavenly Tincture, which wee must set downe in a similitude, and wee cannot at all expresse it with words: indeed if wee had the tongue of Angels, wee could then rightly expresse what the minde apprehendeth: but the Pearle

† *Angelical; Tongues.*

is cloathed [covered or vayed] with a darke [cloake or] Garment : The virgin calleth stedfastly to the ² heart of God, that he would deliver her companion from the darke Worme : but the divine Answer ² still is : *The seed of the woman shall breake the Serpents head* ; that is, the darknesse of the Serpent shall be separated from thy Bridegroom : the dark Garment wherewith the Serpent cloatheth thy Bridegroom and darkneth thy Pearle and beauteous Crowne, shall be broken [corrupted or destroyed] and turne to Earth ; and thou shalt rejoyce with thy Bridegroom in mee ; this was my eternall ^b will, it must stand.

² The Sonne of God.

^a Standeth.

^b Or, purpose.

49. Now then when we consider the high mysteries, the Spirit openeth to us the understanding, that this [afore-mentioned] is the true Ground concerning *Adam* : For his Originall Spirit (viz. the soule) that was the Worme, which was generated out of the eternall will of God the Father, and in the time of the Creation, was by the Fiat (after the manner of a Spirit) created out of that place where the Father from eternity generateth his heart, between the fourth and the fifth forme in the centre of God, where the light of God from eternity discovereth it selfe, and taketh its beginning, and therefore the light of God came thus to helpe him, as a faire virgin, and tooke the soule to be her Bridegroom, and would adorne the soule with her faire heavenly Crowne, with the noble vertue of the Pearle, and beautifie it with her Garment.

50. Then the fourth forme in the Centre of the soule brake forth there where the spirit of the soule was created [viz.] between the fourth and the fifth forme in the Centre, ^c neere the heart of God : and so the fourth forme was in the glance in the darknesse ; out of which the world was created, which in its forme parteth it selfe in its Centre into five parts, in its rising till [it attaine] to the light of the Sunne. For the Starres also in their Centre are generated betwixt the fourth and the fifth forme, and the Sunne is the ^d spring of the fifth forme in the Centre ; as in the eternall Centre, the heart and light of God [is,] which hath no ground ; but this [Centre,] of the Starres and Elements, hath its ground in the fourth forme in the dark minde, in the rising up of the awakened [or kindled] flash of the fire.

^c Next to

^d Or, fountain.

51. Thus the soule is generated between both the Centres, between the Centre of God (understand [between the Centre] of the heart or light of God, where it is generated out of an eternall Place) and also between the [propagated or] out-sprung Centre of this world : and it [the soule] hath its beginning from both, and qualifieth with both ; and therefore thus it hath all three Principles, and can live in all three ;

52. But it was the law and will of the virgin, that as God ruleth over all things, and ^e imprinteth himselfe every where, and giveth vertue.

^e Mouldeth or Imageth.

^f Or, have continued in true Resignation.

ture and life to all, and yet the thing comprehendeth him not, although he be certainly there; so also should the soule^f stand still, and the forme of the virgin should governe in the soule, and crowne it with the divine light, the soule should be the comely young man which was created, and the vertue [or power] of God [should be] the faire virgin: and the light of God [should be] the faire [orient] Pearle and Crowne, wherewith the virgin would adorn the young man.

53. But the young man desired to have the virgin to be his own, which could not be, because shee was a degree higher in the birth than he: for the virgin was from Eternity, and the Bridegroom was given to her, that shee should have joy and delight with him in God.

^g Or, woman.

54. But now when the young man could not obtaine this of the virgin, then he reached back after the Worme in his own Centre. For the forme of this world pressed very powerfully upon him, which also was in the soule, and [this forme] would faine have had the virgin to be its own, that he might make her his ^g wife (as was done in the Fall: yet the wife was not from the Pearle, but out of the spirit of this world:) for it (*viz.* the nature of this world) continually groaneth [or longeth] after the virgin; that it might be delivered from vanity: and it meaneth to qualifie [or mingle] with the virgin; but that cannot be, for the virgin is of a higher ^h Birth.

^h Or, descent.

ⁱ This world.

^k Or, soule.

55. And yet when this world shall breake in pieces, and be delivered from the vanity of the Worm, it shall not obtaine the virgin; but ⁱ it must continue without spirit and ^k Worme, under its own shadow, in a faire and sweet rest, without any wrestling [struggling] or desiring: for thereby it cometh into its highest degree and beauty: and ceaseth [or resteth] eternally from its labour. For the Worme which here tormenteth it, goeth into its owne Principle, and no more toucheth the shadow nor the figure of this world to eternity, and then the virgin governeth with her Bridegroom.

^l Or, the light of the wisdom.

56. My beloved Reader, I will set it you downe more plainly: for every one hath not the ^l Pearle, to apprehend the virgin: and yet every one would faine know, how the fall of *Adam* was. Behold, as I mentioned even now; the soule hath all the three Principles in it; *viz.* the most inward, [which is] the Worme or Brimstone spirit, and the source according to which it is a Spirit: and then [it hath] the divine vertue, which maketh the Worme meeke, bright and joyfull, according to which the Worm or Spirit, is an Angel, like God the Father himselfe (understand, in such a manner and birth:) and then also it hath the Principle of this world; wholly undivided in one another, and yet none [of the three Principles] comprehendeth the other, for they are three Principles, or three Births.

57. Behold, the Worme is the eternall, and in it selfe peculiarly [a Principle], the other two [Principles] are given to it, each by a Birth:

Birth : the one to the right, the other to the left. Now it is possible for it to loose both the formes and Births that are given to it : for if it reach back into the strong [or tart power or] might of the Fire, and become false to the virgin, then shee departeth from it, and [shee] continueth as a figure in the Centre, and then the doore of the ^m virgin is shut.

^m Or, *wisdom*
of God.

58. Now if thou wilt [turne] to the virgin againe ; then thou must be borne anew through the Water in the Centre and [through] the Holy Ghost ; and then thou shalt receive her againe with greater honour and joy : of which Christ said : *There will be more joy in heaven for one sinner that repenteth, than for ninety and nine righteous, who need no repentance* ; so very gloriously is the poore sinner received againe of the virgin, that ⁿ it must no more be a shadow, but a living and understanding Creature, and [an] Angel of God. This joy none can expresse, onely a regenerate soule knoweth it : which the body understandeth not : but it trembleth, and knoweth not what is done to it.

ⁿ The converted soule.

59. These two formes, or Principles, the Worme looseth at the departing of the body : although indeed it continueth in the figure, which yet is but of a Serpent, and it is a ^o torment to it, that it was an Angel, and is now a horrible fierce poysonous Worme and Spirit ; of which the Scripture saith : *That the worme of the wicked dyeth not, and their plague [torment or source] continueth eternally*. If the Worme had had no Angelicall and humane forme, then its source [torment or plague] would not have been so great : but that causeth it to have an eternall anxious desire, and yet it can attaine nothing : it knoweth the shadow of the Glory [it had] and can never more live therein.

^o Or, *gnawing*.

60. This therefore in brieve is the Ground of what can be spoken of the Fall of Adam, in the highest Depth. Adam hath lost the ^p virgin by his lust, and hath received the ^q Woman in his lust, which is a ^r Cagastrish person, and the virgin waiteth still continually for him, [to see] whether he will step againe into the new Birth, and then she will receive him againe with great Glory : therefore thou childe of man, consider thy selfe ; I write here what I certainly know, and he that hath seene it, witnesseth it ; or else I also should not have knowne it.

^p Divine wisdom.

^q Or, *wife*.

^r Subject to corruption and mingled with it.

CHAP. XIII.

Of the Creating of the Woman out of Adam.

The fleshly, miserable, and darke Gate.

1. I Can scarce write for griefe, but seeing it cannot be otherwise, therefore wee will for a while weare the Garment of the Woman, but yet live in the virgin : and although wee receive [or suffer]

ſchleppen,
begirt, ſur-
rounded.
With fragility,
or with the
earth's Taber-
nacle.
The divine
brightneſſe.

ſuffer] much affliction in the [Garment of the] Woman, yet the virgin will recompence it well enough: and thus wee muſt be bound with the ^t Woman till we ſend her to the Grave; and then ſhee ſhall be a ſhadow and a figure: and the virgin ſhall be our Bride and precious Crowne: ſhee will give us her ^u Pearle and Crowne, and cloath us with her ornaments; for which wee will give the venter for the Lillies ſake. And though wee ſhall raiſe a great ſtorme, and though Antichriſt tear away the Woman from us, yet the virgin muſt continue with us, becauſe wee are married to her, let every one take its own, and then I ſhall have that which is mine.

2. Now when *Adam* was thus in the Garden of *Eden*, and the three Principles having produced ſuch a ſtrife in him; his Tincture was quite wearied, and the virgin departed. For the Luſt-Spirit in *Adam* had overcome, and therefore he ſunk down into a ſleep. The ſame houre his heavenly body became fleſh and bloud, and his ſtrong vertue [or power] became bones; and then the virgin went into her Ether and ſhadow, yet into the heavenly Ether, into the Principle of the vertue [or power,] and there waiteth upon all the children of *Adam*, [expecting] whether any will receive her for their Bride againe, by the ^z New Birth.

^z Regeneration.

But what now was God to doe? He had created *Adam* out of his eternall will: and becauſe it could not now be, that *Adam* ſhould generate out of himſelfe the virgin in a Paradifiſcall manner, therefore God put the Fiat of the great world into the miſt. For *Adam* was now falſe ^y home againe to the Fiat as a halfe broken Perſon. Now therefore ſeeing he was halfe killed by his own luſt and imagination, that he might live, God muſt help him againe: and if he be now to generate a Kingdome, then there muſt be a Woman, as all other Beaſts [have a Female] for propagation: The Angelicall kingdome in *Adam* was gone: therefore now there muſt be ^z a kingdome of this world.

^y Or, into the boſome of the Fiat.

^z Or, a propagated generation.

4. Then what was it that God now did with *Adam*? *Moses* ſaith, when *Adam* ſlept, he took one of his ribs, and [made or] built a woman of it, (*viz.* of the rib which he took from Man) and cloſed up the place with fleſh. Now *Moses* hath written very right: but who is it that can underſtand him here: If I did not know the firſt *Adam* in his virgin-like forme in Paradise; then I had been at a ſtand, and ſhould have known no other than that *Adam* had been made fleſh and bloud of a lump of Earth, and his wife *Eve*, of his rib and hard bones; which before the time [of my knowledge] hath oft ſeemed very ſtrange and wonderfull to my thoughts, when I have read the ^a Gloſſes upon *Moses*, that ſo [high or] deep learned men ſhould write ſo of it: ^b ſome of them will dare to tell of a Pit in the [Orient or] Eaſt Countrey, out of which *Adam* ſhould be taken and made as a Potter maketh a veſſell or Por.

^a Expoſitions, and Marginall notes.

^b *Damaſcenus*.

5. If I had not considered the Scripture, which plainly saith, *whatsoever is borne of flesh is flesh*; Also, *Flesh and bloud shall not inherit the kingdom of Heaven*: Also, *None goeth into Heaven but the son of Man*, (*viz.* the pure virgin) which came from Heaven, and which is in Heaven: which was very helpfull to mee [to think] that the childe of the virgin was the Angel, which hath restored againe all that which was lost in *Adam*, for God brought againe in the Woman (in her virgin-like body) the virgin childe, which *Adam* should generate. And now if I had not considered the Text in *Moses*, (where God saith, *It is not good that man should be alone, wee will make a helpe for him*) I should yet have stuck in the ^c will of the Woman.

6. But that Text saith; *God looked upon all that he had made, and behold, it was all very good*; Now if it were good in the Creation, then it must needs have become evill when God said [afterward] *it is not good for Man to be alone*. If God would have had them like all beasts to have a beaſtiall propagation, he would at one and the same instant [at first] have made a Man and a Woman. But that God did abominate [the beaſtiall propagation] it appeared plainly in the first childe of the Woman, *Cain* the murderer of his brother, also the fruit [or the curse] of the earth sheweth it plainly enough. But what shall I spend the time for, with these testimonies & the prooffe of it will cleerly follow? And it is to be proved, not onely in the Scripture (which yet maketh a cover [over it]) but in all things, if we would take time to doe it, and spend our labour about vaine and unprofitable things.

7. Now thus saith Reason: What are then the words of *Moses* concerning the Woman? to which I say; *Moses* hath written right, but I (living thus ^d in the Woman) understand it not right. *Moses* indeed had a brightened [or glorified face or] countenance, but he must hang a vail before it, so that none could see his face. But when the sonne of the virgin (^e *viz.* the virgin [of wisdom]) came, he looked him in the face, and did the vail away.

8. Then Reason asketh: What was the rib [taken] out of *Adam* to be [made] a Woman? The Gate of the Depth. Behold, the virgin sheweth us this, that when *Adam* was overcome, and the virgin passed into her Ether, then the Tincture (wherein the faire virgin had dwelt) became earthy, weary, feeble, and weake: for the powerfull roote of the Tincture, from whence it had its potency without any sleepe or rest (*viz.* the heavenly Matrix, which containeth Paradise and the Kingdome of Heaven) withdrew in *Adam*, and went into its ^f Ether.

9. Reader understand [and consider] it aright: the Deity (*viz.* the faire virgin) is not ^h destroyed and come to nothing: that cannot be; onely shee is remaining in the divine Principle: and the Spi-

^c Or, in the earthly thoughts.

^d In the divided transitoriness.

^e The Eternall wisdom of the Father.

^f Or, is the foundation of ^g Aire or receptive.

^h Broken.

¹In the heavenly and not in the earthly part thereof.

rit, or the soule of *Adam* is with its own proper Worme remaining in the third Principle of this world : But the virgin (*vir*; the divine vertue [or power] standeth in Heaven, and in Paradise, and beholdeth her selfe in the earthly quality of the soule, *vir*. in the¹ Sunne, and not in the Moore (understand in the highest point of the Spirit of this world, where the Tincture is noblest and most cleare, from whence the minde of man doth exist).

10. And shee would faine returne againe into her place to her Bridegroomie, if the earthly flesh; with the earthly minde and senses [or thoughts did not hinder or] were not in the way, for the virgin doth not goe into them, shee will not be bound [to or] in the earthly Centre : shee finisheth the whole time (while the Woman liveth in her stead) of her speculation with longing and much calling, admonishing and hearty seeking : but [to] the regenerate shee appeareth in a high triumphing manner, in the Centre of the minde ; [shee] also often divideth into the Tincture of the bloud of the heart, whereby the body, with the minde and senses, come to tremble and triumph so highly, as if it were in Paradise, it also presently getteth a Paradisicall will.

11. And there the noble Graine of Mustard-seed is sowne, of which Christ saith ; *That it is at first small, and afterwards groweth to be like a great Tree*, so far [or so long] as the minde persevereth in the will, but the noble virgin stayeth not continually : for her Birth is [of a] higher [descent] : and therefore shee dwelleth not in earthly vessels ; but shee sometimes visiteth her Bridegroom at a time when he is desirous of her : although shee alwaies with observancy preventeth and calleth him, before he [calleth] her, which is onely understood in the Lilly, this the Spirit speaketh in a high and worthy seriousness, therefore observe it ye children of God, the Angel of the great Council cometh in the valley of *Jehesaphat* with a Golden Charter, which he selleth for Oyle without Money; whosoever cometh shall have it.

12. Now when the Tincture was become thus earthy and feeble, by the overcoming of the Spirit of the great world, then it could not generate [in a] heavenly [manner]; and was also possessed with inability : and then the Counsell of God stood there, and said : Seeing he is become earthy, and is not able [to propagate] wee will make a help for him : and the Fiat stood in the Centre, and severed the Matrix from the *Limbus* : and the Fiat took a rib in the midst of *Adam* out of his right side, and created a Woman out of it.

13. But you must cleerly understand [or conceive] : that, when the Fiat to the creating [of the woman] was in *Adam*, in his sleepe, his body had not then such hard gristles and bones : O no : that came to passe first when Mother *Eve* did bite the Apple, and also gave to *Adam* : onely the infection and the earthly death, with the fainting and mortall

mortal sicknesse stuck in them : the bones and ribs were yet strength and vertue, from which the ribs should come to be.

14. But you must highly and worthily understand [and consider] how it was taken out [of his side] : not as a spirit, but wholly in substance : thus it may be said, that *Adam* did get a rent; and the Woman beareth *Adams* spirit flesh and bones : yet there is some difference in the Spirit : for the Woman beareth the Matrix, and *Adam* the *Lmbus* or Man : and they two are one flesh, undivided in nature, for now they two together must generate one man againe, which one alone could doe before.

A Pleasant Gate.

15. Wee being here in describing the corruptibility of *Adam*, the Spirit frameth in our thoughts a heavenly mystery, concerning *Adams* rib, which the Fiat took from him, and made a Woman of it ; which [Rib] *Adam* afterwards must want : for the Text in *Moses* rightly saith, *God closed up the place with flesh.*

16. But now the ^k wrath of the Serpent hath so brought it to passe, that *Adam* is fallen in the lust, and yet the purpose of God must stand : for *Adam* must rise againe at the day of the Resurrection wholly and unbroken in the first Image, as he was created. So likewise the Serpent and the Devill hath brought it about, that so terrible a Rent is made in him : wherefore the Spirit sheweth us, that as little as the Worme or Spirit of the soule, could be helped, except that the virgin came and did goe into Death in the Worme in the abyffe of the Spirit of the soule (which in its own abyffe reacheth the Gate of Hell and the fierce anger of God) and regenerate ^m him a new, and make him a new Creature in the first Image ; which is done in the sonne of the virgin, in Christ.

^k The malice or fierce rage.
^l Mankinde.

^m Adam.

17. So little also could *Adams* Rib, and his hollow side, where it stood, be helped [healed] or brought to perfection, except that the second *Adam* (Christ) suffer himselfe in the virgin to be wounded [pierced or cut] in the same place, that his precious blood might come to helpe the first *Adam*; and repaire his broken side againe ; this of high and precious worth wee speake according to our knowledge : which when we shall write of the suffering and death of Christ the Sonne of the virgin, wee will so cleere it that thou O thirsty soule shalt finde a living fountaine, which shall be little beneficiall to the Devill.

Further concerning the woman.

18. Reason asketh : Is *Eve* meerey created out of the Rib [taken] out of *Adam* ? then shee should be far inferiour to *Adam* ? No beloved Reason, it is not so : the Fiat (being a sharp attracting) tooke from.

from *Adam* of all essences and properties of every vertue ; but it took from him no more members in substance : for the Image should be a man, after a masculine kinde in the *Limbus*, yet not at all with this deformity. Understand it rightly in the ground, he should be and (he was also) a man, and he had a virgin-like heart, wholly chaste in the Matrix.

19. Therefore *Eve* was for certaine created out of all *Adams* Essences, and so *Adam* thereupon had a great Rent, and so likewise the Woman might come to her perfection to [be] the Image of God ; and this againe sheweth a great mystery, wherehy the virgin very preciously witnesseth againe, that the sonne of the virgin hath not onely suffered his side to be pierced through, and shed his blood out of the hole of his side, but he hath also suffered his hands and feete to be struck through, and a Crowne of thornes to be pressed upon his head, so that the blood gushed out from thence; and in his body he endured to be whipped, so that his blood run down all over. So very lowly hath the Sonne of the virgin debased himselfe, to help the sick and broken *Adam* and his weak and imperfect *Eve*, to reparaire them and bring them againe into the first Glory.

ⁿ To heale.

20. Therefore you must know for certain, that *Eve* was created out of all *Adams* Essences : but there were no more ribs nor members broken from *Adam* : which appeareth by the feeblesse and weaknesse of the Woman, and also by the Command of God, who said : *Thy will shall be in subjection, under thy Man [or husband], and he shall be thy Lord [or Ruler]* : because the Man, is whole and perfect, except a Rib, therefore the Woman is a help for him, and must help him to doe his work in humility and subjection : and the Man must know that shee is very weak, being out of his Essences : he must help her in her weaknesse, and love her as his own Essences : in like manner the Woman must put her Essences and will into [the Essences and will] of the Man, and be friendly towards her Man [or husband] : that the Man may take delight in his own Essences in the Woman : and that they two might be but one only will. For they are one flesh, one bone, one heart, and generate children in one [onely] will, which are neither the Mans nor the Womans alone, but of both together, as if they were from one onely body. And therefore the severe commandment of God is set before the children, that they should with earnestnesse and subjection honour their father and mother, upon paine of temporary and eternall punishment : ° of which I will write concerning the Tables of *Moses*.

° Note. The Author lived not so long to performe his purpose upon the Book of Exodus.

Concerning the Propagating of the soule. The Noble Gate.

21. The minde hath from the beginning of the world had so very much

much to doe about this gate, and hath continually so searched therein, that I cannot reckon the wearisome heap of writers [about it] : but in the time of the Lilly this Gate shall flourish as a Bay-tree [or Lawrell tree] : for its branches will get sap from the virgin, and therefore will be greener than *P* Grasse, and whiter than the [whitest] *R*oses, and the virgin will beare the pleasant smell thereof upon her Pearly-Garland, and it will reach into the Paradise of God.

P *K'ee*.
Trifolium.

22. Seeing then the mystery prefeareth it selfe to us, therefore we will open the blossome of the Sprout : yet wee would not have our Labour given to the Wolves, Dogges, or Swine, which roote in our Garden of delight, like [wilde] Boares, but to those that seek, that the sick *Adam* may be comforted.

23. Now if wee will search after the Tincture, what it is in its highest degree : wee shall finde the *9* Spirit : for wee cannot say, that the fire is the Tincture, nor the aire neither ; For the fire is wholly contrary to the Tincture : and the aire doth stifle it : it is a very pleasant refreshment : its roote out of which it is generated, is indeed the fire : but if I may rightly mention the seate where it sitteth, I cannot say otherwise but that it is between the three Principles (*viz.* [between] the Kingdome of God, the Kingdome of Hell, and the Kingdome of this world) in the midst, and [it] hath none [of the three] for its own, and yet it is generated from all three : and it hath as it were a severall Principle, which yet is no Principle, but a bright pleasant habitation : neither is it selfe the Spirit, but the Spirit dwelleth in it, and it so reneweth the Spirit, that it becometh cleere and visible : its true name is wonderfull, and none can name [that Name] but he to whom it is given, he nameth it onely in himselfe, and not without [or outwardly], it hath no place of its rest in the substance, and yet resteth continually in it selfe, and giveth vertue and beauty to all things, as the *☉* Glance of the Sunne giveth light, verue, and beauty to all things in this world, and it is not the thing it selfe, though indeed it worketh in the thing, and maketh the thing grow and blossome ; and yet it is found really [to be] in all things, and it is the life and heart of all things, but it is not the Spirit which is generated out of the Essences.

9 Spiritum.

r Or, *habitation*.

The Spirit.

Or, Sunshine.

24. The Tincture is the pleasant sweetnesse and softnesse in a fragrant hearb and flower, and the Spirit thereof is bitter and harsh, and if the Tincture were not, the hearb would get neither blossome nor smell : it giveth to all Essences vertue to grow. It is also in metall and stones : it maketh that the Silver and Gold doe grow, and without it [the Tincture] there is nothing in this world could grow : among all the children in Nature, it [onely] is a virgin, and hath never generated any thing out of it selfe ; neither can it generate, and yet it maketh that all things impregnate : it is the most hidden thing and

also

^u Amica Dei.
Friendesse, or
Shee-friend of
God.

^x Laughter, or
out-cry.

^y The Tincture.

^z Or, Believe.

^a Aire, or re-
ceptacle.

^b Shee-friend.

^c Aspect of the
Planets.

^d Or, starry
Spirit.

also the most manifest, it is a ^u friend of God, and a play-fellow of vertue: it suffereth it selfe to be detained by nothing: and yet it is in all things; but if any thing be done to it against the right of Nature, then it flyeth [away] and that very easily: it standerh not fast, and yet it continueth immovable: it continueth in no kinde of decaying of any thing; all the while that it standeth in the roote of Nature, nor altered nor destroyed, so long it continueth: it layeth no burthen upon any thing, but it easeth the burthen in all things: it maketh that all things rejoyce, and yet it generateth no ^x shouting noyse; but the voyce cometh out of the Essences and becometh loud in the Spirit.

25. The way to it is very necre, whosoever findeth that [way] dareth not to reveale it, neither can he, for there is no language that can expresse it: and although any seek long after ^y it, if the Tincture will not, he cannot finde it; neverthelesse, it meeteth them that seek after it aright, in its own way [or manner] as its nature is, with a virgin-like minde, not being [prone] to covetousnesse and [wantonnesse or] voluptuousnesse; it suffereth it selfe to be imprinted [represented or imagined] in a thing (where it was not before) by ^z Faith, if it be right in a virgin-like manner: it is powerfull, and yet doth nothing: when it goeth out of a thing, it cometh not into it againe, but it stayeth in its ^a Ether, it never breaketh [or corrupteth] more, and yet doth grow.

26. Now you will say, this must be God! No it is not God, but it is Gods ^b friend. Christ said; *My Father worketh, and I work also*; but it worketh not: it is in a thing imperceptably, and yet it may well be overpowerd and used; especially in Metalls, there it can (if it selfe be pure) make pure Gold of Iron, and of Copper: it can make a little grow to be a great deale, and yet it puts forth nothing. Its way is as subtile as the thoughts of a Man, and the thoughts do even arise from thence.

27. And therefore when a man sleepeh, so that the Tincture resteth, then there are no thoughts in the spirit: but the Constellation rumbleth in the Elements, and beareth into the braines, what shall (through their operation) come to passe, which yet is often broken againe by another ^c Conjunction, so that it cometh not to effect: besides, it can shew nothing exactly, except it come by a Conjunction of Planets and fixed Starres, and that onely goeth forward, but it representeth all [in an] earthly [manner] according to the spirit of this world, so that where the ^d Sydereall Spirit should speake of Men, it often speaketh of Beasts, and continually represents the contrary; as the earthly spirit fancieth from the starry spirit, so he dreameth.

28. Seeing now wee have spoken of the Tincture, as of the house of the soule, so wee will speake also of the soule, what it is, and how it
can

can be propagated, wherein wee can the better bring the Tincture to
 light. The soule is not so subtile as the Tincture; but it is power-
 full and hath great might [or ability]: It can by the Tincture (if it
 ride upon the virgins ⁱ Bride-Chariot in the Tincture) turne moun-
 taines upside down; as Christ said; which is done in the pure Faith,
 in the place where the Tincture is Master, which doth it, and the soule
 giveth the thrust, whereas yet no power can be discerned. Even as the
 Earth moveth upon the heavenly Tincture, whereas there is not more
 than one onely Tincture in the Heaven, and in this world, yet [it is]
 of many sorts, according to the Essence of every thing: in the beasts
 it is not as in men, also not in fishes as in beasts; also in stones and
 gemmes otherwise; also otherwise in Angels and in the spirit of this
 world.

29. But in God, Angels, and in virgin-like soules (understand pure
 soules) it is alike; where yet it is onely ^b for God. The Devill hath
 also a Tincture, but a false one (and it standeth not in the fire) where-
 with he can gripe that man in the heart, that letreth him in, as a [flie
 soothing] flattering false Theefe, that insinuateth himselfe, desiring
 to steale, concerning whom Christ warneth us, that wee should
 watch.

30. And now if wee will speake of the soule, and of its substance
 and Essences, wee must say that it is the ⁱ roughest [thing] in man;
 for it is the originality of the other substances [or things]: it is fiery,
 harsh, bitter, and strong, and it resembleth a great [and] mighty
 Power, its Essences are like Brimstone: its gate or seate out of the
 Eternall Originality is between the fourth and the fifth forme in the
 Eternall Birth, and in the ^k not beginning Band, of the strong might
 of God the Father, where the eternall light of his heart (which maketh
 the second Principle) generateth it selfe, and if ^l it wholly loose
 the bestowed virginity of the divine vertue [or power] (out of which
 the light of God generateth it selfe, which is given to the soule to be
 its Pearle, as is mentioned above), then it becometh and is a Devill,
 like all other [Devils] in Essences, forme, and in ^m quality also.

31. But if it put its will ⁿ forward into meeknesse (viz. into the
 obedience of God, then it is in the source [or of the quality and prop-
 erty] of the heart of God, and receiveth divine vertue, and then all
 its rough Essences become Angelicall and joyfull; and then its rough
 Essences are very serviceable to it, and are better and more profitable
 to it, than that it were altogether sweet in the Originality; in which
 [being sweet] there would be no strength, nor such mighty power
 as in the harsh, bitter, and fiery [Essences].

32. For the fire in the Essence cometh to be a ^o soft meeke light,
 and is nothing else but a zealous [or eager] kindling of the Tincture,
 and the harsh essence causeth that the divine vertue can draw it to it
 selfe,

^c Or, to be un-
 derstood.

^f That is, upon
 true resignati-
 on.

^g Schwebet.

^h On Gods
 side.

ⁱ Or, crudest,
 mos, indigest,
 or raw.

^k Or, indissolu-
 ble Band.

^l The soule.

^m Active pro-
 perty.

ⁿ Into true re-
 signation.

^o Pleasant or
 delightfull.

selfe, and taste it, for in the [soure or] harsh essence the taste doth consist, in nature : in like manner the bitter essence serveth to [make] the moving rising joy, fragrancy and growing ; and out of these formes the Tincture goeth forth, and it is the house of the soule ; as the Holy Ghost [goeth forth] from the Father and the Sonne, so also the Tincture goeth forth from the light of the fiery soule, and then also from its vertuous [or powerfull] Essences, and so it ^p resembleth the Holy Ghost, but yet the Holy Ghost of God is a degree higher : for he goeth forth from the Centre of the light wholly in the first forme, from the heart of God, at the end of Nature.

^p Is like.

33. Therefore there is a difference between the Tincture in Man, and the Holy Ghost ; and the bestowed virgin of the divine vertue [or power], dwelleth in the Tincture of the soule [that is] if it be true and faithfull : but if [the soule be] not [faithfull] then ^q shee departeth into her Centre, which is not wholly shut up : for there is but halfe a Birth between, except the soule passe into the ^r stocke of harshnesse and malice [evill or wickednesse] and then there is a whole birth between. For the harshnesse standeth in the fourth forme of the Darknesse, and the bitternesse in the fire, between the fourth and fifth forme, as is mentioned before.

^q The virgin.
^r Stocke of a tree which is grised upon.

34. Now [Reason's] question is ; How hath *Eve* received the soule from *Adam* ? Behold, when Gods harsh Fiat took the Rib ^s out of *Adam*, then it attracted out of all Essences also to it, and the Fiat Imaged [formed, imagined, or impressed] it selfe together therein, [that it might] continually and eternally stay therein. But now the Tincture in *Adam* was not yet extinguished, but the soule of *Adam* sate yet wholly with might and vertue [or power] in the Tincture : onely the virgin was departed : and therefore now the Fiat ^u took the Tincture, and the [soure] harsh Essences mingled [or qualified] with the [soure] harsh Fiat ; for it, ([viz.] the Fiat) and the [sourenesse or] harshnesse in the Essences, are one kinde of Essence.

^s Soure astringent or attractive.

^t Or, In.

^u Received.

35. Thus the Fiat inclined it selfe now to the heart of God, and the Essences received the divine vertue [or power] : and there sprung up the blossome in the fire ; and out of the blossome, [sprung] againe the own [proper] Tincture, and thus *Eve* was a living soule : and the Tincture filled it selfe in the growth (even as it is a cause of all growing) so that ^x instantly there was a whole body in the Tincture. For that was possible, they were not yet fallen into sinne, neither were there yet any hard grissles and bones.

^x Suddenly.

36. You must understand [or conceive] it aright : *Eve* gat not *Adams* soule, nor *Adams* body : but one onely Rib : but shee was extracted from the Essences, and gat her soule in her Essences [that were] given her, in the Tincture, and the body grew for [or to] her in her own sprung up Tincture ; yet in vertue [or power] ; but the
Fiat

Fiat had already formed [or made] her a Woman : indeed shee was not deformed, but altogether lovely: for shee was of a heavenly kinde, in Paradise, yet the 7 Marks were already also set upon her by the Fiat of the 2 Great world : and it could not otherwise be, shee must be a Woman for Adam : indeed they were in Paradise : and if they had not eaten of the Tree, and if they had returned againe to God, then they should have continued in Paradise : but the propagation must now needs have been after a womanly manner ; and should not have stood [Eternally] : for Satan had brought it too farre, although he had not yet suffered himselfe to be seene, onely he strewed sugar abroad in the spirit of this world, till at length the lovely beast, did lay it selfe forth upon the Tree as a flatterer and lyar.

⁷ Of distinction of sex.

² Macrocosme.

The Gate of our Propagation in the Flesh.

37. As I have mentioned above : the noble Tincture is now henceforth generated thus in a manly [or masculine] and womanly [or feminine] kinde [or sex] out of the soule ; The Tincture is so subtile and mighty, powerfull, that it [can goe or] goeth into the heart of another, into his Tincture ; which the devillish bewitching whores well know, yet they understand not the noble Art, but they use the [false] Tincture of the Devils, and infect many in [their] marrow and bones, by their ^b Incantation, for which they shall receive their wages, with Lucifer, who would faine have raised his Tincture to be above God.

^a Or, *poysen*.

^b *Exorcismes, Conjurat ion, Adjuration.*

38. But know that the Tincture is in the menkinde somewhat divers from that in the womenkinde ; for the Tincture in the menkinde goeth out of the *Limbus*, or Man, and the Tincture in the womenkinde, goeth out of the Matrix. For the vertue of the soule frameth [imprinteth, fashioneth or Imageth] it selfe not onely in the Tincture, but in the whole body : for the body groweth in the Tincture.

39. But thus the Tincture is the longing, the great desire after the virgin, which belongeth to the Tincture : for it is subtile without understanding, but it is the divine inclination, and continually seeketh the virgin, [which is] its play-fellow : the ^c masculine seeketh her in the ^d feminine, and the feminine in the masculine ; especially in the delicate complexion, where the Tincture is most noble, cleere, and vigorous : from whence cometh the great desire of the masculine and feminine sex, so that they alwayes desire to copulate, and the great burning love, so that the Tinctures mingle together and [try, prove, or] taste one another with their pleasant taste ; whereas one [sex] continually supposeth that the other hath the virgin.

^c *Manly.*

^d *Womanly.*

40. And the Spirit of the great world now supposeth that he hath gotten the virgin ; he graspeth with his clutches, and will mingle his

infection with the virgin, and he supposeth that he hath the prize, it shall not now run away from him; he supposeth now he will finde the Pearle well enough. But it is with him as with a Theefe, driven out of a faire Garden of Delight, where he had eaten pleasant fruit, who cometh, and goeth round about the inclosed Garden, and would faine eate some more of the good fruit, and yet cannot get in, but must reach in with his hand, and yet cannot come at the fruit for all that; for the Gardiner cometh, and taketh away the fruit: and thus he must goe away empty, and his lust is changed into discontent. Thus also it is with him [viz. with the spirit of this world]: he soweth thus in his fiery [or burning] lust the^e seede into the Matrix, and the Tincture receiveth it with great joy, and supposeth that to be the virgin: but the [sourer] harsh Fiat cometh thereupon, and attracteth the same to it, while the Tincture is so well pleased.

^e Graine, or
Corne.

41. Now then the feminine Tincture cometh in to ayd, and striveth for the childe, and supposeth that it hath the virgin: and the two Tinctures wrestle both of them for the virgin [and yet neither of them both hath her] and which of the two overcometh, according to that the fruit getteth the Mark of distinction of sex]. But because that the feminine [Tincture] is weake, therefore it taketh the bloud also to it in the Matrix, whereby it supposeth it shall retain the virgin.

The secret Gate of Women.

42. Hence I must shew the ground to them that seek: for the Doctor cannot shew it him with his Anatomie, and though he should kill a thousand men, yet he shall not finde that [ground], they onely know that [ground] that have^f been upon it.

^fOr, attained
it.

43. Therefore I will write from the virgin, which knoweth well what is in the Woman: shee is as subtile as the Tincture: but shee hath a life, and the Tincture hath none: the Tincture is nothing else but an exulting joyfull mighty will, and a house [or habitation] of the soule, and a pleasant Paradise of the soule, which is the soules propriety [or own portion] so long as the soule with its Imagination dependeth on God.

^gSticketh to
God and good-
nesse.

^hOr, Its fill.

44. But when it becometh false, so that its Essences flatter with the Spirit of the great world, and desire the^h fulnesse of the world (viz. 1. [In] the [sourer] harshnesse, [desire] much wealth [or riches], to eate and drinke much, and to fill themselves continually: 2. In the bitternesse [desire] great power, authority, and might, to rise high, to rule powerfully, and extoll themselves above all, and put themselves forth to be seene like a proud Bride: and 3. in theⁱ source of the fire, [to desire] a fierce cruell power, and by kindling of the fire [of anger] supposing in the lustre thereof to be brave, and so are much delighted in themselves) then cometh the flatterer and lyar, and^k formeth

ⁱIn the active
stirring of the
wrath.

^k formeth or figureth himselfe also in the Spirit of the great world, as [he did] in the Garden of *Eden*, and leadeth the soule : 1. in covetousnesse, to eating and drinking [too much], and saith continually, thou shalt [want and] not have enough, get more for thy selfe how thou canst, by hooke or by crooke, that thou mayst alwayes have enough [to serve thy turne]. And 2. in the bitter forme he saith ; thou art rich, and hast much, aspire and lift up thy selfe, thou art greater than other people, the inferiour is not like thee [or so good a man as thou]. And 3. in the might or power of the fire, he saith : Kindle [or stirre up] thy minde, make it implacable and stout, yeeld to none, terrife the simple, and so thou shalt be dreadfull, and make thy authority continue, and then thou mayst doe what thou listest, and all whatsoever thou desirest, will be at thy service : and is not this a fine brave Glory ? Art thou not indeede a Lord on Earth.

45. And as soone as this is ^l brought to passe, then the Tincture becometh wholly false : for as the Spirit in a thing is, so is also the Tincture ; for the Tincture goeth forth from the Spirit, and is the habitation thereof. Therefore O Man ! whatsoever you sowe here, that you shall reape, for your soule in the Tincture, remaineth eternally : and all your fruits stand in the Tincture, manifested in the cleere light, and follow after you, this the virgin saith in sincerity [for a warning], with great longing after the Lilly.

^l That the soule listeneth and yeeldeth to the Devil.

46. And now if wee consider of the Tincture, [and search] how various it is, and [that it is] many times so wholly false ; then we may [be able] fundamentally to demonstrate the falshood of the many various Spirits, [and] how they are generated. Therefore wee will make a short entrance, concerning the propagation of the soule, which wee will enlarge [when wee speake] about the Fall of *Adam*, and the birth of *Cain*. For the seede (as is above mentioned) is sowne in the lust of the Tinctures, where the [foure or] harsh Fiat receiveth it, and supposeth that it hath received the virgin : there both the Tinctures (the masculine and the feminine) then strive together about it, and there the Spirit of the great world (*viz.* the spirit of the Starres and Elements figureth [Imageth or imprinteth] it selfe also in it, and he fillethe the Tinctures with his Elements, which the Tinctures in the Fiat receive with great joy, and suppose they have the virgin.

47. But being the Fiat is the mightiest among them all, (for it is as it were a spirit, and although it be no spirit, yet it is the sharpe Essence) therefore it attracteth the seed to it, and desireth the *Limbus* of God in Paradise, out of which *Adams* body was created by the Fiat ; and ^m would create an *Adam* out of a heavenly *Limbus* : and then the Spirit of the great world insinuates himselfe and supposeth [and saith] the childe is mine, I will rule in the virgin ; and he alwayes fillethe it with the Elements, from whence the Tincture becometh full and ve-

ry thick [grosse, swelled, or impregnated]: and there then the Tincture getteth a loathing against the fulnesse: for the Tincture it selfe is cleere, and the Fiat with the Elements is thick [grosse and] swelled; from whence Women (when they ⁿ grow bigge [with childe]) know well enough, that many of them loath some meats and drinks, and long still after some strange thing [to eate] for the Tincture cometh to have a loathing of all that the Spirit of this world with his Elements filleth in, and willet to have somewhat else; for this virgin doth not relish them, but becomes [discontented and] sorry, and forsaketh them, and goeth into her ^o Ether, and cometh not againe.

ⁿ Or, are impregnated or with childe.

^o Or, Owne Principle.

48. And then the Spirit of the Sunne, Starres, and Elements of this world supposeth with it selfe [saying] now thou art in the right, the childe is thine, the foundation is laid, thou wilt bring it up, the virgin must be thine, thou wilt live therein, and have thy joy, [delight, and habitation] in her, her ornament must be thine; and thus [he] attracteth alwayes to himselfe in his great lust, by the Fiat which in Eternity goeth not away; and [he] supposeth that he hath, the virgin.

♄ *Saturnus*: this is done in the first Moneth.

49. And there the blood of the Mother (wherein the Tincture of the Mother is) is drawne into the feede: and when the [soure] harsh Fiat hath tryed [and perceiveth] that to be sweeter than its own Essence, then it frameth [Imageth or representeth] it selfe with great earnestnesse [or longing] therein, and becometh sharp in the Tincture, and will create *Adam*, and so severeth the *Materia* [or mater]; and then the Spirit of the Starres and Elements, is in the midst, and ruleth mightily in the Fiat.

♃ *Jupiter*: this is done in the second Moneth.

50. And then the *Materia* [or matter] is severed according to the wheele of the Starres, as they (*viz.* the Planets) stand in order at this time, and which of them [all] is predominant, that (by the Fiat) figureth the matter most, and the childe getteth a forme, after the kinde of that [Planet].

♂ *Mars*: All this which followeth is done in the third Moneth.

^e The blood.

51. Thus the mater (by the Fiat) is severed into Members: and now when the Fiat thus attracteth the blood of the Mother into the matter, then ^e it is stifled [or choaked]; and then the Tincture of the blood becometh false, and full of anguish: for the [soure] harsh Essence (*viz.* the Fiat) is terrified, and all the joy (which the soure [harsh] Fiat gat in the Tincture of the blood) withdraweth; and the Fiat beginneth to tremble in the terrour, in the soure [harsh] Essence: and the terrour goeth away like a flash, and would faine depart and fly away out of the Essence, and yet is withheld by the Fiat, which [terrour] is now turned hard and made rough by the Essence: which

which now closeth the childe about (this is the skin of the childe) : and the Tincture flieth suddenly, flashing upwards in the terrour, and would be gone ; yet it cannot neither (for it standeth in the Out-birth [or procreation] of the Essences) but ^q riseth up suddenly in the terrour, and taketh the vertue [or power] of all the Essences with it. And there the Spirit of the Starres and Elements ^r figureth it selfe also therein, and filleth it selfe also therein, in the flight, and supposeth that it hath the virgin, and will goe along with it: and the Fiat gripeth it all, and holdeth it [fast], and supposeth that the *Verbum Domini* [the Word of the Lord] is there in the ^s uproare, that shall create the *Adam*, and it strengtheneth it selfe in the strong might of the terrour, and createth againe the uppermost [part] of the body (viz. the Head :) and from the hard terrour (which is continually departing and yet cannot) cometh the skull, which encloseth the uppermost Centre : and from the departing out of the Essences of the Tincture with the terrour into the uppermost Centre, come the veines and the neck to be, going thus from the body into the head, into the uppermost Centre.

52. So also all the veines in the whole body come from the terrour of the ^t stifling, where the terrour goeth forth from all the Essences ; and would be gone ; and the Fiat withholdeth it with his great strong might. And therefore one veine hath alwayes a divers Essence from the other, caused by the first departing, where then the Essences of the Starres and Elements doe also mingle [or figure themselves] therein, and the Fiat holdeth it all, and createth it, and it supposeth that the *Verbum Domini* [the Word of the Lord] with the strong mighty power of God is there, where the Fiat must create Heaven and Earth.

The Gate of the great necessitie and miserie.

O Man, consider thy selfe, how hardly thou art beset here,

and how thou gettest thy misery in thy Mothers body :

Observe it O ye ^u Lawyers, from what Spirit you ^x [come to]

^y know [what is] right, consider this well for it is deepe.

53. The Spirit of the virgin sheweth us the mystery againe, and the great secrecie ; for the stifling [or stopping] of the blood in the Matrix (especially in the fruit) is the first dying of the Essences, where they are severed from the Heaven, so that the virgin cannot be generated there, which should [have been] generated in *Adam*, from the heavenly vertue [or power] without Woman, also without rending of his body : and here the Kingdome [or Dominion] of the Starres and Elements begin in Man, where they take hold of Man and mingle [or qualifie] with him, make and fit him, also nourish and nourture him, of which you may reade more about *Cain*.

^q Stretcheth forth.

^r Representeth.

^s Hurlyburly, or flying up.

^t Choking, or stopping.

^u Jurists.

^x Can goe to

Law.

^y Judge.

Further

Further in the Incarnation.

54. And so when the Fiat thus holdeth the terrour in it selfe, so that the Elements fill it, then that filling becometh hard bones; and there the Fiat figureth the whole Man with his bodily forme, all according to the first wrestling of the two Tinctures, when they wrestle [or strive] together in the sport of love, when the seede is sowne; and that Tincture which there getteth the upperhand, (whether the masculine or the feminine) according to that sex the Man is figured: and the figuring [or shaping] is done very suddenly in the storme of the anguishing terrour, where the blood is stifled [or stopt]: and there the Elementary Man getteth up, and the heavenly [man] goeth downe: for in the terrour, the bitter ^z sting is generated, which rageth and raveth in the hard terrified [sourenesse or] harshnesse in the great anxiety of the stifled [or stopped] blood.

s, pricking.

55. Women have sufficient experience of this, in the third Moneth (when this is done in the fruit) [and feele] how the raging and pricking cometh into their teeth, loynes, back, and the like: this cometh upon them from the stifled [choaked or stopped] Tincture in the fruit, and from their stifled [or stopped] blood in the Matrix because the evill Tincture qualifyeth [or mingleth] with the good [Tincture] of their bodies. Therefore in the same manner as the Tincture in the Matrix suffereth paine, after the same manner also the good [Tincture] suffereth in the members [limmes or parts] of the Mother, as in the hard bones, teeth, and ribs, as such people know very well.

56. So now when the bitter sting [or prickle], (which is generated in the anxious terrour in the stifling [or stopping] and in the entring in of death,) doth thus rage and rave, and shew forth it selfe in the terrour, and flieth upwards, then it is carched and withheld by the [soure] harshnesse, so that it cannot get up aloft: for the [soure] harshnesse draweth it continually the more eagarly and vehemently, because of ^a its raging, and cannot endure it, from whence the pricking often becometh more terrible, and this is after no other manner, than as when a man is dying, and soule and body part asunder, for in the stifling [or stopping] of the blood by the [soure] harshnesse, the bitter death is also there: and therefore ^b it is like a furious whirling wheele, or swift horrible thought, which worrieth and vexeth it selfe: and here is a Brimstone Spirit, a venomous [poysonous] horrible aking substance in the death; for it is the Worme to the springing up of the life.

^a The raging of the prickle.

^b The bitter sting or prickle.

57. And now when the Spirit of the Starres and Elements, hath mingled [or figured] it selfe together in the Incarnation, then the vertue [or power] of the Starres and Elements is together wheeled

in this raging, where then (in this anguish) the Spirit of the Starres attracteth the vertue of the Sunne to it, and ^c manifesteth it selfe in the vertue of the Sunne, from whence there ariseth a twinkling flash in this raging, from whence the hard [soure] harsh anxiety is terrified, and sinketh downe : and there the terrible Tincture goeth into its ^d Ether ; for the Essence of the [soure] harshnesse in the Fiat is so mightily terrified at the flash, that it becometh [faint] impotent [or feeble], and sinketh back, ^e expandeth it selfe and groweth thin.

58. And the terrour [skreeke], or flash of fire, is done in the bitter prickle ; and when it reflecteth it selfe back in the dark [soure or] harsh anxiety in the Mother, and findeth her so very soft [gentle] and overcome, then it is much more terrified than the Mother : But this terrour happening thus in the soft Mother, shee becometh white and cleere in the twinkling of an eye, and the flash remaineth in the anguish, in the roote of the fire, and now therefore it is a skreeke [or terrour] of great joy, and it is as when water is throwne into the fire, where the [soure] harsh ^f quality is then quenched, and the [sourenesse or] harshnesse is then so mightily overjoyed with the light, and the light with the Mother the [sourenesse or] harshnesse wherein it is generated, that there is no similitude to [compare] it [with,] for it is the birth and the beginning of the life.

☉ *Sol*: All this which followeth is done in the entrance of the fourth Moneth.

59. And as soon as the light of life appeareth in the [soure] harshnesse and soft Mother, so that the [sourenesse or] harshnesse cometh to taste the light of life, [and findeth] that it is so meeke, pleasant, [lovely] and full of joy ; then it exulteth with great delight [desire and longing] after the light, to ^g mix it selfe therewith, and apprehend it, so that its lust [or longing delight] and vertue goeth forth from it after the light ; which lust [or longing delight] is the vertue of the light ; and this out-going ^h lust in the love, is the noble Tincture, which is there new generated to be the childes own : and the Spirit which is generated out of the anguish in the flash of the fire, is the true [and reall] soule which is generated in Man.

60. Nowhere it is especially to be observed, where ⁱ it dwelleth, and whence Heart, Lungs, and Liver come especially the Bladder and ^k Guts, and the Braine in the Head ; also the understanding and senses ; these I will here set down one after another : It cannot [well or] sufficiently be expressed by a humane tongue, especially the order which is observed in the twinkling of an eye in Nature ; it would require a great Volume to describe it in : and as the world accounteth us too ^m weake to [be able to] describe it ; so wee account our selves much weaker [and more unable] : and it is with us as *Isaiah* saith :

^c Or, *discouereth.*

^d Or, *Receptacle.*

^e *Openeth it selfe outwards.*

^f *Source or property.*

^g *Infect.*

^h *Delight.*

ⁱ *The soule.*

^k Or, *entrailes.*

^l *Done or performed.*

^m *Simple, or silly, and voyd of understanding, and unable.*

I am found of them that sought me not, and knowne of them that were ignorant of mee, and of such as inquired not after mee.

^a High knowledge.

^b Storme.

61. I say, ⁿ this hath not been sought, but wee sought the heart of God, that wee might hide us therein from the ^o tempest of the Devill, but when we came there, then the loving virgin out of Paradise met us, and offered us her love, shee would be kinde [and friendly] to us, and be betrothed to us for a Companion, and shew us the way to Paradise, where wee shall be safe from the stormy tempest, and shee carried a branch in her hand, and said, We will plant this, and a Lilly shall grow, and I will come to thee againe; from whence wee gat this longing, to write of the amiable virgin, which did shew us the way into Paradise: where we must goe through the kingdome of this world, and also through the kingdome of Hell; and no hurt done us, and according to that [direction of her's] wee write.

C H A P. XIV.

Of the Birth and Propagation of Man.

The very secret Gate.

[†] That may not be found.

1. **I**F wee consider now the springing up of the life, and in what place of the body it is where the life is generated, then we shall rightly finde the whole ground of Man, and there is nothing so secret in Man [†] but that it may be found. For wee must needs say, that the Heart is the place, wherein the noble life is generated, and the life againe generateth the heart.

2. As it is mentioned above, so the life in the anguish with the kindling of the light, taketh its beginning from the glance of the Sun-shine, from the Spirit of the Starres and Elements in the great anguish, where death and life wrestle one with the other: for when man departed from Paradise into another Birth (*viz.* into the Spirit of this world, into the quality of the Sunne, Starres, and Elements) then the Paradisicall [vision or] seeing, ceased [or was extinguished] where man seeth from the divine vertue, without [need of] the Sun and Starres; where the [†] springing up of the life is in the holy Ghost, and the light of God is the glance of the Spirit, from whence he seeth; which went out: for the spirit of the soule went into the Principle of this world.

[†] Or, there the life in the Holy Ghost buddeth forth in the place of the foure Elements.

[†] Man.

3. You must not so understand it, as if it were extinguished in it selfe: No; but the soule of Adam went out, from the Principle of God, into the Principle of this world; and therein now the Spirit of every

every soule is thus generated againe by humane propagation, as is mentioned before; and it cannot be otherwise: and therefore if wee would be fit for the kingdome of Heaven, wee must be regenerated anew in the Spirit of God, or else none can inherite the kingdome of God, as Christ taught us faithfully; of which I will write hereafter, that it may be a fountain for the thirsty, and a light to the noble way, in the blossome of the Lilly.

4. And wee must here know, that our life (which wee get in our Mothers body [or womb] standeth meerly and onely in the power of the Sunne, Starres, and Elements; so that they not onely figure [or fashion] a childe in the Mothers body, and give it life, but also bring it into this world, and nourish it the whole time of its life, and bring it up, also cause fortune and mis-fortune to it, and at last, death and corrupcion, and if our Essences (out of which our life is generated) were not higher, in their first degree out of *Adam*, [than the Beasts] then wee should be wholly like the Beasts.

5. But our ¹ Essences are generated much higher in the beginning of the life in *Adam*, than the beasts, which have their Essences but meerly from the spirit of this world, and it must also, with the spirit of this world in a corruptible substance, goe into its eternall Ether: whereas on the contrary, the essences of Man are proceeded out of the unchangable eternall mind of God, which cannot in eternitie corrupt.

6. For wee have a certain ground of this, in that, our minde can finde and conceive all whatsoever is in the spirit of this world, which no beast can do: for no creature can ² conceive [further or] higher than [what is] in its own Principle, out of which its own Essences are proceeded in the beginning: but wee (that are Men) can certainly ³ conceive [of that which is] in the Principle of God, and also [of that which is] in the anguishing kingdome of Hell (where the Worme of our soule in the beginning in *Adam* originally is) and this no other creature can doe.

7. But they thinke [consider or imagine] onely how to fill themselves and multiply, that their life may subsist: and wee also receive ⁴ no more from the Spirit of the Starres and Elements: and ⁵ therefore also our children are naked and bare, with great inability and without understanding, and now if the Spirit of this world had full [perfect and absolute] power over the Essences of the childe, then he would easily put his rough garment upon it also (*viz.* a rough hide) but he must let that alone: and he must leave the Essences in the first and second Principle, to Mans own choosing, to binde and yeeld himselfe to which [Principle] he will; which man hath (undeniably) in his full power, which I will expound in its own place according to its worth, and deeply demonstrate it, in spite of all the Gates of the Devill, and this world, which strive much against it.

¹ Active essentiall vertues, or faculties.

² Thinke or imagine.

³ Meditate, consider, or thinke of.

⁴ Than the beasts doe.

⁵ Because our Essences have a higher beginning than the beasts.

8. Our life in the Mothers body hath its beginning wholly, as is above mentioned : and standeth there now in the quality of the Sun and Starres, where then, with the kindling of the light, a Centre springeth up againe, where instantly the noble Tincture thus generateth it selfe (out of the light, out of the joyfull Essences of the [soure] harsh, bitter, and fiery kinde [or quality]) and setteth the Spirit of the soule in a great pleasant habitation : and the three ² Essences (viz. harshnesse, bitternesse, and fire) are in the kindling of the life so very fast bound one to another, that they cannot (in eternity) be separated one from another, and the Tincture is their eternall house, wherein they dwell, which [house] they themselves generate from the beginning unto eternitie, which againe giveth them life, joy, and lust [or delight] .

² Beings or substances.

The strong Gate of the Indissoluble Band of the soule.

9. Behold, the three Essences, (viz. [sourenesse or] harshnesse, bitternesse, and fire) are the Worme or Spirit [that dieth not] ^a Harshnesse is one Essence, and it is in the Fiat of God, out of Gods eternall will : and the attracting of the [soure] harshnesse is the sting [or prickle] of the bitternesse, which the [soure] harshnesse cannot endure, but attracteth continually the more forcibly to it, from whence the prickle continually groweth greater, which yet the [soure] harshnesse holdeth ^b prisoner ; and this together is the great anxiety, which was there in the darke minde of God the Father, when the darknesse was anxious [or longed] after the light ; from whence in the anxiety (from the glance of the light) it attained the twinkling flash : out of which the Angels were created, which afterward were enlightened from the light of God (^c by their Imagination into the heart of God) ; and the other (like Lucifer) for their haughtinesse [or prides] sake, remained in the flash of fire and anxiety.

^a Or, sourenesse.

^b Captive.

^c By their longing after, or imprinting the heart of God in their thoughts.

10. This Birth [or active property], with the Indissoluble Band, is generated in every soule : and there is no soule before the kindling of the light in the childe in the mothers body : for with the kindling, the eternall Band is knit [or tied] so that it standeth eternally, and this Worme, of the three Essences, doth not die, nor sever it selfe : for it is not possible, [because] they are all three generated out of one [onely] fountaine, and have three qualities, and yet are but one being [or substance], (as the holy Trinity is but in one onely Essence [or substance]) and yet they have three Originalities in one Mother, and they are one [onely] being [or substance] in one another. Thus also (and not a whit lesse) is the soule of man, but onely one degree in the first going forth : for it is generated out of the Fathers eternall will (and not out of the heart of God) yet the heart of God is the neere to it of all.

11. And now it may very exactly be understood by the Effences and Property of the soule, that in this house of flesh (where it is as it were generated) it is not at home : and its horrible fall may be also understood [thereby] : for it hath no light in it selfe of its own, it must borrow its light from the Sunne : which indeed springeth up along with it in its Birth, but that is corruptible, and the Worme of the soule is not so : and is seene that when a man dyeth ^d it goeth out. And if then the divine light be not againe generated in the Centre, then the soule remaineth in the eternall Darknesse, in the eternall anguishing [source or] quality of the Birth, where nothing is to be found in the kindled fire, but a horrible flash of fire, in which [source property or] quality also the Devils dwell : for it is the first Principle.

^d The light of the Sunne, or a Mans facultie beholding of that light ceaseth.

12. And the soule here in this world useth the light of the third Principle, after which the soule of Adam lusted, and thereupon was captivated by the Spirit of the great world. But if the soule be regenerated in the Holy Ghost, so that its Centre to the regeneration spring forth ^e, then it seeth with two lights, and liveth in two Principles : and the most inward [Principle] (viz. the first) is shut up fast, and hangeth but to it, in which the soule is tempted and afflicted by the Devill ; and on the contrary the ^f virgin (which belongeth to [and is in] the Tincture of the Regeneration ; and in the departure of the body from the soule, shall dwell [in the same Tincture]), is in continuall strife and combat with the Devill, and trampleth upon his head in the vertue [and power] of the [soules] Prince and ^g Champion, (viz. the sonne of the virgin) when a new body (out of the vertue [or power] of the soule) shall ^h spring forth in the Tincture of the soule.

^e In true resignation.

^f The vertue or power of God.

^g Saviour, or Conquerour.

^h Or, be generated.

ⁱ Or, seperated.

13. And that (when the soule is ⁱ departed from the body) it might no more be possibly tempted by the Devill and Spirit of this world, there is a quiet rest for the soule included in its Centre in its own Tincture, which standeth in Paradise, betwixt the kingdome of this world and the kingdome of Hell, to continue untill God shall put this world into its ^k Ether, when the number of men, and figures (according to the depth of the eternall minde of God) shall be finished.

^k Or, receptacle.

14. And now when wee consider how the temporary and transitory life is generated ; we finde that the soule is a cause of all the members [or faculties] of [or to] the life of Man, and without it there would not be one ^l member [to, or] of the life of man generated. For when wee search [into] the beginning and kindling of life, wee finde strongly with cleere evidences all manner of [faculties or] members ; so that when the cleere light of the soule kindleth, then the Fiat standeth in very great joy, and in the twinkling of an eye doth in the Matrix, sever the pure from the impure, of which the Tincture of the soule.

^l Organs or Instruments.

soule in the light, is the ⁿ worker, which there reneweth it, but the Fiat createth it.

15. And now when the [soure] harsh Matrix is [made] so very humble, thin, and sweet, by the light, the [sterne or] strong horrour (which was so very poysonous before the light [kindled]) flieth upward; for it is terrified at the meeknesse of the Matrix; and it is a terrour of great joy, yet it retaineth its strong [or sterne] right [or property], and cannot be changed, neither can it get farre from thence (for it is withheld by the Fiat) but it raiseth it selfe suddenly aloft, and the terrour maketh it a filme from the [soure or] harsh Fiat which holdeth the terrour fast, and that is now the Gallⁿ of the heart.

16. But when the Matrix (from which the terrour was gone forth) was thus loosed from the terrour of the anxiety, and became so very sweet, like sweet water; then the spirit of the great world figured [or imprinted it selfe] instantly, in the Matrix, and filleth the foure Elements also within it; and thinketh with it selfe, now I have the sweet virgin: and the Fiat createth^o it, and severeth the Elements, which also are in strife: and each of them would have the virgin, and are in a wrestling, till they one overcome another, and that the fire (being the mightiest and the most strong) stay above and the water sink down: and the earth, being a hard grosse thing must stay below; But the fire will have a ^p Region of its own.

17. For it saith, I am the Spirit and the life, I will dwell in the virgin: and the [soure] harsh Fiat attracteth all to it, and maketh it a Mefch [Massa^q concretion] and moreover [it maketh it] flesh: and the fire keepeth the uppermost Region (*υπερ*. the heart:) for the foure Elements sever themselves by their strife, and every one of them maketh it selfe a severall^t Region: and the Fiat maketh all to be flesh; onely the Aire would have no flesh; for it said, I dwell in no house, and the Fiat said, I have created thee, thou art mine; and closed it in with an inclosure, that is the bladder.

18. Now the other Regions set themselves in order; first the sterne flash, that is the Gall: and beneath the flash, the fire, whose Region is the heart; and beneath the fire, the water, whose Region is the Liver: and beneath the water, the earth, whose Region is [in] the Lungs.

19. And so every Element qualifeth [or acteth] in its own source [or manner of operation], and one could doe nothing without the other, neither could one have any mobility without the other: for one generateth the other, and they goe all foure out of one Originall, and it is in its Birth, but one onely [thing or] substance, as I have mentioned before at large about the Creation, concerning the^c birth of the foure Elements.

^m Or, work-
master.

ⁿ Above upon,
about or neere
the heart.

^o That which
was brought
in.

^p Kingdome or
Dominion.

^q Or, substance

^t Or, Dominion.

^c Or, genera-
ting.

20. The [four strong or] bitter Gall (*viz.* the terrible poisonous flash of fire) kindleth the warmth in the heart, or the fire, and is it selfe the cause, from whence all else take their Originall.

21. Here we finde againe, in our consideration, the lamentable, and horrible fall, in the Incarnation, because when the light of life riseth up, and when the Fiat in the Tincture of the spirit of the soule reneweth the Matrix, then the Fiat thrusteth the death of the stinking [choaking, checking, or stopping] and perishing, in the sterneesse (*viz.* the impurity of the stilled [or checked] blood) from it selfe, out of its Essences, and casteth it away: and will not endure it in the ^c body, but as a ^u superfluity, the Fiat it selfe, driveth it out, and of its rough [glutinous] sourenesse, maketh an enclosure round about it, *viz.* a filme, or gut, that it may touch neither the flash nor the spirit, and leaveth the nethermost port open for it, and ^{*} banisheth it eternally, because that impurity doth not belong to this Kingdome: as it happened also to the earth: when the ^y Fiat thrust it out of the Matrix in the middest in the Centre, upon a heape [as a lump], being it was unfit for heaven, so also ^z here.

22. And we finde greater mysteries yet in ^a evidence of the horrible fall: for after that the four Elements had thus set themselves every one in a severall Region: then they made themselves Lords over the spirit of the soule, which was generated out of the Essences, and they have taken it into their power, and qualifie with it. The fire, *viz.* the mightiest of them, hath taken it into its ^b Region [or jurisdiction] in the Heart: and there it must ^c keepe, and the blossom and light thereof goeth out of the heart, and moveth upon the heart, as the kindled light of a Candle: where the Candle resembleth the fleshy heart, with the Essences out of which the light shineth. And the fire hath set it selfe over the Essences, and continually reacheth after the light, and it supposeth that it hath the virgin, *viz.* the Divine vertue [or power].

23. And there the holy Tincture is generated out of the Essences, which regardeth not the fire, but setteth the Essences (*viz.* the soule) in its pleasant ^d joy. Then come the other three Elements out of their Regions, and fill themselves also by force therein, each of them would taste of the virgin, receive her and qualifie [or mingle] with her: *viz.* the water, that filleth it selfe by force also therein, and it tasteth the sweet Tincture of the soule: and the fire saith, I would willingly keepe the water, for I can quench my thirst therewith, and refresh my selfe therein. And the Aire saith; I am indeed the spirit, I will blow up thy heate and fire, that the water doe not choake thee. And the fire saith to the Aire, I will keepe thee, for thou upholdest my quality for mee, that I also goe not out. And then cometh the Element [of] (Earth) and saith, What will you three doe alone? you will starve

^c Corpus.

^u Excrement.

^{*} Condemneth.

^y At the Creation.

^z In the Incarnation.

^a Testimonie.

^b Or, Dominion.

^c The Spirit must there be kept in obedience.

^d Refreshment, or habitation.

and.

and consume one another ; for you depend all three on one another, and devour your selves, and when you shall have consumed the water, then you extinguish ; for the aire cannot move, unlesse it have some water : for the water is the mother of the aire, which generateth the aire : Moreover, the fire becometh much too fierce [violent and eager] (if the water be consumed) and consumeth the body, and then our

^e Dominion
or rule.

24. Then thus say the three Elements (the fire, the aire, and the water) to the Earth ; Thou art indeed too dark, too rough, and too cold, and thou art rejected by the Fiat : wee cannot take thee in, thou destroyest our dwelling, and makest it dark and stinking, and thou afflictest our virgin, which is our onely delight and treasure wherein wee live. And the Earth saith ; yet pray take my ^f Children in, they are lovely, and of good esteemes, they afford you meate and drinke, and cherish you that you never suffer want.

^f Its fruits.

25. Hereupon, thus say the three Elements : but so they may afterwards get a dwelling in us, and may come to be strong and great, and then wee must depart, or be in subjection to them : and therefore wee will not take them in neither, for they may come to be as rough and cold as thou art : yet this wee will doe : thou mayst let thy children dwell in our ^g Courts and Porches, and wee will come and be their Guest, and eate of their ^h fruit, and drinke of their drinke, else the water which is contained in the Element would be too little for us.

^g in the stomack
and
Gutts.

^h The vertue of
their fruit.

26. Now thus say the three Elements (fire, water, and aire,) to the Spirit, fetch us children of the earth, that they may dwell in our Courts, wee will eate of their ⁱ Essences, and make thee strong. Here the Spirit of the soule (like a captive) must be obedient, and must reach with his Essences, and fetch them forth. And then cometh the Fiat, and saith, No : thou ^k mightest [so] out-run mee : and [the Fiat] created the reaching forth, and there came forth from thence, hands and all other essences and formes, as it is before our eyes, and the *Astronomicus* [Astronomer] knoweth it well, yet he knoweth not the secrese of it, although he can expound the ^l signes according to the Constellation and Elements, which qualifie [and mingle] together in the Essences of the Spirit of the soule.

ⁱ Or, substance.

^k Or, mayest
escape mee.

^l Marks or
tokens.

27. And now when the hands (in the will) reach after the children of the Earth (which [reaching forth] yet, is no other than a will in the spirit of the childe in the Mothers body) then the Fiat is there, and maketh a great roome in the Courts of the three Elements, and a tough firme inclosure round about it, that they may not touch the flesh : for the flesh is afraid of the children of the earth, because the earth is throwne away (for its rough stinking darknetie), and it trembleth for great feare : and it looketh still about after the best [meanes] (least the children of the earth should be too rough for it, and

and might cause a stinke) that so it might have an ^m opening, and might cast away the stink and the filth, and [so] it maketh out of the Court (which is the maw [or stomack]) an outlet and Gate : and environeth the same with its tough [soure] harshnesse, and so there is a Gutt.

28. But because the ⁿ Enemy is not yet in substance, but onely in the will of the Spirit, therefore it goeth away very slowly downwards, and seeketh for the Port, where it will make an outlet and Gate, that it may cast away the stinke and filth, from whence the Gutts are so very long and ^o crooked.

29. Now when this Conference (which is spirituall, between the three Elements, fire, aire, and water) was perceived by the Spirit of the earth (viz. the Essences in the Region of the Lungs) then ^p it cometh at last (when the habitation, or the Court was already built for the children of the earth) and saith to the three Elements, Wherefore will yee take the body for the Spirit? Will you take the children of the earth, and feed upon them? I am their spirit, and am pure, I can strengthen the Essences of the soule with my vertue and essences, and uphold them well, take mee in.

30. And they say, yes, wee will take thee in, for thou art a member of our spirit, thou shalt dwell in us, and strengthen the Essences of our spirit, that it may not faint; yet wee must also have the children of the earth (for they have our quality also in them) that wee may rejoyce : and the Spirit of the Lungs saith; Then I will live in you wholly, and rejoyce my selfe with you.

The Gate of the Sydereall, or * starry Spirit.

31. Thus now when the light of the Sunne; which had discovered and imprinted it selfe in the fire-flash of the Essences of the spirit, and was shining in the fire-flash (as in a strange vertue, and not in the Sunnes own vertue) [when he] seeth, that he hath gotten the ^q Region, and that the ^r Essences of the soule (which are the Worme or the Spirit) as also the Elements will rejoyce in his vertue and splendour, and that the Elements have made their foure Regions [or Dominions] and habitations, for an everlasting possession, and that he should be a King, and that ^s they should serve at Court (in the Spirit of the Essences) in the heart, and so exceedingly love him, and rejoyce in their service, and have besides brought the ^t children of the earth, that the spirit might present them (where then they will first be frolick and potent, and eate and drinke of the ^x Essences of the children of the earth) then ^y he thinketh with himselfe, it is good to dwell here, thou art a King, thou wilt bring ^z thy kindred [off-spring, or Generation] hither, and raise them up above the Elements, and make thy selfe a Region [or Dominion]; art not thou the King?

T

(here

^m Out-let.ⁿ The stinke.^o Winding and bloubling like foulds.^p The spirit of the earth.^{*} Astrall spirit.^q Rule, government, or predominancy.^r Note, the Essences of the soule are the worme or spirit that never dyeth.¹ The Sunne.² The Elements.^u The fruits of the Earth.^x Or, vertues.^y The Sunne.^z The worldly wise, or the children of the Sunne.

(here is the Gate where the children of this world are wiser than the children of light. O Man ! Consider thy selfe !) And he draweth the Constellations to him, and bringeth them into the Essences, and sets them over the Elements, with their wonderfull and unsearchable various Essences (whose number is infinite,) and maketh himselfe a Region and Kingdome of his Generation in a strange Countrey.

32. For the Essences of the soule are not this Kings own, he hath not generated them, nor they him ; but he hath, by lust, imprinted himselfe also in its Essences, and kindled himselfe in its fire-flash, of purpose to finde its virgin, and live in her ; which is the amiable divine vertue [or power :] because the spirit of the soule is, out of the eternall, and had the virgin, before the Fall, and therefore now the Spirit of the great world continually seeketh the virgin in the Spirit of the soule, and supposeth that shee is there still, as before the Fall, where the Spirit of the great world appeared in *Adams* virgin with very great joy, and desired also to live in the virgin, and to be eternall ; because he felt his corruptibility, and that he was so rough in himselfe, therefore he would faine partake of the loving kindnesse and sweetnesse of the virgin, and live in her, that so he might live eternally, and not break [corrupt or perish] againe.

33. For by the great longing of the Darknesse, after the light and vertue of God, this world hath been generated out of the Darknesse, where the holy vertue of God [shone or] beheld it selfe in the Darknesse : and therefore this great desiring and longing after the divine vertue, continueth in the Spirit of the Sunne, Starres, and Elements, and in all things : All groane and pant after the divine vertue, and would faine be delivered from the vanity of the Devill : but seeing that cannot be, therefore all creatures must waite till their ^a Dissolution, when they [shall] goe into their Ether, and get a place in Paradise, yet onely in the figure and shadow, and the Spirit [must] be ^a dissolved, which here hath had such lust [or longing] .

34. But now this lust [or longing] must be thus, or else no good creature could be, and this world would be a meere Hell and wrathfulnessse. And now seeing the virgin standeth in the second Principle, so that the spirit of this world cannot possibly reach to her, and yet that the virgin doth continually behold her selfe [or appeare] in the Spirit of this world, to [satisfie] the lust and longing in the fruit and growing of every thing, therefore ^b he is so very longing, and seeketh the virgin continually : he exalteth many a creature in great skill and cunning subtilty, and he bringeth it into the highest degree that he can ; and continually supposeth that so the virgin shall againe be generated for him ; which he saw in *Adam* before his fall ; which also brought *Adam* to fall, in that ^c he would dwell in his virgin, and with his great lust so ^d pressed *Adam*, that he fell a sleepe ; that is, he set himselfe

^a Corruption.

^b The spirit of the great world.

^c The spirit of the great world.

^d See more of this strife in cap. 12. from 39 to the 47 verse.

himselfe by force in *Adams* Tincture close to the virgin, and would faine have qualified in her, and [mingled] with her, and so live eternally, whereby the Tincture grew weary, and the virgin withdrew.

35. And then *Adam* fell, and was feeble, which is called sleepe: This was the * Tree of Temptation [to try] whether it was possible for *Adam* to live eternally in the virgin, and to generate the virgin again out of himselfe, and so generate an Angelicall Kingdome.

36. But seeing 'it could not so be (because of the spirit of this world) therefore was the outward Temptation first taken in hand by the Tree of the fruit of this world. And there *Adam* became ^f perfectly a man of this world, and did eat and drinke of the earthly Essences, and infected, [or mingled] himselfe with the Spirit of this world, and became that [Spirits] own, as wee now see by wofull experience, how that [Spirit] possesseth a childe in the mothers body in the Incarnation: for he knoweth not any where else to seek the virgin, but in man, where he first of all espied her.

37. Therefore he doth wrestle in many a man (that is of a strong Complexion, in whom the virgin doth often behold her selfe) so very hard, continually supposing he shall get the virgin, and that shee shall be generated for him: and the more the soule resisteth him, and draweth neere to the heart of God, & panteth to yeeld it selfe over there-to (where the amiable virgin not onely freely looketh upon it, but dareth even for a long time even to sit in its nest, [viz. in] the Tincture of the soule,) the more strong and [eager or] desirous doth the spirit of this world come to be.

38. Where then the King (viz. the light of the Sunne) is so very joyfull, in the Spirit, and doth so highly triumph, exult, and rejoyce, that he moveth all the Essences of the Starres, and bringeth them into their highest degree, to generate her; where then all Centres of the Starres flie open, and the loving virgin beholdeth her selfe in them. Where then the Essences of the soule (in the light of the virgin) can see in the Centres of the Starres, what is in its ^e originall and source.

39. Of which my soule knoweth full well, and hath also received its knowledge thus; which ^h the learned Master in the ^l Hood of his degree, cannot believe: because he cannot apprehend it, therefore he holdeth it to be impossible, and ascribeth it to the Devill (as the *Jewes* did by the sonne of the virgin, when he in [the vertue of] the virgin shewed signes and wrought miracles:) which my soule regardeth not, neither esteemeth their pride, it hath enough in the Pearle: and it hath a longing, to shew the thirsty [where] the Pearle [lyeth]: the crowned Hood [or cornered cap] may play merrily behinde the Curtaine of Antichrist; ^k till the Lilly grow, and then the smell of the Lilly will [cause some to] throw away the Hood, [or Cap],

T 2

faith

* *Adams inward tree of Temptation.*

^f Or, at length.

^e In the originall and well-spring of the soule.

^h The great learned Men in the universities, not taught by the Holy Ghost.

ⁱ Crowned.

^k They that are not blinde shall see it.

saith the virgin; and the thirsty shall drinke of the water of life: and [at that time] the sonne of the virgin will rule in the valley of *Jebosaphat*.

40. Therefore seeing the mystery in the light of the virgin thus wonderfully meeteth us, wee will here, for the seeking minde, (which in earnest hope seeketh that it might finde the Pearle) open yet one Gate, as the same is opened to us in the virgin: For the minde asketh: seeing that the Sunne Starres and Elements were never yet in the second Principle (where the virgin generateth her selfe out of the light) therefore how could they be able to know the virgin in *Adam*, so that they labour thus eagerly with longing after the virgin?

The Depth in the Centre.

41. Behold, thou seeking minde, that which thou seest before thy eyes, that is not the ¹ Element, neither in the fire, aire, water, nor earth: neither are there foure but one onely, and that is fix and invisible, also imperceptible: for the fire which burneth is no Element, but [it is] the fierce [sterne wrath] which come to be such in the kindling of the anger, when the Devils fell out of the ¹ Element: the Element is neither hot nor cold, but it is the inclination [to be] in God, for the heart of God is *Barm* [that is, warmth] and its ^m ascension is attractive and alwayes finding: and then the *bertz* [that is, the heart] is the holding the thing before it selfe, and not in it selfe: and then the *ig* [the last syllable of the German word *Barm bertz-ig*, (that is, warme-hearted, or mercifull) expounded according to the Language of Nature] is the continuall discovering of the thing, and this is altogether *Ewig* [eternall;] and that is the ground of the inward Element, which maketh the anger substantiall, so that it was visible and palpable, which [anger] Lucifer with his Legions did awaken: and thereupon he now remaineth to be Prince in the anger [or wrath] (in the kindled Element) as Christ (according to this forme) calleth him a Prince of this world.

42. And the Element remaineth hidden to the anger and ⁿ fierceneffe [or wrath] and standeth in Paradise; and the ⁿ fierce-wrath goeth still out from the Element: and therefore God hath captivated the Devils with the Element in the ⁿ fierce-wrath, and he keepeth them [in] with the Element: and the ⁿ fierce-wrath cannot [touch or] comprehend ^o it, like the fire and the light: for the light is neither hot nor cold, but the ⁿ fierce-wrath is hot; and the one holdeth the other, and the one generateth the other.

43. Here observe: *Adam* was created out of the Element, out of the attracting of the heart of God, which is the will of the Father, and therein is the virgin of the divine vertue [or power] and the outward Regiment (which in the kindling parted it selfe into foure parts) would

*that one pure
holy eternall
Element.
m Rising up.*

a Grimnesse.

** The Element.*

would faine have had the same [virgin] in it selfe ; that is the fiercenesse of the Devill would faine have dwelt in the heart of God, and have domineered over it, and have opened a Centre there, which the fiercenesse without the light cannot doe, for every Centre was generated and opened with the kindling of the light : thus the fiercenesse would faine be over the meeknesse, and therefore hath God caused the Sunne to come forth, so that it hath thus opened foure Centres, viz. the going forth out of the Element.

44. And when the light of the Sunne appeared in the fierce [fournesse or] harshnesse, then the harshnesse became thin and ^p sweet, even water, and the fiercenesse in the fire-flash was extinguished by the water, so that the anger stood still, yet the will could not rest, but went forth in the mother, out of the water, and moved it selfe, which is the aire : and that which the fierce sournesse had ^q attracted to it, that was thrust out of the Element, in the water, as you see that earth swimmeth in the water.

^p Pleasant.

^q Coagulated.

45. Thus the evill childe panteth after the Mother, and would get to be in the Mother in the Element, and yet cannot reach her ; but in *Adam* that [childe] did perceive the Element ; and thereupon the foure Elements have drawne *Adam* to them, and supposed then that they had the mother ; because the virgin there shewed her selfe in the living spirit of *Adam*.

46. Hereupon now the Spirit of the Starres and Elements would continually [get] againe into the Element ; for in the Element there is meeknesse and rest ; and in the ^r kindling thereof there is meere enmity and contrary will, and the Devill ruleth also therein ; and they would faine be released from that abominable and naughty Guest, and they seeke with great anxiety after ^s deliverance ; as *Paul* saith ; *All creatures groane together with us, to be freed from vanity.*

^r Viz. In the foure Elements.

^s The dissolution.

47. Then saith the minde : Wherefore doth God let it move so long in the Anxiety ? alas ! when will it be that I shall see the virgin ? Harken, thou noble and highly worthy Minde, it must all enter in, [and serve] to the glory of God, and praise God ; as it is written, *All tongues shall praise God* ; let it passe till the number, to the praise of God, be full, according to the eternall minde.

48. Thou wilt say, How great is that [number] then ? Behold, tell the Starres in the Firmament, tell the Trees, the hearbs, and every [spile of] Grasse, if thou canst ; so great is the number that shall enter in, to the glory and honour of God. For in the end all Starres passe againe into the Element, into the Mother : and there it shall appeare, how much good they have brought forth here by their working : for the shadow, and the image of every [thing or] substance, shall appeare before God, in the Element, and stand eternally ; in the same thou shalt have great joy, thou shalt see all thy workes therein ;

also.

also all the afflictions thou hast suffered, they shall be altogether changed into great joy, and shall refresh thee indeed, waite but upon the LORD: the Spirit intimateth that when the time of the Lilly is expired, then this shall be done.

49. Therefore it is that God keepeth it hidden so long (as to our sight) that the number of the glory of his Kingdome may be great; but before him it is but as the twinkling of an eye: have but patience, this world will most certainly be dissolved, together with the fiercenesse which must abide in the first Principle, therefore doe thou beware of that.

50. My beloved Reader, I bring in my ^d Types of the Effences of the Incarnation in the Mothers body, in a [Colloquie or] Conference of the Spirit with the Effences and Elements, ^x I cannot bring it to be understood in any easier way: onely you must know, that there is no conference, but it is done most certainly so in the Effences, and in the Spirit. Here you will say to mee, thou doest not dwell in the Incarnation, and see it: thou didst once indeed ^y become man, but thou knewest not how, nor what [was done then]: neither canst thou goe againe into thy mothers body [or womb] and see how it came to passe there. Such a Doctor was I also: and in my own reason I should be able to judge no otherwise; if I should stick still in my blindness: But thanks be to God, who hath regenerated mee, by water and the Holy Ghost, to [be] a living Creature, so that I can (in his light) see my great in-bred [native] vices, which are in my flesh.

51. Thus now I live in the spirit of this world in my flesh, and my flesh serveth the spirit of this world: and my minde [serveth] God: my flesh is generated in this world, and hath its ^z Region [or Government] from the Starres and Elements, which dwell in it, and are the master of the [outward] ^a life: and my mind is ^b regenerated in God, and loveth God. And although I cannot comprehend and hold the virgin (because my minde falleth into finnes) yet the Spirit of this world shall not alwayes hold the minde captive.

52. For the virgin hath given mee her promise, not to leave mee in any misery, shee will come to help me in the sonne of the virgin: I must but hold to him againe: and he will bring mee well enough againe to her into Paradise; I will give the venture, and goe through the thistles and thornes, as well as I can, till I finde my native Countrey againe, out of which my soule is wandred, where my dearest virgin dwelleth, I rely upon her faithfull promise, when shee appeared to mee, that shee would turne all my mournings into great joy: and when I lay upon the mountaine towards the ^c North, so that all the trees fell upon mee, and all the stormes and winds beate upon me, and Antichrist gaped at mee with his open jawes to devour me; then shee came and comforted mee, and married her selfe to mee.

53. There-

¹ Or, come about.

² Figures or Parables.
³ Note.

⁴ wert incarnate in thy mothers womb.

⁵ Kingdome or Dominion.
⁶ Or, body.
⁷ Or, generated of God.

⁸ Or, Mid-night.

53. Therefore I am but the more cheerful, and care not for him, he ruleth [and domineereth] over mee no further than over the ^a house of sinne, whose Patron he himselfe is ; he may take that quite away, and so I shall come into my native Countrey : but yet he is not absolutely Lord over it, he is but Gods Ape : for as an Ape (when its belly is full) imitateth all manner of tricks and prancks to make it selfe sport, and would faine seeme to be the finest and the nimblest Beast [it can], so also doth he : ^e His power hangeth on the Great Tree of this world, and a storme of winde can blow it away.

^d Over the transitory house of flesh.

^e Note. I desire not to write the exposition of this yet.

54. Now seeing I have shewed the Reader, how the true Element sticketh wholly hidden in the outward kindled [Elements], for a comfort to him, that he may know what he [himselfe] is, and that he may not despaire in such an earnest manifestation [or Revelation as this is] therefore now I will goe on with my Conference between the Elements, Sunne and Starres, where there is a continuall wrestling and overcoming, in which the childe in the Mothers body [or womb] is figured : and I freely give the Reader to know, that indeed the true Element lyeth hidden in the outward man, which is the chist of the Treasure [or cabinet of the precious gemme and jewell] of the soule, if it be faithfull, and yeeld it selfe up ^f to God.

^f In.

55. So now when the heart, liver, lungs, bladder, stomach, and spirit, together with the other parts [or members] of the childe, are figured in the Mothers body, by the Constellation and Elements, then the Region or Regiment riseth up, which at length figureth [fashioneth or formeth] all whatsoever was wanting ; And now it exceedingly concerneth us to consider of the originality of speech, minde, and ^g thoughts, wherein Man is an image and similitude of God, and wherein the noble knowledge of all the three Principles doth consist.

^g Or, Senses ; inward senses.

56. For every Beast also standeth in the springing up of the life (formerly mentioned) in the Mothers body ; and taketh its beginning after the same manner in the [Dammes or] Mothers body, and its Spirit liveth also in the Starres and Elements, and they have their [faculty of] seeing from the glance of the Sunne : and in the same [beginning of the life] there is no difference between Man and Beast. For a Beast eateth and drinketh, smelleth, heareth, seeth, and feeleth, as well as man : and yet they have no understanding in them, but onely to seed and multiply. Wee must goe higher, and see what the Image of God is, which God so dearly loved, that he spent his heart and sonne upon it, and gave him to ^h become Man, so that he came to help Man againe after the Fall, and freed and redeemed him againe from the bestiall Birth, and brought him againe into Paradise, into the heavenly ⁱ Region.

^h To be incarnate.

ⁱ Kingdome or Dominion.

57. Therefore wee must look after the ground [of it] how not onely

onely a beaſtiall man with beaſtiall qualifications [or condition] is figured [or formed] but alſo a heavenly, and an Image of God, to the honour of God and [the magnifying of] his deeds of wonder: to which end he ſo very highly graduated Man, that he had an eternall ſimilitude and Image of his own ſubſtance: for to that end, he hath manifeſted himſelfe by heaven and earth, and created ſome creatures to [be] eternall, underſtanding, and rationall Spirits, to live in his vertue and Glory, and ſome to [be] figures; ſo that (when their Spirit goeth into the Ether and diſſolveth) the Spirits which are eternall might have their joy and recreation * with them.

58. Therefore wee muſt ſearch and ſee, what kinde of Image that is, and how it taketh its beginning ſo, that Man beareth an earthly Elementary, and alſo an heavenly Image. And not onely ſo, but he beareth alſo a helliſh [Image] on him, which is inclined [or prone] to all finnes and wickedneſſe: and all this taketh beginning together with the beginning of the life.

59. And further, wee muſt look, where then the own will ſticketh, [whereby] Man can in [his] own power, yeeld up himſelfe how he will [either] to the Kingdome of Heaven, or to the Kingdome of Hell. To this looking Glaſſe, wee will invite them that hungar and thiſt after the noble knowledge, and ſhew them the ground, whereby they may in their minds be freed from the errors and contentious Controversies in the Antichriſtian Kingdome. Whoſoever now ſhall rightly apprehend this Gate, he ſhall underſtand the ¹ Eſſence of all Eſſences, and if he rightly conſider it [he ſhall ſo] learne to underſtand what *Moses*, and all the Prophets, and alſo what the holy Apoſtles have written, and in [or from] what kinde of Spirit every one hath ſpoken; alſo what hath ever been, and what ſhall or can be afterwards.

¹ Being of all
beeings, or ſub-
ſtance of all
ſubſtances.

The moſt precious Gate in the Roote of the Lilly.

60. Now if wee conſider the three Principles, and how they are in their Originall, and how they generate themſelves thus; then wee [ſhall] finde the Eſſence of all Eſſences, how the one goeth out of the other thus, and how the one is higher graduated than the other, how the one is eternall, and the other corruptible, and how the one is fairer and better than the other: alſo thus wee [ſhall] finde, wherefore the one willeth [to goe] ^m forward, and the other ⁿ backward: Alſo, [thus wee ſhall] finde the love and deſire, and the hate [and enmity] of every thing.

^m In reſigna-
tion.
ⁿ In ſelfe.

61. But now wee cannot ſay of the Originallneſſe of the Eſſence of all Eſſences otherwiſe, than that in the Originall there is but one onely Eſſence, out of which now goeth forth the Eſſence of all Eſſences, and that one Eſſence is the eternall minde of God, that ſtandeth [hidden]

[hidden] in the darknesse, and that same Essence hath longed from Eternity, and had it in the will to generate the light : and that longing is the source [or eternall working propertie,] and that will is the springing up, now the springing up maketh the stirring and the mobility, and the mobility maketh the attracting in the will, and the will maketh againe the longingnesse, so that the will alwayes longeth after light : and this is an eternall Band, that is without beginning and without end : for where there is a willing, there is also desiring, and where there is a desiring, there is also in the wills desiring, an attracting of that which the will desireth. Now the desiring is soure, hard, and cold, for it draweth to it, and holdeth it : for where there is nothing, there the desiring can hold nothing : and therefore if the will desireth to hold any thing, the desiring must be hard, that the will may comprehend it : and being there was nothing from eternity, therefore the will also could comprehend and hold nothing.

62. Thus wee finde now that the Three, from eternity are a not beginning and indissoluble band ; viz. ° longing, willing, and desiring, and the one alwayes generateth the other, and if one were not, then the other also would not be, of which none know what it is ; for it is in it selfe nothing but a Spirit, which is in it selfe in the darknesse : and yet there it is no darknesse, but a nothing, neither darknesse nor light. Now then the ^P longing is an hunger [seeking] or an infecting of the desiring, and the will is a retention in the desiring : and now if the [desiring] must retaine the will, then it must be comprehensible, and there must not be one [onely] thing alone in the will, but two, now then seeing they are the two, therefore the attracting must be the third, which draweth that [which is] comprehensible, into the will. Now this being thus from eternity, therefore it is found of it selfe, that from eternity there is a springing and moving : for that [which is] comprehended, must spring and be somewhat, that the will may comprehend somewhat : and seeing that it is somewhat, therefore it must be soure and attractive, that it [may] come to be somewhat. And then seeing it is soure and attractive, therefore the attracting maketh the comprehensibility, that so the will [may] have somewhat to comprehend and to hold, and then it being thus comprehensible, therefore it is thicker [grosser or darker] than the will, and it shadoweth the will, and covereth [¶] that [which is attracted] and the will is in [¶] that, and the longing maketh them both, and seeing now that the will is in that [which is] comprehensible, therefore that [which is] comprehensible, is the darknesse of the will : for it hath with its comprehensibility inclosed the will : now the will not being [¶] out of that [which is] comprehensible, it longeth continually after the light, that it might be delivered from the darknesse, which yet it selfe maketh with the longing and attracting.

° Attracting.

¶ Attracting.

¶ which is comprehensible.

¶ Gotten out.

*Essentia.
Proceeding
verue.*

63. From whence now cometh the anxiety, because the will is shut up in the darknesse: and the attracting of the will maketh the mobility, and that [which is] moveable maketh the wills rising up out of the darknesse. Now therefore the rising up is the first *Essence*; for it generateth it selfe in the attracting, and is it selfe the attracting. And yet now the will cannot endure the attracting neither, for it maketh that darke with the attracted *Essence* [being or substance] which the will comprehendeth, and resisteth it, and the resisting is the stirring, and the stirring maketh a parting or breaking in that [which is] attracted, for it severeth [it]: and this also the sourenesse in the attracting cannot endure, and the anguish in the will is [thereby] the greater, and the attracting to hold the stirring [is] also the greater. So when the stirring is thus very hard knit together, and held by the soure attracting, then it eateth [gnaweth, presseth, or nippeth] it selfe, and becometh prickly, and stingeth in the soure anguish. And when the sourenesse attracteth the more vehemently [or strongly] to it, and then the prickle becometh so very great in anxiety, that the will springeth up horribly, and set its purpose to flie away out of the darknesse.

*Property, or
activity.
Flowing or
working.*

64. And here the eternall minde hath its original, in that the will, will [goe] out of that *source*, into another *source* of meeknesse, and from thence the eternall *source* in the anguish, hath also its original, and it is the eternall Worme which generateth and eateth it selfe, and in its own fiercenesse in it selfe liveth in the darknesse which it selfe maketh: and there also the eternall infection [or mixture] hath its original, back from which there is no further to be searched into, *for* there is nothing deeper, or sooner, the same alwayes maketh it selfe from eternity, and hath no maker or creator: and it is not God, but Gods original *fi*ercenesse [or wrath] an anxiety [or aking anguish], generating in it selfe, and gnawing [eating or derancing] in it, and yet consuming nothing, neither multiplying nor lessening.

*Then the e-
ternall proper-
ty of Hell.
Grim-stern-
nesse.*

65. Seeing then the eternall will, which is thus generated, getteth in the anxiety, a minde after somewhat else, that it might escape the sourenesse [or fiercenesse], and exult in the meeknesse; and yet it cannot otherwise be done than out of it selfe: therefore the minde generateth againe a will to live in the meeknesse: and the Originality of this will ariseth out of the first will, out of the anguished minde, out of the darke sourenesse, which in the stirring maketh a breaking wheele: where the re-comprehended will discovereth it selfe in the breaking wheele in the great anxiety, in the eternall minde, where somewhat [must] be which stood in the meeknesse: and this appearing [or discovery] in the anxious breaking wheele, is a flash of a great swiftnesse; which the anguish sharpneeth thus in the sourenesse

So that the sharpnesse of the flash is consuming, and that is the fire-flash, as it is to be seene in Nature, when one ^a hard substance striketh against another; how it [grindeth or] sharpeneth it selfe, and generateth a flash of fire, which was not before. And the re-comprehended minde, ^a comprehendeth the flash, and discovereth it selfe now in the sourenesse: and the flash with its strong [or fierce] sharpnesse consumeth the comprehended sourenesse, which holdeth it (*viz.* the will in the minde) captive in the darknesse; and now it is free from the darknesse.

66. Thus the sourenesse receiveth the flash, and goeth in the terrour [shreek or crack] backwards, as it were overcome, and from the terrour [shreeke or crack] becometh soft: in which meeknesse the flash discovereth it selfe, as in its own Mother: and from the meeknesse it becometh ^b white and cleere: and in the flash there is great joy, that the will therein is delivered from the darknesse.

67. Thus now the eternall minde ^c uniteth it selfe in the re-comprehended [or re-conceived] will, in [or unto] the meeknesse of the deliverance out of the darknesse of the anxiety: and the sharpnesse of the consuming of the eternall darknesse stayeth in the flash of the meeknesse: and the flash ^d discovereth it selfe in the anxious minde in many thousand thousands, yea, ^e without end and number, and in that discovery, the will and the inclination [or yeelding up it selfe discover themselves] always againe in a great desire to goe forth out of the darknesse: where then in every will the flash standeth againe, to [make an] opening, which I call the *Centrum* [the Centre] in my Writings all over in this Booke.

68. Thus then the first longing and desiring (*viz.* the fierce [or sterne] generating in the first will) with the darke minde, continueth ^f in it selfe, and [hath] therein the discovering of the alwayes enduring fire-flash in the darke minde, and the same darke minde standeth eternally in anguish, and in the flash, in the breaking, attracting, rising up, and desiring without intermission [to be] over the meeknesse, when as in the breaking, with the fire-flash, (in the sharpnesse of the flash) in the Essence, the attracting springeth up like a ^g *Centrum* or *Principium*.

The Gate of God the Father.

69. And thus now in the sharpnesse of the fire flash, the light in the eternall minde springeth up out of the re-comprehended will to meeknesse and light, that it might be freed from the darknesse; and so this freedome from the darknesse is a meeknesse and ^h satisfaction of the minde, in that it is free from the anxiety, and standeth in the sharpnesse of the fire-flash, which breaketh the soure darknesse, and maketh it cleere and light in its [first glimps shining or] appearing.

^a A flint and a steele.

^a Or, conceived.

^b Or, bright.

^c Appropriateth, or inclineth.

^d Sparkleth.

^e Infinitely.

^f Or, for, or before it selfe.

^g Centre or Principle.

^h Well-doing.

¹ The appearing
or flash.

70. And in this [shining or] appearing of the sharpnesse, standeth the All-mightinesse [or Omnipotency] : for ⁱ it breaketh the darknesse in it selfe, and maketh the joy and great meeknesse, like that, when a man is come out of an anguishing [or scorching] fire to sit in a temperate place of refreshment; and thus the flash in it selfe is so fierce and sudden, yea fiercer and suddener than a thought, and out of the darknesse in it selfe (in its kindling) seeth into the light; and then it is so very much terrified, that it lets its power (which it had in the fire) to sinke downe: and this terrour [or skreek or crack] is made in the sharpnesse of the flash: and this now is the terrour [skreeke or crack] of great joy: and there the re-comprehended will desireth the crack of joy in the meeknesse: and the desiring is the attracting of the joy, and the attracting is the infecting [or mingling] in the will: and that [which is] attracted maketh the will swell [or be impregnated], for it is therein, and the will holdeth it [fast] .

71. Now here is nothing which the will with the sharpnesse or essence could draw to it, but the meeknesse, the deliverance from the darknesse: this is the desire of the willing, and therein then standeth the pleasant joy, which the will draweth to it selfe: and the attracting in the will, dwelleth [or impregnateth] the will, that it cometh full.

72. And thus the comprehended will is swelled [or impregnated] by the joy in the meeknesse, which it desireth (without intermission) to generate out of it selfe; for its own joy againe, and for its sweet tast [or relish] in the joy: And the same will to generate, comprehendeth the meeknesse in the joy (which standeth in the swelled [or impregnated] will) and it bringeth the Essences (or the attracting) of the willing, againe out of the will, before the will: for the desiring draweth forth the swelling [or impregnation] out of the swelled [or impregnated] will, before the will: and that [which is] drawne forth is the pleasant vertue, ^k joy, and meeknesse. And this now is the desiring of the eternall will (and no more) but to eate and to draw againe this vertue into it, and to be satiated therewith, and [it can] desire nothing higher or more ^l refreshing: for therein is the perfection [or fulnesse] of the highest ^l joy and meeknesse.

^k Habitation.

^l Habitation.

73. And so in this vertue (which is in God the Father, as is before-mentioned) standeth the Omniscience [or all knowledge] of what is in the Originalitie in the Eternity; where the flash then ^m discovereth it selfe in many thousand thousands ⁿ without number: for this vertue of joy in the [refreshment or] habitation, is proceeded from the sharpnesse of the flash, and (in the sharpnesse of the All-mightinesse over the Darknesse) seeth [or looketh] againe in the eternall sharpnesse into the dark minde: and that minde inclineth it selfe to the vertue, and desireth the vertue, and the vertue goeth not back againe

^m Or, sparkleth
into.

ⁿ Infinitely.

gain in the darknesse, but ^o beholdeth it selfe therein, from whence [it is] that the eternall minde is continually longing [panting or lusting] after the vertue [or power] : and the vertue is the sharpnesse, and the sharpnesse is the attracting; This is called the ^p Eternall Fiat which there createth and corporiseth, what the eternall will in the Almighty meeknesse, (which there is the might and the breaking [or destroyer] of the darknesse, and the building of the Principle,) and what the will in the eternall [skill or] knowledge discovereth, and in it selfe conceiveth [apprehendeth or purposeth] to doe : and whatsoever giveth it selfe up to the meeknesse, that will the will create by the sharpe Fiat which is the eternall Essence. And this now is the will of God, whatsoever inclineth it selfe to him, and desireth him, that same he will create in the meeknesse: even all whatsoever (out of the many thousand thousands, out of the infinitenesse) inclineth it selfe in ^v its vertue to him.

74. Now thus the infinitenesse hath the possibility (while it is yet in the first Essence [or substance] that it can ^t incline it selfe to him, but here you must not understand it any more concerning the whole ; for God onely is the whole [*totum universale*] the great deepe all over : but this [which is] in the infinitenesse, is divided : and it is in the appearing [flash or sparkling] of the plurality [or multiplicity], where the whole, in and through him selfe in the eternall impregnated darknesse, [sparkleth or] discovereth it selfe in *infinitum*, [or infinitely] : this discovery [or ^t these sparklings] stand altogether in the originality of the fire flash, and may againe, in the impregnated darknesse (*viz.* in the ^t cold sournesse, and in the flash of the fire) discover [flash or sparkle] and ^u give up themselves ; or againe conceive a will out of the darknesse, to goe out of the anxiety of the minde (through the sharpnesse in the flash) ^x in the meeknesse, to God.

75. For the sharpnesse in the flash is alwaies the *Centrum* [or *Centre*] to the Regeneration in the second Principle ; to which now the Worme in the sparke inclineth [or uniteth] to generate it selfe [in], whether it be in the eternall cold out of the sharp essence through the flash in the fiercenesse [or sternesse] of the fire, or out of the sharpnesse in the Regeneration of the meeknesse to God ; therein it standeth, and there is no ^y recovery [back from thence]. For, the meeknesse goeth not back againe into the darke fierce and cold Essence, in the first attracting (which from Eternity is before the re-comprehended [or re-conceived] will :) but it cometh to help that [darknesse], and enlighteneth whatsoever cometh to it out of the strong might of God; and this liveth in the vertue, and in the light, eternally with God.

76. And the deepe of the darknesse is as great as the habitation of the

^o As the Sunn.
doth in the
water.
^p Note.

^q Or, *bis*.

^r Enter into re-
signation.

^t Or, these infi-
nite sparks.

^u Or, bitterness
of the frost.

^u Or, write
themselves.

^x In true re-
signation.

^y Or, recalling.

the light : and they stand not one distant from the other, but together in one another, and neither of them hath beginning or end : there is no limit or place, but the sharp regeneration is the mark [stroake, bounds] or limitation between these two Principles.

77. Neither of them is above or beneath, onely the Regeneration out of the darknesse in the meeknesse, is said to be above : and there is such a [barre or] ^z firmament between them, that neither of them both doth comprehend the one the other ; for the [barre or] marke of limitation is a whole Birth or Principle, and a firme Centre, so that none of them both can goe into the other, but [onely] the sharp fire-flash, the strong might of God, that standeth in the midst in the Centre of the Regeneration, and that onely looketh into the Worme of the darknesse : and with its terrour in the darknesse, maketh the eternall anguishing source, the rising up in the fire, which yet can reach nothing but onely the anguish, and in the anguish, the fierce [sterne] flash : and so now whatsoever becometh corporised there in the sterne [fierce or strong] minde, in the sparkling [or shining] of the infinitenesse, and doth not put its will (in the corporising) ^a forward, into the Centre of the Regeneration, in the meeknesse of God, that remaineth in the darke minde, in the fire-flash.

78. And so that creature hath no other will in it selfe, neither can it ever make any other will from any thing : for there is no more in it, but [a will] to fly up in its own unregenerated might above the Centre, and to rule [or domineere] in the might of the fire, over the meeknesse of God, and yet it cannot reach it.

79. And here is the Originall [cause] that the Creature of the darknesse, willetth to be above the Deity, as the Devill did : and here is the originall of selfe-Pride ; for such as the ^b source in the creature is, such also is the Creature. For the Creature is [proceeded] out of the Essence ; and on the other side, the ^b source (*viz.* its Worme) is [proceeded] out of the eternall will of the darke minde.

80. And this will is not the will of God, nor it is not God neither, but the ^c re-conceived will ^d to meeknesse in the minde, is Gods regenerated will ; which standeth there in the Centre of the Birth in the sharpnesse of the breaking [or destroying] of the darknesse ; and in the pleasant ^e loving kindnesse of the fulnesse of the joy and springing up of the light in the re-impregnating of the will, and to generate the vertue of the eternall Omniscience and Witdome in the love, that is God : and the proceed from him, is his willing [or desiring] which the essence (*viz.* the sharp Fiat) createth : and God dwelleth in the second Principle, which is eternally generated out of the eternall Centre out of the Eternall will, [and this] is the Kingdome of God without number and end, as it further followeth.

^z Clift, doore,
or Gulle.

^a In resignati-
on.

^b Or, fountain.

^c Re-purposed.
^d In resignati-
on.

^e Or, well-do-
ing.

The Gate of the Sonne of God, the Pleasant Lilly in the Wonders.

81. Therefore as the will doth thus impregnate it selfe from eternity, so also it hath an eternall willing [or desiring] to ^fbring forth the childe with which it is big [impregnated or conceived] : and that eternall will to ^fbring forth, doth bring forth eternally, the childe which the will is conceived withall : and this childe is the eternall vertue [or power] of meeknesse, which the will conceiveth againe in it selfe, and expresseth [or speaketh forth] the Deepth of the Deity, with the eternall wonders of the wisdom of God.

^f Generate.

82. For the will [is it] that expresseth : and the childe of the [eternall] vertue, and eternall meeknesse, is the word which the will speaketh : and the going forth out of the spoken word, is the Spirit, which in the sharp might of God in the Centre of the Regeneration, out of the eternall minde, out of the anxiety in the fire-flash in the sharpnesse of the [destroying or] breaking of the darknesse, and ^gbreaking forth of the light in the meeknesse, out of the eternall will, from eternity goeth forth out of the word of God, with the sharp Fiat. of the great might of God : and it is the Holy Ghost [or Spirit] of God, which is in the vertue [or power] of the Father, and goeth eternally forth from the Father through the Word, out of the mouth of God.

^g Opening or unshutting.

The Gate of Gods Wonders in the Rose of the Lilly.

83. Now Reason asketh : Whither goeth the Holy Ghost, when he goeth forth out of the Father and Sonne, through the Word of God ? Behold thou sick *Adam*, here the Gate of Heaven standeth open, and very well to be understood, by those that will [or have a minde to it]. For the Bride saith *come, and whosoever thirsteth let him come,* and whosoever cometh, drinketh of the fountaine of the knowledge of the Eternall Life in the smell and vertue of the Lilly of God in Paradise.

84. As is mentioned above, so the Ground of the holy Trinity is in one onely divine and undivided Essence [being, or substance,] God, the Father, Sonne, and Holy Ghost : from Eternity arising from nothing, alwayes generated from and out of it selfe from Eternity ; not beginning nor ending ; but dwelling in it selfe : comprehended by nothing, having neither beginning nor end, subject to no locality, nor limit [number] nor place : it hath no place of its rest : But the Deepe is greater than wee [can perceive or] thinke, and yet it is no Deepe. But it is the unsearchable Eternity : and if any here will think [to finde] an end or limit, they will be confounded [or disturbed] by the Deity, for there is none : it is the end of Nature : and
whosoever.

whosoever [goeth about to] thinke [or dive with his thoughts]
^b deeper, doth like Lucifer, who in [high mindednesse or] Pride,
^a Or, further. would flie out above the Deity, and yet there was no place, but he
 went on himselfe, into the fiery fiercenesse, and so he perished [wi-
 thered or became dry as] to the fountaine of the Kingdome of God.

85. Now see the Lilly, thou noble minde full of anguish and af-
 flictions of this world; behold the holy Trinity hath an eternall will
 in it selfe, and the will is the desiring, and the desiring is the eternall
 Essences, wherein then standeth the sharpnesse (viz. the Fiat) which
 goeth forth out of the heart, and out of the mouth of God by the Ho-
 ly Ghost [or Spirit] of God: and the will [that is] gone forth out
 of the Spirit, [that] is the divine vertue, which conceiveth [or com-
 prehendeth] the will, and holdeth it, and the Fiat createth it [viz.
 that vertue] so that in it, as in God himselfe, all Essences are, and
 [so that] the blossome of the light in it may spring up [and blos-
 some] out of the heart of God; and yet this is nor God, but [it is]
 the chaste virgin of the eternall wisdome and understanding, of which
 I treat often in this Booke.

¹ writeb. 86. Now the virgin is [present] before God, and ⁱ inclineth her
 selfe to the Spirit from which the vertue proceedeth, out of which shee
 (viz. the chaste virgin) is: this is now Gods companion to the ho-
 nour and joy of God: the same [appeareth] [or discovereth her selfe]
 in the eternall wonders of God: in the discovery, shee becometh
 longing after the wonders in the eternall wisdome, which yet is her
 selfe, and thus shee longeth in her selfe, and her longing is the eter-
 nall Essences, which attract the holy vertue to her, and the Fiat crea-
 teth them, so that they stand in [or become] a substance: and shee
 is a virgin, and never generateth any thing, neither taketh any thing
 into her: her inclination standeth in the Holy Ghost, who goeth forth
 from God, and attracteth nothing to him, but ^a moveth before God,
 and is the ¹ blossome [or branch] of the growth.

^k Hovereth.
¹ Or, Gods
 fruit.

89. And so the virgin hath no will to conceive [or be impregna-
 ted with] any thing: her will is [onely] to open the wonders of
 God: and therefore shee is in the will in the wonders, to discover
 [or make] the wonders [appeare] in the eternall Essences; and
 that virgin-like will createth the soure fiat, in the Essences, so that it
 is [become] a substance, and standeth eternally before God, where-
 in the eternall wonders of the virgin of the wisdome of God are re-
 vealed.

88. And this substance is the eternall Element, wherein all Essen-
 ces in the divine vertue stand open, and are visible: and whercin the
 faire and chaste virgin of the divine wisdome alwayes discovereth her
 selfe according to the number of the infinitenesse, out of the many
 thousand thousands without end and number: and in this discovering
 there

Here goe forth out of the eternall Element, colours, arts, and vertues, and the ^m sprouts of the Lilly of God; at which the Deity continually rejoyceth it selfe in the virgin of the wisdom: and that joy goeth forth out of the eternall Essences; and is called Paradise, in regard of the sharpnesse of the generating [or bringing forth] of the pleasant fruit of the Lilly [*in infinitum* or] infinitely: where then the Essences of the Lilly springing up in wonders, in many thousand thousands without number, of which you have a similitude in the [springing or] blossoming earth.

^m Fruits.

89. Beloved Minde, behold, consider this, this now is God and his heavenly Kingdome, even the eternall Element and Paradise, and it standeth thus in the eternall original from eternity to eternity: Now what joy, delight, and pleasantnesse is therein, I have no Pen that can describe it, neither can I expresse it: for the earthly tongue is too much insufficient to doe it; [all that men can say of it] is like drosse compared with Gold, and much more inferiour: yea although the virgin ⁿ bringeth it into the minde, yet all is too dark and too cold in the whole man, so that he cannot expresse so much as one spark [or glimps] thereof sufficiently: wee will deferre it, till [wee come] into the bosome of the virgin: wee have here onely given a short hint of it, that the Author of this Book may be understood: for wee are but a very little drop out of the fountaine of the wisdom of God; and wee speake as a little sparkle [or glimps]; but [high] enough for our earthly [understanding] and ^o for our weake knowledge here upon earth: for in this life we have no need of any higher knowledge of the eternall substance [being or essence]: if wee doe but barely and nakedly speake of what hath been from eternity, it is enough.

ⁿ Discovers it in the minde.

^o Or, in respect.

C H A P. XV.

Of the ^a knowledge of the Eternity in the corruptibility of the Essence of all Essences.

^a Or, understanding.

I. **N**OW if wee consider of the Eternall will of God [and] of the ^b Essence of all Essences; then wee finde in the Originalnesse but one [onely being, substance, or] Essence, as is mentioned above: out of this [onely] Essence is generated from Eternity the other [being, substance, or] Essence (*viz.* the divine [Essence]) and wee finde that both the [beings, substances or] Essences stand in Divine Omnipotence, but not in one ^c source, neither doe they mix together, nor can either of them both be [destroyed, dissolved, corrupted, or] broken.

^b Being of all beings, or substance of all substances.

^c Or, working property.

2. But yet they have two sorts of inclinations [or desires,] each in it selfe for its own. Yet because the divine [being or] Essence from Eternity is generated out of it selfe, therefore it is inclined to helpe the weak, and is rightly called *Barmhertzigkeit* [Merciful-
nelle].

^d Or, *Sbone.*

^e *Eben-Bildes.*

^f Or, *presented before.*

3. And now seeing the virgin of the eternall wisdome hath ^d discovered her selfe in the Eternall Originall, and in the eternall minde in the sharpe Essence of the breaking of the darknesse in the fire- flash, [hath found] the depth of the [^e very] Image of God (and that the similitude of God is there in the Eternall Originall), therefore shee hath longed after the similitude, and that longing makes the attracting in the will, and the will stood [^f right] against the similitude : and the Fiat in the attracting of the willing, created the will in the similitude : out of which came the Angels altogether. But now the Eternall Essences were in the similitude, and the wisdome discovered [or manifested] her selfe in the Essences in many thousand thousands, that the eternall wonders might be revealed [or made manifest] : and thereupon there went forth (according to every essence, as out of a fountaine) many thousand thousands.

^g Or, *fountain.*

4. And from thence came the Names of the Thrones and Principalities, as according to the Essences of the first and great ^g source, which in the discovering of the Eternall wisdome of God goeth forth againe into many thousand thousands (yet there is a certaine number [of them] and in the Centre of God none : [or no number but infinitenesse]) : and thus out of the fountaine of every Essence are gone forth, first the ^h Thrones, and in the Throne many thousand thousands.

^h Or, *Throne-Angels.*

5. These the Fiat created to a similitude and Image of God : and overshaddowed the same in the Fiat with the overflowing vertue of God : and the will of God ⁱ set it selfe [right] against the Image and similitude, and they now which received the will, they became Angels (for they set their imagination, in the will, in the heart of God, and they did eate of the *Verbum Domini* [of the Word of the Lord]) but they that set their Imagination in the darke minde, as Lucifer [did that he might] flie out above the Deity and meeknesse in the might of the fire in the flash, in the sharpe might of God, and be Lord alone, they became Devils : and they have that name from their being thrust [or driven] out of the light ; for they were in the light when the Fiat created them, for the Fiat which created them stood in the light.

ⁱ Or, *presented in selfe before.*

^k Or, *Grim-ness.*

6. Thus the Devill is the fault, and guilty of his own fall, for he suffered himselfe to be moved by the Matrix of the ^k sternnesse [fiercenesse, sourenesse, or wrath] whereas he yet had his own will to take hold of Light or Darknesse : And Lucifer was a Throne (that is, a
^l source.

¹source [or fountaine] of a great essence) from whence went forth all his servants [or Ministers], and [they] did like him : and so they were thrust back into the darknesse, for the light of God goeth not into the [grimnesse, wrath, or] fiercenesse.

7. And there the Fiat (which created the fierce [wrathfull or grim] Devils, in hope that they would of Devils become Angels, who set their imagination therein, that thereby they might domineere over God and the Kingdome of Heaven) was infected in the figuring of the similitudes : and so instantly kindled the Element in the similitude (viz. in the out-Birth [or procreation]) in the speculating [or beholding], so that the Essence hath generated to the highest Essences, from whence goe forth the soure Elements of this world, of the third Principle : and the sharp Fiat of God (which stood in the Out-Birth [or procreation]) hath created the out-Birth, out of which the earth and stones are proceeded.

8. For when the Fiat kindled the Element in the Out-birth, then the kindled *Materia* [or matter] became palpable [or comprehensible] this was not now fit for Paradise, but it was ex-created : [or made externall] : yet that the Element with its out-Birth might no more generate thus, therefore God created the Heaven out of the ^m Element, and [caused or] suffered out of the Element, (which is the heavenly *Limbus*) the third Principle to spring up ; where the Spirit of God againe discovered [or revealed] it selfe in the virgin, viz. in the Eternall Wisdome : and found out, in the out-Birth, ⁿ the corruptible substance, the similitude againe : and the discovering stood in the sharp attraction of the Fiat, and the Fiat created it so that it became Essentiall [or substantiall] ; and the same are the Starres, a meere *Quinta essentia*, an extract of the Fiat's, out of the *Limbus* of God, wherein the hidden Element standeth.

^m The one pure Element.

9. But that the sharp and severe Essence, with the attraction might cease, therefore God generated a similitude according to the fountain of the heart of God (viz. the Sunne) and herewith sprung up the third Principle of this world, and that (viz. the Sunne] put all things into meeknesse and ⁿ well-fare.

10. Seeing then that the Eternall Wisdome of God (viz. in the chaste virgin of the divine vertue) had discovered it selfe in the Principle of this world (in which place the great Prince Lucifer stood in the Heaven in the second Principle) therefore the same discovering was eternall, and God desired to shed forth the similitude out of the Essences, which the Fiat created according to the kinde of every Essence, that they should (after the breaking [or dissolution] of the outward substance) be a figure and Image in Paradise, and a shadow of this substance.

ⁿ well-doing, or kindnesse.

11. And that there should goe nothing in vaine out of the sub-

stances of God, therefore God created Beasts, fowles, fishes, wormes, trees and hearbs out of all Essences: and besides [created] also figured Spirits out of the *Quinta Essentia*, in the Elements, that so, after the fulfilling of the Time (when the out-Birth [shall] goe into the Ether) they should appeare before him, and that his eternall Wisdome in his works of wonder might be knowne.

12. But seeing it was his will also in this Throne, in the eternall Element, to have creatures, that should be in stead of the fallen Devils, and possesse the place [of them] in the Heaven in Paradise; therefore he created Man out of the ^o Element.

^o The eternall
one Element.
^p Or, in.

13. And as this place was now twofold, and ^p with the eternall Originality threefold, (*viz.* [having] the first Principle in the great anxiety, and the second Principle in the divine habitation in Paradise, and then the third Principle in the light of the Sunne, in the quality of the Starres and Elements) so must man also be created out of all three, if he must be an Angel in this place, and receive all knowledge and understanding, whereby he might have eternall joy also with [or in] the figures and Images which stand not in the Eternall Spirit, but in the eternall figure, as all things in this world are [or doe].

14. And there God manifesteth himselfe according to his eternall Will, in his eternall Wisdome of the noble virgin, in the Element, which in Paradise standeth in the sharpnesse of the divine vertue [or power]: and the Fiat created Man out of the Element in Paradise, for it attracted to it out of the Quintessence of the Sunne, Starres, and Elements in Paradise in the Element of the Originality, from whence the foure Elements proceed: and created Man to the Image of God (that is, to the similitude of God) and breathed into him into the Element of the body (which yet was nothing else but Paradisicall vertue) the Spirit of the Eternall Essences out of the Eternall Originality; and there Man became a living soule, and an Image of God in Paradise.

^q Shine forth,
or appeare.

15. And the Wisdome of God, the pleasant virgin did ^q discover her selfe in him, and with the discovering opened *Adams* Centre, in [or to] many thousand thousands, which should proceed out of this fountaine of this Image: and the noble virgin of the wisdome and vertue [or power] of God, was espoused [or contracted] to him, that he should be modest and wholly chaste to his virgin, and set no desire in the first, nor in the third Principle, to qualifie [mix with] or live therein, but his inclination or longing must be to get into the heart of God, and to eate of the ^r *Verbum Domini* [of the Word of the Lord] in all the fruits of this world.

^r The word
that proceed-
eth out of the
mouth of God.
^s The divine
habitation.

16. For the fruits were also good, and their inclination [or that which made them to be desired] proceeded out of the inward Element, out of the ^t Paradise: now *Adam* could eate of every fruit in the

the mouth, but not^t in the corruptibility, that must not be, for his body must subsist eternally, and continue in Paradise, and generate a chaste virgin out of himselfe, like himselfe, without rending of his body: for this could be, being his body was [proceeded] out of the heavenly Element, out of the vertue of God.

17. But when the chaste virgin found her selfe thus in Adam with great wisdom, meeknesse, and humility, then the outward Elements became lusting after the eternall, that they might^a raise themselves up in the chaste virgin, and^x qualifie in her; seeing that Adam was extracted out of them, [viz. the foure Elements] out of the *Quinta Essentia*, therefore they desired their own, and would qualifie therein, which yet God did forbid to Adam, [saying] that he should not eate of the knowledge of good and evill, but live in [the] one [only Element], and be contented with Paradise.

18. But the Spirit of the great world overcame Adam, and put it selfe in with force, in *Quintam Essentiam*, [into the Quintessence] (which there, is the fift forme, the extract out of the foure Elements and Starres:) and there must God create a Woman [or wife] for Adam out of his Essences, if he must be to fill the Kingdome, according to the appearing [discovering, shining, or sparkling] of the noble virgin [with many thousand thousands] and build [or propagate] the same. And thus Man became earthly, and the virgin departed from him in Paradise; and there shee warned [called and told] him that he should lay off the earthlinesse, and then shee would be his Bride and loving Spouse. And now it cannot be otherwise in this world with Man, he must be^y generated in the vertue of the outward Constellation and Elements, and live therein till the earthlinesse fall away.

19. And thus he is in this life threefold, and the threefold Spirit hangeth on him, and he is generated therein, neither can he be rid of it, except he [corrupt or] breake to pieces: yet he can be rid of Paradise, whensoever his Spirit imagineth in the fiercenesse [or wrath] and fallhood, and giveth up himselfe thereto, that so he might be above meeknesse and righteousnesse in himselfe, as a Lord like Lucifer [and] live in pride [and statelinesse]; and then Paradise^z falleth [away], and is shut up: and he looseth the first Image which standeth in the hidden Element in Paradise.

20. For the Adamicall^a however (according to the inward Element which standeth open in the minde) can live in Paradise: If he strive against evill, and wholly with all his strength give himselfe up to the heart of God, then the virgin dwelleth with him, (in the inward Element in Paradise,) and enlighteneth his minde, so that he can tame the Adamicall Body.

21. For these^b three Births are [inbred or] generated together

¹ Or, in the stomach or marrow, where the meat turneth to corrupt dung.

^u Discoverer or manifest.

^x Or, mix with her, or work in her.

^y Begotten, conceived, borne, nourished, and preserved.

^z Ceaseth, vanishes, or disappears.

^a Though he liveth in the four Elements.

^b Or, These three properties, darknesse, light, and the four Elements.

with

with every one in the Mothers [womb or] body, and none ought to say, I am not elected; for it is a lye, [and he] belyeth the Element (wherein Man also liveth) and besides [he] belyeth the virgin of wisdom, which God giveth to every one which seeketh her with earnestnesse and humility: so [likewise] the possibility of seeking is also in every one, and it is inbred [or generated] in him with the all possible hidden Element [to which all things are possible] and there is no other cause of perdition in Man, than [was in or] with Lucifer, whose will stood free, he must either reach into God in humility, chastity, and meeknesse, or into the darke minde, in the climbing up of malice and fiercenesse [or grimnesse] which yet (in its flowing forth) desireth not to lift it selfe up above God, but it inclineth it selfe onely above the meeknesse, in the fire-flash, in the sterne [or fierce] Regeneration: But the Devils would (as creatures) be above all, and be Lords wholly [of themselves] and ^d so it is also with Man here.

^c The fiercenesse in its working would not lift it selfe above God.

^d Note: the evil of Nature is not in fault, but the creature is in fault and guilty.

22. The pride of Nature indeed inclineth one man more strongly than another, but it forceth [or compelleth] none that they must be proud: and if there be a force [or strong compulsion upon any] then it is when Man willingly for temporall honour and pleasure sake lets the Devill into his eternall Essences; and then he [the Devill] seeth presently how that Man is inclined [or led] by the Spirit of this world, and in that way tempteth him accordingly: if Man let him but in, he is then a Guest very hardly to be driven out againe; yet it is very possible, if that man intirely and sincerely purpose to turne, and to live according to the will of God, then the virgin is alwayes ready [beforehand] in the way to helpe him.

23. It goeth very hard, when the [Graine of] Mustard-seed is sowne (for the Devill opposeth strongly) but whosoever persevereth, findeth by experience what is written in this Booke: and although he cannot be rid of the untowardnesse of the incitements of the foure Elements, yet neverthelesse the noble seed in the ^e Limbus of God continueth with him, which seed springeth and groweth, and at last becometh a Tree, which the Devill favoureth [or relisheth] not, but he goeth about the Tree like a fawning curr which pisseth against the Tree; and then by his servants he casteth all mishaps upon him: and by his crue [of followers and confederates] he thrusteth many out of his house, that he may doe him no more displeasure: But it goeth well with him [that feareth God] and he cometh into the land of the living.

^e In the pure eternall one Element.

^f Out of this earthly rotten Tabernacle.

24. Therefore wee say now, (according to our high knowledge) that the force [or active desire] of all the three Principles doth imprint it selfe together with the childes incarnation [or becoming Man] in the mothers body. For after that Man is figured [or shaped] from the Starres and Elements, by the Fiat, so that the Elements

^g Or, in.

ments have taken possession of their Regions, [Kingdomes, or Dominions] (*viz.* the heart, liver, lungs, bladder, and stomack, wherein they have their Regions) then must the^h Artificer in his twofold forme rise up out of all Essences: for there standeth now the Image of God, and the Image of this world, and also is the Image of the Devill: now there must be wrestling and overcoming, and there is need of the Treader upon the Serpent, even in the Mothers [womb or] body.

^h Or, *work-master the Fiat.*

25. Therefore ye Fathers and Mothers be honest and live in the feare of God, that the Treader upon the Serpent may also be in your fruit. For Christ saith, *A good Tree cannot bring forth evill fruit, and an evill Tree cannot bring forth good fruit*: And although this indeed is meant of the minde that isⁱ brought up: which hath its own understanding [or meaning] thus, that no false minde bringeth forth good fruit, nor no good minde evill fruit, yet it is effectually necessary for the children [that the Parents be honest and vertuous] because the childe is generated from the Essences of the Parents.

ⁱ Or, *cometh to act of it selfe.*

26. And though it be cleere that the Starres in the outward Birth [Geniture or operation] doe alter the Essences in every one according to their^k source [quality, influence, or property], yet the Element is still there, and they cannot alter that with their power, except man himselfe doe it, they have onely the outward Region; and beside, the Devill dare not^l Image [or imprint] himselfe, before the Time of the understanding, when Man can incline himselfe to the evill or to the good: yet none must presume upon this [impotency of the Devill, and foure Elements]: for if the Parents be wicked, God can well forsake a wicked seed: for he willeth not that the Pearle should be cast before swine: although he is very inclined to help all men, yet it is [effectually] but for those that turne to him: and although the childe is in innocency, yet the seed is not in innocency: and therefore it hath need of the Treader upon the Serpent [or Saviour]: Therefore ye Parents consider what ye doe: especially ye knaves and whores: ye have a hard lesson [to learne here]: consider it well, it is no jesting matter, it shall be shewen you^m in its place, that the Heaven thundereth [and passeth away with a noyse]: truly the time of the Rose bringeth it forth, and it is high time to awake, for the sleepe is at an end, there shall a greatⁿ Rent be before the Lilly; therefore let every one take heed to his wayes.

^k Operation.

^l Or, *give himselfe into the Imagination.*

^m In the Book of Election and predestination.

ⁿ Cleaving asunder, shaking and alteration, as by an earthquake.

^o Or, thoughts.

^p Catalogue, or Relation.

27. If wee now search into the life of Man in the Mothers [womb or] body, concerning his vertue [or power] speech, and^o senses, and the noble and most precious minde; then wee finde the cause wherefore wee have made such a long^p Register concerning the eternal Birth: for the speech, senses, and minde have also such an Originall as is above mentioned concerning the Eternal Birth of God, and it is a very precious Gate [or Exposition].

⁹ The Master,
the Fiat.

28. For behold, when the Gate of this world in the childe is made ready, so that the childe is [become] a living soule out of the Effences, and now [henceforth] seeth onely [by or] in the light of the Sunne, and not in the light of God: then cometh the true ⁹ Artificer, instantly in the twinkling of an eye (when the light of the life kindleth) and figureth [that which is] his: for the centre breaketh forth in all the three Principles. First, there are the foure Effences in the Fiat in the sterne might of God, which there are the childes own, the Worme of its soule, which standeth there in the house of the great anxiety, as in the Originality. For the seede is sowne in the will, and the will receiveth the Fiat in the Tincture, and the Fiat draweth the will to it inwardly, and outwardly [draweth] the seede to a ¹ Masse: for the inward and outward ⁴ Artificer is there.

² Concretion,
substance, or
body.
¹ Or, Master.

29. When the will thus draweth to it, then it becometh inwardly and outwardly impregnated, and is darkned, the will cannot endure this, *viz.* to be set in the darke, and therefore falls into great anxiety for the light: for the outward *Materia* [or matter] is filled with the Elements, and the bloud is choaked [checked or stopped]: and there then the Tincture withdraweth, and there is then the right Abyssie of Death, and so the inward [Materia or matter] is filled from the Effences of the vertue, [or power,] and in the inward there riseth up another will, out of the sterne vertue of the effences [that it might] lift it selfe up into the Light of the meeknesse, and in the outward standeth the desire to be severed, the impure from the pure, for that the outward Fiat doth.

³ Masse, or con-
cretion.

30. Wee must consider in the vertue [or power] of the virgin, that the will first is threefold, and each in its Centre is fix [stedfast or perfect] and pure, for it proceedeth out of the Tincture. In the first Centre there springeth up between the Parents of the childe the inclination [or lust] and the bestiall desire to copulate, this is the outward Elementary Centre, and it is fix in it selfe. Secondly, there springeth up, in the second Centre the inclinable love to the copulation: and although they were at the first fight angry and odious one to another, yet in the copulating the Centre of love springeth up, and that onely in the copulating: for the one pure Tincture receiveth [or carceith] the other, and in the copulating the ⁴ Masse receiveth them both.

31. Now thus the love qualifieth [or mixeth] with the inward [one] Element, and the Element, with the Paradise, and the Paradise is before [or in the presence of] God: and the outward seede hath its Effences, which qualifie first with the outward Elements, and the outward Elements qualifie with the outward Starres, and the outward Starres qualifie with the outward sternnesse [grimnesse, fiercenesse, frowardnesse] wrath and malice, and the wrath and malice in

the

the fiercenesse [severity or austerneffe] qualifieth with the Originall of the first fiercenesse of the Abyffe of Hell, and the Abyffe qualifieth with the Devills.

32. Therefore O Man! Consider what thou hast received with thy bestiall body, to eat and to drinke of evill and good, which God did forbid. Look here into the ground of the Essences, and say not with Reason; It was merely for disobedience, which God was so very angry at, that his anger could not be quenched: thou art deceived, for if the cleere Deity were angry, it would not have become Man for thy sake to help thee; look but upon the ^u mark, in the Eternity, and then thou wilt finde all.

^u Or, *ains.*

33. Thus also the Kingdome of Darknesse and of the Devill is sowne together in the copulating, and the third Centre of the ^x great desire springeth up along with it, out of which the fiercenesse [grimnesse, or wrath] and the house of flesh is generated: for the pure love, which reacheth the Element and consequently the Paradise, hath a wholly modest and chaste Centre, and it is ^y fix in it selfe, of which I here give you a true Example.

^x Or, *hot zeale.*

^y *Perfect, or compleate.*

Diligently and deeply to be considered.

34. Behold two young ^z people, who have attained unto the ^b blossome of the noble Tincture in the Matrix and *Limbus*, so that it be kindled; how very hearty, faithfull, and pure love, they beare one towards another, where one is ready to impart the very heart within them to the other, if it could be done without death: this now is the true Paradisicall blossome; and this blossome ^a qualifieth, with the [one] Element and Paradise: but as soone as ever they ^b take one another, and copulate. they infect one another with their ^c inflammation [or burning lust] which is generated out of the outward Elements and Starres, and that reacheth the Abyffe, and so they are many times at deadly enmity [or have venomous spitefull hatred] one against another: and though it happen that their Complexions were noble, so that still some love remaineth, yet it is not so pure and faithfull as the first before copulation which is ^d fiery, and that in the burning [or burnt] lust [is] earthly and cold (for that must indeed keepe faithfull while it cannot be otherwise:) as is seene by experience in many, how afterwards in wedlock they hunt after whoredome, and seek after the Devils ^e Sugar, which he stroweth in the noble Tincture, if Man will let him:

^z *Text, Menchen.*

^a Or, *flower.*

^a *Mixeth or uniteib.*

^b Or, *Marry.*

^c Or, *brand, or lust burnt to ashes as it were a fire-brand.*

^d Or, *warme.*

^e *wanton lust.*

35. Whereby then you see here, that God hath not willed the earthly Copulation: Man should have continued in the fiery love which was in Paradise, and generate out of himselfe: But the ^f Woman was in this world in the outward Elementary Kingdome, in the inflammation of the forbidden fruit, of which *Adam* should not have eaten.

^f *The divided nature in lust and wantonnesse.*

And although now he hath eaten and thus destroyed us, therefore it is now with him [the Adamicall Man] as with a Theefe that hath been in a pleasant Garden, and went out of it to steale, and cometh againe and would faine goe into the Garden, and the Gardiner will not let him in, he must but reach into the Garden with his hand for the fruit, and then cometh the Gardiner and snatcheth the fruit out of his hand, and he must goe away in his burning lust and anger, and cometh no more into the Garden: and in stead of the fruit there remaineth his desirous burning lust with him, and that he hath gotten in stead of the Paradisicall Fruit, of that wee must now eate, and live in the ² Woman.

² In the divided nature, and in the earthly tabernacle, and seed and multiply therein.

36. Thus I give you accurately to understand what Man is, and what Man soweth, and what groweth in the seede (*viz.* Three Kingdomes, as is above-mentioned:) and seeing the three Kingdomes are thus sowne, so are they in like manner before the Tree of Temptation: and there beginneth the strugling and great strife, there stand the three Kingdomes in one another: the Element in Paradise, will keep the pure minde and will, which standeth in the love in the Tincture of the seede: and the outward Elements (*viz.* that which went forth from the Element) will have the Element, and mix it selfe therewith: and then cometh the outward fiercenesse of the Starres, and draweth it together ^h with the outward Fiat, and setteth it selfe [in the rule or dominion] whereby the inward will in the love together with the Element and the Paradise becometh darkened, and the love in the Paradise goeth into its Ether, and is extinguished in the Tincture of the seede: and the heavenly Centre goeth under, for it passeth into its Principle.

^b Or, by

37. And then cometh the Woman with her stopped [or congealed] bloud, with the Starres and Elements, and setteth her selfe in [the Dominion.] And here is the Paradisicall Death, where Adam, in the living body, dyed; that is, he dyed [as] to Paradise and the Element, and lived to the Sunne, Starres, and the outward Elements; concerning which, God said to him; *That day thou eatest of good and evil, thou shalt dye the Death;* and this is the Gate of the first Death in the Paradise, in which now Man liveth in the Elementary Woman of this world in the corruptibility.

38. And it highly concerneth us to know and apprehend, that when the seede is sowne in the Matrix, and that it be drawne together by the Fiat (when the Starres and the outward Elements set themselves in [the Dominion] and that the love and meeknesse is extinguished; for there cometh to be a fierce substance in the stopping [or congealing] of the Tincture) that before the kindling of the light of life, in the childe, there is no heavenly Creature: and although ⁱ it be figured [or shaped] with all the formes [or parts] of the body, yet

ⁱ The creature.

yet for all that, the heavenly Image is not therein, but the beaftiall, and if that body perifh [corrupt, or breake] before the kindling of the Spirit of the foule in the fpringing up of the life, then nothing of this figure appeareth before God on the day of the Reftitution but its fhadow and fhape; for it hath yet had no Spirit.

39. This figure doth not (as many judge) goe into the ^k Abyffe, but as the Parents were, fo is alfo their figure: for this figure is the Parents, till the kindling of its life, and then it is no more the Parents, but its own: The Mother affordeth but a lodge, and the nutriment: and therefore if ſhee deftroiyeth it willingly in her body, ſhee is a murderer, and the Divine Law judgeth her to the Temporall Death.

^k Or, *Hell.*

40. Thus now the Starres and the Elements (after the withdrawing of the love in the Tincture) take the houfe into poffeffion, and fill it the firft ^l Moneth: and in the fecond, they fever the Members [or parts,] (by the ſoule Fiat) as is mentioned before: and in the third, the ſtrife beginneth about the Regions of the Starres and Elements, where then they ſeparate, and every Element maketh its own houfe and Region for it ſelfe; viz. the Heart, Liver, Lungs, Bladder, and Stomack; as alfo the Head to be the ^m houfe of the Starres, where they have their Region [or dominion], and their Princely Throne, as it followeth further.

^l Or, *Moone.*

^m A dwelling for the ſenſes and thoughts.

41. And now after that the Starres and Elements (as is mentioned before) have gotten their Region and the houfe to dwell in, then beginneth the mighty ſtrife in great anxiety about the King of the life: for the chamber of the building [or fabrick] ſtandeth in very great anguiſh, and [here] wee muſt conſider the Originall of the Eſſence of all Eſſences, the Eternall Birth and the Roote of all things: as that there is in the houfe of the Anguiſh, firſt one onely Eſſence [or Beeing], and that ⁿ Eſſence is the mixing of all ^o Eſſences, and it hath firſt a will to ^p generate the light, and that will is attractive [aſtringent or ſoure].

ⁿ Beeing.

^o Or, *Beeings.*

^p Or, *bring forth.*

42. For the deſiring is the attracting of whatſoever the will deſireth: and that will is firſt pure; neither darkneſſe nor light; for it dwelleth in it ſelfe, and it is even the Gate of the divine vertue that filleth all things. And thus the attracting filleth the will with the things which the will deſireth: and although it be pure, and deſireth nothing but the light, yet there is no light in the dark anxiety, that it can attract, but it draweth the Spirit of the Eſſences of the Starres and Elements into it ſelfe, and therewith the will of the divine vertue is filled, and the ſame is all rough and dark. And thus the will is ſet in the Darkneſſe, and this is done alſo in the heart.

43. The will now ſtanding thus in the dark anxiety, it ^q getteth another will to fly out of the anxiety again, and to generate the light: and this other will is the minde, out of which proceed the ſenſes [or

^q Or, *conſci-
uſes.*

thoughts] not to continue in the anxiety : and the will [appeareth] discovereth it selfe in the Essences of the soure nesse, as in the fierce hardnesse of Death : and the glimps [or glance] breaketh through the Essences of the soure hardnesse, as a swift [or sudder] flash, and sharpeneth it selfe in the soure hardnesse, that it becometh [pale, white, or] ¹glimmering like a flash of fire, and in its sudder flight breaketh the soure darknesse : and there standeth the hardnesse and the harsh soure nesse of Death like a broken turning wheele, which with the flash of the breaking flyeth swiftly as a thought ; as also then the re-conceived will (which is the minde) appeareth so very sudderly : and seeing it cannot flie forward out of the Essences, it must goe into the turning wheele, (for it cannot get from that place) and so it breaketh the darknesse : and when the darknesse is thus ¹broken, [then] the sharp glance discovereth it selfe in the pleasant joy without [or beyond] the darknesse in the sharpnesse of the will (viz. in the minde) and findeth it selfe habitable therein , from whence the flash (or glance) is terrified, and flieth up with strong might through the broken essences out of the heart, and would out at the mouth, and raiseth it selfe farre from the heart, and yet is held by the soure [or harsh] Fiat, and yet then maketh it selfe a severall Region (viz. the Tongue) wherein then standeth the skreeke [or the crack] of the broken Essences : and seeing then it reflecteth [or recoileth] back againe into the heart, as into its first dwelling house, and findeth it selfe so very habitable and pleasant (because the Gates of the darknesse are broken) then it kindleth it selfe so highly in the loving will, by reason of the meeknesse, and goeth no more like a sterne [or fierce] flash through all Essences, but [it] goeth trembling with great joy : and the might of the joy is now many hundred times stronger, than first the flash [or glance] was, which yeilded [or discovered] it selfe through the soure harsh Essences of the Death, and goeth with strong might out of the heart into the head, in the will [or purpose] to possesse the heavenly Region.

²The will.

³Break with treading upon it.

⁴Imagined, figured, or formed it selfe.

⁵Viz. in the place of the springing up of the life.

44. For ¹it is Paradisicall, and it hath its most inward roote therein : when Adam in sinne, dyed the first Death, then said God, *The seed of the woman shall ²breake the Serpents head*: the same word ³imprinted it selfe in Adam, in the centre of the springing up of his life, and so forth, with the Creation of Eve in the springing up of her life, and so forth, in all Men. so that wee can, in our first minde, through the word and vertue of God in the Treader upon the Serpent (who in the time became man [or was incarnate]) trample upon [or breake] the Head and will of the Devill, and if this might [or power] were not ⁴in this place, then wee were in the eternall Death. Thus the minde is its own, in the free will, and moveth in the vertue [or power] of God, and in his promise, in the Free substance [or being] .

45. Seeing

45. Seeing then that the skreek of joy in the vertue of God (which breaketh the doores of the deep Darknesse) thus springeth up in the heart, and flieth with its glimpse [or sparkling] into the Head; then the vertue of the joy setteth it selfe above, as being the strongest, and the flash [or glance] beneath, as being the weakest: and so when the flash [or glance] cometh into the Head into its seate, then it maketh it selfe two open Gates: for it hath broken the doores of the deep Darknesse, and therefore it continueth no more in the Darknesse, but it must be free as a victorious Prince [or Conquerour], and will not be held captive: (and this signifieth to us, the resurrection of Christ from the dead, who is now free, and will not be held [therein], which in its due place shall be very deeply described.) And those Gates which the glance holdeth open, they are the eyes, and the spirit of joy is their roote, which [spirit] springeth up at first in the kindling of the life.

46. Thus then the strong re-conceived will, (to flie out from the Darknesse and to be in the Light in the Heart) generateth it selfe; and therefore wee cannot know [or apprehend] it to be any other than the noble virgin, the wisdom of God; which thus springeth up in joy, and in the beginning, marieth her selfe with the spirit of the soule, and helpeth it to the light, which after the springing up of the soule (viz. after the kindling of the vertue of the Sunne in the Essences) putteth her selfe into its Paradisicall Centre, and continually warneth the soule, ² of the ungodly wayes, which are held before it, by the Starres and Elements, and brought into its Essences. Therefore the virgin keepeth her Throne thus in the heart, and also in the head, that shee may defend and keep them off from the soule, all over.

² *Of the waies
of the ungodly.*

47. And wee must further ² consider, that when the skreek [or crack] maketh its dwelling house, in its strong breaking through, out of the Gate of the anxious Darknesse, (viz. the Tongue) that the skreek [or crack] hath not then yet seene the virgin: but when it reflected [or shined] back again into the heart, into the opened darknesse, and found her so habitable, there then first sprung up its joy, habitableness, and pleasantness, and it became Paradisicall, and desired not [to goe] into the Tongue againe, but into the Head, and [desired] there to have its Region out of the source of the Heart. Therefore the Tongue ought not in all [or altogether] to be beleevd, for it sitteth not in the heavenly Region, as the friendly pleasant vertue [doth]: but it hath its Region in the crack and flash, and the flash is as neere the hellish Region, as the crack is, for they are both generated in the ^b sharpnesse of the Starres, in the Essences, and the Tongue speaketh both lyes and truth, in which of the two the Spirit armeth it selfe according to that it speaketh: also it many times speaketh.

² *Think, or
conceive.*

^b *Or, sterne
grim sharp-
nesse.*

^c Such as have
esteeme, authori-
rity, & riches,
or such as are
high minded,
and stout, and
have the world
at will.

^d Or, war.

eth lyes in ^c great Men, when it is armed from the Essences, then it speaketh in the crack, like a Rider in his [haughty, furly, vaunting state] or high mindednesse.

The Life of the Soule. The Gate.

48. Thus now when the vertue of the life, and the Spirit of the second Principle,^d is generated in the first Originality of the first Principle, (viz. in the Gate of the deep Darknesse, which the will of the vertue of the virgin, in the fierce earnest flash of the fierce might of God, did breake, and set it selfe in the pleasant habitation) then instantly the Essences of the Starres and Elements, in the flash of the springing up of the life, pressed in also; yet after the building of the pleasant habitation first [made] .

49. For the habitation is the Element, and the vertue of the inward Element, is the Paradisicall Love, which the outward Elements (being generated out of the Element,) will have for their mother, and the sharp Fiat bringeth them into the habitation: and there the light of the life becometh rightly kindled, and all Essences live in the habitation. For in the beginning of the life, each Principle ^e taketh its Light.

^e Or, catcheth.

50. The first Principle (viz. the Darknesse) taketh the fierce and sudden fire-flash; and so when the ^fre-comprehended will, in the first will of the first attracted darknesse of the harshnesse, discovereth it selfe, and breaketh the Darknesse in the flash, then the harsh dark fire-flash remaineth in the first will, and standeth over the heart, in the Gall, and kindleth the fire in the Essences of the heart.

^f Re-conceived,
or re-purposed.

51. And the second Principle retaineth its light for it selfe: which is the pleasant ^g habitation, which shineth there, where the darknesse is broken, [or dispelled,] wherein the courteous loving vertue, and the pleasantnesse ariseth, from whence the skreeke [or crack] in the strong might becometh so very joyfull, and ^h turneth its forcible rushing, into a joyfull trembling: where then the fire-flash of the first Principle sticketh to ⁱ it, which causeth its trembling: but its source [or active property] is pleasantnesse, and joy, that cannot sufficient-ly be described, happy are they that finde it, [by experience] .

^g Or, joy.

^h Or, layeth it
with trembling
for joy.

ⁱ The skreeck or
crack.

52. And the third Principle retaineth its light wholly for it selfe, which (as soone as the light of life springeth up,) presseth into the Tincture of the soule, to the ^k Element; and reacheth after the Element: but it attaineth no more than to the light of the Sunne, which is proceeded, out of the *Quinta Essentia*, out of the Element: and thus the Starres and Elements rule in their light and vertue which is the Sunnes, and qualifie with the soule: and bring many distempers and also diseases into the Essences, from whence come stiches, agues, swellings and [other] sicknesses [as] the Plague, &c. into those [Essences], and at last their corruption and death.

^k The inward
one Element.

53. And

53. And now when the light of all the three Principles shineth, then the Tincture goeth forth from all the three Principles, and it is highly [worthy] to be observed, that the middlemoit Principle receiveth no light from Nature, but as soone as the darknesse is broken up, [or dispelled,] it shineth in most joyfull habitableness, and [hath] the noble virgin dwelling in the joy, *viz.* in that Tincture: and the Deity appeareth so very highly and powerfully in Man, that wee cannot finde it so, in any other thing, let us take what wee will else into our Consideration.

54. In the first Principle is the fire-flash, and in the Tincture thereof is the terrible light of the Sunne, which hath its originall very sharp'y out of the eternall Originalnesse, out of the first Principle, with its roote out of the first Essence, through the Element: which may be expounded in another place, it would be too long to doe it here. And besides it should be hidden, he that knoweth it, will conceale it, as he would also [conceale] the springing up of the Starres and Planets: for the cornered Cap will needs have it under the jurisdiction of his Schoole-learning, though indeed he apprehendeth little or nothing at all in the light of Nature: let it remaine [hidden] till the time of the Lilly, there it standeth all *m* open: and the Tincture is [then] the light of the world.

The dazzling light of the Sunne.

55. And it is here very exactly seene how the third Principle *n* uniteth it selfe with the first, and how they have one [onely] will: for they proceed from one another: and if the second Principle were not in the midst [between them] then they were but one [and the same] thing. But speaking here of the Tincture in the life, wee will therefore shew in the light of Nature, the true ground of all the three Births.

m Free discovered or knowne.

n Appropriateth, or yeeldeth it selfe up to it.

56. The noble Tincture is the dwelling house of the Spirit, and hath three formes, one is eternall, and uncorruptible: the other, is mutable [or transitory], and yet with the holy, [or Saints,] continueth eternally: but with the wicked, it is mutable [or transitorie] and flieth into the Ether: the third is corruptible *o* in Death.

o Or, as in death.

57. The first Tincture of the first Principle is properly the *P* habitation in the fire-flash: which is the source, [life, or active property,] in the Gall, which maketh the Brimstone Spirit (*viz.* the indissoluble Worme of the soule, which ruleth powerfully in the sharp Essences, and moveth and carrieth the body whither soever the minde, in the second Centre, will:) to be its dwelling house; its Tincture is like the fierce [austere or grim] and sharp might of God: it kindleth the whole body, so that it is warme, and that it grow not *a* stiffe [or congealeth with cold] and upholdeth the wheele in the crack in the Essences, out of which the hearing ariseth: it is sharp, and proveth the smell of every thing in the Essences: it maketh the hearing, though it selfe.

P Or, the refreshment.

a Numb.

*The active
life of the Gall.*

selfe is neither the hearing nor smelling; but it is the Gate that letteth in good and evil, as the tongue and also the eare [doth] : all which cometh from hence, because that its Tincture hath its ground in the first Principle : and the kindling of the life hapneth in the sharpnesse, in the breaking through the Gate of the eternall Darknesse.

58. Therefore are the Essences of the Spirit of the soule so very sharp and fiery, and [therefore] the Essences goe forth out of such a sharp fiery Tincture : wherein now stand the five senses (viz. seeing, hearing, smelling, tasting, and feeling :) for the fierce sharpnesse of the Tincture of the first Principle, proveth, in its own Essences [in or] of the soule, (or [in the Essences] of the Worme of the soule, in this place rightly so called) [proveth I say] the Starres, and Elements, (viz. the out-birth out of the first Principle,) and whatsoever uniteth [or yeeldeth] it selfe to it, it raketh that into the Essences of the Worme of the soule ; viz. all whatsoever is harsh [or soure] bitter, sterne, [or fierce] and fiery : all whatsoever generateth it selfe in the fiercenesse, and all whatsoever is of the same property with the Essences : all that which riseth up along there, in the fiery source, and elevateth it selfe in the breaking of the Gate of the Darknesse, and boyleth [springeth, or floweth up] above the meeknesse : and all whatsoever is like the sharp austere Eternity, and qualifieth [or mixteth] with the sharpnesse of the fierce anger of the God of the Eternity, wherein he holdeth the Kingdome of the Devils Captive.

O Man ! consider thy selfe here, it is the sure Ground, knowne by the Author, in the light of Nature, in the will of God.

59. And in this Tincture of the first Principle, the Devill tempteth Man : for it is his source [well-spring, or property] wherein he also liveth. Herein he reacheth into the heart of Man, into his soules Essences, and leadeth him away from God, into the desire to live in the sharpe (viz. in the fiery) Essences, that it might be elevated above the humility and the meeknesse of the heart of God, and above the love and meeknesse of the Creatures, [of purpose to seeme] to be the onely faire and glistering Worme in the fire-flash, and to domineere over the second Principle : and [thus] he maketh the soule of Man so extreame proud, as not to vouchsafe himselfe to be in the least like any meeknesse, but to be like all whatsoever liveth in a quality [or property] contrary to it.

The Devill.

60. And in the bitter Essences he maketh the Worme of the soule prickly, spitefull, envious, and malicious, grudging every thing to any : as the bitternesse indeed is friends with nothing, but it stingeth and grindeth, raveth and rageth like the Abyffe of Hell, and it is the true house of Death as to the pleasant life.

Or, Astringent substance.

61. And in the soure [or harsh] Essence of the Tincture of the Worme of the soule, he infecteth the soure harsh Essence, whereb

it becometh sharply attractive, and getteth a will to draw all to it selfe, and yet is not able to doe it: for the conceived will, is not easily filled; but is a dry hellish thirsty hunger to have all: and if it did get all, yet the hunger would not be the lesse, but it is the eternall hunger and thirst of the Abyffe, the will of Hell-fire, and of all Devils, who continually hunger and thirst, and yet eate nothing; but it is their satiating, that they [suck or] draw into themselves, the strong source of the Essences of the harsh, bitter might of the fire, wherein consisteth their life and satiating, and the Abyffe of the wrath and of Hell is also such [a thing].

62. And this is the source of the first Principle, which (without the light of God) cannot be otherwise, neither can it change or alter it selfe; for it hath been so, from Eternity: and out of this source, the Essences of the Worme of the soule, in the time of its creating, were extracted by the Fiat of God, and created in Paradise, [and set]
 * before the light of God, which enlightened the fire-flash, and put it into very high meeknesse and humility. * Or, for.

63. For because Man was to be Eternall, therefore he must also come to be, out of the Eternall: for nothing is created out of the fountaine of the Heart of God: for that is the end of Nature, and hath no such Essences; no comprehensible [or palpable] thing entereth therein; otherwise it would be a filling and darknesse, and that cannot be: also from Eternity, there hath been nothing else but onely the source [or working property] where the Deity continually riseth up, as is mentioned before.

64. And this source of the Spirit of the soule is Eternall, and its Tincture is also Eternall: and as the source is [in it] at all times * of this world, (while it sticketh in the Elementary house of flesh), so is the Tincture also, and the dwelling house of the soule, and in which source the minde inclineth it selfe, whether it be in the divine or hellish, in that [source] the Worme liveth, and of that Principle it cat-
 * Or, in.
 teth, and is either an Angel or a Devill; although its judgement is not in this [lifes] time (for it standeth in both the Gates, so long as it liveth in the flesh) except it dive [or plunge it selfe] wholly into the Abyffe, whereof (when I write of the sinne of Man) I shall treat deeply and exactly, reade of it, concerning Cain.

65. The minde (which knoweth [or understandeth] nothing in the light of Nature) will marvell at such writings, and will suppose that it is not true, that God hath extracted and created Man out of such an Original. Behold thou beloved Reason and precious Minde, bring thy five senses hither, and I will shew thee whether it be true [or not]: I will shew thee [plainly] that thou hast not the least spark [of cause] to allow any other Ground [to build upon], except that thou wilt let thy heart be imbertered by the Devill in beasti-

all reason ; and except thou wilt wilfully contemne the light of Nature, which standeth in the presence of God : and indeed if thou art in such a beastiall way, leave my writings, and reade them not, they are not written for such swine, but for the children [of wisdome] that are to possesse the kingdome of God, but I have written them for my selfe, and for those that seeke, and not for the wise and prudent of this world.

66. Behold, what are thy five senses ? in what vertue doe they consist ? or how come they in the life of Man ? whence cometh thy seeing, that thou canst see by the light of the Sunne, and not otherwise ? consider thy selfe deeply, if thou wilt be a Searcher into Nature, and wilt boast of the light of Nature ? Thou canst not say that thou seest onely by the light of the Sunne, for there must be somewhat which can receive the light of the Sunne, and which doth mix with the light of the Sunne (as the Starre doth which is in thine eyes) which is not the Sunne, but consisteth of fire and water : and its glance, which receiveth the light of the Sunne, is a flash, that ariseth from the fiery soure and bitter Gall, and the water maketh it soft [or pleasant] . Here you take the meaning to be onely, concerning the outward, *viz.* the third Principle, wherein the Sunne, Starres, and Elements are ; but the same is also true in every the Creatures in this world.

67. Now what is it that maketh the hearing, that you can heare that which stirreth and maketh a noise ? wilt thou say that it is caused by the noise of that outward thing which giveth the sound ? no ! there must also be somewhat that must receive the sound, and qualifie or mix with the sound, and distinguish the sound of what is played or sung, the outward cannot doe that alone, the inward must receive and distinguish the noise ; behold, here you finde the beginning of the life, and the Tincture wherein the life consisteth : for the Tincture of the crack in the springing up of the life, in the breaking open of the dark Gare, standeth in the sounding, and hath its Gate open, (next the fire-flash neere the eyes) , and receiveth the noise of whatsoever soundeth.

68. For the outward sounding qualifieth with the inward, and is severed [or distinguished] by the Essences : and the Tincture receiveth all, be it evill or good ; and thereby testifieth that it selfe, with its Essences that generate it, are not generated out of the Deity, else the Tincture would not let in the evill and [that which is] false into the Essences of the soule.

69. Therefore wee must consider, that the noise in the Tincture of Man is [of a] higher [nature] , than [that] in the Beasts ; for Man searcheth and distinguisheth all things, which give a sound, and knoweth from whence it cometh, and how it doth exist, which the Beasts cannot doe, but stareth at it, and knoweth not what it is ;
whereby

whereby it may be understood, that the Originall of Man, is out of the Eternall: because he can distinguish all things, that in the Out Birth, came out of the Eternall: and hence it is, that the body, (being all things out of the Eternall nothing, are caused to be something which is comprehensible [or palpable], and yet there, that nothing, is not a meere nothing, but it is a γ source) after the corrupting shall stand in the Eternall Figure, and not in the Spirit, because it is not out of the Eternall Spirit: for otherwise if it were out of the [Eternall] Spirit, then it should also search out the beginning of every thing, as [well as] Man, who in his sound receiveth and distinguisheth all things.

γ Or, active property.

70. Thus now the habitation of Mans sound, wherein the understanding is, must be from Eternity, although indeed in the fall of *Adam*, Man hath set himselfe in the corruptibility, and in great want of understanding, as shall follow here. In like manner also wee finde concerning the smelling: for if the Spirit did not stand in the sound, then no smell of any thing would presse [or pierce] into the Essences: for the Spirit would be whole and swelled. But it standing thus in the Gate of the γ broken darknesse in the crack and in the sound, therefore every vertue of all things presse in, into that Gate, and try themselves by one another, and what the Essences of the Spirit doe love; that it desireth, and draweth the same into the Tincture: and then hands and mouth fall to it, and stufte it into the stomach, into the γ outward Court of the foure Elements, from whence the earthly Essences of the Starres and Elements doe feede.

γ *Disrupt.*

* Or, *Atrium.*

71. And the Taste also is, a trying and attracting of the Tincture in the Essences of the Spirit. And so the feeling also: if the Spirit of Man with its Essences did not stand in the sound, there would be no feeling; for when the soure Essences draw to them, then they awaken the bitter prickle [or sting] in the fire-flash, which stirreth it selfe, either by griping, thrusting, or striking, and thereupon in all driving, the bitter prickle in the fire-flash is awakened: and therein standeth the moving; [and] all in the Tincture.

C H A P. XVI.

*Of the Noble Minde, of the Understanding,
Senses and Thoughts.*

*Of the threefold Spirit and Will, and of the Tincture
of the Inclination, and what is inbred in a child
in the Mothers body [or womb].*

Of the Image of God, and of the Beastiall Image, and of the Image of the Abyſſe of Hell, and ſimilitude of the Devill, to be ſearched for, and found out in * [any] one Man.

* Or, in every one.

The Noble Gate of the Noble Virgin. And alſo the Gate of the Woman of this world, highly to be conſidered.

1. IF wee conſider our ſelves in the noble knowledge, which is opened to us in the love of God, in the noble virgin of the wiſdome of God, (not for our merit, honeſty, [vertue] or worthineſſe, but meerly of his own will, and originall eternall purpoſe) even in thoſe things which appeare to us in his love ; then wee muſt needs acknowledge our ſelves to be unworthy of ſuch a Revelation : and being wee are ſinners, wee are deficient in the Glory that wee ſhould have before him.

^a Or, our comprehenſibility.

2. But being it is his Eternall will and purpoſe to doe us good, and to open his Secrets to us according to his counſell, therefore wee ought not to withſtand, nor to bury the beſtowed Talent in the earth, for we muſt give account of it in the appearing of his coming : Therefore wee will thus labour in our Vineyard ; and commend the fruit to him, and will ſet down in writing a Memoriall for our ſelves, and leave it to him. For wee can ſearch or conceive no further, than onely what wee apprehend in the light of Nature : where our Gate ſtandeth ^a open : not according to the meaſure of our purpoſe, when and how wee will, but according to his gift, when and how he will : wee are not able to comprehend the leaſt ſparkle of him, unleſſe the Gates of the Deepe be opened to us in our Minde ; where then the zealous [earneſt] and highly deſirous kindled Spirit, ^b is as a fire, to which the earthly body, ought to be ſubject, and will grudge no paines to ſerve the deſirous fiery minde. And although it hath nothing to expect for its labour, but ſcorne and contempt from the world, yet it muſt be obedient to its Lord, for its Lord is mighty, and it ſelfe is feeble, and its Lord leadeth [driveth] and preſerveth it, and yet in its [ignorance or want of] underſtanding, it knoweth nothing of what it doth, but it liveth like all the Beaſts : and yet its will is [not] to live thus, but it muſt follow the worthy minde, which ſearcheth after the wiſdome of God : and the minde muſt follow the light of Nature : for God manifeſteth [or revealeth] himſelfe in that light, or elſe wee ſhould know nothing of him.

^b Or, goeth.

3. And now when wee conſider our minde, in the light of Nature ; and what that is, which maketh us zealous [or earneſt,] which burneth there [in] as a light, and is deſirous [thirſty or covetous] like fire, which deſireth to receive from that place where it hath not ſowen,

and

and would reape in that Countrey where the body is not at home [or dwelleth not]; then the precious virgin of the Wisdome of God meeteth us, in the middlemost seate in the Centre of the light of life, and saith: the light is mine, and the [power or] vertue and glory is mine, also the Gate of knowledge is mine, -I live in the light of Nature, and without mee you can neither see, know, nor understand any thing of my vertue, [or power]. I am thy Bridegroom in the light: and thy desire [or longing] after my vertue [or power], is my attracting in my selfe, I sit in my Throne, but thou knowest mee not: I am in thee: and thy body is not in me: I distinguish [or separate] and thou seest it not, I am the light of the senses, and the roote of the senses is not in mee, but neere mee. I am the Bridegroom of the roote, but shee hath put on a rough coate: I [will] not lay my selfe in her armes, till shee putteth that off, and then I will rest eternally in her armes, and adorne the roote with my vertue [and power], and give her my beautifull forme, and will espouse my selfe to her with my Pearle.

4. There are three things which the minde hath in it, and doe rule it, yet the minde in it selfe, is the desirous will: and those three things, are three Kingdomes, or Principles: one is eternall, and the second is eternall, but the third is corruptible: the one hath no beginning, the second is without beginning, eternally generated: and the third hath a beginning and end, and corrupteth againe [or perisheth].

5. And as the eternall minde is in the great unsearchable Depth, and from Eternity, is the Indissoluble Band, and the Spirit in the ^c source, which continually generateth it selfe, and never decayeth, and that therein in the Centre of the deepe is the reconceived will to the light: and the will is the desiring, and the desiring attracteth to it, and that which is attracted maketh the darknesse in the will, so that in the first will, the second will generateth it selfe againe, that it might fly out of the darknesse: and that second will is the minde, which discovereth it selfe in the darknesse, and the [discovery or] glance, breaketh [or dispelleth] the darknesse, so that it standeth in the sound and in the crack: where then the flash sharpeneth it selfe, and so standeth eternally in the broken darknesse, so that the darknesse thus standeth in the sound of the Starres: and in the breaking of the darknesse, the reconceived will is free, and dwelleth without the darknesse, in it selfe: and the flash which there is the seperation and the sharpnesse, and the noise [or sound] is the dwelling of the will, or of the continually conceived minde; and the noise and the sharpnesse of the flash, are in the dwelling of the will, free from the darknesse: and the flash elevateth the will, and the will triumpheth in the sharpnesse of the flash, and the will discovereth it selfe in the sharpnesse of the sound in the flash of the light, ^d without the darknesse in the breaking,

^c Or, perpetually working property.

^d Extra.

ing,

^e Or, into a particular.

^f whole or fix.

ing, in the infiniteness: and In that infiniteness of the flash, there is in every discovery of the whole ^e in the particular (in every reflection) againe a Centre of such a Birth as is in the whole : and those particulars are the senses, and the whole is the minde out of which the senses proceed : and therefore the senses are n^eutable [or transitory] and not in the ^f substance : but the minde is whole, and in the substance.

6. My beloved Reader, just thus is our minde also : it is the Indissoluble Band, which God by the Fiat in the moving Spirit breathed into Adam out of the Eternall Minde, [from whence] the Essences are a particular, or a sparkle out of the Eternall Minde, which hath the Centre of the breaking, and in the breaking hath the sharpness in it selfe : and that will driveth [forth] the flash [or glimpse] in the breaking, and the sharpness of the consuming of the darkness is in the glimpse [or flash] of the willing, and the will is our minde : the glimpse is the eyes in the fire-flash, which discovereth it selfe in our Essences ^g in us, and without us, for it is free, and hath both the Gates open, that [Gate] in the Darkness, and that Gate in the Light. For although it doe continue in the darkness, yet it breaketh the darkness, and maketh all light in it selfe : and where it is, there it seeth : As our thoughts, they can ^h speculate a thing that is many miles off, when the body is far from thence, and it may be never was in that place ; the discovery or glimpse [or piercing sight of the eye of the minde] goeth through wood and stone, through bones and marrow, and there is nothing that can ⁱ withhold it, for it pierceth and breaketh the darkness every where without rending the body of any thing, and the will is its horse whereon it rideth. Here many things must be concealed, because of the Devilish Inchantment : (or else wee would reveale much more here) for the *Nigromanticus* [or Nigromancer] is generated here.

7. But now the first will in the minde is out of the soure anxiety, and its glimpse [or discovery] in the Original, is the bitter, strong, [or soure] fire-flash in the sharpness, which maketh the stirring and noise, and also the seeing in the Glimce of the sharpness of the fire-flash, that so the reconceived Glimpses [discoverings or Glances] in the thoughts [have a light in them from whence they see, when they run [along] like a flash.

^k Or, Earnest will.

8. Yet this ^k first will in the minde, ought not to stay behinde in the Abyss of the soure fierceness (in which the fierce malice is) but ought to goe forward in the Centre of the breaking forth out of the darkness into the light : for in the light there is meere meekness, lowliness, humility, good will, and friendly desires, that it might with its re-conceived will goe out of it selfe, and to open it selfe in its precious Treasury : for in the re-conceived will to the Birth of the

Light

Light, there is no source of anxiety, but onely meere friendly desires : for the Glimpse riseth up out of the darknesse in it selfe, and desireth the light : and the desiring draweth the light into it selfe : and there the anguish becometh an exulting joy in it selfe, an humble cheerfulness, a pleasant habitation : for the re-conceived will in the light, is impregnated, and its fruit in the body, is vertue [or power] which the will desireth to generate, and to live therein : and this desiring bringeth the fruit out of the impregnated will, [and presenteth it] before the will, and the will discovereth it selfe [glimmereth or shineth] in the fruit in an infinite pleasant number : and there goeth forth, in the pleasant number, in the discovered [or manifested] will, the high Benediction [or Blessing] favour, loving kindnesse, pleasant inclination [or yeelding pliability], the tast of joy, the well doing of meeknesse [or affability], and [further] what my Pen cannot expresse : The minde would much rather be freed from vanity, and live therein without molestation or disturbance.

9. Now these two Gates are in one another, the nethermost goeth into the Abyss, and the uppermost goeth into Paradise : and a third Gate cometh to these two, out of the Element with its foure issues, and presseth in together with the fire, aire, water, and earth ; and their kingdome is the Sunne and Starres, which ¹ qualifie with the first will : and their desire is to be filled, to swell and to be great : these draw in to them, and fill the Chamber of the Deepe, [viz.] the free and naked will in the minde : they bring the Glimpse [or Glance] of the Starres into the Gate of the Minde, and qualifie with the sharpnesse of the Glimpse [or flash] : they fill the broken Gates of the Darknesse with flesh, and wrestle continually with the first will (from whence they are gone forth) for the Kingdome [or Dominion], and yeeld themselves up to the first will, as to their Father : which willingly receiveth their Region [or Dominion] : for he is obscure and darke, and they are rough and soure, also bitter and cold : and their life is a seething source of fire, wherewith they governe in the Minde, in the Gall, Heart, Lungs, and Liver, and in all Members [or parts] of the whole body, and Man is ^m their own, the Spirit which standeth in the flash, bringeth the Constellation into the Tincture of its property, and infecteth the thoughts, according to the Dominion of the Starres : they take the body and tame it, and bring their bitter roughnesse into it.

¹ Or, *Mingle.*

^m *The foure Elements own.*

10. Now the Gate of the Light standeth between both these Regions, as in one [onely] Centre inclosed with flesh, and it shineth in the Darknesse in it selfe, and it moveth towards the might of the Darknesse and fiercenesse, and sheddeth forth its rayes, even unto the noise of the breaking through, from whence the Gates of seeing, hearing, smelling, tasting, and feeling, goe forth, and when these Gates apprehend.

apprehend the sweet, loving, and pleasant rayes of the Light, then they become most highly joyfull, and run into their highest Region into the heart (as into their right dwelling-house) into the Essences, of the Spirit of the soule, which receiveth it with joy, and refresheth it selfe therein; and there its Sunne springeth up (*viz.* the pleasant Tincture in the ⁿ Element of Water) and by the sweet joy becometh blood: for all Regions rejoyce therein, and suppose that they have gotten the Noble virgin againe, whereas it is but her Rayes, as the Sunne shineth upon the earth, from whence all Essences of the earth, rejoyce, spring, grow, and blossom. Which is the cause that the Tincture riseth up in all hearbs and Trees.

ⁿ Element-
water.

• The Sunne
and Starres.

11. And here wee must accurately consider wherein every Region rejoyceeth: for the Sun and Starres apprehend not the Divine Light, as the Essences of the soule [doe] (and yet onely that soule which standeth in the new Birth:) but^o they tast the sweetnesse which hath imprinted [or Imaged] it selfe in the Tincture: for the blood of the heart, wherein the soule moveth, is so very sweet, that there is nothing to be compared to it. Therefore hath God by *Moses* forbidden Man to eate the flesh in its blood; for the life standeth in it: For the bestiall life ought not to be in Man, that his Spirit be nor infected therewith.

^p That is, the
Tincture or
kindling of the
life of the A-
byss.

12. The three Regions receive every one of them their light, with the springing up of the Tincture in the blood: and each [Region] keepeth its Tincture. The Region of the Starres keepeth the light of the Sunne: and the first Principle, [keepeth] the ^p fire-flash: and the Essences of the holy soules receive the most deare and precious light of the virgin; yet in this body, onely her Rayes, wherewith shee fighteth in the minde against the crafty assaults of the Devill, as *Saint Peter* witnesseth: and although the Deare light stayeth for a while in many in the New-birth [or Regeneration], yet it is not steady in the house of the Starres and Elements, in the outward Birth, but it dwelleth in its [own] Centre in the Minde.

* Or, Lan-
guage.

The Gate of * Speech.

^q Or, sound of
the kindling.

13. Seeing now that the Minde standeth in free will, therefore the will discovereth it selfe according to that which the Regions, have brought into the Essences, whether it be evill or good; whether it be fitting for the Kingdome of Heaven, or for the Kingdome of Hell, and that which the glimpse [or flash] apprehendeth, it bringeth that into the will of the minde. And in the minde standeth the King, and the King is the light of the whole body: and he hath five Counsellours, which sit altogether in the ^q noise of the Tincture: and each of them trieth that, which the glimpse with its infection, hath brought into the will, whether it be good or evill: and these Counsellours are the five Senses.

14. First

14. First the King ^r giveth it to the eyes, to see whether it be good or evill, and the eyes give it to the eares, to heare from whence it cometh, whether out of a true or out of a false Region, and whether it be a lye or truth: and the eares give it to the nose, (the smell) that must smell, whether that which is brought in (and standeth before the King) cometh out of a good or ^l evill Essence, and the Nose giveth it to the Taft, which must try whether it be pure or impure, and therefore the Taft hath the Tongue, that it may ^t spit it out againe if it be ^{*} impure, but if it be a thought to [be expreffed in] a word, then the lips are the doore-keepers, which must keepe it shut, and not let the Tongue forth, but must bring it into the Region of the aire, into the ^u Nostrills, and not into the heart, and stifle it, and then it is dead.

^r Or, *Sendeth.*

^l Or, *false.*

^t Or, *spew.*

^{*} Or, *false.*

^u *Text, Blafen or Breath.*

15. And when the Taft hath tryed it, and if it be good for the Essences of the soule, then it giveth it to the feeling, which must try what quality it is of, whether hot or cold, hard or soft, thick or thin, and then the feeling ^z sendeth it into the heart, [presenting it] before the flash of the life, and before the King of the Light of life: and the will of the minde ^y pierceth further into that thing, a great depth, and seeth what is therein, [considering] how much it will receive and take in of that thing, and when it is enough, then the will giveth it to the Spirit of the soule, (*viz.* to the Eternall ^z Emperour) who bringeth it (with his strong and austere might) out of the heart, in the sound upon the Tongue under the roofof the mouth, and there the Spirit ^y distinguisheth according to the senses, as the will hath discovered [or manifested] it; and the Tongue ^z distinguisheth it in the noise.

^z Or, *givetb.*

^y *Flasheth or discovereth.*

^z *Chiefe Ruler.*

^z *Divideth or seperateth.*

16. For the Region of the Aire must here drive the work through the Throate, where then all the veines in the whole body tend and concur, and bring the vertue of the Noble Tincture thicherwards, and mingle themselves with the Word; and thither also all the three Regions of the Minde come, and mingle themselves with the distinguishing [framing, articulating, or separating] of words: and there is a very wonderfull ferme, [or manner of work]; for every Region [or Dominion] will distinguish [or separate] the Word according to its Essences, for the sound goeth out of the heart, out of all three Principles.

17. The first will fashion it according to its fierce might and pomp, and mingleth therein prickly [stinging] sourenesse, wrath and malice. And the second Principle with the virgin standeth in the midst, and sheddeth its Rayes of loving meeknesse therein, and resisteth the first [Principle]. And if the Spirit be kindled in ^o that, then the Word is wholly gentle, friendly, and humble, and inclineth it selfe to the love of our neighbour; it desireth not to seize upon any with the

^b *The second Principle.*

^c *Bluntteth or mollifieth.*

haughty sting [or prickle] of the first Principle, but it ^c covereth the prickles of the Thornes, and qualifieth the Word with cleerenesse, [and plainnesse,] and armeth the Tongue with Righteousnesse and Truth, and it sheddeth abroad its Rayes, even into the will of the Heart. And when the will receiveth the pleasant friendly Rayes of love, then it kindleth the whole minde with the love, righteousnesse, chastity of the virgin, and the truth of all those things that are by all Regions tryed upon the Tongue : and thus it together with the five senses, maketh the Tongue shrill, and [thereby] the deare Image of God appeareth inwardly and outwardly, so that it may be heard and seene in the whole ^d Abylfe, what forme it is of. O Man ! behold, what the Light of Nature discovereth to thee.

^d Or, *Deepe of the Minde.*

^e Or, *The third Principle.*

^f *Greatest.*

^g *Looketh upon it selfe.*

18. Thirdly, there cometh the ^e third Regiment to the Imaging [or forming] of the Word, from the Spirit of the Starres and Elements, and it mingleth it selfe in the house and senses of the minde, and desireth to frame the Word from the might of its own selfe, for it hath ^f great power, it holdeth the whole Man captive, and ^g it hath clothed him with flesh and bloud, and it infecteth the will of the minde, and the will ^g discovereth it selfe in the Spirit of this world, in lust and beauty, might and power, riches and glory, pleasure and joy, and on the contrary, in sorrow and misery, cares and poverty, paine and sicknesse, also, in art and wisdom, and on the contrary, in folly and ignorance.

19. All this the glimps [or discovery] of the senses, bringeth into the will of the minde [and setteth it] before the King, before the light of the life, and there it is tryed : and the King giveth it first to the eyes, which must see what good is among all these, and what pleaseth them. And here now beginneth the wonderfull forme [or framing] of Man, ^h out of the Complexions, where the Constellation hath formed the childe in the Mothers body [or womb] so variously in its Regions. For according to what the Constellation, in the time of the ⁱ Incarnation of the childe, in the wheele that standeth therein, hath its aspect (when the dwelling of the foure Elements, and the ^k house of the Starres in the head, in the Braines, are built by the Fiat) according to that is the vertue also in the braines, and so in the Heart, Gall, Lungs, and Liver, and according to that is the inclination of the Region of the Aire, and according to that also a Tincture springeth up, to [be] a dwelling of the life, as may be seene in the wonderfull [^l variety in the] senses and formes [or shapes] of Men.

^h Or, *according to the Complexions.*

ⁱ Or, *the childe becoming Man.*

^k Or, *the dwelling of the senses & thoughts*

^l *Different thoughts.*

20. Although indeed wee can say this with ground of Truth, that the Constellation Imageth and formeth no man, as to [make him to be] the similitude and Image of God ; but [it formeth onely] a Beast in the will, manners, and senses, and besides it hath no might
nor

nor understanding, to be able to figure [or forme] a similitude of God : though indeed it elevateth it selfe in the highest [it can] in the will after the similitude of God, yet it generateth onely a pleasant, subtill, and lusty Beast in Man (as also in other creatures) and no more : Onely the eternall Essences, which are propagated from *Adam* in all men, they continue with the hidden Element (wherein the Image consisteth) standing in Man, but yet altogether hidden, without the New-Birth in the water, and the Holy Ghost [or Spirit] of God [be attained] .

21. And thereupon it comes, that Man many times in the dwelling of the Braines, and of the Heart, as also in all the five senses, in the Region [or Dominion] of the Starres, is in his minde ^m often like a Wolfe, churlish Dog, crafty, fierce, and greedy, and ^m often like a Lyon, sterne, cruell, sturdy and active in devouring of his prey : ^m often like a Dog, snappish, envious, malicious : often like an Adder and Serpent, subtle, venomous, stinging, poysonous, slanderous in his words, and mischievous in his deeds, ill conditioned and lying, like the quality of the Devill in the shape of a Serpent at the Tree of Temptation : ⁿ often like a Hare, timorous, or fearfull, starting and running away : ⁿ often like a Toad, whose minde is so very venomous, that it poysoneth a tender [or weak] minde to the temporall Death, by its Imagination (which many times maketh Witches and Sorcerers, for the first Ground serveth enough to it) : ⁿ often like a tame Beast : and ⁿ often like a merry Beast, &c. all according as the Constellation stood, in ^o its Incarnation in the wrestling wheele, with its vertue of the *Quinta Essentia*, so is the starry minde on ^p its Region figured : although the houre of Mans ^q Birth altereth much, and doth ^r hold in the first, whereof I will write hereafter in its place, concerning Mans Birth [or Nativity] .

22. And now if the glance out of this minde, out of this or any other forme not here mentioned, glance [or dart] through the eyes, then it catcheth up its own forme out of every thing, as its starry kingdom is most potent at all times of the Heaven, in the good or in the bad, in fallshood or in truth. And this is brought before the King, and there must the five Counsellours try it, which yet are unrighteous knaves themselves, being ^s infected from the Starres and Elements, and so set in their Region [or Dominion] : and now those [Counsellours] desire nothing more than the Kingdom of this world : and to which sort the starry house of the braines and of the heart is most of all inclined, for that, the five Counsellours also give their advice, and will have it, be it for pomp, pride, statelineffe, riches, beauty, or voluptuous life, also for art and ^t excellency of earthly things, ^u and for poore *Lazarus* there is no thought ; there the five Counsellours are very soone agreed, for in their own forme they are

^m Or, suddenly.

ⁿ Or, suddenly.

^o The childes.

^p In the minde of the childes.

^q Or, Nativity.

^r Or, overpowereth the first Complexion of the houre of the Incarnation or becoming Man.

^s Or, poisoned.

^t Or, vertue.

^u Or, the sick soule is not regarded.

all unrighteous before God : but according to the Region of this world they are very firme : Thus they counsell the King, and the King giveth it to the Spirit of the soule, which gathereth up the Essences, and falleth too with hands and mouth : But if they be words [that are to be expressed] then it bringeth them to the roofof the mouth, and there the five Counsellours distinguish [or separate] them according to the will of the minde : and further [the Spirit bringeth them upon the Tongue, and there the senses [divide or] distinguish them in the flash [Glance, or in a Moment.]

23. And there stand the three Principles in strife. The first Principle (*viz.* the kingdome of sternnesse [or wrathfull fiercenesse]) saith, goe forth, in the midst of the strong might of the fire, it must be [so] : then saith the second [Principle] in the minde, stay and consider, God is here with the virgin, feare the Abyffe of Hell : and the third [Principle] (*viz.* the kingdome of this world) saith, here wee are at home, wee must have it [so], that wee may adorne and sustaine the body, it must be [so] : and it taketh the Region of the aire (*viz.* its own Spirit) and bringeth that [Region] out at the mouth, and keepeth the ² distinction according to the kingdome of this world.

² Difference or separation.
³ Or, thoughts.

24. And thus there goeth forth out of the earthly ³ senses and minde, lyes and folly, deceit and falshood, [also] meere subtilty, [with lust and desire] to be elevated ; many, [to be elevated] in the might of the fire, as by force and anger, and many, by humane art and ² policy of this world, ² which is but a knave, in the sight of God, yet wrestleth [or holdeth fast] till it hath prevailed : many in the forme of a tame and gentle Beast, very cunningly alluring, and drawing to it selfe, under a ^b faire pretence : many in pride, and statelinesse of body [in carriage] and manners, which is a right diabollicall Beast : who contemneth all that doth not please him, and elevateth himselfe above all meeknesse and humility, and over the Image of God : yea, there is so very much of false untowardnesse, that I may not mention it : every one followeth the Region [Rule or Dominion] of the Starres, even that which serveth most to the voluptuousnesse of the earthly life.

² Or, vertue.
³ world.
^b Or, colour of good.

25. ^c In brieft, the Regiment of the Starres [or starry Region] ^d maketh not a holy Man : and although men may converse under a holy shew, yet they are but hypocrites, and desire to get honour [and esteeme] thereby, their miade sticketh neverthelesse in covetousnesse and pride, and in fleshly pleasure, in meere base lechery and lust, and they are in the sight of God (according to the ^e desire of this world) no other than meere knaves, proud, willfull, [selfe conceited] theeves, robbers, and murtherers ; There is not one, who (as to the Spirit of this world) is righteous, wee are altogether children of deceit and falshood ; and according to this Image (which wee have received from

^c In Summa.
^d Or, generateth no holy Man.

^e will or Lust.

the

the Spirit of this world) wee belong to eternall Death, but not to Paradise; except it be, that we become regenerated anew, out of the Centre of the precious virgin, who with her rayes averteth the minde from the ungodly wayes of sinne and wickednesse.

26. And if the love of God (which so deerly loved the Image of Man, that it selfe is become Man) did not stand in the Centre of the minde in the [midst or] ^f point of seperation, then man had been a living Devill, and he is indeed such a one, when he despiseth the Regeneration, and goeth on according to the in-bred nature of the first and third Principle.

^f Or, *parting limit or mark.*

^g Or, *depart.*

27. For there remaine no more than two Principles eternally; the third [Principle] wherein he liveth here, perisheth: and if he desireth not now the second [Principle], then he must remaine in the first Originall eternally with the Devils: for after this time it will be no otherwise, there is no source which can come to helpe him [hereafter]: for the kingdome of God goeth not back into the Abyffe, but it riseth up forward in the light of meeknesse: this wee speak seriously and in earnest, as it is highly knowne in the light of Nature, in the Ray of the ^h Noble virgin.

^h *The wisdom of God.*

The Gate of the Difference between Man and Beast.

28. My deare and loving Reason, bring thy five senses hither, and consider thy selfe, according to the things above-mentioned, what thou art, how thou wert created the Image of God, and how thou in *Adam* (by the infection of the Devill) didst let thy Spirit of this world take possession of thy Paradise, which now sitteth in the roome of Paradise. Wilt thou say, that thou wert created thus [as] to this world in *Adam* at the beginning? then behold and consider thy selfe: and thou shalt finde another Image in thy minde and speech.

29. Every ⁱ Beast hath a minde, ^k having a will, and the five senses therein, so that it can distinguish therein what is good or ill for it: But where remaine the senses in the will [that come] out of the Gates of the Deepe, where the will discovereth it selfe [or glimmereth] in the first Principle *in infinitum*, [infinitely], out of which the understanding proceedeth, so that Man can see into all things into their Essences, how high they are graduated, whereupon followeth the distinction [or different articulation] of the Tongue? for if a Beast had them, then it could also speake, and distinguish voices, and speake of the things that are in substance [or being] and search into the Originality: But because it is not out of the eternall, therefore it hath no understanding in the light of Nature, be it never so nimble and crafty: neither doth its strength and force avails to the lifting it up into understanding, no it is all in vaine.

ⁱ *Animall or living creature.*

^k *of.*

30. Man onely hath understanding, and his senses reach into the Essences.

Essences and qualities of the Starres and Elements, and search out the Ground of all things in the Region of the Starres and Elements. And this now hath its Originall in Man, in the Eternall Element, he being created out of the [Eternall] Element, and not out of the Out-Births of the foure Elements: and therefore the Eternity seeth into the ^lbeginning Out-Birth in the corruptibility: and the ^mbeginning in the Out-Birth cannot see into the Eternity; for the ^mbeginning taketh its Originall out of the Eternity, out of the Eternall minde.

31. But that Man is so very blinde and ignorant, or voyde of understanding, is because he lyeth captive in the Regiment [or Dominion] of the Starres and Elements, which many times figure [or fashion] a wilde Beast in the minde of Man, a Lyon, a Wolfe, a Dog, a Fox, a Serpent, and such like: though indeed Man getteth no such body, yet he hath such a minde; of which Christ spake to the *Jewes*, and called some of them Wolves, Foxes, and Serpents: Also *John* the Baptist said so of the Pharisees, and wee see apparently, how, many men live wholly like Beasts, according to their bestiall minde; and yet are so audacious, that they judge and condemne those that live in the Image of God, and ⁿsubdue their bodies.

32. But if he speaketh or judgeth any thing well, he speaketh not from the bestiall Image of the minde, wherein he liveth, but he speaketh from the hidden Man, which is hidden in the bestiall [Man], and judgeth against his own bestiall life; for the hidden Law of the eternall Nature standeth hidden in the bestiall Man, and it is in a hard restraint, and judgeth [or condemneth] the [malicious] wickednesse of the ^ocarnall minde.

33. Thus there are three in Man that strive against one another, *viz.* the eternall proud malicious anger, [proceeding] out of the Originality of the minde. And secondly, the Eternall holy chaste humility, which is generated out of the Originality. And thirdly, the corruptible animall wholly bestiallnesse, generated from the Starres and Elements, which holdeth the whole house in possession.

34. And it is here with the Image of Man, as *Saint Paul* said; *To whom you give your selves as servants in obedience, his servant you are, whether it be of sinne unto Death, or of the Obedience of God unto Righteousnesse*, that driving [or property] you have. If a Man yeeld his minde up to malice, pride, selfe, power, and force, to the oppressing of the miserable, then he is like the proud haughty Devill, and he is his servant in obedience, and looseth the Image of God, and out of the Image cometh a Wolfe, Dragon, or Serpent to be, all according to his Essences, as he standeth figured in the minde. But if he yeeld up himselfe to another swinish and bestiall condition, as to a meere bestiall voluptuous life, to gurmardizing, gluttony, and drunkennesse, and lechery, stealing, robbing, murthering, lying, cosening, and [cheating] deceit,

^lInceptive.
^mOr, Inception.

ⁿTame, or
bring under
subjection.

^oFleshly.

deceit, then the eternall minde figureth him also in such an Image as is like an unreasonable ugly Beast and Worme. And although he beare the Elementary Image in this life, yet he hath indeed the Image of an Adder, Serpent, and Beast, hidden therein, which will be manifested at the breaking [or deceasing] of the body, and it belongeth not to the Kingdome of God.

35. But if he give himselfe up to the Obedience of God, and yeeld his minde up into God, to strive against malice and wickednesse, and the lusts and desires of the flesh, also against all unrighteousnesse of life and conversation, in humility under the Crosse; then the Eternall minde figureth him in the Image of an Angel, who is pure, chaste, and vertuous, and he keepeth this Image in the breaking of the body, and hereafter he will be married with the precious virgin, the Eternall Wisdome, chastity, and Paradisicall purity.

^p Or, unite.

36. And here in this life he must stick between the doore and the hinges, between the kingdome of Hell, & the kingdome of this world, and the noble Image must suffer much wrong, [or to be wounded] for he hath not onely enemies outwardly, but also in himselfe: he beareth the bestiall and also the hellish Image of wrath in him, so long as this house of flesh endureth. Therefore that causeth strife and division against himselfe, and also without him, against the wickednesse of the world, which the Devill mightily ^r presseth against him, and tempteth him on every side, mis-leadeth and wringeth him every where, and his owne household in his body, are his worst enemies: therefore the Children of God are bearers of the Crosse in this world, in this evill earthly Image.

^q Lasteth.

^r Or, driveth.

37. Now behold thou childe of Man (seeing thou art an eternall Spirit) thou hast this to expect after the breaking [or deceasing] of thy body; thou wilt be either an Angel of God in Paradise, or a hellish ugly Djabolicall Worme, Beast, or Dragon, all according as thou hast been inclined [or given] here in this life; that Image which thou hast borne here in thy minde, with that thou shalt appeare: for there can no other Image goe forth out of thy body at the breaking [or deceasing of it], but even that which thou hast borne here, that shall appeare in Eternity.

^s Hast behaved thy selfe.

38. Hast thou been, a proud vain-glorious, selfishly potent, and one that hast for thy pleasure sake oppressed the needy, then such a Spirit goeth forth from thee, and then so it is in the Eternity, where it can neither keep nor get any thing for [to feed] its covetousnesse, neither can it adorne its body with any thing, but with that which is there, and yet it climeth up eternally in its pride: for there is no other ^t source in it, and thus in its rising it reacheth unto nothing else but the sterne might of the fire in its elevation: it inclineth its selfe in its will continually, in such a purpose as it did in this world, as it

^t Or, working rising properly.

was.

was wont to doe here, so all appeareth in its Tincture, therein it climeth up eternally in the Abyfle of Hell.

39. But hast thou been a base slanderer, lyar, deceiver, false murderous Man, then such a Spirit proceedeth from thee, and that desireth in the Eternity nothing else but meere falshood; it spitreth out from its fiery jawes, fiery Darts full of abomination and reproach, it is a continuall stirrer and breaker in the fierce sternesse: devouring in it selfe, and consuming nothing: all its [things, beeinges, essences, works, or] ^u substances appeare in its Tincture: its Image is figured according as its minde hath been here.

^u Or, *whatsoever he hath ever been.*

^x Or, *fragility.*

40. Therefore I say, a Beast is better than such a Man, who giveth himselfe up into the hellish Images: for a Beast hath no Eternall Spirit, its Spirit is from the Spirit of this world, out of the ^x corruptibility, and passeth away with the body, till [it come] to the figure without Spirit, that [figure] remaineth standing: seeing that the Eternall minde hath by the virgin of the Eternall widdome of God, discovered it selfe in the Out-Birth, for the manifesting of the Great Wonders of God, therefore those [creaturely figures] and also the figured Wonders, must stand before ^y him eternally; although no beastiall figure or shaddow suffereth or doth any thing, but is as a shaddow or painted figure [or limmed Picture].

^y God, or the eternall minde.

41. Therefore in this world all things are given into Mans power, because he is an Eternall Spirit, and all other creatures [are] no other than a figure in the Wonders of God: and therefore Man ought well to consider himselfe, what he speaketh, doth, and purposeth, in this world: for all his works follow after him, and he hath them eternally before his eyes, and liveth in them; except it be, that he is againe new regenerated out of evill and falshood, through the blood and Death of Christ, in the water and the Holy Ghost, and then he breaketh forth out of the hellish and earthly Image, into an Angelicall [Image] and cometh into another kingdome, into which its untowardnesse [or vices] cannot follow, and that [untowardnesse, waywardnesse, or vice] is drowned in the blood of Christ, and the Image of God is renewed out of the earthly and hellish.

^z Or, *purchased.*

42. Thus wee are to consider, and highly to know in the light of Nature, the ground of the Kingdome of Heaven, and of Hell, as also, [the ground] of the kingdome of this world, and how Man in the Mothers body inheriteth three kingdomes, and how Man in this life beareth a threefold Image, which our first Parents by the first sinne ^z inherited for us, therefore wee have need of the Treader upon the Serpent, to bring us againe into the Angelicall Image: and it is needfull for Man to tame his body and minde [or bring them under subjection] with great earnestnesse [and labour], and to submit himselfe under the Crosse: and not to hunt so eagerly after pleasure, riches,

ches, and the bravery of this world, for therein sticketh perdition.

43. Therefore said Christ; *A rich man shall hardly enter into the kingdome of Heaven*; because they take such delight in pride, haughtinesse, and fleshly voluptuousnesse, and the noble minde is dead to the kingdome of God, and continueth in the Eternall Darknesse. For the Image of the spirit of the soule sticketh in the minde; and to whatsoever the minde inclineth and giveth up it selfe, in that is the Spirit of the soule figured by the Eternall Fiat.

44. Now if the spirit of the soule remaine unregenerated in its first Principle (which it hath inherited out of the Eternity, with the beginning of its life) then also (at the breaking [or deceasing] of its body) there proceedeth out of its Eternall Minde, such a creature, as its continuall will hath been here in this life.

45. Now if thou hast had an envious [spitefull] dogged minde, and hast grutchted every thing to others (as a Dog doth with a bone, which himselfe cannot cate) then there appeareth such a doggish minde, and according to that source [or property], is its Worme of the soule figured, and such a will it keepeth in the Eternity, in the first Principle: and there is no revoking, all thy envious wicked proud works appeare in thy ^a source, in thy own ^b Tincture of the Worme of the soule, and thou must live eternally therein: nay, thou canst not conceive, or apprehend any desire [or will] to abstinence [or forbearance of it] but thou art Gods and the holy soules eternall enemy.

^a Or, active property.
^b Or, kindling.

46. For the doore of the Deepe to the light of God appeareth to thee no more: for thou art now a perfect creature in the first Principle: and now though thou dost elevate thy selfe, and wouldst breake open the doore of the Deepe, yet that cannot be [done]: for thou art a whole Spirit, and not meerly in the will onely, wherein the doore of the Deepe can be broken open; but thou fliest out aloft over the kingdome of God, and canst not enter in: and the higher thou fliest, the deeper thou art in the Abyffe, and thou seest not God yet, who is so neere thee.

47. Therefore it can onely be done here in this life (while thy soule sticketh in the will of the minde) so that thou breakest open the Gate of the Deepe, and preffest in to God through a New Birth: for here thou hast the highly worthy noble virgin of the Divine Love for thy assistance, who leadeth thee in through the Gate of the Noble Bridegroom, who standeth in the Centre in the parting ^c mark, between the kingdome of Heaven, and the kingdome of Hell, and generateth thee in the water and life, of his bloud and Death, and therein drowneth and washeth away thy false [or evill] works, so that they follow thee not [in such a source and property,] that thy soule be not ^d infected therein: but according to the first Image in Man be-

^c Or, limit of seperation.

^d Or, figured therein.

fore the Fall, as a new, chaste and pure noble virgins Image, without any knowledge of thy untowardnesse [or vices] which thou hadst here.

^e Or, *second Birth.*

^f Or, *arise or give up thy minde.*

^g Or, *quicken.*

^h *Aurora, Morning red, or day-starre.*

ⁱ *Swimme or bath.*

^k *In contempt & dis-esteeme.*

^l Or, *doings.*

^m *The evill.*

ⁿ *The Counsell of the wisdom of God.*

48. Thou wilt aske, What is the New ^e Regeneration? or how is that done in Man? Heare and see, stop not thy minde, let not thy minde be filled by the Spirit of this world, with its might and pompe: Take thy minde and breake through [the Spirit of this world] quite: ^f incline thy minde into the kinde love of God: make thy purpose earnest and strong, to breake through the pleasure of this world with thy minde, and not to regard it: consider that thou art not at home in this world, but that thou art a strange Guest, captivated in a close Prison, Cry and call to him, who hath the key of the Prison: yeeld thy selfe up to him, in obedience, righteoufnesse, modesty, chastity, and truth: and seeke not so eagerly after the kingdome of this world, it will stick close enough to thee without that; and then the chaste virgin will meet thee in thy minde highly and deeply, and will leade thee to thy Bridegroom, who hath the key to the Gate of the Deepe; thou must stand before him, who will give thee to eate of the heavenly Manna, which will ^g refresh thee, and thou wilt be strong, and struggle with the Gate of the Deepe, and thou wilt break through as the ^h Day-breake: and though thou liest captive here in the night, yet the rayes of the breake of Day will appeare to thee in the Paradise, in which place thy chaste virgin standeth, waiting for thee with the joy of the Angels: who will very kindly receive thee, in thy new-borne minde and Spirit.

49. And though indeed thou must ⁱ walke here with thy Body in the dark ^k night among thornes and thistles (so that the Devill and also this world doth rend and teare thee, and not onely buffet, despise, deride, and vilifie thee outwardly, but also many times stop thy deare minde, and leade it captive in the lust of this world into the Bath [or Lake] of swines) yet then the Noble virgin will help thee still, and will call upon thee to desist from thy ungodly ^l wayes.

50. Look well to it, stop not thy minde and understanding: when thy minde saith, Turne; doe ^m it not, then know that thou art so called by the deare virgin: and turne instantly, and consider where thou art lodged, in how hard a house of bondage thy soule lyeth imprisoned: seek thy native Countrey, from whence thy soule is wandred, and whither it ought to returne againe.

51. And then if thou wilt follow ⁿ it, thou wilt finde in thy selfe, not onely after this life, but in this life also in thy Regeneration, that shee will very worthily meete thee, and out of what kinde of Spirit this Author hath written.

C H A P. XVII.

*Of the horrible, lamentable, and miserable
Fall of Adam and Eve in Paradise.**Mans Looking - Glasse.*

1. **I**F the Gate of the Deep were not opened to mee in my minde (so that I can see the strife that is against the kingdome of God) then I should also suppose, that the matter [of the Fall] were merely a Disobedience about the biting of an Apple, as the Text in *Moses* barely passeth it over, though *Moses* hath written wholly right.

2. For [the matter] was about the earthly eating and drinking, wherewith the Paradisicall Man was captivated by the Spirit of this world: which now must qualifie [or mix] with all Men. This the Holy Scripture witnesseth, and also Reason, that Man is not at home, in the Elementary kingdome of this world: For Christ said; *My kingdome is not of this world*; and to his Apostles he said; *I have called you out from this world*: Also, *Flesh and bloud cannot inherit the kingdome of God*.

3. Also wee see that the kingdome of this world, dieth to Man, and [passeth away or] breaketh; seeing then, that *Adam* did beare the Image of the kingdome of God (which was eternall and uncorruptible, and stood in Paradise) therefore wee can with no ground say, that he ^a did beare the Image of the kingdome of this world: For this world is transitory and ^b corruptible: but the Image in *Adam* was not transitory, but corruptible: also if wee will say, that *Adam* (before his fall) lived in the source [or property] of the foure Elements; then wee can no way maintaine, that *Adam* was not a corruptible Image. For at the end, the foure Elements must passe away, and goe into the Eternall Element.

4. Besides, he should have been subject to the ^c source, for heate and cold should have ruled over him; which wee may see plainly in *Moses*, that God first after the fall (by the Spirit or Angel of the Council of this world) made cloathes of skins, and put them [then first] upon them; as the vaile of *Moses* doth cover it, that men cannot see his face, as is to be seene by [the people of] *Israel*. Besides, if he had been merely of Earth, and of the foure Elements, then he might have been burnt in the fire, or drowned in the water, and be stifled in the aire: Also wood and stone could have bruised him and destroyed him,

^a Before the Fall.

^b Or, fragile.

^c Or, stirring property of the four Elements.

him, and yet it is written, that he [the Adamicall Man] at the Day of the Restitution shall passe through the fire, and be approved, and the fire shall not hurt him.

5. Now no other Man shall rise [againe] but that which God created in the beginning ; for he is created out of the Eternall will, as to his soule, which was breathed into him ; and his body is created out of the Eternall Element, which was and is Paradise : and the foure issues (of the foure Elements) out of the one [Eternall] Element, ^d are this world, wherein *Adam* was not created.

^d Or, Constitution.

6. The Text in *Moses* saith ; He was created in the Paradise in *Hebron* ; that is, in the Gate of the Deep between the Deity and the Abyffe of the kingdome of Hell : His body was out of the [one pure] Element, and his Spirit was breathed into him out of the Eternall Minde of God the Father, from the chaste virgin of the Divine Wisdom and Love.

^e As mans body without the Spirit is voyde of understanding.

7. For the Element ^e is without understanding, and that is that [which is attracted or] concreated in the will of God, wherein the Eternall Wisdom of God doth [sparkle or] discover it selfe in infinitum [infinitely], and in that spring up, colours, arts, vertues, and the Eternall Wonders : out of which [Element] in the beginning (in the kindling of the fire in the sterne fiercenesse) are the foure Elements proceeded.

8. For this is very well to be apprehended and perceived in the earth and stones, that the foure Elements are of one onely substance, and that the earth and stones were generated in the fiercenesse from the kindling of the Elements ; For a stone is but water ; and therefore wee should doe well to consider, what kinde of fiercenesse there must have been, that hath ^f drawne the water so hard together.

^f Congealed or knit.

9. Moreover, the issue of the foure Elements may be perceived in the fiercenesse of the fire, how instantly the strong aire goeth forth from the fire ; and the stone or wood, is nothing else but a ^g Sulphur from the water and from the earth : and if the Tincture be consumed by the fiercenesse, then the [wood or stone] would come to ashes, and at last to nothing ; as indeed at the end, this world with the foure Elements will come to nothing, and there shall remaine nothing else of ^h them in the Eternall Element, but the figure and the shaddow in the Wonders of God ; How then canst thou thinke that God hath created the Eternall Man out of the foure Elements, or ⁱ Issues, which are but corruptible.

^g Or, Body.

^h The foure Elements.

ⁱ That which hath gone forth.

10. Yet as concerning *Eve*, wee must acknowledge that shee was created to this corruptible life, for shee is the Woman of this world ; and at this time it could not be otherwise : for the Spirit of this world with its ^k Tincture, had overcome and possessed *Adam*, so that he fell down into a sleepe, and could not generate out of himselfe, the Image

^k Kindling or life.

of the virgin according to the ^l discovery of the noble and chaste virgin (the wisdom of God) which was the Matrix in him, which was joy-
ned [or espoused] to him out of the heavenly ^m Limbus; where ac-
cording to which (in his being overcome) the Elementary Woman
was given to him (viz. *Eve*) who (in the Spirit of the worlds over-
coming) was figured after a beastiall forme.

11. But that wee may in a briefe summe give the Reader to under-
stand, what our knowledge and high ^a sense in the light of Nature hath
highly apprehended: wee therefore set it down thus, according to our
knowledge. *Adam* was the Image of God, according to the similitude
of God, which God (the holy Trinity in one onely divine substance)
through the virgin of his Eternall Wisdom, in the wisdom had [man-
ifested or] ^o discovered [or purposed] (in the Eternall Element)
to have in the roome of the fallen Devill; for his counsell (in the
Eternall will) must stand: there should and must be a Throne and
Princely Region in this Place, which should manifest the Eternall
Wonders.

12. And so now God created the Image, and similitude, out of the
Eternall Element (in which the Eternall Wonders are Originally)
and [God] breathed into him the Spirit of the Essences, out of his
Eternall Original will, out of the through-broken Gate of the Deepe,
where the wheele of the stirring and breaking-through, standeth in the
Eternall Minde, which reacheth the cleere true and pure Deity of the
Heart of God.

13. This [Image] is not the Heart of God, but it reacheth into
the Heart of God, and it receiveth vertue, light and joy from the
Heart and Light of God: for it is in the Eternall will of the Father,
out of which he [the Father] continually generateth his Heart and
Word from Eternity; and ^p his Essences, which, in the Element of his
body (viz. [in the Element] ^q of Ignorance in the Eternall Won-
ders of God) now breathed into him, they (in respect of the high
triumphing Light, out of the Heart and Light of God) were Paradise:
his meate and drinke was Paradise, out of the ^t Element, in his will:
whereby then he drew the vertue (of the Eternall Wonders of God)
into him, and generated the noise [voice] sound, or the Eternall
Hymne of the Eternall Wonders of God, out of himselfe before the
will; and all this stood before the chaste, high, noble, and blessed vir-
gin, (the Divine Wisdom) in a pleasant sport, and was the right
Paradise.

14. But now, what this is, my Pen cannot describe: I rather long
after it to comprehend it more in perfection, and to live therein:
which wee here in the light of Nature (in the Gate of the Deepe)
^f know and behold: but wee cannot raise our threefold minde into it,
till our ^e rough Garment be put off, and then wee shall behold it with-
out molestation.

15. But

^l Or, appear-
ance.

^m Out of the
heavenly ex-
tract, seede, or
substantiality.

ⁿ Or, percepti-
on.

^o Foreseen,
or resolved.

^p Adams Es-
sences.

^q Or, wanting
understanding.

^r The one in-
ward pure
Element.

^s Apprehend or
understand.

^t Adams Gar-
ment, or this
Earthly Ta-
bernacle.

15. But because the foure Elements went forth now further out of the [one] Element, and made, with the quintessence of the Starres, and with the heart of the Essences (*viz.* the Sunne) the third Principle, wherein also the great Wonders stood; and because there was no creature found that could manifest those [wonders], but onely that Image and similitude of God (*viz.* Man) who had the chaste virgin (the wisdom of God) in him; therefore the Spirit of this world pressed so hard upon the Image, for the virgin, that it might manifest its wonders, and did possesse Man; from whence he first gat the name *Mensch*, [Man], as a mixt Person.

16. But when the Wisdom of God saw, that Man from the Spirit of the world came to lust, to mingle himselfe with the foure Elements, then came the Commandement and said: *Thou shalt not eate of the knowledge of good and evill*; Now the knowledge of good and evill is not manifest in the Paradise, and in the kingdome of Heaven, but onely in the ^u issue out of the Element, in the fiercenesse, there onely standeth the knowledge of evill manifest: and there onely the Essences are kindleable: and so therein Death sticketh; of which God said, *wher thou eatest thereof thou shalt dye.*

^u The foure Elements that are issued or gone forth out of the inward one Element.

^x Virgin-like, or maydenly.

17. God intended that the body which he should get from the infection of the foure Elements, must dye: and it did also presently (in his tender ^x virgin minde) dye to the Paradise, and gat the minde of this world, wherein sticketh nothing but patching and piecing, as also frailty, and at last, Death.

^y Or, payson bim.

18. But that the foure Elements, with the Sunne and Starres, had such power to presse upon *Adam*, and to ^y infect him, the cause of it was, because he was extracted out of them (*viz.* out of the Element; and had (in the Originality) all the three Kingdomes (all three Principles) in him; and therefore it was that he must be tempted whether he could stand in the Paradise, (in the Kingdome of Heaven): and there, both heavenly, and also earthly fruit, was set before him.

^z One pure Element.

19. For the Tree of Temptation was earthly (as now adayes all the Trees are): all the other were Paradisicall, from which *Adam* could eate Paradisicall vertue in his mouth, and had no need of stomach and gutts, for they [the Trees] were like his body and [like] the ^z Element, and the Tree of Temptation, was like the foure Elements.

20. But that *Moses* preffeth so hard upon it, and saith: *God created Man of a lump of Earth*; there the vaile is before his face, so that the earthly Man cannot looke him in the face; indeed he was rightly a lump of earth and earth, when he had eaten earthly fruit which God did forbid him; but if *Adam* (before the Fall) had been of the earth earthly, then God would not have forbidden him the earthly fruit; as also, if he had been created out of the earthly Element, wherefore

did not the Earthly Element put its cloaths upon him instantly with a rough skin? Wherefore did that [Earthly Element] leave Man naked and bare; and when it had plainly possessed him, yet it left him naked.

21. *Moses* speaketh onely of the Tables of God, which were ^a graven-through with the Ten Commandements, so that they could see through them into the Paradise: he hung the vaile before his face (as is to be seene concerning [the people of] *Israel*): because Man was become earthly, and therefore must put off the earthly againe, and then he must with *Josua* (or *Jesus*) enter into the Paradisicall Promised Land, and not with *Moses* stay in the Wildernesse of this world, where the vaile of this world hangeth before him, before the Paradise.

^a Or, *ingraven.*

22. Reason must not imagine, that God ever made any Beast out of a lump of Earth, as a Potter maketh a Pot: but he said, *Let there come forth all sorts of Beasts, every one after its kinde*: that is, out of all Essences, every one after the property of its Essence; and so also it was (by the Fiat) figured according to the property of its own Essence, and in like manner, all Trees, Hearbs, and Grasses, all at once together; how then should the Image of God be made out of the fragile [or corruptible] Essences? But it [must be and] was made in the Paradise out of the Eternall [Essences]?

23. The earth is not Eternall, and for the sake of the fragility [or corruptibility] therefore mans body must breake [or perish]; because he hath attracted the corruptibility to him; thus also the Paradisicall knowledge, delight and joy is departed from him, and he is fallen into the kindled anger, of the kindled foure Elements, which (according to their fierceness), ^b qualifie with the eternall anger in the Abyffe; although the outward ^c Region of the Sunne is mitigated, so that it is a pleasant habitation, as is seene before our eyes; yet if the Sunne should vanish away, then thou wouldst well see and feele the anger of God, consider it well.

^b Or, *mingle.*

^c Or, *working.*

24. Thus it is shewed us in the light of Nature, that when *Adam* was thus impregnated [or possessed] from the Spirit of this world, then God ^d built [or made] a Garden in *Eden* upon earth, ^e in the Paradise, and caused to grow up, all sorts of Paradisicall fruit, pleasant to behold, and good to eate, and the Tree of the Temptation in the midst [of the Garden of *Eden*] which had its ^f Essences from the Spirit of this world; and the other [Trees and Fruits] had Paradisicall Essences.

^d Or, *planted.*

^e In the Divine and Angelicall habitation and joy.

^f Or, *out-flowing substanti- all vertues.*

25. In this [Garden] now the Image of God stood altogether free: it might embrace [and take] what it would, onely the Tree of Temptation, that was forbidden; there he was forty dayes in the Paradisicall knowledge, joy, and habitation; where yet there was neither day
nor

nor night to him, but onely the Eternity, he saw with his eyes [from or] out of the Divine Power [and vertue] : there was in him, no shutting of his eyes : he had no need of the Sunne at all, yet all things must serve and be subject to him. The Our-Birth [or issue] of the foure Elements did not touch him ; there was no sleepe in him, nor paine, nor feare : A thousand yeares were to him but as a day : he was such an Image as shall rise at the last day : there will rise no other Image, than that which God created in the beginning, therefore consider it well.

26. But that I have said, that he was forty dayes in the Paradise, the second *Adams* (*Christs*) Temptation testifieth so much to mee, as also the temptation of *Israel* at Mount *Sinai*, by *Moses* [stayings] on the Mount, both which lasted forty dayes : which you may reade in *Moses*, and concerning the Temptation of *Christ*, and you will finde wonders.

27. But when *Adam* was infected, from the lust to eate of the knowledge of good and evil, and that the Spirit of this world pressed [or swayed] *Adam*, where also the subtill Devill (which in the Spirit of this world slipt in) shot mightily at *Adam*, so that *Adam* became weary, and blinde to the Kingdome of God ; [then] said God, *It is not good for man to be alone*, for he will not now bring forth the Paradisicall virgin ; because he is infected from the Spirit of this world, so that the chastity of the modesty is quite ^h at an end : wee will make a help for him, to be with him, out of whom he may build his Principality, and propagate himselfe, it cannot be otherwise now ; and he let a deepe sleep fall upon Man, and he slept.

28. Here it may be very properly and well understood, how the virgin in *Adam* departed into the Ether, into her Principle ; for the Text saith, *God let a deep sleepe fall upon Adam* ; now where sleepe is, there the vertue [or power] of God is hidden in the Centre : for where that [vertue of God] groweth, there is no sleepe ; for, the Keeper of *Israel* neither slumbreth nor sleepe ; as it is written.

If thou askest, How long Adam slept.

29. Then consider *Christs* Rest in the Grave, and thou shalt finde the ground : for the second *Adam* must (with his resurrection out of the Grave) awaken [or raise] the first, (out of his Eternall sleepe of the darknesse of Hell) out of the Grave of this world againe.

30. And so God, in ¹ his sleepe, made the Woman for him out of himselfe, by which he must now generate his kingdome, for now it could not otherwise be. And when he awaked, he saw her, and tooke her to him and said : *This is flesh of my flesh, and bone of my bone* ; for *Adam* was (in his sleepe) become cleane another Image : for God had permitted the Spirit of this world in him ; to make his Tincture weary unto sleepe.

31. *Adam*

³ Generate or
beget.
^h Gone.

Adam.

31. *Adam* was in an Angelicall forme before the sleepe; but after the sleepe he had flesh and bloud: and he was (in his flesh) a lump of earth: and he saw from a threefold spirit: with his eyes he apprehended the light of the Sunne, and knew the first Image no more; although the foure Elements had not yet fallen upon him, nor touched him: for he was yet in innocency.

32. And there the Devill bestirred him, and slipt into the Serpent (which he himselfe is, in his own proper forme,) and laid himselfe at the Tree, and ^k strewed Sugar upon it; for he saw well that *Eve* was a Woman, and that shee was infected with the foure Elements, and although shee did strive a little, and objected Gods Command [against the Devill], yet shee suffered her selfe very easly to be persuaded when the lying Spirit said, That the fruit would make her wise, and that her eyes should be opened, and shee be as God, knowing Good and Evill; yet he told her not, that (if shee ate thereof) shee must dye: but [he said] shee should be wise and faire; which disease [desire or lust] stickerh still in the braines of the Woman, that shee would faine be the sayrest Beast.

33. So shee pulled off an Apple and did eate, and gave to *Adam* also, and he eate of it likewise. That was a bit at which the Heavens might well have blushed, and the Paradise have trembled, as it was indeed really done, as is to be seene at the Death of Christ, (when he entered into Death, and wrestled with Hell,) that the Earth and the Elements trembled, and the light of the Sunne was darkened, when this bit of the Apple was to be ^l healed up.

The Gate of the great Affliction, and Misery of Man.

34. Reason sticketh at the vaile of *Moses*; and seeth not through the Tables that were graven-through, which God gave him upon Mount *Sinai*: as also Reason cannot take off the vaile from before ^m his eyes, and look him in the face, for he hath a brightned [clarified or shining] countenance in the crack of the fire: it [Reason] is afraid of it [that countenance] and trembleth at it: it saith continually to *Moses*: Speake thou with the Lord, for wee are afraid; and moreover, altogether naked [and uncleane].

35. It presenteth indeed the wrath of God to it selfe, and trembleth at its fall, but it knoweth not what hath hapned to it, it onely presents the disobedience before it selfe, and maketh [as if] God were, an angry malicious Devill; that cannot be reconciled: having indeed put on the Garment of anger (in *Adam* and *Eve*) on to it selfe in body and soule, and hath set it selfe (against the will of God) in the Bath [or Lake] of anger, on which God took such ⁿ pittie [or compassion], that he hath not spared his own Heart, to send it into the depth of Anger, into the Abylfe of Hell; [as also] into the Death

^k Or, set the sweet light and pleasantnesse forth.

^l Or, cured.

^m The eyes of *Moses*.

ⁿ Or, mercy.

and breaking of the foure Elements from the eternall holy Element, to help fallen Man, and to deliver him out of the anger and Death.

36. But since the vaile (in the Death of Christ) was taken away from the face of *Moses* ; in the stead whereof, the starres with the foure Elements have yet cast a myst and cloud (through the infection of the Devill) before Man ; (for the ° Region of this world hath generated the Antichrist, and set [him] before the countenance of *Moses*, in a P cloud, as if he were Christ ; so that the countenance of *Moses* cannot be apprehended [or beheld],) therefore wee have need of the Lilly, which groweth through the Tables of *Moses*, (that were graven through,) with its strong smell, which reacheth into the Paradise of God : from whose vertue, the People [or Nations] shall be so vertuous and strong, that they shall forsake the Antichrist, and shall runne through the darknesse to the smell of the blossome; for the breaker-through the Gates, hath planted the Lilly, and he hath given it into the hand of the Noble virgin, and this [Lilly] groweth in the Element (wonderfully) against the horrible storme of Hell, and [against] the † kingdome of this world ; where then many † branches will fall to the ground, from whence Antichrist becometh blinde, and groweth stark madde and raving in the fogge and mist, and stirreth the † foure Elements in the [wrath or grimme] fiercenesse ; and then it is needfull for the children of God to awake from the sleepe of the fogge ; this the Spirit intimateth, in the light of Nature seriously and earnestly.

° Or, *dominion.*

† Or, *Twigges.*

‡ The anger and malice in the four Elements.

37. Therefore, according to our knowledge, wee will set downe an Exposition of the fall of Man, which is very perfectly manifested, and appeareth in the light of the Day, and † convinceth us : and wee have no need of the † fooleries of the Antichrist, who with the bloud and death of Christ doth but seeke his own covetousnesse, pride, and voluptuousnesse, and draweth the vaile of *Moses* before our eyes, that wee should not see through the Tables that were graven through ([through] *Jesusa* or *Jesus*) into the promised Land of Paradise : that he may onely sit and ride upon his horrible and devouring Beast of covetousnesse and pride : which [Beast] is become so very great and strong, that it shadloweth the circuit of the Earth, and ruleth so wonderfully over * Mountaines and Valleys, with his fiercenesse : which [Beast] yet shall be broken by the Lilly without hands ; at which the [People or] Nations shall wonder, and say, How art thou (O terrible and great might [and power]) founded upon so weake and loose a ground.

° Over-witnesse.

† Fopperies or foggy expositions.

* High and low.

38. Now then if wee consider the miserable fall of *Adam* and *Eve*, wee need not to runne long after the madde Antichrist, to fetch [or learne] wisdom from him, he hath none : Let us onely consider our selves, and compare the heavenly and earthly Image one with the

the other, and so wee [shall] see the whole ⁊ roote and ground thereof: wee have no need of a Doctour, nor of any strange language about it, it standeth written in our body and soule; and when we see it, it terrifieth us so much, that wee tremble at it, as *Eve* and *Adam* did in their Fall.

39. And if wee doe not come to know [or have a glimpse of] the Treader upon the Serpent in the marke of the partition [or limit of seperation] in the Gate of the Deepe, between the world and the Kingdome of Hell, then wee see [indeed] nothing else but meere misery and Death, which might ² well awaken us from sleepe.

40. Doe but behold thy selfe thou blinde Minde, and consider thy selfe, where is thy Angelicall ^a forme in thee? Why art thou so angry, sterne, [fierce, froward] and malicious? Wherefore doest thou elevate thy selfe still in thy wickednesse, in pride, in might [or authority] and pomp, and boastest thy selfe for a brave and potent Beast? What is it that thou doest? Wherefore hast thou let the Spirit of this world into thee, which seduceth thee (as it listeth) into high mindednesse, into [proud] stoutnesse, into ^b potency and pomp, into covetousnesse and lying, into falshood and treachery, as also into sicknesse and corruption? [or frailty?]

41. What is it now that thou ^c hast after thy corrupting, when thou dyest? Consider thy selfe, what is it that thou art [then]? Thou art a Spirit: but what kinde of source [or property] is it that thou hast in thee? [surely thou hast in thee] anger, wickednesse, pride, self-seeking, wilfulnesse, (in raising up thy selfe after temporall pleasure, but finding none;) [thou hast] a false minde in the Spirit, full of lyes and deceit, and murtherous, [arising in thee] out of the Essences: as thou wert upon Earth towards Men, just so it is [then] with such a Spirit as is gone forth from thee out of the corruptible body of the Elements. And where shall that [then] remaine when this world perisheth? Doest thou suppose that it shall [then] be an Angel? hath it an Angelicall quality [source or property]? is its source [or quality] in love, humility, and meeknesse? is it in the Divine Obedience, in the light of Joy?

42. O thou blinde Minde, with thy might and statelinesie, full of wickednesse and devillish fierce wrath [wilt thou know where thou art after that thy body perisheth?] thou art even with all the Devils, in the Abyssie of Hell; if thou doest not turne and (by earnest unfained sorrow and repentance for thy abominations) enter into the Angelicall footsteps, that the Saviour and Treader upon the Serpent of fierce wrath, wickednesse, lying, and deceit, may meet thee, and embrace thee in his armes, and [that thou] mayest be new-borne in him, and be yeelded up into the bosome of the ^d chaste virgin, and become an Angel; or else thou art in the Eternall Death, in the Eternall

¹ Or, *drift*.

² *Perswade us to awake.*

³ Or, *Image.*

^b *Authoritie and statelinesie.*

^c *Keapest or takest with thee.*

^d *The wisdome and mercy of God.*

Darknesse, and canst in all Eternity not reach the kingdome of God any more.

43. Or dost thou suppose, that I write of the fall of Man without light and understanding? Or that I doe not look and see into the holy Scripture, what that saith of it, [when I say] that Man before his fall was Angelicall in his minde and body? Then heare and see what Christ saith of it, *Matth. 13. vers. 22.* *In the resurrection of the Dead, they will neither marry, nor be given in marriage, but they are as the Angels of God; and such an Image God created in the beginning, [according] to his similitude.*

44. For an angry, malicious, proud, self-seeking for honour and dignity, mendacious, [or lying] theeving, robbing, murtherous, lascivious, lecherous minde, is not the similitude of God; but an humble, chaste, modest, pure, courteous [minde] which inclineth it selfe with a longing desire and love to the Heart of God, that is the similitude of God; in which the fire flaming Spirit in the joy and meeknesse goeth forth out of the will, and for its brethren, the will of its Spirit (which goeth forth from it) readily inclineth towards them; and as the Proverb saith, *Imparteth the very heart to them,* which is done in Spirit, wherein the heavenly joy (in the Eternall Element) springeth up, and the Wonders of God are manifested in the virgin, by a Hymne of praise to the Eternall Minde of God; where the minde playeth upon the Harp of *David* an Hymne to God: where then (in the eternall holy Minde) there springeth up knowledge and colours in the [Eternall] Element, and in the Spirit wonders, with works and powers [or vertues] .

45. And this is the Image of God, which God created for his glory and joy, and no other; and let not the madde Antichrist perfwade thee concerning any other [Image of God] for there is no other: thy body and soule convinceth thee of it, as also Heaven and Earth, the Starres and Elements; look upon what thou wilt, all things convince thee; and if thou dost not turne and enter into that Image to which God created thee, then in the breaking of thy body (when thy minde in the Spirit of the soule shall stand naked without a body) thou shalt be ashamed before all creatures, this wee speake according to its high worth, as it is highly knowne in the will of God.

46. Thus it is highly [necessary] for us to know the miserable Fall of our first Parents: wherefore it was so with God, that his anger is in us, and that wee must dye, and (if wee apprehend not the Treader upon the Serpent) must also perish eternally. But that wee may set downe a short Summary of the Fall (because of our simple, cold, dull, and dark minde) for the Readers understanding, who it may be doth not yet apprehend our sense and knowledge: therefore wee will explaine it briefly and clearly, and also readily impart our knowledge

and

and minde to him, as indeed (^f according to the Divine Image) we ought to doe .

^f Or, in.

47. *Adam* stood forty dayes in an Angelicall Image before his sleepe, and there was neither day nor night in him, also no time; though indeed he was not (as an Angel) a meere Spirit : for his body was out of the ^e Element, which is no understanding Spirit, but [is] the attraction [concretion or congelation] in the will of God, or the ^h *Limbus*, which standeth before God, wherein the chaste virgin (the Divine Wisdome dwelleth) which discovered and created the Image out of the Element by the Fiat.

^e The inward Element.

^h Or, the eternall Earth.

48. And out of this *Limbus* (at the time when the Earth was corrupted) went forth the foure Elements, as out of a fountaine; and that which was discovered [or manifested] by the virgin (the wisdome of God) in the innumerableness, were the Starres, as a vertue [power] or procreation out of the *Limbus* : and they are the Quintessence ⁱ of the foure Elements, not severed from the foure Elements, but qualifying [or mixing vertues] one with another, ^k and yet extracted from the foure issues, with their sharp Essences; and they are the seeking [longing or hunger] of the foure Elements (or as I may expresse it by a similitude) [they are] the Man, and the Elements are the Woman; and the heart of these things is the Element, in one onely substance, and the Essences in that [one Element] are the vertues [or powers] of the Wonders of the Wisdome of God, and are called Paradise, an exulting Joy.

ⁱ Or, before.

^k The Starres with their fierce propriety, are extracted out of the four Elements.

49. And the Spirit of the Eternall Essences (which hath understanding and knowledge, and also the triall and proving of every thing, in which the source [or active property or quality] which is in Man, consisteth) that was breathed into him, by the wisdome of God, through the driving will, which goeth ^l forward, out of the Eternall Minde, out of the opened Gates of the Deepe, through the Word, [together] with the moving Spirit of God; and he had the ^m Touch of the Centre of the Abyffe [viz.] the Eternall source ⁿ behinde him, as a Band, and before him, the heart and light of God, as a Glance of the joy and kindling of Paradise, which springeth up in the Essences with the light of the joy; and beneath him [he had] the foure Elements in the budding out of the *Limbus* which was in him.

^l Or, into Resignation.

^m Or, stirring.

ⁿ Or, as the fire is behinde the light.

50. And as long as he set his Imagination in the Heart of God, the Paradise was in him [and he in the Paradise] and the Band of the Abyffe, in him (in the ^o source) was a Paradise of transcendent Joy: and the Kingdome of this world held him from beneath also in the Band, because it goeth forth from the Element: but so long as he set his minde in the Heart of God, it [the kingdome of the foure Elements] could not, lay hold on him [or master him], and it was impotent, as to him, as this world is impotent as to God.

^o Or, property, as the fire is the cause of the light: and shining.

¶ Threc had a
desire to have
him.

51. And thus the Spirit and soule of *Adam* stood in the midst, (in the joyfull Paradise) forty dayes , as one [onely] day, and all *P* inclined to him ; one [whereof was] the kingdome of Hell, of the Eternall Originality out of the dark Minde, out of which his Worme of the soule (in the opened Gate) was gone forth : and secondly, [there inclined to him] the Deity of the Kingdome of Heaven in the opened Gate, in the pleasant Lustre : and thirdly, the Spirit of the Starres and Elements [inclined to him] drawing him to their Bands, and heartily desiring him.

52. And thus *Adam* stood upright in the Temptation : for his angry minde (out of the Originality of the first Principle) stood in Joy [being enlightened] from the light of God ; and the source of the fierce wrath, made the rising joy, for the light made all meeke and friendly, that he might incline himselfe to love, and thereby he stood (on earth) rightly in the Paradise.

53. The foure Elements of this world, together with the Sunne and Starres, they could not qualifie [or mix] with him : he drew no Aire into him : but the Spirit of God (in the virgin) was his breathing and [his] kindling of the fire in the Spirit.

54. But while he thus stood (between the kingdome of Hell and the kingdome of this world) in the Paradise, bound with Bands, and yet also wholly free, in the might of God ; he [reflected himselfe into or] discovered himselfe in the great Deepe of the kingdome of this world : in which the great wonders also stand hidden in the Centre, as wee see, that Man hath (by his Eternall Minde) discovered it and brought it to ⁹ Light, as is seene before our eyes ; and in his discovering [or reflecting] he imagined, and fell into lust, for the Spirit of the world took hold of him ([and] as a Mother maketh a mark upon a childe in the Mothers womb) and [he] became (in the lust) impregnated from the Spirit of this world : and then was blinde, as to God, and saw, neither God nor the virgin any more in his minde. And thus the Kingdome of Heaven continued in the opened Gate of the Omnipotence [or Almightinesse] (in the Paradise) in its [own] Principle, to it selfe (and the virgin in it) hidden in the Centre, and was in *Adam*, and yet *Adam* (with his minde) was not in God, but in the Spirit of this world, and he became feeble as to the kingdome of Gods and so fell downe and slept.

55. And then God (by the Spirit of this world, through the Fiat) built [or formed] out of [†] him, the Woman of this world, by whom he [‡] increased his Kingdome. The Woman was out of the Matrix, which (before the infection) was a chaste virgin, which *Adam* should have [†] brought forth out of himselfe ; but when the modesty of the wisdom, and ability [or potency] departed from him, (when he passed into the Spirit of this world) he could not then bring forth [or generate] ;

[†] *Adam*.

[‡] Multiplied or
propagated.

⁹ Or, generated.

generate] ; for in his sleepe the Spirit of this world clothed him with flesh and blood, and figured [formed or shaped] him into a Beast, as wee now see by very wofull experience ; and know our selves to be blinde and naked as to the kingdome of God, [being] without any vertue, [or strength], in the sleepe of the great misery, clothed with corruptible [fraile and transitory] flesh and blood.

56. And now when *Adam* awaked from sleepe, then he was a Man and no Angel : he drew breath from the aire, and therewith kindled his ^u Starry Spirit, which had taken possession of him: he knew his wife to be a Woman, and that shee was ^x taken out of him, and tooke her to him, as all Beasts couple together : yet he had then pure eyes, for the fiercenesse [or grim wrath] did not yet stick in them, but the infection [or longing] : The Element of fire with its bitternesse (which qualifieth [or mixeth properties] with the Abyssie of Hell) had not pressed him wholly.

^u Or, *Astral Spirit.*

^x Or, *generated.*

57. Thus now *Adam* with his wife, went (in great lust and joy) into the Garden of *Eden*, where *Adam* told her of the Commandement concerning the Tree ; But *Eve* (being a Woman of this world) regarded it but little, and turned her from *Adam* to the Tree, and looked upon it with lust : and the lust instantly took hold of her : and the lying Devill (when shee was talking with him, whom shee knew not, neither had heard of any Devill) perswaded her, and shee laid hold on the Tree, and brake off [an Apple] and did eate of the fruit of the foure Elements and Starres, and gave to *Adam* ; and when *Adam* saw that *Eve* dyed ^y not, then he eate also.

^y By eating.

58. And then their eyes were opened, and they knew that they had flesh and blood, and were quite naked : for the Spirit of the great World took them captive with the foure Elements, and figured ([or framed in] them) Stomack and Guts ; though indeed in the sleepe of *Adam* (when the Matrix was severed from the *Limbus*) the same formes were already figured, but they knew it not, till after the biting of the Apple : and then the Spirit of the fiercenesse first gat in, and made its Region, (as may be seene, in the Heart, Liver, Lungs, Gall, and Bladder, as also in the Stomack) this Regiment, had *Adam* gotten in his sleepe, and with the biting of the Apple, the Spirit of the great world hath set it selfe in that [Government] .

59. And then they looked one upon another, and were ashamed one before another, and they were afraid of the wrath [or severity] that entered into them, for it was the anger of God ; and thus they were captivated by the first Principle (as by the Abyssie of Hell), and held *Adam* and *Eve* captive in their soules in the Eternall [part] : for it sprung up with terrour, feare, and doubt, concerning the kingdome of God : and they could have no comfort, [in that condition] ; for they saw the Paradise no more, but the Garden in *Eden* : so also they

they had lost the Deity, they could set no will [or desire] into it : for the wrath and doubt stood in the way.

60. Then came the Spirit of this world with its rough Garment, with heate and cold, and pressed upon them, as upon naked people : and so struck the Image of God halfe dead, (with their fiercenesse, anguish, and doubt, with their quality [or property] of hot and cold) and let it lye in paine, anguish, and doubt. And here Man went from *Jerusalem* (out of the Paradise) to *Jericho*, into the house of murderers, who stript him of his Paradisicall Garment, and robbed him, and struck him (with their poyson, torment, plague, and sicknesse, from their infection) halfe dead, and so left him and went their way, as the second *Adam* said in the Gospel, in a similitude [or Parable].

61. And here now was no remedy, neither in Heaven, nor in this world, they were captivated in hard slavery (in misery and death) : the Abyffe of Hell did hold the soule, and the Spirit of this world held the body [captive] : Death and corruption was in the body : and there was nothing else in them but enmity to it selfe, [proceeding] from the tart Essences of the Starres, wherein one source [or quality] striveth against the other, and one breaketh [or destroyeth] the other with greater paine and torment to the body, with trembling and skreeking, and at last [comes] corruption and death, as it is before our eyes.

62. There the Devill gat the Game : for the kingdome of this world to be his againe, he gat an entrance into Man, and he could reach into the Essences of his soule ; for they were now both in one kingdome.

*Man and the
Devill were
both in the
wrath voyde
of grace.*

63. He [the Devill] supposed [saying] the kingdome of this world is thine, thou shalt sport thy selfe according to thy power, with the Image of Man, which should have possessed thy Throne. his Spirit is in thy kingdome : and so [the Devill] inocked God in his minde ; [saying] Where is now thy noble Image, which thou didst create to Rule over my Throne ? am not I Lord of the great Might of the fire ? I will rule over thy Throne, the might [or strength] and vertue is mine : I flie up above the Thrones of vertue and strength, and no might [or power] can withstand mee.

64. Yes indeed he flieth up above the Thrones : but he cannot flie into the Thrones ; he flieth up in the first eternall source of fire, which is sterne, soure, dark, hard, cold, rough, and burning ; but he cannot get through the open Gate of the Deepe, into the Light of God, but he flieth up aloft in his Abyffe, in the Eternity, in the wrathfull source [or quality] of Hell, and reacheth nothing else. And therefore he is a Prince, (though in the Abyffe of Hell,) which was well enough knowne to Man after his miseraole Fall.

65. And

65. And because I may not be well understood by the Reader, in that I write, that Man dwelleth in the Abyſſe of Hell with the Devills; therefore I will ſhew him the ground, that he may touch and handle it: and if he will not feele it, yet it is given to him that he may know it, and it ſhall be a witneſſe againſt him.

66. It is not without a cauſe, that Chriſt calleth the Devill a Prince of this world, for he is ſo, according to the firſt Principle, according to the kingdome of wrath, and continueth ſo to Eternity; but he is not ſo, according to the kingdome of the foure Elements and Starres; for if he had full power in that, then there would be no vegetative [fruit] nor living creature upon the Earth: he cannot maſter the ^a exit of the foure Elements: for he is in the Originality, and there is a [whole] Principle between; onely when the ^b Conſtellations doe awaken the fierce wrath of the fire, in the Elements, as in a tempeſtuous ſtorme, then he is Maſter Jugler [in miſchiefe] and joyceth himſelfe [therein:] though indeed he hath no power there neither, except it be permitted to him from the anger of God, then he is the Hangman [or Executioner], and executeth the ^c Right as a Servant [Miniſter or Officer], but not as a Judge, but as an Executioner.

^a That which proceedeth, or iſſueth.

^b Or, affects of the Starres.

^c The Sentence, Judgement, or Juſtice.

67. He is Executioner in the kingdome of this world, the Starres are the Councell, and God is the King of the Land, and whoſoever departeth from God, falleth into the Councell of the Starres, which run many upon the ſword, and make them lay violent hands upon themſelves, and [bring] ſome to a Rope, others to the water: and there he is very buie, and is the Driver or Executioner.

68. Into this great miſery Man is fallen; and he is fallen quite ^d home to the kingdome of the Starres and Elements, as to his body, what theſe doe with him, that he is, and that ſtandeth in the ſubſtance; they make one great, another ſmall: one ſtraight, another ſtooping and crooked: they ſend one fortune and riches, and another poverty: of one they make a crafty ſubtrill Man according to the counſell and kingdome of this world, and of another they make an Ideot, they make one a King, and they breake and pull downe another: one they kill, another they bring into the world: and continually drive the minde of Man, yet into nothing elſe but into vaine turmoile, diſcontent, and vexation.

^d Into the boſom.

69. Beſides the kingdome of Hell and of [fierce] wrath alwayes gape after the ſoule, and ſet their jawes wide open to devoure the captive ſoule: which is held faſt fettered with two ſtrong chaines: the one of the kingdome of Hell: the other of the Kingdome of this world, and is continually led by the heavy, lumpiſh, beaſtiall, and ſickly body, as a Theefe who is often led to the place of Execution, and ſtill by a Petition reprieved, and laid in priſon againe: and the

poore soule must lye thus in Prison the whole time of the body : where the Devill on the one side very suddenly rusheth upon it with his devouring fiercenesse, wrath, and malice, and would carry it into the Abylſſe : then instantly [it is beat upon by] the glistening [flattering] world, with pomp, bravery, covetousnesse, and voluptuousnesse of Perdition : presently [againe cometh upon it] sicknesse and feare, and it is continually trembling and quaking : and when Man goeth but in the dark, how is it amazed, and continually afraid that the Executioner will take it, and ^e doe execution upon it.

^e Or, Execute Justice.

^{*} Comitted by, or through Man.

The Gate [or Exposition] of the great sinne, and contrariety of will against God, ^{} in Man.*

70. If wee did well consider the abominations and great finnes of Man before God, which our first Parents inherited for us, then wee should scarce ever be merry in this world at all, if the Spirit of this world did not cast foolish fancies, and seeming joyes and pleasures before us, in our imprisonment; or if the Regeneration did not cause us so highly to rejoyce that wee shall once be-delivered out of this Prison; for in this life, wee finde nothing else but meere abomination, sinne, misery and death, and scarce attaine (in this [temporary] life) so much as a glimpse of the Eternall Joy.

71. Now the minde asketh, What is sinne then? How is it sinne? Wherefore hath God a loathing against the substance which he hath created? Behold thou childe of Man, there is no sinne in Heaven in the presence of God: onely in thy selfe there is sinne, and sinne separateth us and our God asunder: otherwise all things are fix, [or perfect], and good, in their own being [or substance]; the kingdome of Hell and of wrath is good in it selfe, according to its [own] Region, it doth not vex or torment it selfe: but its woe [paine or smart] is its birth, and the rising of its source; also it desireth nothing else.

72. And so also the Kingdome of this world is fix [or perfect] and good, in it selfe: neither doth it vex or torment it selfe; but the elevating of the Elements (*viz.* the kindling of the heate, cold, aire, and water,) is its growing and springing: neither doth it torment it selfe in it selfe; nor hath it any distresse or feare in it selfe.

73. Onely Man (who is proceeded out of another Principle) hath in both those [forementioned] Principles, woe, misery, sorrow, and distresse; for he is not in his native Countrey: and none of these two Principles can attaine his native Countrey. Therefore the poore soule must be thus ^z plagued and tormented, that it may attaine its native Countrey againe: it must goe againe through the Gate of the deep anguish of Death; it must breake through two kingdomes, and it sticketh here ^h between the Doore and the hinges, and is continually infected with those things which keep it back and plague it, it sticketh as it were in a Presse.

^z Pinched and squeezed.

^h In the chink, cranny, or cloz of the doore.

74. If it straineth to God [ward], then the Devill holdeth it on one side with one Band, and the world, with another Band; and theyⁱ set upon it: the Devill handleth it in fiercenesse, [sternnesse, forwardnesse, or] wrath, which is a source [or quality] and sinne, which cannot attaine to the kingdome of God; and the world leadeth it into pride, covetousnesse, and fleshly lust, so that the^k Essences of the soule grow full [or impregnated] with the fleshly will; for the will of the minde, draweth these things into the soule, and so the soule (from that which is attracted) becometh wholly uncleane, ^lswelled and dark, and cannot attaine the light of God; its Essences that should give up themselves to God, cannot: for they are too rough and cannot get into the light, that kindleth not it selfe in its Essences; the Gates of the Deepe must be broken open first, and then the Essences [of the soule may] presse into the liberty, ^mwithout the darknesse: but if the minde be ⁿfilled, then it cannot [come into the liberty,] and then begin horrour, feare, distresse, and despaire of the kingdome of God, and this maketh meere torment [woe, paine, and smart] in the soule.

75. Thus thou shalt know in what manner it is sinne before God: thou hast in thy selfe the [one eternall pure] Element, which is a joy in the presence of God: and now if thou rage and rave with the source [quality or property] of Hell, then thou touchest [or troublest] the Element: and thou stirrest up the^o wrath [and makest it] to goe forth, and thou doest as the Devill did, when he awakened [or stirred up] and kindled the fierce^o wrath in the Fiat, whereby the^o fiercenesse generated earth and stones; thou sinnest [piercing] into the Heaven in the presence of God, upon which the Prophets complained in many places, That the disobedient did grieve their God: though (in himselfe) he felt no paine, yet his wrath was kindled in the first Principle, in the Gate of the Deepe, wherein the soule standeth, and that is a meere abomination before him.

76. Behold, all whatsoever thou lettest into thy minde (if thy soule be not inclined [or yielded up] to God, so that^p it beleeveth and trusteth in him) then all whatsoever thou doest is sinne: for thou bringest an earthly Minde into the Gate of the Deepe, where the Spirit of God [movereth, walketh, or] goeth, and thou defilest the Element which is in the presence of God.

77. Thou wilt say, How? God dwelleth in Heaven. O! thou blinde Minde, full of Darknesse; the Heaven where God dwelleth is also in thee, as *Adam* was both upon Earth, and also in Paradise at once; and give not way to Antichrist to direct thee aloft without [the place of] this world above the Starres, for he telleth thee a lye, as the Devill himselfe did. God is every where, as the Prophet *David* saith: *If I fly to the Day-break, or into Hell; thou art there. Also where is the*

ⁱ Or, assault it.

^k Or, budding
substantiall
vertues.

^l Mudded.

^m Beyond.

ⁿ Or, big with
pride, covetousnesse, envy,
anger, might
and pomp.

^o Or, fierce
grimnesse.

^p It standeth in
beliefe and confidence
towards
God and Goodnesse.

place of my rest? am not I he that filleth all things? yet I behold the miserable and those that are of a broken Spirit, and I will dwell in them: Also, I will dwell in Jacob, and my ⁹ Tabernacle shall be in Israel: understand it right, he will dwell in the contrite and broken Spirit, which breaketh the Gate of Darknesse, he will presse into that [Spirit].

⁹ Or, Tent.

⁸ Infection or bwaiger.

78. Therefore beware of the ^r longing [lust or desire]: and say not in thy selfe, I stand in the dark, the Lord seeth mee not [nor] what I thinke and doe; he standeth in the Gate of thy Minde, where the soule standeth (before the cleere face of God) in the opened Gate: and all thy abominations are knowne before God, and thou makest the Element of God blush [or change colour] with them: thou grievest the chaste virgin (which dwelleth in her own Centre, and is given to be a companion to thee in thy minde) and makest her sad: shee warneth thee of the way of the ungodly: if thou follow [her counsell], and turnest, and breakest in unto her, by earnest Repentance, then shee crowneth thee in thy minde with wisdom and understanding, that thou mayest then very well avoyde the Devill; but if thou doest not, then thou fallest out of one sinne, and abomination, into another, and makest thy measure full and running over, and then the Devill helpeth thee into his kingdome, and thou art very serviceable to him: for thou art a true ^t scourge to the children of God, not onely with reproaching, but also in deeds [or in the work of thy hands] which the Devill dare not doe, thou doest him acceptable service. He tickleth thee finely with the Name [^t of God] so that thou bringest forth from thy lips, and teachest it; but thy heart is a Theefe and a Murderer, and thou art wholly dead to the kingdome of Heaven.

^f Rod or whip.

⁸ Of a godly zealous Man, professour, or godly Divine.

79. Therefore O thou beloved Minde! Examine thy selfe to what thou art inclined: whethier thou art inclined to righteousness, love, fidelity, and truth: Also to chastity, modesty, and mercifulnesse: if so, it is well for thee; but if not, then dive into thy bosome, and consider thy fleshly heart, and try it, wrap thy ^u senses together, and put them in prison, and storme thy fleshly heart, that the Elements in thee may quake and tremble: The flattering and lying Devill (who hath possessed thy fleshly heart) shall feele these ^x stroakes (which he will not like) & then he must be gone: and thou wilt be of another minde; This is no ^y conceit from a minde not opened, it selfe hath tried this, and therefore it shall stand for a Memoriall and a continuall Monument: and whosoever pleaseth, let him try it, and he shall finde wonders indeed.

^u Or, thoughts.

^x Earnest zeale of Repentance.

^y Or, invention.

^z Bodily.

^a Or, branches of leaves.

^b Privities.

80. Now when Adam and his wife had eaten of the earthly Fruit, then they were ashamed one of another, for they perceived the bestiall Members for ^z Propagation: and they broke off ^a boughs, and held them before their ^b shame: and the voice of God went into the Garden,

Garden, highly into their Mindes, and they hid themselves behinde the Trees in the Garden.

81. Here wee see clearly, yes we feele, that God (in the beginning) created no such Image with beaftiall Members for Propagation, for that which God created for Eternity, that hath no ^c shame before it. Yet also they then first perceived that they were naked : the Elements had taken possession of them, and yet put no earthly Garment [like the Beasts hairy skin] upon them : for the Spirit of Man was not from the essences and properties of the Elements [as the Spirit of the Beasts] but [Man] was out of the Eternall.

^c Or, *Privities.*

82. And here in this place, there is nothing more palpable, than that it is seene and knowne, that *Adam* had no Beaftiall forme before his sleepe, before his wife ; [was formed] ; for he was neither Man nor Woman, but, a chaste virgin without Beaftiall forme : he had no ^c shame nor breasts, neither had he need of them : he should have generated in love and chastity (without paine, or opening of his Body) a virgin as himselfe was ; and it should have been possible, that the whole Hoast of Angelicall Men, should have proceeded out of one onely Man, (as the Angels did,) out of one fountaine ; if he had stood in the Temptation ; even as all those (who come to the onely Arch-Shepherd, to his Rest) were redeemed (by one onely Man,) from the Eternall Death and Torment of Hell.

83. Here now wee finde, that they heard the voice of God in the Garden : for the Element (which is before God, wherewith Man qualifieth [or mixeth]) that did tremble because of sinne : and sinne was manifested in the Element of the Minde, first in *Adam* and *Eve* ; and then feare and terrour fell into the Essences of the soule : for the first Principle in the [fierce] sterminesse was stirred : so that [Principle] gat (as a Man may say) fewell for its source of fire. And is risen up in the kindling, in a contrariety of will, in the Essences, where one forme hath continually opposed the other, *viz.* the soure tartnesse, and the cold with their attracting, have awakened the bitter stinging and tormenting in the Essences of the Tincture of the blood in the Spirit : and the bitter raging and rising hath awakened the fire.

84. And so instead of the Paradisicall Joy and refreshment, there hath been a meere Brimstone-Spirit, which standeth in anguish and trembling of corruption [or fragility] ; which kindleth the Tincture of the Blood, wherein tearing, stinging, and tormenting is wrought ; and if the fire in the Brimstone Spirit be too much kindled, then it burneth the Tincture up, and the light of Life goeth out, and then the body falleth away to be a dead carkasse : and if the tart sourenesse be kindled too much by the hard attracting and holding, then also the light of Life goeth out, and the body perisheth ; so also of the water ; if the Tincture kindleth it selfe in the meeknesse, then it becometh

^d Purse with
furr.

^e Sore or ak-
ing.

cometh ^d windy, grosse, swelled, wholly dark, also infectious and ^e corrupt, wherein the flash of the life is as a pricking Thorn: and so Mans life is every where begirt with enemies, and the poore soule is alwayes in a close prison fettered with many chaines: and is continually in feare that (when the body shall [dye or] breake) it may fall into the kingdome of the Executioner, the Devill.

85. Thus, in *Adam* and *Eve* in the Garden of *Eden* (after the biting of the Apple) there sprung up the first fruit in the Gate of the Deepe, where the soule standeth before God, and qualifieth [or mixeth] with the will of the Justice of the Father: who setteth his will before him (in the breaking of the Darknesse) in the light of the Meeknesse, and continually generateth his beloved Heart and Sonne (in the vertue of the meeknesse of the will) *viz.* his Eternall Word, from Eternity.

86. And so should the Angelicall Man also set his will in the broken Gates of the Darknesse, through the will of the Father (where with the soule qualifieth [or mingleth]) in the meeknesse of the Heart of God, and then the source [or quality] of the Darknesse in the [fierce] wrathfulnesse, should not have ^f stirred him, but he should have continued a glorious Prince of Paradise, in triumph over the kingdome of Hell and of this world.

87. But when he set his ^g Imagination in the kingdome of this world, then the bright and cleere will of his soule, drew the swelled kingdome of the out-Birth to the soule into its will: and so the pure Paradisicall soule became darke, and the Element of the body did get the ^h *Mesch* or *Massa*, which the will of the soule of the minde attracted into the Element [of the body]; and then he was a fleshly Man, and gat the fiercenesse of the first Principle, which the strong breaking through to God, in the Gate of the Deepe, did make to be hard ⁱ Griffles and Boncs.

88. And wee are seriously and highly to know (for it is seene in the light of Life,) that the marrow in the bones, hath the noblest and highest Tincture, wherein the Spirit is sweetest, and the light clearest; which may be knowne in the fire, if you be not blinde with your gain-saying; and it is accurately knowne, that those ^k places (where the hard bones now are) were wonders and vertue [or power] which have broken the Gates of the Darknesse, in which [power] the Angelicall Man in the Light, stood.

89. Therefore the Providence of God (when *Adam* fell into longing [desire or lust]) environed that vertue and strength, with the might of the first Principle (*viz.* with the might of the Starres and sharpnesse of God) that the source [or quality] of the first and third Principle, might not so easily touch it; and this was done in *Adams* sleepe, when God built *Adam* to [or for] this world, from whence

Saint

^f Touched or
hurt him.

^g Thoughts,
minde, desire,
or lust.

^h The concreti-
on, masse, or
lump.

ⁱ Or, joynts.

^k Issues, passa-
ges or wayes.

Saint Paul also saith; *That the naturall Man was created in the corruptible life of this world: which was done at the Temptation of Adam,* at that time when God made his naturall wife out of him: but he was a holy Image before, and ¹he must be the same againe in his Restauration at the Last Day.

¹The Adami-
call Man.

90. Though the Devill and this world rage and rave against this; yet it is neverthelesse the ground of Truth, highly knowne in the wonders of God: and not from the Fables or Suppositions, such as the proud appearing holy or hypocriticall world now ground their ^mBabble upon, about the Cup of Jesus Christ, for the advancing of their pomp and haughtinesse, their own honour and supposed wisdom, for their pleasure, and the ⁿfilling of their Bellies; Like the Proud Bride in *Babylon*, who rideth upon the Evill Beast, which devoureth the miserable; Therefore thus saith the Spirit, against *Babell* in the Confusion, *I have speewed thee out*: in the time of the wrath, thou shalt drink of the Cup of thy Pride, and thy source [or Torment] shall rise up in Eternity.

^m Or, *Inventions, conceits, and notions.*
ⁿ *Gourmandizing.*

*Of the voice of God in the Garden of Eden,
and the Conference between God and
those *two, about sinne.*

* Adam and
Eve.

91. So now when *Adam* and his *Eve* (after the biting of the Apple) beheld themselves, then they perceived the monstrous Image and Beastiall Forme, and they felt in themselves the wrath of God, and the fiercenesse of the Starres and Elements: for they took notice of the Stomack and Guttes, into which they had stuffed the earthly fruit, which began to ^otake effect, and they saw their beastiall shame: and then they did lift up their mindes towards Paradise, but they found it not: they ran trembling with feare, and crept behinde the Trees: for the wrath had stirred (their Essences in the Spirit,) with the earthly fruit, and then came the voice of God in the Centre of the Gates of the Deepe, and called *Adam*, and said: *Adam, where art thou?* And he said, *Here am I: and I am afraid, for I am naked;* And the Lord said; *Who hath told thee that thou art naked? Hast thou eaten of the Tree, whereof I said unto thee, that thou shouldst not eat thereof?* And he said, *the woman gave to mee and I did eate;* and he said unto the Woman, *why hast thou done so?* And shee said, *the Serpent beguiled mee, so that I did eate.*

^o *Qualifie or mingle in them.*

92. Here it may be seene very plainly, that the Devill had lost his Angelicall Image: and cometh now in the forme of a Serpent, with his murderous lying, and ^pbeguilerh the Woman: because he had not been able to overthrow *Adam* wholly, therefore he setteth upō the Woman: and promifeth her ^qwisdom, and the riches of this world, and that

^p Or, *deceiveth.*
^q *Cunning, subtilty, or skill.*

that shee should be therein like God ; the Devill mingled lyes and truth together, and said, *Shee should be as God* : but he meant, according to the Kingdome of this world, and according to the first Principle of the [fierce] wrath : and let Paradise out ; But *Eve* understood it, that shee should continue in the Paradise, in the divine and pleasant joy.

93. Therefore it is not good to prattle with the Devill, he is a lyar and murderer from the beginning of his kingdome, and a theefe also, he cometh onely to murder and to steale, as here [with *Eve*] : and the Devill is the highest cause of the Fall : for he strewed Sugar upon *Adam*, so that he imagined [or lusted] after the kingdome of this world ; though *Adam* indeed did not see him, yet he slipt into the Effences of the [fierce, soure] sternnesse : and did there strow Hells-Paradisicall-Sugar before him, so that *Adam* lusted.

94. But because he beguiled *Adam* and *Eve* with his Sugar, therefore God hath prepared such a dwelling house for him, as *Adam* lets forth (from the earthly Sugar) at the nethermost Exit : and that shall be left for him at the corruption of the Earth, when it goeth into its Ether ; and then that pleasant smell of the stinck of sinne and abominations (in the kingdome of the fierce wrath) shall remaine for him, and that Sugar he shall eate Eternally, and frame his will continually therein to get other Sugar in the furnace of the fire, and then he may make that ready for him, as may best sere with his pallet : at which he quaketh and trembleth, when he heareth the Spirit declare such things ; and hereby it is also signified to all the ungodly, that they shall also eate the same Sugar Eternally, which they have continually baked here, with their blaspheming, cursing, covetousnesse, scorne, backbiting, [thorny-taunting] murdering, robbing, and taking the sweat of the needy and miserable to maintaine their haughty stately Pride.

95. And now when these two thus captivated by the Devill and this world, stood before God with feare and great horrour, and felt the anger of God, and the severe Judgement : then the Heart of God, which had made them pittied them, and it did look whether there were any [remedy or] counsell that might help poor Man, and redeeme [or deliver] him from the Bands of the Eternall [fiercenesse or] wrath, and from the mortall body of this world : but there was nothing found, neither in Heaven, nor in this world, that could make them free, there was no Principality or Throne-Angel, which had the ability to doe it : all was lost, they were in the Eternall Judgement of the Temporall and Eternall Death. For the first Principle had captivated them, in the Spirit of the soule, and qualified [or mingled] with the soule ; the Kingdome of Heaven in the Light was shut up [and there was a firme enclosure] of a whole Principle between,

and

*The sweetnes
of sinne.*

*From the
earthly voluptuousnesse,
and dainty delicacies,
the Dung.
Or, Oven.*

*Appeare, or
discover it self
to see.*

and ^x it could not reach the kingdome of Heaven againe, except that it were borne of God againe, otherwise there was no counsell nor help nor refuge in any thing at all.

96. Then the Devill mocked the Image, and Hell opened its jawes wide, and had the bridle in their Essences, and continually drew them therewith towards the hellish fire of the fierce wrath: and then there was trembling and horrour in the minde, and they could not reach the love of God: Heaven was their Enemy, no Angel came neere them, but the horrible Devills, they shewed themselves, and hooped, crying, Ho, ho! wee have gotten the Game, wee are Princes over Men, wee will torment them foundly, because they would have possessed our Throne: wee should have been their footstoole, and now wee are their Judges; what care wee for God, he dwelleth not in our kingdome: wherefore hath he thrust us out, wee will be sure to wreake our spleene upon his Image.

The most pleasant and most lovely Gate [or Exposition] of the promise of the Treader upon the Serpent, highly to be considered.

97. Now when no counsell [or remedy] was found, and that Man was sunk downe into Hell, to the great Triumph of the Devills: then said God to the Serpent (the Devill ;) *Because thou hast done thus ; be thou cursed ; and the seede of the woman shall tread upon [or break] thy Head, and thou shalt bruise [or y wound] his Heele :* at which the Abyffe of Hell did quake and tremble, but the Devill understood not wholly what that should be: onely he saw, that the word imagined [or represented it selfe] in *Adam* and in *Eve*, in the Centre of Life, and that it opposed the fiercenesse of the kingdome of Hell, of which he stood in feare, and his jollity was lessened, for he did nor relish that.

^y Or, *sting.*

98. *Moses* writeth here as if the Serpent had beguiled *Eve*, because God cursed it, [and said] *That it should eat Earth, and creepe upon its belly ;* but *Moses* here putteth the vayle before our eyes, that he cannot be looked in the Face: for all Prophecies stand in dark words, that the Devill may not know [nor apprehend them] and learne the Times, and that he may not strow his false seede, before the wonders of God appeare; as may be seene in all the Prophets, who prophesied of the Treader upon the Serpent.

99. Wee know, that the Devill slipt into the Serpent, and spake out of the Serpent; for God did not meane [by it] that the Treader upon the Serpent, should tread upon the head of the beastiall Serpent: but that he should destroy the Devill and the Abyffe of Hell. But that was the Punishment of the Beastiall Serpent, that it should

remaine a poysonous Worme, without feete, and eate Earth, and have communion with the Devill ; for so all Evill Spirits in Hell appeare, in their own forme, according to their source [or quality] as Serpents, Dragons, horrible Wormes and evill Beasts.

100. This now the Devill did not understand : because God spake of the Serpent, and cursed it to [be] a horrible Worme, and he supposed that it did not concerne him : neither doth he yet know his own judgement, he knoweth onely what he learneth from Men, that doe.² declare [things] in the Spirit of God ; yet the Spirit of God doth not wholly intimate his Judgement to him, but all in the Depth, as farre off, so that he cannot wholly understand it. For to the enlightened Men, all Prophecies (even concerning the wickednesse of Men) are thus given, and they dare not set them downe clearer, that the Devill may not wholly learne the Counsell of God, and strow his Sugar upon it : though in this place there are very excellent things, that ought not to be revealed to the world, for they remaine till the Judgement of God ; that the Devill may bring no new sects into it, and lead men into doubt ; and therefore they shall be passed over till the time of the Lilly.

^a Matters or
wonderous
works and
deeds.

To 1. So now when wee consider the great love and mercifulnesse, in that he hath turned to Man ; wee finde cause enough to write and teach these^a things : for it concerneth our eternal Salvation, and Redemption out of the Jaws of Hell ; therefore I will set downe the ground of the promised Messiah, that the following writings may be the better understood, especially *Moses* in his Booke of the Law, where there is need of it ; now he that will see nothing, God help, he must needs be blinde ; for the time of the vifitation of the hardned Jewes, Turkes, and Heathens, cometh now. Whosoever will see, let them see : the Lamps for the Bridegroom are shortly to be kindled : he cometh, whosoever desireth to be a Guest, let him prepare him a Wedding-Garment.

^b Man.

102. Now, saith Reason, how could *Adam* and *Eve* know what God meant by the Treader upon the Serpent ? Indeed, they did not wholly & altogether know; onely they saw that the Devill must depart from them, and not shew himselfe outwardly any more; but the minde (in the Centre, of the breaking through of the life, into the Element, into the presence of the chaste and modest virgin, the wisdom of God) that understood it well: for^o he lodged a precious and worthy Guest ; for the Word (which God the Father spake concerning the Treader upon the Serpent) went out of the Heart, and out of the Mouth of God, and that was the sparke of Love [proceeding] out of the Heart of God, which was from Eternity in the Heart of God, wherein God the Father had knowne and elected Mankind (before the foundations of the World were laid) that they should live therein ; and that

the

the same [spark or promise] should stand in the rising up of the life, and *Adam*, also in his Creation, stood therein.

103. And this is it which *Saint Paul* said; *That Man is elected in Christ, before the foundation of the world*, and not those dregges of despair that are now taught about the Election of Grace: they are not the right understanding; I will shew thee *Pauls* [meaning about] his Election of Grace, in its due place, when I shall write of the^c beastiall, wolvis, and doggish mindes of Men, that will not^d give way that the Treader upon the Serpent may enter into them, so that the heavenly Father (in his Sonne *Jesus Christ*, through his Incarnation, sufferings and Death) might draw them to him: they will not endure that drawing: for they have the Essences of the Serpent which draw into Hell; but this is not from God, (as if he did willingly leave them,) no, but from their doggish nature, ingrafted from the Starres and from the Devill: which God knoweth well, and will not cast the Pearle before swine; whereas [neverthelesse] it were possible, if they did but turne, and did step into the New Birth, they should obtaine the Jewell, though indeed it seldom happeneth, therefore God knoweth [who are] his.

^c This the Author writeth of in his Book of the Election of Grace.
^d Or, desire.

104. As is mentioned above; so hath that same Word out of the Heart of God (which God spake to *Adam* and *Eve*) Imaged [or formed] it selfe in *Adam* and *Eve*, in the light of the Life in its own Centre; and espoused it selfe with the deare and worthy^e virgin of chastity, to continue eternally with *Adam* and *Eve*, and to defend them from the fiery Essences and Darts of the Devill: as also if they would inclinē to that same Word, that then they should thereby receive the rayes of the holy Trinity; and also the wisdom of the virgin.

^e The wisdom of God.

105. And this word, should enlighten the soule, and at the departure of the body, be the light of the soule, and bring the soule through the Gate of the Darknesse into Paradise, (before the bright countenance of God,) into the second Principle, into the Element, where there is no paine.

106. For [there] the Word clothed the soule, and shut up the kingdome of Hell, and there it shall waite till the day of the Restitution: and then it shall get a body againe out of the Element, out of the body that was here [in this life] (when the^f fiercenesse shall be washed and melted away in the fire) at the last day; and not a strange body, but the same it did beare, in the [one] Element hidden in the foure Elements, that same shall goe forth and flourish as *Adam* [had done] in [his] Creation.

^f Wrath, corruption, sinne, drasse, or the grimnesse.

The Gate of the Redemption.

107. And the same Word is propagated by the two first^g Persons,

^g Menschen.

[or People] from one to another, [and that] in the Birth of the life, and [in the] kindling of the soule, yet, in the Centre : and the kingdome of Heaven is neere in every ones minde, and they can attaine it, if they will themselves : for God hath bestowed it to every one, out of Grace.

108. Yet thou must know that the Word sticketh not in thy [morrall] flesh and blood ; as thy flesh cannot inherit the kingdome of Heaven, so therefore it cannot stick in the flesh : but [it sticketh] in the Principle in the Centre of the soule, and it is the Bridegroom of the soule : if the soule be ^h faithfull, then he resteth in its bosom : but if it turne unfaithfull, then it [the soule forsaketh or] goeth away out of the Word.

ⁿ Or, continue in true reſignation.

^l The soule.

109. For ^l it standeth in the Gate in the Centre, (*viz.* in the doore [way]) between Heaven and Hell : and the Word is in the Heaven : and if the soule giveth way to be drawne away from that Gate, then it looseth the Word ; but if the soule reach ^k forward againe, towards the Gate, then it attaineth that againe ; and the virgin (who is the servant of the Word) goeth continually [along] with the soule, and warneth it of the evill wayes.

^k Incline to reſignation.

110. But if the soule be a Dog, an Adder, or Serpent, then the virgin goeth away to the Word into the Heaven, and then the doore is shut : And then there is a whole Birth between the soule and the Word (whereas else there is but halfe a [Birth between the Word and the soule] :) and then there is need of hard striving, and [such a soule] will hardly enter into the kingdome of Heaven : yet it is possible enough.

^l Yelded to the word.

111. This word hath brought the soules of Men (which have ^l inclined their mindes to it,) ever since the beginning of the world (when their bodies have been dead) into the bosom of *Abraham*, into the Element, into the Rest, [which is] without source, [or paine,] and there the soule ([being yet] without a body) hath no Paradisicall source, [or active property or faculty,] but dwelleth in the ^m broken Gate, in the meeke Element, in the bosom of the ⁿ virgin, in the presence of their Bridegroom, ^{*} after the long strife of unquietnesse, and waiteth for its body without paine : and as to the soule there is no time, but it is in stillnesse : it sleepeeth not, but it seeth (without disturbance) in the light of the Word.

^m Or, Opened.

ⁿ Or, wisdom of God.

^{*} Or, upon.

^o New-borne, or regenerated.

^p Or, be strengthened with Paradisicall power.

112. But because the Essences of the soule were infected with the poyson of the Devill, and of Hell, so that the soule could not be helped againe, except it were ^o borne a new through the word, out of the mouth of God, *viz.* through his beloved Heart, (if ever it should attaine the Paradisicall Joy and source [condition or quality] againe, and qualifie or mingle in the ^p Paradisicall Essences, and if ever its body should come out of the Element againe to the soule) then the

Word

Word (in the virgin-chastity) must ⁹ become Man, and take Mans flesh and bloud, and become a humane soule, and enter into Death, as also into the first Principle, into the dark Minde of the Eternity (where the soule hath its Originall) into the ground of Hell ; and breake in pieces the Dark Gate in the ground of the soule, and the chaines of the Devill, and generate [or beget] the soule anew againe out of the ground [thereof,] and present it as a new childe (without sinne and wrath) before God.

⁹ Or, *be incarnate.*

113. And as the first sinne did [passe or] presse from one upon all, so also the Regeneration, [passeth] by one upon all : and none are excluded, except they will themselves : whosoever saith otherwise, hath no knowledge in the kingdome of God, but telleth meere stories [or speaketh but according to the History or Letter onely] without the Spirit of Life.

114. Here following wee will, highly and orderly set downe Gods great deeds of Wonder, for the comforting of the sick *Adam*, which for the present sticketh in the Presse ; and must suffer ¹ anguish : yet this [which is set downe) shall stand against all the Gates of the Devill, also against all Sects and Schismes : and that in the ground of the Light (as it is given to us of God) and besides, out of the ground of the holy Scriptures, upon the highly precious words of the Promise in the Prophets, and the Psalmes, as also the Apostolicall [writings] which, though wee doe not here alledge their Scriptures : yet wee will sufficiently prove it to every one [themselves which will not be contented with this summary description.

¹ *Squeezing & oppression.*

The Gate of the¹ Incarnation, of Jesus Christ the Sonne of God.

¹ Or, *becoming Man.*

The firme Articles of the Christian Faith.

115. Beloved Minde, wee write no conceits and tales, it is in earnest, and 'tis as much as our bodies and soules are worth : wee must give a strict account of it, as being the Talent that is committed to us : if any will be ¹ scandalized at it, let them take heed what they doe, truly it is high time to awake from sleepe : for the Bridegroom cometh.

¹ Or, *offended.*

116. ¹1. Wee Christians beleve and acknowledge, that the Eternall Word of God the Father became a true self-subsisting Man (with body and soule) in the body [or womb] of the virgin *Mary*, without Mans ² interposing : for wee beleve that he was conceived by the Holy Ghost, and borne of the body of the Virgin, without ³ blemishing of her virgin [purity or] chastity.

¹ *The Confession of Faith.*

² Or, *having any thing to doe in it.*

11. Also, wee beleve, that (in his humane body) he dyed and was buried.

³ Or, *defiling.*

III. Also, [wee beleewe] that he descended into Hell, and hath broken the Bands of the Devill (wherewith he held Man captive) in pieces, and redeemed the soule of Man.

IV. Also, wee beleewe, that he willingly dyed for our iniquities, and reconciled his Father, and hath brought us into * favour with him.

V. Also, wee beleewe, that he rose againe from the dead on the third day, and ascended into Heaven, and there sitteth at the right hand of God.

VI. Also, wee beleewe, that he shall come againe at the last day, to judge the living and the dead ; and take his Bride to him, and condemne the ungodly.

VII. Also, wee beleewe, that he hath a Christian Church here upon Earth, which is begotten in his blood and death, [and so made] one body with many members, which he cherisheth ; and governeth with his Spirit and Word, and uniteth it continually (by the holy Baptisme, of his own appointing, and by the Sacrament of his body and blood) to [be] one onely body in himselfe.

VIII. Also, wee beleewe, that he protecteth and defendeth the same, and keepeth it in one minde.

And now wee will heere following set downe all out of the Deepe Ground (according to every things own substance) what our knowledge is, as far as is now necessary.

C H A P. XVIII.

Of the promised seede of the woman, and Treader upon the Serpent : and of Adams and Eves going forth out of Paradise, or the Garden in Eden.

Also, Of the Curse of God, how he cursed the Earth for the sinne of Man.

* That is, wee must not speak of the mysteries with the mouth onely, but with an earnest zealous Heart.

I. * **W**EE will not concoct the meate in the mouth, and play with the mysteries, to write one thing, and confesse another with the mouth, to please the eare, as is used now adayes, where they cover themselves continually with a strange cloake, whereas all is nothing else but meere hypocrisie, appearance, and [jugling] or fighting with a shaddow ; The Spirit of God is not in

in such a one, but he is a Theefe and a Murderer: and he useth his Pen for nothing else but his own Pride: if he had ^a power, then he would himselfe cast all away, though he should [under a strange cover] acknowledge it but with halfe a mouth: He is to speake freely out of the Abyss of his heart, and to write without a cover; for Christ hath done away his covering [or vayle] and his loving countenance appeareth to the whole world, for a witness to all People.

^a Or, if he were from the true Spirit.

2. Therefore let every one looke to it, and take heed of the appearing holy hypocrites and flatterers, for they are Antichrists (and not Christs) Ministers [or servants]; for Antichrist hath set his foote upon the breadth of the Earth, and rideth upon the abominable devouring Beast, which is as Great as himselfe and indeed Greater: Therefore it is highly necessary, that every one feele [or groape] in his own bosom, and consider his heart how it is inclined, that he doe not deceive himselfe, and unknowne to himselfe, yeeld himselfe to be the [servant or] Minister of Antichrist, and fulfill that Prophecie; for ^b he standeth now ^c in the light of the eyes: the time of his visitation is at hand: he shall be manifested in the light of the life. And beware of covetousnesse, for thou shalt not enjoy it: for the wrath of the Beast breaketh the Mountaines and Hills to pieces: and thy covetousnesse will partake of the ^d fiercenesse, the time is neere.

^b Antichrist.

^c Manifest.

^d Or, Grimnesse & wrath or plagues.

3. Now when poore fallen Man (viz. *Adam* and *Eve*) stood thus (in great feare, horrour, and trembling) being fast bound with the bands of the Devill, and of Hell, in great scorne and shame before the Heaven and Paradise; Then God the Father appeared to them, with his angry minde of the Abyss, into which they were fallen, and his most loving heart went (forth through the Word of the Father) in *Adam* and *Eve*, and ^e placed it selfe before the wrath, highly in the Gate of Mans life, and enlightened the poore soule againe, yet they could not comprehend it in the Essences of the soule: but received the Rayes of the Almighty Power, whereby *Adam* and *Eve* became ^f glad againe: and yet stood trembling (by reason of the wrath [or fierce horrour or grimnesse] that was in them, and heard the sentence which God pronounced: for God said (because thou hast eaten of the Tree whereof I told thee that thou shouldst not eat) cursed be the ground for thy sake, with care thou shalt maintaine thy life thereon all thy life long, Thornes and Thistles shall it bring forth to thee: and thou shalt eat the heare of the field, till thou become Earth againe, from whence thou wert taken: for thou art now Earth, and to Earth you shall retaine againe.

^e Or, opposed.

^f Or, were comforted.

4. Here now stand the great secrets (which wee cannot see with ^g our earthly eyes) wholly naked and plaine, and there is no vayle before it, onely wee are blinde to the kingdome of God, for God cursed the Earth and said, it should now beare Thornes and Thistles, and Man

^g Or, with the eyes of reason.

^h Or must.

Man^h should eate the fruit of the accursed Earth ; This indeed is a new thing. He allowed them not in Paradise, to eate of the earthly hearbs, but of the pleasant fruit. And if he had eaten of the hearbs of the fields, yet that which he had eaten, was heavenly ; and when the Lord cursed the Earth, then all became earthly : and the holy Element was withdrawne, and the fruit did grow in the issuing of the foure Elements, in the kindling of the fiercenesse, out of which Thornes and Thistles grew.

ⁱ Before the Curse.

5. Wee must conceive, that there ⁱ was then a very pleasant habitation upon the Earth : for all the fruits did grow [spring and bud] out of the hidden Element (through the fiercenesse of the foure Elements) ; and although the foure Elements had also their fruits, yet Man should not, (but the Beasts of the field should) have eaten thereof : but now when the Lord cursed the Earth, then the Element withdrew from the roote of the Fruit ; (for Gods cursing is nothing else, but his flying from a thing) and thus Gods holinesse is flien from the roote of the fruit, and so the roote [of the fruits] remaineth in the foure Elements ; in the out-birth ; and *Adam* and *Eve* were also fallen ^k thereinto : and thus now like came to like : his body also was become earthly, and must turne to Earth againe.

^k Into the foure Elements.

6. But that God did say, *Thou shalt turne to Earth from whence thou wert taken*, that is also very true : but the understanding is [hidden] in the Word, and the earthly vayle hangeth before it, wee must looke under the vayle. For *Adam* was taken out of the earth, not out of the foure issuings of the Elements, [but he was] an Extract out of the Element, which qualified [or mingled] with the Earth : But when he fell into the foure Elements, then he became Earth, as also, fire, aire, and water : and now what should the Beastiall Man doe [with] the heavenly Paradisicall fruit, he could not ^l eate of it : and therefore God doth not cast his heavenly kingdome to beasts and swine, but it belongeth to Angels.

^l Or, enjoy it.

7. So also it is very cleere and manifest, that (before the curse) there grew such venomous [or poysonous] Thornes and Thistles, and poysonous fruits : and if God had not cursed the Earth (from the [one] Element), then no Beast should have been so fierce and [mischievous or] evill ; for God said ; *Let the Earth be cursed for thy sake*. From whence now is also arisen the disobedience of the Beasts towards Man, and their wildnesse, [or flying in their face] as also, that they are so [cruell] fierce [mischievous] and evill, and that Man must hide himselfe from their fierce rage [and fury] whereas God (in the Creation) gave all into his power, all Beasts of the field should be in subjection under him, which now is cleane contrary : for Man is become a Wolfe to them [in devouring the Beasts] and they are [like] Lyons against him, and there is meere Enmity against one another : he can scarce order the tame Beasts, much lesse the wilde. 8. And

8. And wee are to know, that there was a great difference in the Beasts before the curse: for some (*viz.* the tame ones) were very neere a-kinne to the Element, with whom Man should have had joy and delight; on the contrary, some (*viz.* the wilde ones, which flie from Man) [were very neere a-kinne] to the foure Elements: for the causes of those wonders stuck wholly in the Essences, and they were very well knowne and seene in the light of the life in the knowledge of the ⁿ virgin: there is nothing so deepe that Man cannot search into, and see it most assuredly, if he doe but put away the vayne, and look (through the Tables ^p graven through;) with ^q *Joshua*, into the promised Land.

9. And God said; *In the sweat of thy face, thou shalt eat thy Bread, till thou turne to Earth againe.* Here now all is cleere [and manifest] in the light: for he had lost the heavenly fruit, which grew for him without labour [or toyle of his]; and now he must dig and delve in the earth, and sow and plant, and so in the foure Elements must get fruit, in cares, labour, toyle and misery; for while the Element or the vertue [or power] out of the Element, sprung forth through the Earth, there was so long, a continuall lasting roote to the fruit; but when the Element (by the curse) withdrew, then the ^f congealed Death, frailty, and transitory fading, was in the roote, and they must now continually be ^t planted againe: Thus the turmoyleing life of Man took beginning, wherein wee must now ^u bath our selves.

10. God could well have created creatures which should have managed the Beasts, [so] that Man might well have stayd (in Paradise) in the Angelicall forme: and besides that, there are already, in all the foure Elements, creatures without a soule; God would well have laid the labour [or charge] (of managing the Beasts), upon another generation which were also ^x earthly: But he saw well that Man would not stand, therefore instantly the burthen was laid upon him, as *Moses* also writeth of it.

11. But if God ^x would have had Beastiall Men, then he would have created them so in the beginning, and given them no Commandement (neither should they have been tempted) as indeed the Beasts have no ^z Law.

12. Therefore all Objections, which fall into Reason, are nothing else but the subtle contradictions [or fallacies] of the Devill, who would very faire maintaine, that God did will the Fall of Man: There are also Men, that dare to say, that God did will it: [and say] that he fixt the tongue of the Serpent to seduce *Eve*; whose judgement is very justly upon themselves, because they [offer to] confirme the Devils word with lying, and [goe about to] make God a liar.

13. 'Tis very true, according to the first Principle (*viz.* the Abyffe of Hell) he hath willed it: but that kingdome is not called God: [] F f there

^m *The wonderfull reason why one beast was better than another.*

ⁿ Or, Divine wisdom.

^o Infallibly.

^p Or, transparent Law.

^q Or, *Jesus*.

^r Or, Browes.

^f Or, frozen.

^t Or, transplanted.

^u Or, swelter our selves.

^x Or, of the four Elements.

^y Had desired.

^z Or, Commandement laid upon them.

^a Or, manifest-
eth himselfe.

there is yet another Principle and fast inclosure between; but in the second Principle (where God ^a appeareth) he hath not willed it; Indeed all is Gods: But the first Principle is the Band of Eternity, which maketh it selfe: from whence God the Father issueth forth from Eternity, into the second Principle; and therein he generateth his Heart and Sonne [from Eternity to Eternity] and there the holy Ghost goeth forth from the Father and the Sonne, and not in the first [Principle] and Man is created for the second Principle.

14. And therefore also the Heart of the second Principle (by himselfe) hath new regenerated him [Man] (out of the Band of the first Principle) and delivered him from the harsh [or wrathfull] Band: and each [Principle] shall stand, to it selfe, in its own Eternity: And yet God alone is Lord and alone Almighty; but the Eternall Band is Indissoluble, or else the Deity also would be dissoluble; but now all must be to his honour, glory, and joy: and he is alone the Creator of all things: and all must stand [naked] before him: as the Scripture saith; *Thou shalt see, and rejoyce, when the wicked are recompencd*; whereas in the second Principle, there is no desire of revenge ^b at all: but in the sharpnesse of the breaking through out of the first [Principle] into the second, where the soule straineth through from the torment into the joy, there it joyceth that the ^c Driver (who plagued [and vexed] it) is imprisoned, and because now it is securely freed from him; even as it is the joy of the Kingdome of Heaven, that the Devill (in the first Principle) is imprisoned, so that he cannot molest the Heaven any more, and kindle the habitation of the Element.

^b As the light
of the fire doth
not consume
any thing.

^c Hunter or
Tormentor.

^d At.

15. Therefore there is also very great Joy in Heaven, (^d for this world,) because there is a Principle generated, so that the Devill can make no more use of the fierce wrath (which he powred forth and kindled in the time of his Creation): but is imprisoned between the ^e two Principles, which are both Good.

^e The second
and the third.

16. Thus you must understand what it is [or meaneth] when the Scripture speaketh of revenging the ungodly; that there is joy in the Saints, at it; for the fierce wrath [or grimnesse] and the source [or torment] of Hell is the ^f Joy of the Heaven: for if there were no source [or paine], there would be ^g no flowing up [or springing]: but if the light cometh [to be] in the fierce [austere, soure] source, then there is meere Joy: and in the Darknesse there is a peculiar enmity in it selfe, and therein is the Eternall Worme generated.

^f As the fires
consuming is
the joy of the
light.

^g As there
would be no
light without
fire.

17. Therefore wee must know, that (God as he is all in all) so where he is not (in the love) in the light, there he is (in the darknesse) in the fiercenesse, and source [or torment]; for before the time of the Creation there was nothing but the source, and over it the Deity, which continueth in Eternity: there is no other ground: you

[Can]

[can] finde nothing more, therefore give over your deep searching, for it is the end of Nature.

18. Although such ^h Revelations, have been hidden [or concealed] from the beginning of the world (yet because ^l it must now goe into its Ether, and into the breaking-through,) therefore all standeth naked, whatsoever hath been hidden in Nature; and there shall very great things (which have been hidden) be revealed: [or manifested]: and this ^h Mysterie is the break of Day. Therefore it is time to awake, for the awakening of the dead is neere at hand.

^h Or, manifestations.
^l The world.

* Mysterium.

19. Now when God had pronounced his sentence upon *Adam*, and ordained the Treader upon the Serpent for him, for his comfort and assistance in his toyle and misery upon Earth, then he pronounced *Eves* [sentence] also, and established her perfectly to be a Woman of this world, and said to her; *Thou shalt beare Children with much paine, and thy will shall be in subjection to thy Husband [or Man] and he shall be thy Lord, and I will cause many paines to thee, when thou art conceived with childe.*

20. And here it is as cleere as the Sunne, that it was not intended, that Man (in the beginning) should generate in such a manner, for it should all have been done without ^l paine, without Beastiall ^m impregnation, without a wife [or Woman] and without a Husband [or Man]. And therefore the Treader upon the Serpent was borne of a virgin, without the seede of Man: although now that [also] must be to be done in such a humane manner, yet that was to this end onely, that the Deity might enter into flesh, and [so might] generate the soule of flesh againe out of the dark flesh, out of Death into Life. But else, the Saviour [or Champion] is wholly the Virgins Sonne, and a virgin-minde, as the first *Adam* [was] in the Creation; for you must earnestly and accurately [consider and] understand what manner of Person he is.

^l Or, Smart.
^m Conception, or growing big with childe.

21. First, he is God, and is in the Father of Eternity, generated out of the Father of Eternity from Eternity, without beginning and end, out of the Depth of the Allmightinesse, out of the broken Gates of the Sharpnesse [or Depths] of God in the Joy, [or habitation] where the Father ^p attracteth the pleasant Joy in his Eternall will, whereby the will is impregnated, with the attracted vertue of the light, out of which impregnation, the Father ^o conceiveth the other [or second] will, to generate the vertue: and that conception [or comprehension] is his Word, which the Father speaketh (out of the will, ^q before the will) out of himselfe: and this speaking remaineth in the mouth of the Father, as ^q a comprehended word, with the second will: and the issue out of the spoken word (which goeth forth out of the will through the Word) is the Spirit; and that which is spoken forth, before the will, is the Eternall wisdom of God, the virgin of the chastity.

ⁿ Or, begetteth.

^o Or, comprehendeth.

^p For, or to be the will.

^q A word comprehended by the second will.

^r Or, for to be the will.

22. For, God generateth nothing else but his Heart and Sonne, and will never generate any other thing out of himselfe. Therefore that which is spoken forth before [or from.] the will, is a virgin of chastity, which never generateth any thing else neither : but shee discovereth her selfe (in the Holy Ghost in *infinium* [infinitely] in the Deepe of the wonders of the Allmightinesse, and openeth them : and shee hath the strong Fiat of God for an Instrument [to work with], whereby shee createth and did create all in the beginning, and shee discovereth her selfe in all created things, so that (by her) the wonders of all things are brought to the Day-light.

*The strong Gate of the [Incarnation or] becoming
Man, of Jesus Christ the Sonne of God.*

23. And out of this Heart and Word of God the Father, (with and through the chaste virgin of God, of his wisdome of the Omniscience) is proceeded, the Treader upon the Serpent, in and with the Word of the Promise of God the Father to *Adam* and *Eve* and their children, and hath Imaged [or imprinted] it selfe in *Adam's* and *Eve's* minde, and espoused it selfe in Eternity [therein:] and opened [for] the soule, the Gate to the Kingdome of Heaven : and hath with the chaste virgin, set it selfe in the Centre of the light of life, in the Gate of God, and hath given the virgin to the soule for a perpetuall Companion, from whence Man hath his skill and understanding, or else he could not have understanding : shee is the Gate of the senses, and yet shee leaveth the Counsell of the Starres, because the soule liveth in the source [or quality] of the Starres, and is too rough, [crude or soure,] and therefore shee cannot imprint, [or unite] her selfe with the soule, yet shee sheweth it the way of God ; But if the soule become a hellish Worme, then it withdraweth into her Gate, and standeth before God, before his Word and Heart.

¹ The wisdome
of God.

² Or, thoughts.

³ Or, avoydeth.

24. But because the soule of *Adam* and of *Eve*, (and of all the children of Men) were too rough, wilde, and too hard kindled from the first Principle, so that they had the source of Hell, in them, being inclined to all evill [malice or mischief], therefore the Word and the Treader upon the Serpent did not so instantly Image [or imprint] it selfe in the soule of *Adam*, but stood opposite to the Kingdom of the Devill and of Hell, and [against] their poysonous Darts, in the minde, and (in the Minde of those men which incline and yeeld themselves to the Treader upon the Serpent) it breaketh the head of the Serpent, the Devill.

25. And so it was tried for a long time, whether it were possible that Man should be recovered this way, so that he might yeeld himselfe wholly to God, that the soule might be borne in the Word and

at last stand before God : yet all was in vaine, the kindled soule could not stand, but there came to be Man-slayers and Murderers, also self-willed people, in meere lechery and unchastity of the flesh : also aspiring in state, pride, and domineering, according to the ^x Regiment of the Starres and Elements : that driveth the body and soule of Man at all times : and there were but few that did cleave to the Word of God.

^x *Rule or Dominion.*

26. Then God sent the Deluge [or Flood] upon the whole world, and drowned all flesh, except *Noah*, who did cleave to the Word of God, he (and his sonnes and their wives) were preserved : and so the world was tryed whether it would be afraid of the horrible judgement, and cleave to the Word, but it was all in vaine. Then God chose to himselfe the Generation of *Sem*, (which did cleave to the Word) that so he might erect a light and office of Preaching, that the world might learne from them. But all availed nothing : the Starres ruled Men according to their source [or quality] in meere covetousnesse, unchastity, and pride ; which was indeed so very great that they purposed to build a Tower, whose top should reach to Heaven : such blinde people they were as to the kingdome of God.

27. And then God confounded their Language : that they might yet see that they had onely confounded senses [or thoughts,] and should turne them to God : that they also might see that they did not understand the Language of the Saints [or holy people,] of the Stock of *Sem*: and that they must be scattered abroad over the whole world, so that a holy seede might be preserved, and that all might not perish ; but it availed not, they were wicked.

28. Then God (out of the fiercenesse of the first Principle) burnt *Sodom* and *Gomorrab*, those five kingdomes, with fire, for a Terror : but it availed not, sinne grew like a greene Branch. And then God promised the chosen Generation, that if they would walke before him, he would blesse them as the Starres of Heaven, and make them so great [that they should not be numbered.] and yet there were still among them evill Birds hatched. And then God brought them into a strange Land, and prospered them, to try whether they would acknowledge his goodnesse, and depend on him, but they were yet worse.

29. Then God did stirre up a Prophet among them, (even *Moses*) who gave them Lawes, and sharp Doctrines, as Nature ^y required : and these were given them (through the Spirit of the ^z great world) in zeale, in the fire. Yet seeing they would live still in the roughnesse, therefore they were tryed [or tempted to see] whether they would live in the Father ; and God gave them Bread from Heaven, and fed them forty yeares, to try what manner of people they would be, and whether they would by any meanes be brought to cleave to

^y *Promoted or thrust forth.*

^z *Macrocosme.*

God:

God : he gave them Ordinances and Customes [to observe] in meates and drinke, and also a Priestly Order, with heavy and hard precepts and punishments which he published also to them ; but it availed nor, they were onely wicked, and walked in the Dominion [or Regiment] of the Starres, and yet far worse [they walked] altogether according to the wrathfulnesse of Hell.

30. And there is a great matter for us to see in the severall Meats which God forbad them ; especially Swines flesh, whose source [quality or property] will not subsist in the fire, but affordeth onely a stinck : and so it doth also in the fire of the soule (which reacheth [or stirreth] the Originality of the first Principle) from whence the first Principle (in the soule) stincketh [or maketh a stinck], which is ^a contrary to the Word, and the noble virgin, and it maketh the Gates of the breaking through [into the light] swelled [thick, misty, fummy] and dark ; for the soule is also a fire, which burneth : and if it receive such a ^b source [quality or property] then that darkeneth it the more, and burneth in the vapour, like a flash [of lightening], as may be seene in the fat of swine : for which cause God did forbid it them.

^a Or, loathsome.

^b Or, fuel for its burning.

31. And there was no other cause of their employment about offering sacrifice, than because Man was earthly : and so the Word standing neere the soule in the Gate of the light of life, ^c he heard their Prayers, through the earthly source [quality or property] of their smells, [^d or Incense], and so they had a token in the fire, that their prayer was acceptable to God : as may be seene in many places in *Moses*, which shall be expounded in its due place.

^c God.

^d Or, Offerings of Incense.

32. And there is a very great matter to be seene in *Moses*, concerning his ^e brightened face ; where it was tryed whether it were possible that the soule could be ransomed, by the Fathers clarity [or brightnesse] in the fire, if they did live in his Law, which was sharp and consuming, and a great piercing to the soule ; but it was in vaine, it might not be.

^e Glorious shining.

33. And there the noble virgin (in the Spirit of the Prophets) did ^f point at the seede of the Woman, at his Incarnation [or becoming Man], his suffering and dying for the poore soule of Man, that it might be delivered from the Eternall Death, and be regenerated anew, in the Sonne of the virgin : which was done after three thousand nine hundred and seventy yeares : and then the Word of the Promise, which God promised to *Adam* and *Eve* in the Paradise in the Garden of *Eden*, when they fell into sinne, (and which Imaged [or imprinted] it selfe in the Centre of the life, through which all Men that come to God are justified) became Man.

^f Or, prophccy of.

3970 yeares.

34. It continued a long time in the Covenant of Circumcision, (in the life and light of the Father) with the shadows and types of the Incar-

Incarnation of the Sonne : But these could not reach the earnestnesse, of the coming againe of the body out of the grave : But the Word must become Man, if Man must rise againe out of the grave. It [the Covenant] ransomed the soule indeed, so that it could stand before the Father (in the Gate of the corruptibility) in the fire of the sharpnesse, but not in the pleásant Joy, before the light of the holy Trinity ; and besides it could not bring the new body forth out of the Element, for it was defiled too much with sinne.

35. Thus in that fore-mentioned yeare, the Angel *Gabriel* came, being sent of God the Father to *Naqareth*, to a poore (yet chaste and modest) virgin, called *Mary*, (her name signifieth plainly in the Language of Nature, *A Redemption out of the valley of misery* : and though it be plaine, that wee are not borne of the^b High Schooles, withⁱ many Languages, yet wee have the Language of Nature in our Schoole of Wonders [or Miracles] fixed [stedfast or perfect,] which the^k Master of Art, in his *Pontificalibus*, will not beleeve) and he Greeted her^l through God, and brought the Eternall^m Command of the Father, out of his will, and said to her ;ⁿ *Hail, full of grace, the Lord is with thee thou blessed among women : And when shee looked upon him, shee was terrified at his saying, and [considered] in her thoughts what manner of salutation this was. And the Angel said to her, feare not Mary, thou hast found Grace with God, behold, thou shalt^o conceive in thy womb [or body] and beare a sonne, whose name thou shalt call Jesus, he shall be great, and be called the sonne of the most High, and God the LORD will give unto him the Throne of his Father David, and he shall be King over the house of Jacob Eternally, and of his Kingdome there will be no end. Then said Mary to the Angel, How shall that come to passe, since I know not a Man ? And the Angel answered to her and said ; the Holy Ghost will come upon thee, and the vertue [or power] of the most High will overshadow thee, therefore also that holy One, that shall be borne of thee, shall be called the Sonne of God. Then said Mary, Behold ! I am the Handmaid of the Lord, let it be done to mee as thou hast said ; and the Angel departed from her. Now when this Command [or Message] from God the Father came, then the nature of the spirit of the soule in *Mary* was astonished, as the Text saith : for^p it was stirred by a precious Guest, who went into a wonderfull Lodging [or Inne] .*

36. But the Reader must not here understand it, as if the word, for this Incarnation, at this time did first come down, out of the highest Heaven above the Starres, hither beneath, and became Man, as the world teacheth in blindnesse : No, but the Word, which God spake in Paradise to *Adam* and *Eve*, concerning the Treader upon the Serpént, (which Imaged [or imprinted] it selfe in the doore of the light of life, standing in the Centre of the Gate of Heaven, and waiting

^z Or, comprehend the rising againe.

^b Universities, or Academies.

ⁱ School-learning or tongues.

^k Or, learned Doctor.

^l Or, from.

^m Or, message.

ⁿ Luk. 1. from vers. 28. to the end of ver. 35.

^o Be impregnated.

^p The spirit of the soule.

^q Or, being;

ing

ing perceptably in the mindes of the holy Men, even till this time) that same Word is become Man; and that same Divine Word, is a gaine entred into the virgin of the Divine Wisdome, which was given to the soule of *Adam*: neere the Word, to be a light, and a hand-maid, as to the Word.

r Or, joyned
to.

f Or, maid-ser-
vant or Mini-
stresse.

t Or, spousall.

37. And the will of the Heart of God in the Father, is from the Heart entred into the will of the Wisdome, before the Father, into an Eternall contract; and the same virgin of the Wisdome of God, in the Word of God, hath in the bosom of the virgin *Mary*, given it selfe into her virgin-Matrix, and united it selfe, as a propriety, not to depart in Eternity; [you must] understand, into the Essences, and into the Tincture of the Element, which is pure and undefiled before God: in that, the Heart of God is become an Angelicall Man, as *Adam* was in the Creation; and the going forth out of the Heart of God, with the whole fullnesse of the Deity (out of which also the holy Ghost [or Spirit] of God, and out of the Spirit the virgin, goeth forth) maketh this high Angelicall Image greater than *Adam*, or ever any Angel was: for it is the blessing, and the might of all things, which are in the Father Eternally.

38. For the Word (by its being given into the Element, into the virgin-Matrix) is not severed from the Father: but it continueth eternally in the Father, and it is (in the Heaven of the Element) every where present: into which [Element] the same [word] is entred, and is become a new creature in Man: which [new creature] is called God. And you must here very highly and accurately understand, that this new creature in the holy Element, is not generated of the flesh and blood of the virgin; but of God, out of the Element, in a totall fullnesse, and union^u of the holy Trinity: which [creature] continueth with totall fullnesse without^x ending, therein eternally: which [creature] every where, filleth all, in all the Gates of the holinesse, whose depth hath no ground, and is without number, [measure] and Name.

^u Or, with.
^x Fading.

39. Yet you must know, that the corporeity of the Element of this creature is^y inferiour to the Deity: for the Deity is Spirit: and the Element is generated out of the Word from Eternity: and the Lord entered into the servant, at which all the Angels in Heaven doe wonder: and it is the greatest wonder, that is done from Eternity, for it is against Nature: and that may [indeed rightly] be [called] Love.

^y Or, lesse than
the Deity.

40. And after that this high Princely Angelicall-Creature (in the twinkling of an eye) in the Word and Holy Ghost (in the Holy Element) was figured [fashioned, formed, or made] a selfe subsisting creature (with perfect life and light) in the Word: then also (in the same twinkling of an eye) the foure Elements (with the Dominion

of the Sunne and Starres) in the Tincture of the blood, together with the blood and all humane Effences (which were in the body of the virgin *Mary*) in her Matrix (according to the Counsell of God) in the Element, ² received the creature, wholly and properly, as one

² *Assumed.*

[onely] Creature, and not two.

41. And the holy [pure] Element of the Heaven (which includeth the Deity) that was the *Limbus* (or the Masculine seede) to this creature: and the Holy Ghost, with the holy Fiat, in the virgin of the Divine Wisdom, was the Master-BUILDER, and the first beginner; and every Regiment, built its own (in its own Centre) therein.

42. The Holy Spirit of God, built the formation in the wisdom of the virgin (in the [holy] Element, in its Centre of the Heaven) even the highly worthy Princely and Angelicall formation: and the Regiment of the Starres and Elements of this world, formed the outward Man (wholly, with all Effences of our humane bodies,) with a naturall body and soule (wholly like us) in one onely Person.

43. And yet every forme hath its own height, source, [or quality] and perception: and [yet] the Divine [source] hath not so mixed, that [thereby] it is the lesse: but what it was, that it continueth to be: and that which it was not, that it is, without severing from the Divine substance; and the Word did abide in the Father: and the naturall humanity, in this world, in the bosom of the virgin *Mary*.

Of the three Regions of the [Incarnation or] becoming Man; the forming [or Imaging] of the Lord Jesus Christ.

44. The forming of this highly worthy Person is severally [done]; first there is the Word, or the Deity: which hath had its forming from Eternity in the Father: and assumed in the becoming Man no other forming [or Image], but continued in the Father, as it was from Eternity, in its seate.

45. The second forming is done naturally, in the same time of the Angel *Gabriels* Greeting, when the virgin said to the Angel, *Let it be done unto mee as thou hast said*: in the performance of the same word, the Imaging [or forming] in the ² Element was done, which [Image] was like the first *Adam* before the Fall: which then should have generated such an Angelicall creature out of himselfe: and the whole Propagation of the Angelicall Men [should have been] so; and that he could not doe now, because he had entered into the Spirit of this world; and therefore there must be such a virgin-like creature, borne in the Earthly virgin, and bring the earthly virgin (with her brethren and sisters) out of the earthliness againe into the [pure] Element (before God) through himselfe. And this forming [or Imaging]

² *Inward Element.*

is done in the twinkling of an eye, wholly and perfectly without any defect: and there is nothing at all happened to it the more, with the length of time.

46. And the third forming was together in the same twinkling of an eye, with the other formings also at once (out of the [pure] Element,) produced (just as if an earthly seed were sown, out of which a whole childe springeth forth) and took its beginning naturally: and the new creature (in perfection of the Element) was the Masculine seed of the earthly Man, which the earthly Matrix of the virgin, conceived in the bosom of the virgin *Mary*; yet the earthliness defiled not the *Limbus* of the New Creature in the holy Element: for the word of the Deity (which was the mark of the limit of separation) did hinder that.

47. And the Angelicall Image, as to the *Limbus* of the [holy pure] Element, came naturally to be flesh and blond, with the infecting and figuring of all naturall Regions of humane members, as all the children of Men: and attained his naturall soule in ^b the beginning of the third Moneth, as all other children of *Adam*: which hath its ground out of the first Principle: and hath raised up its Throne and seate, into the Divine Element, into the Joy [or habitation] wherein it sat (in the Creation) in *Adam*; and there hath attained its Princely Throne (in the Kingdome of Heaven, before God) again, out of which it was gone forth, with sinne, in *Adam*.

48. And thither the second *Adam*, (with his becoming Man) brought it in againe, and [there] (as a loving childe) was bound up, with the Word of God, in love and righteoufnesse. And there the new creature (out of the Element) came to be the body of the soule. For in the new Creature of the *Limbus* of God, the soule was holy: and the Earthly Essences (out of flesh and blood) clave to it, in the time of the earthly body: which [Essences] Christ (when his soule with the new creature went into Death) left in Death: and (with the new body in the naturall soule) arose from Death, and triumphed over Death: as hereafter you shall see the wonders concerning the Death and Resurrection of Christ.

49. But that the soule of Christ, could be generated both in the new, and also in the old earthly creature: is because the Gate of the soule in the first Principle, standeth in the source [or quality] of the Eternity, and reacheth into the Deep Gate of the Eternity, in the Father's original will, wherewith he breaketh open the Gate of the Deep; and shineth [or appeareth] in the Eternal Light.

50. Now then as the Word of God is in the Father, and goeth forth out of the Father into the [pure] Element, and that the same Word was given to Man againe in the Fall, (from out of the [holy] Element, through the voice of the Father, with the promise of th

Treader upon the Serpent) out of Grace, in the Centre of the light of life; so the naturall soule of Christ, with its first kindling in its Centre of the light of life (where the Word, with the consent of the virgin *Mary* had set it selfe, by the Word in the Father of Eternity) received the Principle of the Father in the Light.

51. Thus Christ (^c according to this forme) was the naturall Eternall Sonne of God the Father: and the soule of Christ (in the Word) was a selfe subsisting naturall Person in the Holy Trinity.

^c *In this manner or way.*

52. And there is in the Depth of the Deity, no such wonderful Person more, as this Christ is: which the Prophet *Isaiab* calleth (in the Spirit highly knowne by him) Wonderfull, Power [or vertue, Champion or] Saviour, Eternall Father, and Prince of Peace: whose Dominion is great, and upon his shoulders; ^d understand [upon] the creatures of the Element.

^d *Over the creatures of the inward Element.*

53. And the second Birth of the soule of Christ, stood in the naturall propagation, like [the soules of] all men: for he also as well [as other Men] was in six Moneths wholly figured [framed or formed], with a naturall body and soule, with all the Gates of the Minde and senses; the soule in the first Principle, and the body in the third Principle, and then Christ (the true breaker through) continued standing in the second Principle, in the Kingdome of God: and after nine Moneths was borne a Man, out of the body [or womb] of the virgin *Mary*, and we saw his Glory as the Glory of the onely begotten Sonne of God the Father.

54. And here the light shone in the Darknesse of the naturall outward body: as *Saint Iohn* witnesseth; He came into [or to] his own, and his own received him not for they knew him not: but those which received him, [to them] he gave the might to be the children of God: and they were through him begotten to the Kingdome of Heaven: for his is the Kingdome, the [Power or] Might, and Glory in Eternity, Amen.

55. Thus consider heere thou beloved Minde, thou shalt heere finde the ^e roote, whereby Men (before the ^f Birth of Christ) entered into salvation: if you understand this writing aright (as the same is knowne, by the Author, in the Grace of God) then you understand all whatsoever *Moses* and the Prophets have written: as also all whatsoever the Mouth of Christ hath taught and spoken, thou hast no need of any ^g Maske or Spectacles about it: that knowledge needeth not to be ^h confirmed by the Antichristian Throne [or Stoole], who saith, The Divine Ordinances must be established by his Sea or Throne, and whatsoever Men must teach and beleve, [as if] ⁱ he could not erre.

^e *The foundation, hit the mark, or get the prize.*

^f *Or, nativity.*

^g *Or, dead teaching or other Mans exposition.*

^h *Or, approved.*

ⁱ *That which we call I or selfe in our Reason.*

56. The light of Nature sheweth us now (in the love of God) cleane another Throne, which God the Father with his Sonne *Iesus*

* *The Throne of Resignation in the mercy of God.*

† *Or, Degree of Master or Doctor.*

‡ *His might, power, and authority.*

Christ hath established: the same is the Eternall * Throne in [or of] Grace, where our soule may be new Regenerated, and not in the Antichristian Throne: that is nothing else but the Throne of *Babell* the Confusion, where he may continue to be the Ape of Christ upon Earth with his brave † Hood: where of late wee saw a young Lad [Disciple or Scholler] who pluckt the Pearle from his ‡ Hatband, and his Hatband broke: and then he became as another Earthly Man, and none saluted [revered or regarded] him:

The difference [or Distinction] between the virgin Mary, and her Son J E S U S C H R I S T.

The Earnest and true Gate of Christian Religion, and of the Articles of Beliefe, earnestly to be considered for Mins salvation-sake, and because of the inventions and opinions of Hereticks and Schismaticks, forged by the confused Babell of Antichrist.

The high and deep Gate of the Aurara and Day-spring in the Roote of the Lilly.

57. The *Mysterium* [or Mystery] which wee knew not before, meeteth us, nor did wee know the Ground of it; neither did wee ever esteeme our selves worthy of such a Revelation; but seeing it appeareth unto us of Grace, through the Mercy of the Gracious Sonne of God, our Lord Jesus Christ, therefore wee must not be so Lazy, but Labour in the Garden of the Lilly, in love to our Neighbour, and for the sake of the Children of Hope, especially for the sake of the poore sick *Lazarus*, who lieth wounded in *Babell*: who (after his painfull sickness) shall be healed, † in the smell of the Lilly: and when he hath begin to goe out from *Babell*, wee will set a Roote before him in *Hibron*, which shall afford him strength, to get quite out of † *Babell* for his health.

58. For the virgin [the wisdom of God] hath graciously bestowed a Rose upon us, of which wee will write in such words as wee behold in that Wonder, and wee cannot [write] otherwayes, but our Pen is broken, and the Rose taken from us, and then wee are as wee were before the time [of our knowledge]: whereas yet the Rose standeth in the Centre of Paradise, in the hand of the virgin, which shee reacheth forth to us, in the same place, where shee came to us in the Gate of the Deepe, and proffered us her love: when wee lay on the Mountaine towards the † North, in the strife and storme be-

‡ Or, by.

† Out of the contentious wrangling opinions.

‡ Or, midnight.

fore

fore *Babell*, which [virgin] our Earthly Man hath never seene nor knowne.

59. Therefore wee write out of a Schoole wherein the earthly body (with its ^h senses) never studied, nor never learned the A, B, C ; for in the Rose of the virgin wee learned that A, B, C, which we supposed wee could have learned from the ⁱ thoughts of the Minde : but that could not be, they were too rough, and too dark, they could not comprehend it : and therefore the earthly body must not learne in this Schoole : and its tongue cannot raise it selfe up to it ; for the minde of this Schoole stood hidden in the Gate of the Deepe, in the Centre : therefore wee ought not to boast of this Schoole at all ; for it is not the proper one of the senses [or thoughts] and minde of the earthly Man ; and if wee goe forth from the Centre of the noble virgin, then wee know as little from this Schoole as others : just as it was with *Adam* when he went out of the Paradise of God, into the sleepe of being overcome, then at his awaking in this world, he knew no more of Paradise, and he knew his loving ^k virgin no more.

^h Or, *Reason.*

ⁱ Or, *Senses.*

60. Therefore wee have no ability, might, nor understanding (in our earthly Will) to teach of the Wonders of God, wee understand nothing thereof, according to our in-bred nature : and none ought to require any thing from our owne will, for wee have nothing [in it].

^k *The Noble Sophia, the Eternall wisdom of God.*

61. But the Spirit ^l intimateth ; that if you shall goe out from *Babell* into the meeknesse of *Jesus Christ*, then the Spirit in *Hebron* will give you Teachers with great power, at whose Power the Elements will tremble, and the ^m Gates of the Deep flie open : and thou shalt goe out from *Lazarus* his sicknesses [and sores] through the word and wonders of these men, for the time is neere, the Bridegroom cometh [to fetch home his Bride .]

^l *Declareth or foretelleth.*

^m Or, *the secret Mysteries.*

62. And now if wee consider in our own Reason, and (in the consideration of our high knowledge) look upon what the world at *Babell*, hath introduced in this high Article [of Prayer] whereof wee are about to treat ; in that Antichrist hath set himselfe therein, and shewed his great ⁿ Power therein ; then our Reason might well keepe us back, because of the great sting and danger that might befall us from the fierce wrath of Antichrist : But seeing it appeareth to us without our knowledge, therefore wee will rather obey the voice of God, than the earthly feare, in hope to be recompenced. And though it should happen that Antichrist should destroy our earthly body, (which yet standeth in the permission of God, which wee must not withstand) yet wee will more highly esteeme that which is to come, than that which is transitory, which [things to come] if wee attaine them, are our true Native Countrey, out of which wee (in *Adam*) are gone forth : and the Spirit inviteth all mens attention before this *Gasse*.

ⁿ Or, *Authority.*

63. Hitherto

63. Hitherto the honour of Invocation [or worship] hath been done and afforded to the virgin *Mary* and other Saints [or holy People] that have been here [in this life] ; whereas yet (in the ground of the light of Nature) this Command or Law was not knowne at all, and it is most highly necessary to be knowne, that the ground thereof hath been taken in the confuted *Babell*, when men were weary of the poore Christ, who in this world had not whereon to lay his Head : then they did as *Israel* with *Moses*, who made themselves a Calfe to be their God, and said ; *Behold, Israel, these are thy Gods, which brought thee out of the land of Egypt* ; and they made a calvish worship of God, for their voluptuous lite ; and looked no more after *Moses*, but they said ; *Wee know not what is become of this man Moses : and they said to Aaron, Make thou us Gods which may goe before us : and he made them the Calfe ; but when Moses came and saw it, then he was wrath, and took the Tables of God, and brake them, and threw them away, and said : Hearken, yee that belong unto the Lord, Gird every Man his sword to his side, and slay his brother, the worshippers of the Calfe.*

64. In such a forme [or condition] also is the confused *Babell* (in the kingdome of Christ upon Earth) in the blind earnestnesse of mans own reason : where men seek Christ in the ^o kingdome of this world : whereby they could not finde him, as *Israel* [could not finde] *Moses*, while he was on the Mount. And thereupon they have made other Gods (to [goe before] them) : and [have instituted and set up] their Divine-service [or worship] of God, with the richest [and costliest Ornaments] and holy shew : and they continually say [in their minde] *Wee know not what is become of this Jesus, for he is gone from us : wee will erect a Divine-service for him in our Countrey, and wee will make merry at it, and that shall be done according to our own will and pleasure, that wee may be rich and fat with it, and refresh our selves fully with this Jesus.*

65. Are wee not Lords in his Kingdome ? And being in his Ministry [service or worship] wee are the most holy and best, who may compare himselfe with us ? He is ascended into Heaven, and he hath given us his Dominion on Earth : The Keyes of *Peter*, he must be [Deputy, Viceroy, Vicar, or] Keeper of the City, and those he hath left us to [open] the Kingdome of Heaven, and of Hell : who will take them away from us : we can get into Heaven well enough though wee be evill, it matters not, wee have the Keys that can open it : wee are Priests in Power [or Ministers having Authority], wee will let those in that make much of us [fatten us] and give much to our Kingdome ; and then the Christian Church will be in great honour, [glory, and esteeme] ; when they so highly honour her Ministers [or servants] that will well please our Lord [and Master] : where is there such a Kingdome as we have : should not that [Kingdome] be crowned

^o Or, in the
bravery and
glory of this
world.

ned with the gloriousst Crowne of this world, and should not all bend and crouch before it?

66. Yes, indeed say they, wee our selves confesse that wee are evill wicked Men, but this Order maketh us holy; our Office is holy; wee are the true Ministers of Christ in his service; and although wee be evill [meere naturall wicked carnall] Men, yet our Office remaineth holy; and the highest dignity is due to us for our Office sake. As *Aaron* (with his worship of the Calfe) must be called holy in his Office: and although they forgat *Moses*, and rose up (' from eating and drinking) to dance and to play, and so also *Aaron* must be highly honoured [and revered] for his Ministry or service to the Calfe.

67. But that the Kingdome of Christ on Earth in *Babell* might stand in great earnest [zeale] they say, wee will ordaine a holy Divine service [and worship of God] that may be divers [or seperated and set apart] from the world, and procure there, that our Lawes may be in force [and put in execution by them]: wee will impose great fasting Dayes and holy Dayes of feasting, that the world also may have a looking Glasse of Holinesse, and highly honour and reverence us, and acknowledge that our Ministry [or worship] which wee performe [when wee pray] before God, is holy; wee must be the Holy Priests of God, whosoever judgeth otherwise, wee will condemne them: and wee doe right in it, and doe God good service by it. For though an Angel should come from Heaven, and preach any other Doctrine than wee, he is accursed, as *Paul* saith.

68. Whatsoever wee have ordained at the Convention of the Chiefe Fathers, [Rulers, Elders, or Presbyters] with the whole consent of our *Concilium* [or Councell] that is holy; for it is written, *Thou shalt not curse the chiefe* [or Ruler] *of thy People*. And when our hearts (before the light of Nature) condemne us, or that wee must stand ashamed of our selves before God, and acknowledge our selves great sinners) then wee will invoke the Holy Mother of Christ, and his Disciples, that they may pray for us, that so our finnes may not be knowne: when wee goe in Pilgrimage (to honour them) and performe divine service, or worship, then thee will make intercession, and speake to her Sonne for us, and pray for us, so that wee may thus (in her service) be holy: and although wee stick continually in Beastiall lechery, selfe-honour, and voluptuousnesse, yet that is no matter; wee have the Keys of *Peter*; and the Mother of Christ for our Assistance.

69. [Thus it is with the holy Priests] as it was not *Israels* meaning (in *Moses*) concerning the Calfe, to acknowledge it for a God, and to account it for the true God: because they knew that [the Calfe] was Gold: and that the true God had made himselfe knowne to be otherwise; and also they had good experience [of the true God]

P with riches,
or the best
Treasure of
this world.
q Holy Orders,
Ordination of
Ministers,
Presbyters, or
Institution of
the Spirituality
or Clergy.
r Their gluttony
and drunkennesse.

Or, concluded.

Challenge, accuse and affright us.

God] by the wonders [which were wrought] before *Pharaoh*; but they would thereby worship and reverence the absent God, and make a remembrance and worship of God for themselves; As King *Jeroboam* with his Calfe-worship: where yet the honour must be done to the true God.

Entended by
it.

70. And as *Jeroboams* Calves were an abomination to God (which he yet with earnest zeale set up to serve the true God thereby, onely, that he might but preserve his worldly Kingdome; that the People might not fall from him, when they were to goe up to *Jerusalem* to offer sacrifice) and God rejected him and his whole house for it: and as *Moses* came (in wrath) because of their Divine service before the Calfe, and brake the Tables of the Divine Law, and took his sword: and one brother must slay the other, because of their abominations and sinnes of false worshipping of God; so also (thou blind world in *Babell* of confusion) seeing thou art fallen away from the every where present, all knowing, all-seeing, all hearing, all smelling, and all-feeling Heart *Jesus* Christ, and set upon thy own conceited wayes, and doest not desire, to see the gracious countenance it self of *Jesus* Christ: and wilt not lay aside thy shame and whoredome, thy appearing shew of holinesse or hypocrisie, thy selfe conceited willfull pride, might, authority, pomp and state; but livest in thy invented holinesse, for thy pleasure, in covetousnesse, gourmundizing, gluttony, and drunkennesse, and in meere exalting of thy selfe in honour; therefore the second *Moses* (which was promised by the first, and which Men should heare) hath broken the Tables of his Law (whereupon his precious ² Incarnation, suffering Death, Resurrection, and entring into Heaven, stood) and hath stopt their entring into thy eares: and he hath sent thee strong delusions (out of the spirit of thy own invented shew-holinesse) as *Saint Paul* saith: so that thou beleevest the Spirit of lying, and livest according to thy fleshly lust: that so thy own invented shew-holinesse with thy false Key (which doth not open the suffering and dying of *Jesus* Christ in his Death) doth deceive thy selfe.

² Or, becoming
Man.

71. For thou art not entered into the Father by the intercession of men; but by the precious Incarnation of *Jesus* Christ, and if thou doest not instantly turne in the last voyce of Gods call (whereas many of you have been much called) and goe out from *Babell*; then *Moses* standeth in wrath, and saith, *Give every one his sword to his side, and slay his brother in Babell*: and so thou destroyest thy selfe: for the Spirit of thy own mouth will destroy thy selfe; so that thou shalt be no more called *Babell*, but fiercenesse, wrath and sword within thy selfe, which will consume thee, and not spare: for thou murderest thy selfe, thou great wonder of the world.

72. O how have all the Prophets written of thee: and yet thou knewest not thy selfe; thou ridest so upon thy fatt pampereft Beast: and

and that riding pleaseth thee so well, that thou wilt rather goe to the Devill into the Abyffe of Hell, than that thou wilt light off thy Beast. What shall become of thee then thou blind *Babell*? doe but yet light off from thy great ugly Beast [which indeed is] thy might, pomp, state, and pride; behold! thy Bridegroom cometh, and reacheth forth his hand to thee, and would lead thee out of *Babell*.

73. Did not he walke on foote upon earth? He did not ride so; He had not whereon to lay his head: what kingdome doe you build for him? Where is the place of his Rest? Doth he not rest in thy Armes? Wherefore doest thou not embrace him? Is he [according to thy Reason] too poore in this world, yet he is rich in Heaven; who wilt thou send to him, to be reconciled to thee? The Mother of Jesus? O no, that will not availle: he doth not stand behinde thee and absolve thy wickednesse, for thy inclination of falshood: He knoweth not thy ^v Letters which thou sendest to him by the Saints, who are in the still Rest before him in the heavenly Element.

^v Thy Embassers and Messagers.

74. The Spirit of their soules is in the stillnesse, in the still habitation before God: it doth not let thy rough finnes come into it to sleepe upon them, but its Imagination and whole will, standeth directly bent into the Heart of God, and the ^z Spirit of the first Principle of its originall source sayth; Lord, when avengest thou our Bloud? And the meeknesse of Jesus Christ saith; Rest in the stillnesse, till thy Brethren also come to thee, who shall be slaine in *Babell* for the witness of Jesus.

^z The originall property of the Spirit of their soules, saith.

75. They make no intercession for thee: neither doth it availle any thing: for thou must be Regenerated anew, through earnest sorrow and repentance: thou must light downe from off thy Beast, and must goe on foote with Christ over the Brooke *Kidon*, into his sufferings and Death: and through him thou must rise againe out of his Grave; thou thy selfe must come to this: another cannot save thee: thou must enter into the Birth of Jesus Christ, and with him, be conceived by the Holy Ghost: thy soule must in the Word, and in the New Man Christ, in the [one Eternal] Element, be borne [or brought forth] out of the foure Elements, into the water of the Element of Eternal Life; thy Antichristian fained Fables help thee not; for it is said, such ^b believe as a People have, such a God also they have to blesse them.

^a The holy soules doe not pray for thee.

76. But that thy ^c Predecessours after their Death have ^d appeared in Deeds of Wonder (upon which thou buildest) that was caused by the Faith of the Living, and their ^e Imaging in [or impresse upon] their Tincture, which is so strong that it can remove Mountaines: An evill Faith also (if it be strong) can (in the first Principle) stirre up Wonders, as may be seene by ^f Incantation, and by the wicked shewes of signes before *Pharaoh*: ^g as they beleaved, so it was done.

^b Or, Faith.

^c Fore-fathers.

^d Or, done Miracles.

^e Or, Imagination.

^f Of witches and Conjurers.

^g Or, it was done according to their Faith.

77. And while the Faith of the Living [at the time of thy forefathers] was yet somewhat good and pure ([as] to the kingdome of God) still, (and they did not seek their Bellies and pomp [as they doe now]) therefore their Faith [or Beliefe] pierced into the Heaven, into the [pure] Element, to the Saints [or holy soules]: who thus did also naterally appeare with Works of Wonders [or Miracles] to the Living Saints (in their Element) in the strong Faith, which [Works of Wonder] were onely comprehended [or taken hold of] in the Faith, and that ^h not imparted to the ungodly.

^h Or, the ungodly did not partake of them.

78. For one Tincture caught hold of the other: so that the Saints [departed,] (in the Element) became longing after the strong faith: especially those [Saints departed] that on Earth had turned many to Righteousnesse, for as every ones works of Faith follow after them: so also their will to turne more Men still, followeth after them; and therefore one Faith (in the Tincture of the Holy Element) caught the other, and so [Miracles, or] Works of Wonder, were done at the Memorials of the Saints; this God permitted for the Heathens sakes, that they might see, that the Saints that were slaine, [or departed] were in God, and that there was another ⁱ life after this, that they should turne and be converted, and therefore God suffered these works of wonder to be done.

ⁱ So that God is the God of the living, and not of the dead.

79. But in the Ground of the Originality, it is not so, that one that is departed hath power to help one that is living, into the kingdome of Heaven: or that they should undertake to bring and report the miseries of the living, before God, and pray for them; for that were a great disrespect to the Heart of God, which without intercession or their prayer, powreth forth his Mercy over all Men with stretched out Armes: and his voyce is never any other than onely thus: *Come yee all to mee, yee hungry and thirsty, and I will refresh you*, Matth. 11. He said, *Come to mee, I will doe it willingly. Also, It is delight to mee, to doe well to the Children of Men.*

80. Who is it that will presume to undertake, to stand before the source [or spring] of the Mercifulnesse, and make intercession [or pray] for one that invocateth them? As if the Love in the Heart of God were dead, and did not desire to helpe those that call to him, whereas his Armes continually without end stand stretched out, to help all those that turne to him with their whole Heart.

81. Thou wicked Antichrist, thou sayest, that faith alone doth not justify the soule, but thy invented works, (for thy avarice or covetousnesse) these must doe the Deed: wherein wilt thou be regenerated? in thy *Maufim*? [or Belly-God,] or through the Birth of Jesus Christ? Which is neereft of all to the Deity? thy works passe away, and follow thee, in the shadow; yet the soule hath no need of any shadow; but it must be earnest: it must enter in through the Gates of
the

the Deepe, and must passe through the Centre of the [grimme] fiercenesse of Death, through the wrath of the Eternal Band, to the meeke Incarnation of Jesus Christ, and become a member of the body of Christ, and receive of his fulnesse, and live therein; his Death must be thy Death: his Essences must flow in thee: and thou must live in his source, [property or vertue]: thus thou must be regenerated anew in him, if thou wilt stand before his Father: else nothing will help: if there had been any thing in the whole depth of the Deity, that could have helped, God would have bestowed it upon Adam, and would not have let his Heart, (against the course of Nature) to become Man. But there was no Counsell [or Remedy], neither in Heaven, nor in this world, except God did become Man. Therefore be thou in earnest and doe not seeke by-ways to *Babell*.

82. God indeed (in former times) permitted much (for the conversion-sake of the Heathen): but he hath not ordained the Antichrist to be so (in his Covetousnesse, Ordinances [or Lawes] and brabble in their Councils:) where Men have stopped the mouth of the Spirit of God, that it should speak no more: but that the * Spirit of this world should speake, and build a Kingdome of Heaven, upon Earth, in Lawes, Disputations, and great talkings; and therefore that Kingdome of Heaven, upon earth, must be bound up with precious Oaths or Covenants, (because it stood not in the Liberty of the Holy Ghost) that so it might be satt and lusty, great and wanton, and never be broken. But it is come to be a *Babell* of Confusion thereby; and in the Confusion it breaketh [or destroyeth] it selfe.

** Viz. Those that are learned in Reason, in the universities.*

83. If now thou wilt behold the virgin *Mary*, with her Sonne Jesus Christ, then thou shalt finde that shee hath been justified and saved through her Sonne: although shee is come into great Perfection, as a ¹ Bright Morning Starre, above other Starres: and therefore also the Angel called her blessed among Women, and said; *The Lord is with thee*: But shee hath not the Divine Omnipotence.

1 A holy or halfe morning starre or as a halfe Lucifer before he fell.

84. For the Word (which God promised in the Garden of *Eden*) sprang [and budded] in the light of her life; in the Centre of God; and when the Angel *Gabriel* (from the Command of the Father) stirred that [Word of the promise] with the Message, then it let it selfe into the chaste virgin (^m in the Element) in: and not so wholly and altogether into the soule of the virgin, or into the earthly body that shee was ⁿ Deified; no; for Christ himselfe saith, None goeth into Heaven but the Sonne of Man; who is come from Heaven, and who is in Heaven: all others, must goe through him into Heaven: ^o he is their Heaven, and the Father is his Heaven; he was in the Heaven and also (in the bosom of the virgin) in this world; the world was made through him, how then could it comprehend him?

m In the Element before God.

n Or, Godded. o He is in the Father and his members are in him.

85. The virgin comprehended [or contained him] as a Mother

doth her childe, shee gave him the naturall Essences which shee inherited from her Parents, those he assumed to the Creature, which was God and Man, the Essences of his Mother (in her virgin-Matrix, out of flesh and blood) he assumed to the *Limbus* of God (out of the [holy] Element) and in these became a living soule, without blemishing of the [holy] Element: and the Word was in the midst: the might [strength] height and depth of the soule, reacheth even into the Father: and the outward kingdome of this world hung to the inward, as the foure Elements hang to the [one] Element, ^p which in the end shall passe away againe, and goe through the fire.

^p Four Elements.

86. And as the childe is another person than the Mother; and as the childe's soule, is not the soule of the Mother, so also here in this place. For the outward virgin could not comprehend, that shee did beare the Saviour of the world: but shee committed that (in her virgin-chastity) to God, whatsoever he did with her, shee would still be contented with it.

87. But thou abominable Antichristian Beast, that wouldst devour all, this thou shalt know concerning the holinesse of the virgin *Mary*: that the virgin *Mary* is higher, and hath a greater fullnesse of the Glance [or Lustre] than another childe, out of another body; although (thou evill Beast) art scarce worthy to have this told thee, thou art such a devourer: yet, because the Counsell of God hath concluded so, ^q it shall stand for a witness against thee, in thy judgement.

^q It shall be manifested.

88. Behold, dost thou know how a childe cometh to be flesh and blood? and in the end a living soule? and doe you not know that the Tincture of the Mother is the first, when a childe shall be conceived? which is done in the desire of the will between Man and Woman: where then the seede [for the childe] is sown, and then the Tincture in the Matrix assumeth it, with the mixture of the *Limbus* of the Man. And though the outward Mother doth not desire. [to have] the childe, (but desireth many times onely to have her pleasure) yet the inward [Mother] doth desire it, and also first of all impregnateth it selfe in the Tincture; and then attracteth the ^r Fiat to it, and holdeth the *Limbus* of the Man, and becometh impregnated.

^r Or, the impregnation.

^r Or, the word which then formeth and createth.

89. But now that Tincture qualifieth [or mixeth] with the whole body; and also with the soule; for if it [the Tincture] be faithfull, then it reacheth the virgin of God in the Element, and it is rightly the habitation of the holy soule, in which God assisteth it.

^r The soule.

90. Now thus the childe qualifieth [or mixeth] with the Mother, and with all Essences, till it kindleth the light of Life, and then the childe liveth in its [own] spirit, and the Mother is its dwelling house: but now seeing the soule of the childe is generated out of the *Limbus*, and out of the Essences of the Mother, therefore ^u it is indeed; halfe

^u The soule of the childe.

the.

the Mothers, though now it is become the proper own of it selfe.

91. Thus also in Christ: the will [to the childe] was the Mothers, when the Angel declared the Message to her, and the Tincture (which received the *Limbus* of God, and brought it into the will that shee was thus impregnated in the Element) that was also the Mothers, and thus the Deity was conceived, in the Mothers Tincture, in her will, like another naturall childe.

92. Seeing then that the soule of her childe was in the holy Trinity, what doest thou think here? being it went forth out of the Mothers Essences, whether might not the holinesse of the childe (especially his high Light) in the Mother shine bright and gloriously? and whether this Mother may not rightly stand upon the Moone, and despise that which is earthly? as is to be seene in the Revelations [of Saint *John*].

93. For shee bare the Saviour of all the world, without any earthly mixture: and shee is also a virgin of chastity, highly blessed by her Sonne Jesus Christ, in the Divine Light and Clarity ² more than the Heavens, like the Princely Thrones of the Angels. For out of her went forth the body, which attracteth all members to it; which are the children of God in Christ. And therefore her Glance [Lustre or brightnesse] is above the Glance of Heaven: and the Glance of her soule is in the holy Trinity, where all other children of *Adam* (which are borne [or begotten] in Christ) are also Members therein, in that One Christ Jesus.

² Or, above the clarity of the Heavens.

94. Or doest thou think I make a God of her: no: the Invocation doth not belong to her: for the might [or ability] to helpe, cometh onely out of the Father, through the Sonne; for in the Father onely is the source [or fountaine] of the Omnipotence which he in the Sonne speaketh forth, for the might, of the strength, is in the first Principle, which is the Father himselfe, and the Sonne is his Love, and Light: so now the virgin *Mary* dwelleth in the Heaven, in the Light and in the Love of the Father: as also all other Saints [doe].

³ Brightnesse: or Glance.

95. But that they feine, [or babble,] that shee was taken up into Heaven alive with soule and body, and that shee can carry our miseries, and present them before her Sonne: I would faine know what understanding and knowledge the Author of such an invented fable, hath had of the kingdome of Heaven: surely, he tooke the kingdome of this world, to be Heaven.

96. I let it passe, and it is true, that shee may be in Heaven with body and soule: but with such a body, as *Moses* and *Elias* had upon Mount *Tabor* (in the Apparition before Christ [at his Transfiguration]) viz. that new body out of the Element: the transitorie [corruptible body] belongeth to the Earth, for if wee could have subsisted in God, with this [transitory and corruptible] body, God would

not have become Man, and have dyed for us. Even as all the Apostles of Christ are dead, and yet live; and so may it also be, that the body of the virgin was changed into a heavenly, and laid off the Earthly. What doth that avalle us? Shee is no Goddesse.

97. And the Invocation of the Saints, is wholly against the nature of the first Principle. Shee is with God indeed, wee need not to dispute that; but wee should onely look to it, that wee also may come to her [where shee is] in her Sonne, and then wee shall have eternall joy with her, for that shee is (from the Grace of God) become the blessed of [all] Women, and that wee see the Greene Lilly twigge on her, and that shee is the Mother of our salvation, out of whom salvation is borne, through God.

Of ² Purgatorie.

98. That invented and well forged Purgatory hath some ground in Nature, but in such a way (as it is taught) it is a lye: and the greedy [desire of] filling the unsatiable Belly of the fierce [ravening] Beast, sticketh therein: for it hath founded its kingdome of Heaven thereon, and hath taken upon it to have the Keys of *Peter*, (which it never had at all) to [open and shut] Purgatorie.

99. Yet I grant that it hath the Key, to open Purgatory with; but the other Key which it hath, will not open the kingdome of Heaven; But onely the rich Chist of Gold, out of which the [supposed] Maids [or virgins] receive their wages, and are sent (with brave passports) into Purgatory, then the ^aStrumpet thinketh shee goeth to Heaven, to Saint *Peter*, and thus the false God beguileth the false Goddesse.

100. O! thou blinde world with thy forged Masses for soules, such as thy Blessing is, such thou art thy selfe; thou doest all for money: if nothing be given thee, thou wilt keep no Solemnity or Procession. If thou wilt pray for thy Neighbours soule, doe so while it is between Heaven and Hell, in the body of this world, then thou mayest effect somewhat: and it is very pleasing [and acceptable] to God, that thou desirest to be one body in Christ: and thou helpest the necessity [or want] of thy fellow-member, and to bring him into God, it is the pleasure and will of God, that one [help] to beare the burthen of another: and to be saved in one brotherly Love, and in one body.

101. Thou blinde Minister to the Kingdome of Antichrist, when thou sayest Masse for soules: How is it, that sometimes thou takest upon thee to ransom a soule which is in Heaven, or altogether in the Abyss with the Devill? Doest thou not think that the Devill mocketh thee? Or how canst thou help them that are in Heaven? Thou criest out [and sayest] they are in paine [and torment], and thou art a lyar in the presence of God: and how then will that holy soule bless thee, and give thee thanks? How is it, when thou thy selfe art in the

Abyss

^a Or, purifying
Fire.

^a The whore
the Apostate
unsatishfull
soule.

Abyſſe with all Devils? that thou ſtandeſt, and wilt ranſom others out of Purgatory, and that for money, which thou afterwards ſpendeſt with Whores? O ſie upon thee! thou great Whore [or Harlot] how haſt thou made for thy ſelfe a heavenly kingdome upon Earth, for thy voluptuousneſſe, and deceiveſt the poore ſoule of Man: thou muſt either turne, or goe into the Eternall Purgatory.

102. And now ſeeing there is ſomewhat in Purgatory, and that all is not ſo dead; ^b as the Wolfe of the Beaſt feigneth; whereby he may devour the Beaſt (and the Woman that ſitteth thereon,) and he is himſelfe a Wolfe, and there hangeth a Fox behinde him, and in the Fox there groweth up an [other] Antichriſt againe, never a whit better than the firſt; he goeth flattering with his ^c Foxes ſkin; ſmelling about (and the Wolfe ſticketh therein) till he getteth the kingdome [or Dominion]: if he ſhould come to be old enough, how would he devour the poore peoples Hennes, in the fierce [cruelty]? therefore the Lilly in the Wonder deſtroyeth him, which groweth towards the North [or midnight] in the [bitter or] fierce ſtorme.

103. Seeing the world forgeth ſo much concerning Purgatory, therefore I will alſo ſet downe the Ground of it in the Light of Nature, and ſee how it will be endured, and whether wee can ſearch it out or no: for wee muſt looke upon Life and Death: and upon the Gate where the ſoule entereth through Death into Life, and [upon] all the three Principles: becauſe the Roote [the Pith or Kernell] lyeth therein.

^b Or, *the wolfe of the Beaſt giueth it forth.*

^c Or, *Foxes Tayle.*

C H A P. X I X.

Of the Entring of the ſoules to God, and of the wicked ſoules Entring into Perdition.

The Gate of the Bodies breaking off [or Parting] from the Soule.

I. **I**F wee conſider now (in the light of Nature) of Man (the Image of God,) of his beginning, and of his Eternall enduring, being [or ſubſtance] ; and then of the breaking of his body, how body and ſoule part aſunder; and whither the ſoules goe, when the Spirit of their breath doth breake [or diſſolve] in them, and the ſpringing or moving in the Tincture of this world doth ceaſe; then wee finde the ground of the unquietneſſe of the ſoule, when it is ſeuered from the body [being] unregenerated: from whence lamentation and

and desiring ariseth : from whence then the *Babell* of Confusion hath arisen : so that very many things have therefore been invented to Ransom soules [out of Distresse] .

2. Many of which [things] have no foundation in the light of Nature, nor can be found [therein] : But were rather invented for Covetousnesse, and for ^d filling of the Belly, and for deceit, upon which the Antichristian kingdome is founded : and thereout is a right *Babell* of Confusion come to be, out of which then also the [Grimme, fierce, cruell enmity and hatred is arisen, from whence *Babell* is broken in her selfe, and [Enmity] is generated out of ^e *Babell* : and it is the fierce wrath of God which appeareth in the breaking [or destruction] of *Babell*, because shee is generated in the Deceit.

^d For Livings.

^e Wrangling,
dissentwon and
warring

3. But now that the wrath devoureth all, and wholly darkneth the *Mysteria*, [Mysteries or hidden secrets,] and maketh the source [or quality] of the Eternall Birth [to be] a Darknesse, (onely that it may exalt its wrath,) and seeth nothing in the Birth of Eternity, but bringeth all things that are therein, to nothing ; that is a very great *Babell*, for it not onely devoureth it selfe, but maketh it selfe stark blinde in Nature ; and it maketh of Mans Image, meere evill wolvishe Beasts, which think that they are gone out from *Babell*, and yet are begotten in *Babell*, and are in the body of the evill devouring Beast, and so devour the house of their Mother, and manifest it to be a vile stincking Lake, and yet themselves will not goe out from it, and it is altogether a Kingdome, which continually generateth it selfe, in its own voluptuousnesse and pride, and also continually manifesteth its own shame, and devoureth it selfe in the wrath of its own sinnes, and is rightly called *Babell*.

^f Or, Stock-
blinde.

4. But if wee goe out from *Babell* into the New Regeneration, and consider our corruption, wherein the poore soule lyeth captive, and also consider our Regeneration in Christ Jesus, how wee are regenerated out of God, and then, how Man must enter into this new Regeneration, and be regenerated in the Birth of Christ ; then wee shall well finde what the unquietnesse of the soule is after the [departure] or breaking off of the body.

5. For, the soule which is out of the first Principle (out of the Band of the Eternity) was breathed into the Element of the body, to [be] the Image of God, out of the strong Might of God, and enlightened from the Divine Light, so that it hath received an Angelicall source [or quality] ; but when it went forth, out of the Light of God into the Spirit of this world, then there sprung up in it, the source of the first Principle : and it neither saw nor felt the kingdome of God any more ; till that the Heart of God set it selfe in the midst againe ; into that, the soule must enter againe, and be borne anew.

6. And that it might doe this, therefore the Heart of God became a humane ^s soule, and slew (by his entering into Death) the Spirit of this world : and brought the fulnesse of the Deity againe into his humane soule : so that wee also may altogether in his (as in our own) humane soule, through him, presse into the holy Element before God; and now there is nothing to hinder us but our own vile sluggish drownesse, that wee suffer our selves to be so wholly and altogether lead by the Spirit of this world, with pride, exalting of our selves to honour and esteeme, and greedy filling of the Belly [with plenty] : and wee look no further, [to consider] that wee are but Pilgrims : and that as soone as the Spirit of this world hath laid hold of us in the Mothers body [or womb], wee are then Pilgrims, and must travaile with our soules into another Countrey, where the earthly body is not at home.

^s *One Copie
hath humane
body.*

7. For as this world breaketh and passeth away, so also all flesh (which is generated out of the Spirit of this world) must breake and passe away. Therefore now when the poore soule must depart out of this body, wherein yet it is generated; if then it hath not the new Garment of the Regeneration of the Holy Ghost in it, and is not clothed with the Mantle of Christ, with his Incarnation, suffering, Death, and Resurrection, in him; then there beginneth great sorrow and unquietnesse; [viz.] in those onely, which at the breaking of their bodies are but in the Gate: and so swim between Heaven and Hell; and there then ^h is need of wrestling and strugling, as is to be seene by very many when they are a dying.

^h *Or, beginneth
the wrestling.*

8. There then the poore soule in the first Principle doth ⁱ move in the Doore of the Deepe, being clothed with the vertue [or power of the Dominion or] Region of the Startes, appearing in that [shape or] forme of the body, which it had here : and many of them desireth this or that, which was its last Will, in hope thereby to attaine abstinence and [quietnesse or] Rest : also many by night (according to the sydereall spirit) shew themselves very disquiet with tumbling and tossing of the body; which our Learned Men from the Schoole of this world, ascribe to the Devill, but they have no knowledge [or understanding] in it.

ⁱ *Swing, or
swimme.*

9. Seeing therefore that this is the weightiest Article; and cannot be apprehended in such a way; wee will describe the dying of Man, and the departure of the soule from the body, and try, if it might so be brought to knowledge, that the Reader may comprehend the [true] ^k meaning of it.

^k *Or, under-
standing of it.*

10. Mans Image borne of a Woman, here in this life, is in a three-fold forme, and standeth in three Principles [or beginnings]; viz. the soule, that, hath its originall out of the first Principle, out of the strong and soure Might of the Eternity; and it swimmeth [or moveth]

¹ Sparkling
forth, or dis-
covered.

veth] between two Principles, begirt with the third [Principle] : it reacheth with its originall Roote , into the Depth of the Eternity, in the source [or quality] where God the Father from Eternity entereth (through the Gates of the breaking through, and opening,) in himselfe, into the Light of Joy : and it is in the Band, where God calleth himselfe a Jealous angry and austere God : and is a sparkle out of the Allmightinesse, ¹ appearing in the great Wonders of the wisdom of God, through the deare virgin of Chastity ; and with the forme of the first Principle, [it standeth] in the Gate of the sourenesse of Eternity [mingled, united, or] qualified, with the Region of the Sunne and Starres, and begirt with the foure Elements ; and the holy Element (viz. the Roote of the foure Elements) that is the body of the soule, in the second Principle, in the Gate [before or] towards God ; and according to the Spirit of this world, the Region of the Starres, is the body of the soule ; and the issue of the foure Elements is the source-house [conduit-house, or work-house,] or the Spirit of this world, which kindleth the Region, so that it [springeth forth or] worketh.

^m Or, Reines.

11. And thus the soule liveth in such a threefold source [or working quality] being bound with three^m coards, and is drawne of all three. The first coard is the Band of Eternity, generated in the rising up of the Anxiety, and reacheth the Abyffe of Hell. The second coard is the Kingdome of Heaven, generated through the Gates of the Deepe in the Father, and Regenerated out of the birth of finnes, through the humanity of Christ, and there the soule also (in the ⁿ Incarnation of Jesus Christ the Sonne of God) is tyed up, and is drawne by the deare virgin, in the word of God. The third coard, is the Kingdome of the Starres, qualifying [or mingling] with the soule, and it is hard drawne and held by the foure Elements, and carried and lead by them.

^o Or, becoming
Man.

12. But the third Kingdome is not also in the Eternity, but is generated out of the one Element in the time of the kindling of the Fiat ; that now is corruptible, and hath a certain *seculum*, limit and time, [how long it shall last] ; and so this Region in the soule (when the light of Life kindleth it selfe) hath also a certain *seculum*, and time of its breaking ; and that kingdome ^o bringeth Man up, and giveth him the source of his manners [conditions and disposition] will and desires to evill and good : and setteth him in beauty, glory, riches and honour : and maketh him an earthly God : and it openeth to him the great Wonders ^p in him, and runneth along with him inconsiderately to the end of his *seculum*, terme, and end : and then it departeth from him ; and as it did help Man to his life, so it helpeth him also to Death, and breaketh off from the soule.

^o Or, Educa-
teb Man.

^p In the King-
dome of the
four Elements.

13. First, the foure Elements break off from the [one] Element, and then the source [or working faculty] of the third Principle cea-
seth ;

seth; and that is the most horrible thing [of all] when the foure Elements breake in themselves; and that is the Death, when the Brimstone Spirit (which hath its originall from the Gall, and kindleth the Tincture of the Heart) is choaked; where then the Tincture with the shadow of Mans substance, goeth into the Ether, and remaineth standing with the shadow, in the roote of the one Element; from which [one Element] the foure Elements were generated and gone forth; and therein onely consisteth the woe in the breaking, where one source-house is broken off from the soule.

14. But if now the 9 Essences of the first Principle of the soule, have been so very conversant about [or addicted to] the Kingdome of this world, so that the Essences of the soule have sought after the pleasures of this world onely, in temporary honour, power, and bravery; then the soule (or the Essences out of the first Principle) keepeth the starry Region to it still, as its dearest Jewell, with a desire to live therein; but then [the starry Region] hath the Mother (*viz.* the foure Elements) no more, and therefore it consumeth, with the time it selfe, in the Essences out of the first Principle: and so the Essences of the first Principle continue raw, [or naked without a body].

⁹ Or, *issuing*
substantiall
faculties, or
vertues.

15. And here standeth the ¹ Purgatory; thou blinde world, if thou canst doe any thing, then help thy soule through the ¹ trait Gate: now here if the Treader upon the Serpent hath not hold of the coard, then it must indeed continue in the first Principle. Here now is the great Life, and also the great Death, where the soule must enter into the one or the other, and that is its Eternall Country for afterwards. For the third Principle falleth away, and leaveth the soule, and it can use that no more in Eternity.

¹ Or, *Refining*
fire.
¹ Or, *Strong.*

Of the ¹ going-forth of the Soule.

¹ *Exit:*

16. Seeing then, that Man is so very earthly, therefore he hath none but earthly knowledge: except he be Regenerated in the Gate of the Deepe. He alwayes supposeth that the soule (at the deceasing of the body) goeth onely out at the mouth: and he understandeth nothing concerning its ¹¹ Deepe Essences above the Elements. When he seeth a blew vapour goe forth out of the mouth of a dying Man, (which maketh a strong smell all over the chamber) then he supposeth, that is the soule.

¹¹ *Deep Essenti-*
all vertues or
faculties which
are of a higher
originall than
the foure Ele-
ments.

17. O no, beloved Reason it is not so; the soule is not seene nor comprehended in the outward Elements; but that is the Brimstone Spirit, the Spirit of the third Principle: for as when thou puttest out a Candle, a filthy smell and stinck cometh from it, which was not before, when the Candle did burne; so here also, when the light of the body breaketh, then the Brimstone Spirit is smothered, from whence that vapour and deadly stinck proceedeth, with its working [Spirit or infecting] payson.

18. Understand [or consider] it aright ; it is the source Spirit, [or working Spirit] out of the Gall, which kindleth the Heart, (whereby the life was stirred) which is choaked, so soone as the Tincture in the Bloud of the Heart is extinguished : The right soule hath no need of such going forth, it is much more subtile than the Brimstone Spirit, although (in the life time) it is in one onely substance.

19. But when the Spirit of the foure Elements parteth, then the right soule (which was breathed into *Adam*) standeth in its Principle; for it is so subtile that it cannot be comprehended; it goeth through flesh and bones, also through wood and stone, and ² stirreth none of them.

² Breaketh or disturbeth.

³ Beeth enamoured, and not broke off from it.

20. It may be comprehended [as followeth] : if it hath ³ promised somewhat (in the time of the body) and hath not recalled it, then that word, and the earnest promise comprehendeth it (which wee ought to be silent in, here;) or else there is nothing that comprehendeth it; but onely its own Principle wherein it standeth, whether it be the kingdom of Hell, or of Heaven.

21. It goeth not out at the mouth (like a bodily substance) : it is raw [or naked] without a body : and instantly passeth (at the departure of the foure Elements) into the Centre, into the Gate of the Deep; [in the hidden Eternity]; and that which it is cloathed withall, that, it comprehendeth, and keepeth it : if its treasure, be voluptuousnesse, might, [or power,] honour, riches, malice, wrath, lying, or the falsehood of the world, then the fierce might of the Essences out of the first Principle comprehendeth these things, through the sydereall Spirit, and keepeth them : and ² worketh therewith according to the Region of the Starres ; yet the [starry Region] cannot bring the Spirit of the soule into its own forme ; but it practiseth its juggling therewith, and so there is no rest in its ⁴ Worme, and its Worme of the soule hangeth to its Treasure ; as Christ said : *where thy treasure is, there is thy heart also.*

² Buddeth or floweth.

³ Or, Conscience.

22. Therefore it happeneth often, that the Spirit of a deceased Man, is seene walking, also many times it is seene riding in the perfect forme of fire ; also many times in [some] other manner of disquietnesse; all according as the cloathing of the soule hath been in the time of the body, just so hath its source [or condition] been : and such a forme, according to its source, it hath (after the departing of the body) in its figure : and so rideth (in such forme,) in the source [or working] of the Starres, till that source also be consumed : and then it is wholly ^b naked, and is never seene more by any Man : but the Deep Abyffe without end and number is its Eternall dwelling house ; and its works which it hath here wrought, stand in the figure, in its Tincture, and follow after it.

^b Or, without a body.

23. Hath it wrought good here, then it shall eat that good : for all sinnes stand before it in its Tincture, if it think inwardly in it selfe of the kingdome of Heaven, (which yet it neither seeth nor knoweth) then it seeth the causes, wherefore it is in such a source [or misery] : for it selfe hath made that. And there all the teares of the oppressed and afflicted are in its Tincture, and they are fiery, stinging and burning in a hostile manner, fretting and gnawing in themselves; and make an Eternall Despaire in the Essences, and an hostile will against God ; the more it thinketh of ^c Abstinence, the more the gnawing Worme riseth up in it selfe.

^c Or, Forbearance.

24. For there is no light, neither of this world, nor of God, but its own fiery kindling in it selfe, and that is its light, which standeth in the horrible flash of the grimnesse : which also is an Enmity to it selfe ; yet the source is very unlike : all according to that which the soule hath here burthened it selfe with. For such a soule there is no [remedy or] counsell, it cannot come into the Light of God ; and although *S^t Peter* had left many thousand Keys upon Earth, yet none of them could open the Heaven for ^d it ; for it is seperated from the Band of *Jesus Christ* : and there is between it and the Deity, a whole ^e Birth ; and it is as with the Rich Man, *Luk. 16.* where those that would come from thence to us cannot. And this must be understood of the unrepentant soules, which thus in hypocrisie [or shew-holinesse] depart from the body being unregenerated.

^d That soule.

^e Principle or Gulse.

25. But there is a great difference in soules, and therefore ^f the going to Heaven is very unlike; some of them are through true repentance, and sorrow for their ^g misdeeds, through their Faith (in the time of their bodies) set [or ingrafted] into the Heart of God [and] new regenerated through the Birth of *Jesus Christ* : and they instantly (with the breaking of their bodies) leave all that is ^h Earthly, and instantly also lay off, the Region of the Starres : and they comprehend in their Essences of the first Principle, the mercy of God the Father, in the kinde Love of *Jesus Christ* ; and [these] also stand, in the time of their bodies according to the Essences of the soule, (which they receive from the Passion and Death of *Christ*) in the Gate of the Heaven : and their departure from the body is a very pleasant entring into the Element before God, into a still Rest, expecting their bodies, without [irksom] longing : where then the Paradise shall flourish againe, which the soule tasteth very well, but effecteth no source [or worke] till the first *Adam* ([as he was] before the Fall) ⁱ be againe upon it.

^f Or, their departure is also unlike.

^g Or, evill deeds.

^h Transitory or corruptible.

ⁱ Or, be its doubting againe.

26. These holy soules works also follow them, in their Tincture of the Spirit of the soule, in the holy Element, so that they see and know, how much good they have wrought here ; and their highest delight and desire is, still continually (in their Love) to doe more good ; although

though without the Paradisicall body (which they [shall then] first attaine at the Restoration) they worke nothing, but their source [qualitie or property] is meere delight and soft ^k welfare.

^k Or, well-doing.

27. Yet you are to know, that the holy soules are not so voyde of ability [or power] ; for their Essences are out of the strong Might of God, out of the first Principle ; although (because of their great humility towards God) they doe not use that [might] (whereas they continually expect their bodies in that still rest with great humility) and yet their love and delight is so very great, that at severall times they have wrought great Wonders [or Miracles] (among the faithfull) upon Earth : which [faithfull People] so vigorously set their love and desire in them ; that one holy Tincture took hold of the other, and so through the Faith of the Living, wonders are thus done, for, *there is nothing impossible to Faith.*

^l Or, upon.

28. And it is not hard (for the holy soules, which are departed from the body) to appeare ^l to a strong Faith of one that is Living ; for the firme faith of the living (if it be borne of God) reacheth also unto the kingdome of Heaven, into the holy Element, where the seperated soules have their Rest.

29. And now if the deceased (or seperated) soule, was here in this world a Candlestick, and a declarer [of the Name] of God, and that it hath turned many unto Righteousnesse : then it appeareth also to the Living Saints, which incline their Faith so strongly to them ; and it is not a jot harder now than in former times, when (in the times of the Saints) great Wonders were done : for the Faith of the Living, and the Love of the seperated [soules] towards the Beleeving Saints, hath wrought them, in the strong Might of God ; and God hath permitted it, for the conversion of People, that they might see the great Might (of those [that were] deceased) in God, and that they are, and live, in another kingdome, that so they might be assured of the Resurrection of the Dead, by the great Miracles of the deceased soules ; All which, in generall were put to Death for the witness of Jesus ; that the Heathen and all People might thereby see, what manner of Reward the holy [People] had, when they laid downe their life for the Testimony of Christ : by whose example many People also were converted.

30. But now that a *Babell* of confusion is come out of this (in that, it is come so farre, that the Saints departed, are invocated [or worshipped] as Intercessours to God, and that Divine honour is done them) this the holy soules departed, are not guilty of, neither here they desired any such thing, neither doe they present the miseries and necessities of Men before God ; But the fault lyeth in the forged Superstition of the wicked deceitfull Antichrist, who hath founded his ^m Stoole of Pride thereon ; not as a living Saint, which (with the ho-
ly)

^m Chaire or Throne.

ly) inclineth himselfe to God : but as an earthly God : he thereby arrogateth Divine Omnipotence to himselfe, and yet hath none ; but is the greedy, covetous, proud Anti-christ, riding upon the strong ⁿ Beast of this world.

31. The soules departed, doe not present our wants before God : for God is neerer to us than the soules departed are ; and [besides] if they should doe so, then they must have bodies : as also Paradisicall sources [or flowing properties] springing up, and working, whereas they are in the still humility, and meeke Rest, and doe not suffer our soure miseries to enter into them, but one holy Tincture taketh hold of another to [increase] the love and delight But they make not of Christ (their Great Prince) a Deafe Hearer, as if he did neither heare, feele, nor see any thing himselfe: who stretcheth out his armes, and himselfe without ceasing calleth with his holy Spirit, and inviteth all the children of Men to the wedding, he will readily accept all, if they would but come.

ⁿ The Arme of
the Civill
power.

32. How then should a soule come before Christ, and pray for a Living Invocatour, whereas Christ himselfe doth stand, and invite Men, and is himselfe the atonement of the anger in the Father : For the Father hath given Men to the Sonne : as himselfe witnesseth : *They were thine, and thou hast given them to mee, and I will that they be with mee, and see my Glory, which thou hast given mee.*

33. O thou confounded *Babell*, goe out from Antichrist, and come (with a penitent heart and minde) before thy mercifull Brother, and Saviour of all Men : he will more readily heare thee, than thou come to him : Step onely out of this wicked *Babell* into a new Birth, and be not so much in love with the kingdome of this world ; thou art but a meere Guest and stranger in it : what availeth thee, thy^o transitory honour [from men] which scarce lasteth one moment ? Thou shalt indeed get much greater [surpassing] joy and honour in the new Regeneration : where the holy soules in the Heaven and the Angels will rejoyce with thee : Consider what joy and gladnesse thou wilt stirre up thereby in the Heart of Jesus Christ : where then instantly the precious Talent (the Holy Ghost) will be given thee : and thou wilt get the Keys of the Kingdome of Heaven, that thou thy selfe mayst open it : or dost thou think it is not true, doe but seek and try with an earnest minde, and thou wilt finde wonders indeed : thou thy selfe shalt know [understand] and (without any doubt at all) assuredly see in thy minde; out of what Schoole this is written.

^o Or, corrup-
tible.

34. Now the minde thinketh, that if all the workes of a soule (which it wrought here) shall follow it in the figure ; then how shall it be, if a soule here hath for a long time ^p committed great abominations, then they will be great shame to it, if they must stand in the figure before its eyes ? This is a great stumbling block of the Devills,

^p Or, wrought :
great crimes,
sinnes, and
blasphemies.

which plagueth the poore soule, and usually forceth it thereby into despaire, so that it selfe continually presenteth its sinnes before it, and despaireth of the Grace of God.

35. Now behold, thou beloved soule, who art dearly redeemed by thy Saviour Jesus Christ (with his entrance into the humanity, and with his entrance into the Abyffe of Hell) and plucked off from the Kingdome of the Devill, (in the Might of the Father) and sealed with his blood and Death, and covered with his Ensigne of Triumph; all thy works ([both] the evill and the good) which thou hast done, follow thee in the shadow, but not in the substance, nor in the source [or in the working property.] Yet they will not be any⁹ prejudice in the Heaven to the holy soules (which have turned into the Regeneration, in Christ): but they shall have their highest joy concerning them, in that they have stuck in such hard misery and sinnes, and have been plucked out of them by their Saviour Christ, and from thence will arise meere joy, and rejoycing, that they are redeemed from the⁵ Driver of their sinnes, and from great misery, and that the⁵ Driver is captivated, which tormented them day and night in such⁶ sinnes.

36. And there all the holy soules and Angells, (in one Love) will highly rejoyce, that the poore soule is delivered from such great necessitie [or misery]; and the great Joy then taketh its beginning from thence, of which Christ said; *That there is more joy for one sinner that repenteth, than for ninety and nine righteous that need no repentance*: And the soule will praise God that he hath redeemed it out of these great sinnes; and herewith the praise of Christ [in] his merit, passion, and dying for the poore soule, springeth up in Eternity, and it is the right Song of the redeemed Bride, which riseth up in the Father; where the soules so highly rejoyce that the Driver is captivated, and his² confederates [or followers].

37. And here is fulfilled that which King David descanteth upon; *Thou shalt rejoyce to see, how the wicked are recompenced*: how the wicked Driver [Hunter or oppressour.] and^u Incendiary of malice and wickednesse is tormented, in his Prison: for the sinnes that are washed away, shall not appeare in Heaven (as in the Abyffe of Hell) in the forme of fire: but as *Isaias* said; *Though thy sinnes were as red as blood [or scarlet]* (if thou turne) *they shall be like wooll, white as snow*: they shall stand in a heavenly figure, for Men to sing of, in a Hymne of Praise, and a Psalm of Thanksgiving, for their deliverance from the Driver.

38. And now seeing the departure of soules is various, so also their

⁹ *Detraction, shame, or disgrace.*

⁵ *Hunter, or the Devill.*

⁶ *Sinfulnesse.*

² *Dependents. Complices.*

^u *Occasioner, or stirrer up of evill.*

^x *Or, torment.*

^y *Or, have a Purgatory for a tedious while*

^x source [quality or condition] after their departure is various: so that many of the soules departed⁷ are indeed for a long time in Purgatory, if the soule had been defiled with grosse sinnes, and have not rightly stepped into the true earnest Regeneration: and yet doe hang
a little

a little to it; as it useth to be with those that have been laden with temporall honour and might [or authority and power]: where many times their own power and profit prevaileth over right: where wickednesse or malice (and not wisdome,) is the Judge; and here a great burthen is laid upon the poore soule: and that poore soule also would faine be saved.

39. Here cometh Man and prayeth before God for forgivenesse of finnes, and the Fox hangeth behinde his cloake: he would be justified and his unrighteousnesse sticketh in the Abylse, and that will not suffer him to enter into the New Regeneration: his coverousnesse hath taken too much hold of him: his wicked *Babell* (of Antichrists opinions) will not let him come to the true earnest conversion: they barre up the Gate of Love, [and] the Spirit of this world (in the lust of the flesh) continueth alwayes [predominant or] chiefe.

40. And yet how ever, when the point [or houre] of Death cometh, that the Conscience is rouzed, and that the poore soule beginneth to tremble for great feare at the [Torment or] source of Hell; then these also would faine be saved: though there is very little faith in them, onely meere unrighteousnesse, falshood, and pleasure of the Earthly life; the groanings and teares of the poore, stand hard before it, and the Devill readeth the Book of Conscience to the minde: and there standeth also before the minde, the pleasure of the world, and [the party] would faine live [somewhat] longer: and promiseth to lead a life in [forbearance of evill or] abstinence; and the minde inclineth a little towards God, [or Goodnesse]: but the finnes beate that [inclination] downe againe: and then there ariseth great doubt in ^a unquietnesse: yet nevertheless, many of them lay hold on the Saviour by a Threed.

^a Or, *unrighteousnesse.*

41. And now when Death cometh and severeth the body and soule asunder; then the poore soule hangeth by a Threed [of Faith] and will not let goe: and yet its ^a Essences stick fast in the anger of God, the source [or paine] of the grosse finnes ^b torment it, the Threed of Faith (in the New Regeneration) is very weake; and here therefore now they must presse through the Gate of the Deepe, through the passion, and through the Death of Christ [through the kingdome of Hell] to God: and Hell hath yet a strong Band about the soule, the falshood is not yet washed off.

^a *Budded essentiall vertues.*
^b *Boyle up in it.*

42. There then saith the Bridegroom, *Come*: on the other side saith the poore soule, *I cannot yet, my Lamp is not yet trimmed*, nevertheless, it holdeth the Saviour fast by the Threed [of Faith:] and setteth its Imagination [or Desire] (through the Threed of Faith, and confidence,) further into the Heart of God: where then at last it is Ransomed out of the Putrefaction, through the Passion of Christ.

43. But what its Patrefaction is, my soule doth not desire to try by participating with them; for it is their abominable sinnes, which are kindled in the anger of God, there must the poore soule^c Bath, till it come into the Rest, through the small faith; where its Clarification [or Glorification] shall not in Eternity be like the true-borne Saints. Although indeed they are Redeemed out of Hell, and have fruition of the heavenly Joy: yet the greatest Joy standeth in the earnest Regeneration, wherein there springeth up Paradisicall vertue [or power] and wonders.

44. And thy worldly Bravery, Glory, Beauty, and Riches, will not exalt thee before God, as thou supposest, nor yet thy Office which thou didst beare here, be it the Kingly or Priestly Office; if thou desirest to be in Heaven, then thou must (through thy Saviour) be new borne; thou must endeavour to bring thy Subjects unto righteousness, and then thou wilt shine (with thy Office) as bright as the lustre of Heaven, and thy works will follow thee. O Man consider thy selfe in this.

45. But thou earthly *Babell*, what shall I write much of thee for? Indeed I must shew thee the ground, that thy hypocrisie may be brought to light, and that the Devill may not continue (in such a manner) to stand in an Angelicall forme, and in the voluptuous kingdom of this world (in Man) be a God, which is his highest endeavour.

46. Behold, thou callest thy selfe a Christian, and thou boastest [that] thou art a childe of God: this thou confessest with thy mouth, but thy heart is a theefe and a murderer: thou endeavourest after nothing else but honour and riches: and thy Conscience regardeth little by what meanes thou attainest them [whether by hooke or by crooke]; thou hast a will, one day, to enter into earnest Repentance, but the Devill keepeth thee back that thou canst not; thou sayst to morrow [to morrow] and that is always so, from time to time: and thou thinkest with thy selfe, if I had my Chist full, then I would give to him that hath need [and become another Man]: If I had but enough to serve my turne [aforehand] that I may not come to want my selfe; this is thy purpose till thy end, which the Devill perswadeth thee, that it is farre off from thee.

47. In the mean while, thou consumest the sweat and bloud of the needy, and thou gatherest all his miseries and necessities on a heape in thy soule: thou takest his sweat, to maintaine thy pride therewith: and yet thy doings must be accounted holy; thou givest scandall to the poore, so that by thy example and doings, he cometh to be vile [and wicked], and to doe that which is not right in the presence of God; he curseth thee, and therewith causeth himselfe to perish also; and thus one^d abomination generateth another; but thou art the first
cause

^c Or, *swimming*.

^d One sinne
bringeth forth
another.

cause thereof; and though thou settest forth thy selfe never so wisely and handsomly, yet the Driver is still before thee, and thou art the Roote of all those finnes [which thou causest in others by thy hardnesse or oppression].

48. And though thou Prayest, yet thou keepest thy Dark Garment on still: which is defiled with meere^e calummie, with Usury, covetousnesse, high-mindednesse, lechery, whoredome, wrath, envy, and robbery, [thy minde] is murtherous, envious, and malicious, thou criest to God that he should heare thee, and thou wilt not pull off this furred coate: doest thou think that such a Devill shall enter into God, or that God will let such a rough Devill into him? thy minde standeth in the figure of a Serpent, Wolfe, Lyon, Dragon, or Toade: and when thou^e carriest thy selfe so sprucely, thou art scarce [thought] a subtle Fox; but as the will and the source [or quality] of thy heart is, so standeth thy figure also [before God], and such a forme thy soule hath, and doest thou suppose, that thou shalt bring such a pretty Beast into the Kingdome of God?

** Slander.*

^e Doest pranck thy selfe so demurely and devoutly.

49. Where is thy Image of God? Hast thou not turned it into a horrible Worme and Beast? O! thou belongest not to the Kingdome of God, except thou be borne a new, and that thy soule appeare in the Image of God, then the Mercy of God is upon thee, and the Passion of Christ covereth all thy finnes.

50. But if thou perseverest in thy Beastiall Forme till the end, and doest then stand, and givest God good words, that he should receive thy Beast into Heaven: whereas there is no Faith in thee at all; and thy Faith is nothing else but a Historicall knowledge of God, which [Historie] the Devils also know very well; then thou art not fastned to the Band of Jesus Christ: and thy soule continueth to be a Worme and a Beast: and it beatech not the Image of God; and when it departeth from the body, it continueth in the Eternall Fire, and never more reacheth the Gate of the breaking through.

The Earnest Gate of the Purgatory.

51. Then the Minde asketh, May not a soule (by the Intercession of Men [or their Praying for them]) be ransomed out of Purgatory? Antichrist hath played many jugling tricks with this, and hath built his Kingdome upon it: but I shall here shew you the roote, which is highly knowne [by us] in the light of Nature.

52. Mens^s Praying for, prevaileth thus farre; if a soule hang to the Thread of the new Regeneration, and that it is not a totall Worme and Beast, and that it presseth into God with an earnest desire: and if there be true Christians [there] which stand unseinedly in the new Birth, and that their spirit of the soule (in their burning Love towards the poore soule) doth presse in to God with the Thread, of the

^s Or, Intercession.

Band of the poore soule, then indeed it helpeth the poore soule to wrestle, and to breake in pieces the Chaines of the Devill: especially if it be done before the poore soule be departed from the body: and especially by Parents, children, sisters, and brothers, or kindred of the blood; for their Tinctures qualifie [or mingle] therewith, as being generated from one and the same blood: and the spirit of their soule, entereth much more freely and willingly into this great Combate, and getteth victory much sooner and more powerfully than strangers; if they stand in the new Birth; but without the new-birth no victory is gained: there is no Devill that doth destroy another [Devill.]

53. But if the soule of the dying Party, be quite loosed off from the Band of Jesus Christ, and that it selfe (by its own pressing in) doth not reach the Threed [of Faith]; then the Prayers of those that stand by, about it, help not, but it is with them, as Christ said to his seventy Disciples, which he sent abroad; *when you enter into a House, salute them [that are in it]: and if there be a childe of Peace in that house, then your salutation of Peace sha' rest upon it, but if not, then your salutation shall returne to you againe*: thus also their hearty wish of love, and their earnest pressing into God, returneth againe to the faithfull, who were so heartily inclined to the soule of their friend.

ⁿ Pope or Ministers.

ⁱ Or, is founded.

^x In thy unrepentant Garment of finnes.

ⁱ Or, between Time and Eternity.

^m Princely Potentates.

ⁿ Pope or Minister.

54. But concerning the feigned Masses for soules which the ⁿ Priests say for money, (without any true devotion, and without hearty pressing into God) that is altogether false, and ^l standeth in *Babell*, it helpeth the soule little or nothing: it must be an earnest fight that must be had with the Devill, thou must be well armed: for thou enterest into Combat with a [mighty] Prince, look to it that thy selfe (in thy ^k rough Garment) beest not beaten downe.

55. I will not say, that one, that is a true Beleever, [or truly faithfull] in the new Birth, cannot (with earnest Combating) help a soule, which moveth in the ^l Doore of the Deep between Heaven and Hell; but he must have sharp weapons (when he hath to doe with ^m Principalties and Powers) or else they will deride and scorne him; as it is done for certain, when the ⁿ Priest, with his Glistening Coape [or other fine cloaths], cometh between Heaven and Hell, and will [undertake to] fight with the Devill.

56. O! Heare thou ⁿ Priest, there belongeth neither gold nor money, nor any selfe-chosen holinesse about it; there is a very worthy Champion which assisteth the soule: and if it getteth no victory in him, then thy hypocrisie shall not help it. Thou takest money, and sayest Masse for every one, whether they be in Heaven or in Hell, thou doest not inquire after that, and besides, thou art altogether uncertain of it, but onely thou mayst be sure, that thou appearest before God to be a perpetuall liar.

57. But that they have hitherto ascribed such acute knowledge to the soule, after the departure of the body; that thing is very various, according as the soule is variously armed. If it here (in this body) entred into the new Birth, and if it selfe were entred (with its Noble Champion [Jesus Christ]) through the Gates of the Deepe, to God (so that it hath received the Crowne of the high wisdom, from the Noble Virgin,) then indeed it hath great wisdom and knowledge, even above the Heavens, for it is in the bosom of the virgin, through whom the Eternall Wonders of God are opened; this [soule] hath also great joy and clarity [brightnesse or lustre] above the Heavens of the Elements: for the Glance of the Holy Trinity shineth from it, and clarifieth [brightneth or glorifieth] it.

58. But that they should ascribe great knowledge to a soule (which scarce at the end, with great danger, is loosed from the Band of the Devill, and which in this world did not so much as once care for the wisdom of God, but looked after its pleasure onely, and which hath not in this world been once crowned with the Holy Ghost) that is not so; doth not Christ himselfe say? *The children of this world are wiser in their Generation than the children of Light?*

59. If the soule be freed from the Bands of the Devill, then it liveth in meeknesse, and in great humility, in the stillnesse of the ° Element, without the springing up of any works, it doth no Miracles, [or sheweth no works of wonder,] but humbleth it selfe before God. Yet it is possible for the highly-worthy Champion-like soules to doe Wonders: for they have great knowledge, and power, [or vertue,] though they all appeare (in humble Love) before the Countenance of God, and there is no grudging among them.

° *Eternall Element, or mercy of God.*

*The true Doore of the Entrance into Heaven,
or into Hell.*

60. Reason alwayes seeketh for Paradise, out of which it is gone forth: and it sayth; Where is the place whither the soules goe to rest in? Whither flieth it when it departeth from the body? Doth it goe farre, or doth it stay here?

61. Although wee may be hard to be understood, in our high knowledge; (because a soule that desireth to ^p see it, must enter into the New Birth, or else it standeth behinde the vayle [of Moses] and asketh continually, Where is the place?) therefore wee will set it downe for the sake of the Lilly-Rose, where then the Holy Ghost will open many Doores in the Wonders, which men now hold for Impossible ^q, and in the world none is ^r therein, but they are ^s in Babel.

^p Or, understand it.

^q To be opened.

^r Or, at home.

^s Or, at Babel.

62. Therefore now if wee will speake of our Native Countrey, (out of which wee are wandred with Adam) and will tell of the Resting.

^r Or, to thinke
of some farre
distant place.

^u Or, Every
where.

^x Or, refresh-
ment.

^y Or, property
is felt.

^z Or, the one
Eternall.

^a The Spirit of
this world.

ing-place of the soules: wee need not to ^r cast our mindes a farre off: for farre off and neere is all one and the same thing with God: the place of the Holy Trinity is ^u all over: Heaven and Hell is [every where] all over in this world, and the Man (Christ) dwelleth all over, for he hath laid off the corruptibility, and hath swallowed up Death, as also that which is [fragile or] temporall, and he liveth in God: his body is the substance of the Element, which out of the word of the Mercifulnesse, is from Eternity generated out of the Gates of the Deep: it is the ^x Habitation, where the sharpnesse of God breaketh open the Darknesse: where the Eternall vertue [or power] appeareth in wonders: and it is the Tincture of the Deity, which is before God: out of which the heavenly vertues are generated: its Name is wonderfull: the Earthly Tongue cannot expresse.

63. And *Adams* body was also created out of it: and the whole world was made through the Element out of its issuing forth. Now therefore this Gate is [every where] all over: that which is most inward is also the most outward, but the middlemost is the Kingdome of God; the outward world hangeth to the outermost, and yet is not the outermost, but the ground of Hell is the outermost; and none of them all comprehendeth the other, and yet they are in one another, and the one is not seene in the other, but the ^y source which is broke forth.

64. Wee finde indeede the vertue of the Kingdome of Heaven in all things: and also wee finde the vertue [or effect] of the Kingdome of Hell in all things: and yet the thing is not hurt [or disturbed] by either of them, but what is not generated out ^z of one [of them alone] .

65. The soule of Man is generated out of the Gates of the breaking through out of the outward into the inward, and is gone forth out of the inward, (in ^a the out-Birth of the inward) into the outward: and that [soule] must enter againe into the inward; if it remaine in the outward, it is in Hell, in the deep great widenesse [vacuum or space] without end, where the source [or the rising tormenting quantity] generateth it selfe according to the inward, and in it selfe goeth forth into the outward.

66. The source in the breaking forth out of the outward into the inward, is the sharpnesse and the Allmightinesse of the Kingdome of the Heavens over the outward: the outward is the Eternall Band, and the inward is the Eternall vertue and light, and cannot perish: and thus God is all in all, and yet there is nothing that comprehendeth or detaineth him, and he is included in nothing.

67. Therefore the soule (when it departeth from the body) needeth not to goe farre: for at that place where the body dyeth, there is Heaven and Heil: and the Man-Christ dwelleth every where: God
and

and the Devil is there, yet each of them in his own Kingdome: The Paradise is also there: and the soule needeth onely to enter through the deep Ddore in the Centre. Is the soule Holy? then it standeth in the Gate of Heaven, and the earthly body hath but kept it out of Heaven; and now when the body cometh to be broken, then the soule is already in the Heaven: it needeth no going out or in, Christ hath it in his armes: for where the foure Elements breake, there the roote of them remaineth, which is the holy Element, and therein the body of Christ standeth, and also the Paradise, which standeth in the springing source of Joy: and that Element is the soft still Habitation.

68. So also, it is with the damned, [soule,] when the body breaketh, the soule needeth no flying forth, or departing far away: it remaineth in that which is outermost^b without the foure Elements, in the darknesse, and in the^c anguishing source, its source is [that which cometh] after the light, and its rising [or springing up] is enmity against it selfe, and so climeth continually aloft over the Thrones of the Deity, and findeth them not, to Eternity, but it rideth in its pride aloft over the Thrones, in their own Game, with the strong might of the grimnesse; of which you shall finde at large, about the Description of the last Judgement.

^b Beyond.

^c Or, *Atking* property.

C H A P. X X.

Of Adam and Eve's going forth out of the Paradise, and of their entring into this world.

And then of the true Christian Church upon Earth, and also of the Antichristian Cainish Church.

I. **H**ERE wee shall not be acceptable to the Antichrist, much lesse to his stout Horse [or stately Beast]: but seeing it thus appeareth to us, (in the wonder,) wee will describe it for a Memoriall to our selves, and behold how the beginning and end of every thing is; that wee also (in our Combat) may labour in the^a Gate of the Deepe, although it be plaine, that wee have nothing else to expect, in this world (for this Revelation [or Manifestation]) from Antichrist and his Beast, but scorne, [contempt] disgrace, and danger of our temporall life, yet wee comfort our selves with the Eternall Conquest in our Saviour Christ: wherein wee have to expect our great recompence: the glimpse of which appeareth to us here,^b in the great Wonder: for which cause wee will proceed, and not look

^a Or, *in the bidden Mysteries.*

^b Or, *in great wondering.*

look upon this world, but esteeme that which is to come greater than all.

** The blossom
of the sweet
smelling Pu-
rity.*

d Or, be known.

e Or, by.

2. Our writing also will serve in its due time, when the ** Lilly-Rose* shall blossom: for in these [writings] there is many a Noble Rose-Bud, which at present (because of the great darknesse in *Babel*) cannot be knowne: but there is a time, wherein it shall ^d stand according to its Spirit.

3. Now if wee here discover the Antichrist, the Devill (** in his Beast*) will mightily resist us, and cry out upon us, as if wee would stirre up [sedition] tumults and uproares; but that is not true: doe but earnestly consider what a Christian is: it belongeth not to him to make uproares, for he is a sheepe, in the midst among Wolves: and must be in the forme and minde of a sheepe, and not of a Wolfe.

4. Though indeed the Spirit of God (in Zeale and in the great might of the Father) armeth many in the fiercenesse [or wrath], as may be seene by *Elias*: where sometimes the sword of the wrath of God is given to the Angel, for the slaying of *Baals* Priests in *Babell* by *Elias*: Also, where *Moses* Brake the Tables, and imployeth the sword against the sinne of the worshippers of the Calse: which neither *Moses* doth, nor *Elias*; but the fire of the wrath of God, by *Elias*, on the Mount.

5. Now when God the Lord had pronounced *Adam* and *Eves* sentence, about their Earthly misery, labour, cares, and hard burthen, which they must beare: and [that he had confirmed them] husband and wife: and also bound them in the Oath of Wedlock, to keep together as one [onely] body, and to love and help one another, as the Members of one [and the same] body; they were then wholly naked, they stood and were ashamed of their earthly Image, and especially, of the Members of their ^f shame: also [they were ashamed] of the ^g excrement of the earthly food of their bodies; for they saw that they had a Beastiall condition, according to the outward body with all its substance; also heat and cold fell upon them: and the chaste Image of God was ^h extinct: and now they must propagate after a Beastiall manner.

f Or, privities.

g The dung.

h Or, lost.

6. And then God the Lord, (through the Spirit of this world made them cloaths of the skines of Beasts, and put those on them (through the Spirit of this world:) that they might see, that (according to this [outward] world,) they were Beasts; and [he] taught them how they should seek the wonders, (in the Spirit of this world,) and manifest them, and cloath themselves out of the wonders.

*i Or, from the
creatures of
the foue E-
lements.*

7. And here it may be seene very perfectly, that Man in this world, is not at home, but he is come into it as a Guest, and hath not brought the cloaths of this world with him (as all other creatures, that are at home therein, doe;) but must borrow cloathing from the children

of

of the Starres and Elements, and must cover himselfe with strange cloathing, which he brought not along with him when he entred into the Spirit of this world; with which he strutteth it like a proud Bride: and sheweth himselfe, supposing that he is very fine and brave in it: and yet it is but borrowed from the Spirit of this world, which in its due time taketh it away againe, and lendeth it him but for a while, and then consumeth it againe.

8. And this is done to the end. (because the Spirit of this world continually seeketh the Noble virgin of the Divine Wisdome, and knoweth that shee is in Man,) that Man should seek the great wonders (that are in ^k it) and bring them to light: ^k It still supposeth, that it shall through Man, bring the noble Tincture to light, that the Paradise might appeare, and that ^l it might be freed from vanity.

9. For the holy Element continually ^m longeth [or groaneth] through the foure Elements, to be released from the vanity, of the foure Elements; in like manner also the qualifying [or influence] of the grimme [constellations or] Starres [laboureth:] and therefore it driveth man to seek such wonderfull formes [or wayes] that the Eternall wonders of God might be ⁿ manifested, which (in the breaking of the world) shall stand all (in the ^o figure) in the shadow.

10. Therefore all Arts and Sciences [or Trades] are (through the Starry Spirit of this world) from God, ^p manifested in Man, that they may appeare in wonders: and to that end God created this world, that his wonders might be made ^q manifest: and therefore God permitted, that Man is entred into the Spirit of this world, that he might manifest his wonders through him. Yet he desireth also that ^r he should not misuse this world, but that he should goe againe out of this world into him: he desireth that Man should be where he is. And therefore he instantly shewed Adam and Eve their monstrous forme, by the ^s Beast all clothing which he put on them, *per spiritum majoris mundi*, [by the Spirit of the great world].

11. But now if Adam had continued in Paradise, he should have been able to manifest the wonders much better, for they could have been much neerer to the forme of Angels, and such great finnes and abominations had not been brought to effect with ^t many, as is usually done now.

12. But the Spirit of the Grimme [or ferceneffe] (in the Eternall source [or working property]) would also be manifested, and open its wonders: of which ^u uch may not be written, for it is a *Mysterium* [mystry or hidden secret] that belongeth not to us to open, though indeed wee have the knowledge of it: let it stay till the time of the Lilly; wherein then the Rose will blossom, and then the Thornes (in *Babel*) will not prick us.

^k The Spirit of this world.

^l The Spirit of this world.

^m Or, labour-eth.

ⁿ Or, discovereth.

^o Figure of the world.

^p Or, brought to light.

^q Or, knowne.

^r Man.

^s The cloathing of the skinned of Beasts.

^t Many Arts, and Sciences or Trades.

^u Or, snares of
the Hunter.

13. When the ^u chaines of the Driver are broken, and the Thorny-Bush is burnt; then one may goe more safely by the Thornes of the Burner; and then this *Mysterium* [or hidden secret] may well stand in the light: for it is great and wonderfull: and reacheth into the Gate of the Father.

^z Hunter or
oppressor.

^y Or, reserve
these mysteries.

^z Or, under-
standing.

^z Or, in their
knowledge.

14. The Rose-branch in the wonders, will understand us well: but *Babell* is not worthy of it: shee seeketh nothing but the Thornes, and loveth to strike with them; therefore wee will give the ^x Driver no cause [to doe so]: but rather ^y let these Mysteries stand, for the children of the Lilly Rose: they are ^z wise, and have the Noble Tincture ^a in the light, the lustre of the Driver, will be no more so esteemed, for the Guests of this world have that [Government] in hand.

^b Or, the humi-
lity of the Di-
vine wisdom.

15. Thy proud Horse [or Beast] (thou shamefull Whore) shall ride no longer alone, over the bended knees; in that time it will no more be said, The power [might or Authority] sticketh in my Chist of money: that Minerall [or Metall] becometh a blossome in the light: and the Tincture standeth in the blossome of the Lilly: stones are of as much worth [as that metall is:] ^b the clothing of the virgin is brighter than thy pride: how finely doth the ornament of this world stand on modesty and the feare of God, if the heart be humble? How doe thy silken and golden cloaths adorne thee? Doeft thou not appeare in Gods deeds of Wonder? Who will call thee a false Woman, if thou beest so very chaste? Doeft thou not stand to the honour of the Great God? Art thou not his work of Wonder? Is there not a friendly ^c laughter before thee? Who can say that thou art a wrathfull Woman? Thy modest countenance shineth over ^d mountaines and valleys: Art thou not at the end of the world, and [will not] thy Glance [or lustre] be espied in Paradise? Wherefore standeth thy Mother in ^e *Babell*, and is so very malicious? O! thou shamefull Whore; Get thee out. (for *Babell* is ^f on fire) or else thou wilt be burnt thy selfe.

^c Mirth or
cheerfulness.

^d High and
low.

^e Or, in confu-
sed jangling.

^f With wrath,
or with the
devouring
sword.

16. Or doeft thou suppose that wee are mad? If wee did not see thee, wee would be silent: thou boastest now, (by thy flatterers;) of a Golden Time: but they are most of them Wolves of *Babell*: when the Day breaketh, then they will be knowne. Or should I not tell thee this, thou proud Whore? Behold, when thou with *Adam* and *Eve* wentest out of Paradise into the Spirit of this world, then thou wert as a God in the Spirit of this world: thou mightest seek all Mysteries, and use them for thy Ornament: If thou haddest alwayes gone clothed in silk and purple [or scarlet] yet thou haddest not [there- by] offended God: but thou haddest gone [in them] to the honour of the Great God in his Deeds of Wonder; Wherefore hast thou forsaken the ^g Love, and art become a Murderer? Was not covetousness thy sinne, in that thou affordest not thy Members so much as thy selfe?

^g Or, God and
Goodness.

selfe? thou desirest to be onely fine thy selfe alone : thy way onely
^h should be holy; Wherefore was the fratricide between *Abel* and *Cain*? ^h Or, *must.*
 The selfe-honouring pride brought it about, so that *Cain* envied *A-*
bels ⁱ uprightnesse (for the sake of which he was so much beloved of ⁱ *Honesty.*
 God ;) wherefore was not *Cain* also humble and pious?

17. Wilt thou say, the Devill beguiled him? Yes indeed, and he
 beguileth thee too, so that thou enviest the comelinesse and beauty of
 others: Hath God made thee a degree higher? art thou not a childe
 of *Eve*? Prethee tell mee the truth; art thou not the Antichrist,
 which under a cloake [of being counted the Minister and servant of
 God] ridest upon the Devils Horse? Mee thinkes I see thee. Hearken!
 When thou wentest out of Paradise into this world, wherefore didst
 thou not continue in one [onely] Love? Wherefore didst thou not
 rejoyce in thy Neighbour? Wherefore didst thou not love the mem-
 bers of thy body? Why doest thou not adorne thy brother with thy
 ornament? Didst thou not see him plainly? Was not the Earth
 thy own? thou mightest have made what thou wouldest of it: who
 did hinder thee in it? Why didst thou not eat with thy Brother?
 thou mightest have had fully enough; there would never have been
 any want: if thy humility towards thy brother had continued, then
 his also had continued towards thee: and then what a fine habitation
 and dwelling had there been upon Earth? what need had there been
 for thee to have coyned silver and gold, if unity had continued? thou
 mightest have made thy ornaments of it well enough: if thou haddest
 adorned thy Brother and Sister, then they would have adorned thee
 againe (with their ready serviceable Love:) doest thou think it had
 been a sinne, if thou hadst gone in pure silk and gold, for the benefit
 of thy Brother, and to the honour of the Great God?

18. O thou blinde *Babell*! I must tell thee, how thou becamest thus
 mad; thou hast suffered thy selfe to be possessed by the Region of the
 Starres, and to be lead by the abominable Devill, and art become a
 perjured [or forsworne] whore to God: and nevertheless, thou hast
 built thy selfe a Kingdome upon Earth: as ^k they lead their Region,
 thou leadeest thine: as they generate by the Elements, and consume
 it againe, so doest thou with thy children also: thou generatest them
 and killest them againe: thou makest warre: and art a murdurer for
 thy pride and covetousnesse sake, so that thou hast no roome at all up-
 on the Earth.

^k The Starres
 order their
 government.

19. Doest thou suppose that God taketh pleasure in it? Yes Sir,
 the Spirit of the Great World is pleased with it; and through that
 Spirit the fierce anger of God [is also pleased], because they qualifie
 [or mingle.] one with another, and out of one and the same roote.

20. Doest thou suppose that all the Prophets have spoken from the
 pleasant kinde love of God, from the Heart of God, when they said to

the Kings of Israel; Enter into Battell, thou shalt overcome, God shall give you victory? Indeed they spake from God, but from his fierce wrath against sinnes, through the Spirit of the Great World, which would devoure againe what it hath made, because the Love was extinguished.

21. Or doest thou suppose that God sent *Moses*, to slay the Kings of the Heathens in the Promised Land, and that he is so well pleased with murderings? No friend, look under the vayle of *Moses*, and thou shalt finde it cleane otherwise.

With Manna.
22. Why did God keep *Israel* forty yeares in the Wildernesse, and fed them with ¹ Heavenly Bread? that they should be a people, full of love, such as love one another, and should depend on God in one Love; and therefore he gave their Lawes brightnesse [or clarity] to see if they could live in the Love of the Father, and then he would have sent them among the Heathens, to turne them with their wonders; as was done at the time of the Apostles: and in that he fed them from the Heaven, and that none of them (which gathered much or little) had any want; thereby they ought to have knowne, that the Kingdome [the power and all] is Gods, and that they were in him: they ought to have left their covetousnesse, and to converse among one another with brotherly Love, none ought to look after covetousnesse: because he horribly punished ^m it.

^m Covetousnes.

ⁿ The Heathens.

23. Also when the Heathens should heare, that God would send this People (which he had brought out of *Egypt* with great Wonders [or Miracles]) among them to destroy them, that they should turne to God, and depart from covetousnesse, and enter into brotherly love: therefore he gave ⁿ them a long time of respite; as also to *Israel* (whom he fed from Heaven) for an Example, that one people should be an Example to the other, that there is a God that is Allmightie. But they being earthly both of them, and onely evill, and being they did live in the Fathers fierce anger, therefore the anger and severity of God lusted also to devoure them, because they continually kindled ^o it.

^o His wrath.

24. Therefore he said to *Joshua*, *Pass over Jordan, and destroy that people: and leave none of them among you, that you be not polluted.* This (saying of his) proceeded not out of his Love, when he did bid him to kill the Heathens: as also the Prophets did not all speak from his Love, but from his Anger, which was awakened by the wickednesse of Man; so also he speaketh many times through the Spirit of the Prophets in the Great World (in the Prophets and in *Moses*) in the fire, or ⁿ other terrors in an angry Zeale.

25. And should wee therefore say that God is well pleased with anger and strife? No: the Prophets complained often (in the Holy Ghost [or Spirit] of God) that this evill people offended their God, when

when they moved him to anger, so that accordingly his severe wrath went forth and devoured them. *David* saith in the fifth *Psalme*: *Thou art not a God that art pleased with wicked ways.*

26. Now if Man awaken sinne, then the fierce anger [or severity] of God is stirred in himselfe (*viz.* in Man) which otherwise (if Man did stand in humility) would rest and be turned into great Joy, as was often mentioned before: But now when he burneth [in wrath] then one people devoureth the other, and one sinne destroyeth another; if *Israel* had been upright, they had not been put to make warre, but they should have entred in with Wonders, and have converted the People, *Moses* should have lead them into the [promised Land] with his [Miracles] or Deeds of Wonder: but because they were wicked, they could not enter in (with the brightnesse of *Moses*; with deeds of wonder, in the lustre [or glance] of the Father) to convert the Heathens: but *Moses* (with his deeds of wonder) must stay in the Wildernesse: and the whole People was consumed and devoured in the wrath: and *Joshua* must warre with the Heathens, and destroy them, for one^a wrath devoured the other.

Prouest ver-
tuous, or bad
feared the
Lord.

27. Whereas *Joshua* was an Image and similitude, that *Israel* (because they could not subsist in the Fathers clarity and love) should be led by the second *Joshua* (or *Jesus*) out of the wrath into the Love, through the breaking of his body, and entring into Death. *Moses* must enter through Death into life, and bring his clarity, through Death into life: even as he appeared with *Elias*, on mount *Thabor*, to the second *Joshua* (or *Jesus*), in the claritie of the Father, and shewed him the pleasure of the Father, [*viz.*] that he (the second *Joshua*) should bring *Israel* (through his Death and clarity) into the Promised Land of Paradise.

^a Or, one sinne.

28. Yet it could not be (how vigorously soever it was sought after) that Man (in his own power) could enter into Paradise: and therefore poore captive Man must sit in this world in the Devils murdering Denne: where now the Devill hath built his Chappell close by the Christian Church, and hath quite destroyed the love of Paradise, and hath in the stead thereof set up meere covetous proud selfe-willed [or selfe-conceited] faithlesse, sturdy, malicious Blaphemers, Theeves and Murtherers, which lift themselves up against Heaven and Paradise, and have built themselves a Kingdome (according to the Dominion of the fierce soure [Starres or] Constellations,) wherein they domineere (with silver and gold, and consume the sweat one of another, whosoever is but able, oppresseth the other to the ground. And though he flie before him, yet then he onely putteth forth his Dragons tongue, and spitteth fire upon him: he terrifieth him with his harsh voyce, and plagueth him day and night.

29. What can be said of thee O *Cain*? doest thou suppose that God doth

doth not see thee? Thou Monstrous Beast, thou shalt stand naked, as the Spirit in the Wonders doth signifie, that thy Ornament may be made knowne. How art thou become thus? O *Eve!* are not all, thy children which thou hast brought forth? all come out of thy loynes. Was it then the purpose of God that the evill should domineere among the Good, and one plague another?

From the grimme wrath the Devill or weeds or Tares are sown among the wheate.

30. O no: But the Devill who is a cause of the ^rwrathfulnesse. *Adam* was made good out of the pure Element: but the longing [desire or lust] of the Devill deceived him, so that he went into the Spirit of this world.

31. And now it cannot be otherwise, the two Kingdomes wrestle one with another in the children of Men; the one is the Kingdome of Christ, [Generated] through the New Birth into Paradise: that (in this world) is miserable and contemned, there are not many that desire it, for it hath meere scorne and contempt from the Devill and his followers: it consisteth in righteousnesse and truth: and that is not valued in this world: and therefore it must lie at the Rich Mans doore with poore *Lazarus*, and at his feete: if any doe but let it appeare that they are the childe of God, then the Devill will away with them presently: or else will put them to such scorne and disgrace, that they cannot be knowne; that so the Devill may continue to be the Great Prince upon Earth, and that the world may not learne to know him.

32. The other Kingdome is that of Antichrist, with a Golden [Splendour or] Glance, Prancing in state, Glistering on every side: every one saith, it is a happy thing: for it adorneth it selfe most sumptuously, and setteth its seate over the Hills and Mountaines: every one saluteth it: [or doth it reverence:]; it draweth the Tincture of the Earth to it selfe, that it may glister alone: it bereaveth the Kingdome of Christ of its temporall [food, livelihood, or] bread, it devoureth the sweat of the needy: and saith to him, You are mine, I am your God, I will set you where I please: you are the dogge that lieth at my feete: If I had a minde to it, I could hunt you out of my house: you must doe what I will; and the needy Worme must say, I am your poore servant, doe but spare my life; and if he squeeze out the sweat of his browes, so that it smarteth, (which his Master consumeth [or spendeth]) then he groweth impatient with his Master, and curseth him, and seeketh out wayes of lying and deceit, and by what way he might make his heavy burthen lighter.

Lord, or Superior.

Or, false.

Or, plaguetb.

33. And then if he finde his Master so unjust, he riseth up against him, and taketh away his ^runrighteous Bread, which he thinketh to eat under a soft yoake, and ^uworrieth him to the uttermost, and leaveth him no time to escape; but sticketh full of impatience under that heavy burthen: he grumbleth and maundereth, and seeketh all evill devices

devices to ease his yoake, that he might eat his bread in quietnesse, and yet it will not be, the Driver [Hunter, cruell Tyrant his Master] is behinde him, and taketh away his bread, and feedeth him with sorrow under his yoake.

34. And then he studieth cunning and deceit, and casteth about, [to finde] which way he may by shifts and tricks fill his belly and live : he curseth his Master secretly, and though he steale away closely by some slight the bread of another needy Man, yet that must be right [with him] : and his Master doth not regard it, so he eate not of his cost, and so that he continue to be his dogge under his yoake. Thus the Master [Lord or Superiour] is unrighteous and ^x wicked, and maketh also that his servant is unrighteous and ^x wicked : whereas otherwise (if he might eate his bread under an easie yoake) he would not be so cursed and cunning in Theevery.

^x Evill or false.

35. But what will the Spirit of this Kingdome say ? Art thou not shining in Bravery ? Hast thou not taken possession of all ? Hast thou not the Earth in possession freely as God gave it thee ? Doest thou not right ? Doest thou not punish the wicked, and lookest to it, where the enemy breaketh it ? Doest thou not defend thy Countrey ? Art thou not a light to the blinde, and appointest Teachers for them, which ^y drive them to patience ? The Kingdome is thine indeed, thou hast purchased it, the poore is thy servant indeed, that [in thy opinion] cannot faile, [but be right] .

^y Or, Exhort.

36. But the Divine Answer in the Light of Nature saith to mee ; Behold, out of what art thou growen ? Have I planted thee ? art thou not growen in my wilde Garden ? When Adam went into the wilde Garden, there he ^z planted thee, how art thou growen so great ? who hath given thee vertue [or sappe] thou wilde Tree ? My Love never stirred thee up, all thy branches are wilde, and thy fruit is wilde ; Doest thou think that my soule lusteth after thy food ? I will not eate of thy fruit ; I am strong, and the Kingdome is mine, he that cometh under my ^a wings, I will shelter him, no storme can touch him : moreover, the Countrey is mine : I have left it to you, to be used in unanimous Love : and have set you out of one [and the same] roote, that you should be alike, and love one another, and prevent one another in chaste Love.

^z Grifed or inoculated.

^a Or, fatnesse.

37. Thou wilde Beast, how comest thou so great and strong ? Hast thou not trampled in my Garden of Roses, and there made thee a Couth ? Where are thy Brothers and Sisters ? How cometh it to passe, that they lie at thy feete ? and that they are so leane, and thou onely art strong [and lusty] ? Hast thou not devoured my Branches, and brought forth young Wolves, which devour thy ^b Cattle also ? and thou art a Beast with thy young ones : should I suffer thee in my Garden of Roses ? Where is the Noble fruit which I did sowe ? Have you

^b Kine, Calves, Sheep, Lambs, &c.

you not turned them all into wilde branches? And where now shall I seeke for the fruit and profit of my Garden of Roses? And my soule would faine eate of the Good fruit: but thou hast trampled all under-foote, and made it a denne of Murther.

38. Besides, I heare a great howling, and lamentation, that all thy servants cry woe over thee, because thou plaguest them: and more^r over, thou hast shed my Noble seede, and not sowed it, but [thou hast sowed] thy wilde [seede] for [the promoting of] thy great devouring and pomp; behold, I have spewed thee out towards *Babell* in the Presse of my fierce wrath, and there I will presse thee: and I will plant my Lilly-Branch in my Garden of Roses, which bringeth mee forth fruit, after which my soule lusteth, of which my sick *Adam* shall eate, that he may be strong, and may goe into Paradise.

Of the Thrusting Adam and Eve out of the Paradise, of the Garaen in Eden.

39. And when God had thus provided *Adam* and *Eve* a Beastiall Garment, to cover their shame, and to defend them against the cold: then he let them out of the Garden, and set the Cherubine with a naked^c two edged sword before it, to keep the way to the Tree of Life, and he [Man] must now till the Ground. But the understanding of us poore children of *Adam* and *Eve* is^d sunk so much, that at our last old age, wee scarce reach [the understanding of] any thing concerning the lamentable Fall of *Adam* and *Eve*: Seeing wee must seeke very deep for it in the Centre of the Light of Life. for it is very wonderfull which *Moses* saith, *God sit the Cherubine before the Garden, to keep and guard the way to the Tree of Life.* Who could understand it? If God did not open our eyes, wee should speak simply of a keeper with a sword: and Reason seeth nothing else.

40. But the Noble virgin sheweth us the Doore, [and] how wee must enter againe into Paradise, through the sharpnesse of the sword: yet the sword cutteth the Earthly Body cleane away from the Holy Element: and then the New Man may enter into Paradise by the way of Life. And the sword is nothing else, but the Kingdome or Gate of the fiercenesse in the anger of God, where Man must presse in, through the fierce [bitter] Death, through the Centre, into the second Principle, into the Paradise of the holy Element before God; where then the fierce [grimme] Death, cutteth off the Earthly Body (*viz.* the foure Elements) from the holy [one] Element.

41. And the keeper of the Garden, is the Cherubine, the cutter off of the source [or quality] of the Starres, which holdeth the foure Elements for a while, and then breaketh them, and with its bitter sharpnesse severeth them from the soule, and passeth away it selfe also
with

^c Or, warning flaming sword
^d Darkened, chilled, shut up, or frozen so hard.

with its sword : this [keeper] is here in the way, that wee cannot come to the Tree of the Eternall Life, he is in the midst, and suffereth us not to come into Paradise : the grosse Garden of *Eden* (which is our Earthly Flesh) is the hedge [or fortification] before the Garden.

42. Now if any body would come into the Garden, he must presse in through the sword of Death ; though indeed Christ hath broken the sword, so that now wee can much easier enter in with our soules ; yet there is a sword before it still : but he that findeth the way aright, him it doth not cut very much : for it is blunt, and it is bent ; and if the soule goe but into the Gate, into the Centre, then it is presently helped by the Noble Champion Christ ; for he hath gotten the sword into his hands : he is the slaine Lambe of the House of *Israel*, in the *Revelation* of *John* ; which took the Book of the first Principle, out of the hand of the Ancient [of Dayes] who sate upon the Throne, with his foure and twenty Elders (which [Book] had seven seales, or seven Spirits of the Birth of God) and opened them : where the Elders fell down before him, and worshipped the Lamb that was slaine : and gave praise and honour to him which sate upon the Throne, because the Champion of the House of *Israel* had overcome. The seven Golden Candlesticks are his Humanity, the seven Starres are his Deity, as the Divine Birth in it selfe standeth in a sevenfold forme, as it is expounded in the beginning of this Book, in the first foure Chapters.

43. Thus *Moses* hath a vayle before his eyes : and if thou wouldst see his face, then thou must onely set Christ thy Champion before thee, that he may lift up his vayle, and then thou shalt see, that *Moses* hath no Hornes, but that he is a patient Lamb, fast bound to the Death of Christ : and that his vayle was the Book that was shut : so that wee could not be well enough, till the Champion came, and brake its seven seales with his entering into Death : and there the vayle [or covering] was done away : and in that Book there stood the holy Gospel of the Kingdome of God, which our worthy Conquerour *Jesus Christ* hath left us.

44. Now when *Adam* and *Eve* went out of the Garden, they kept together, as now married People doe, and now would make tryall of their bestiall condition, [to trie] what wonders might proceed from them : and the Spirit of the great world did well enough reach them, in their Reason, what they were to doe. And *Adam* knew his wife *Eve*, and shee conceived and bare a sonne, and called him *Cain* : for shee said, I have a Man from the Lord ; These are sealed words which *Moses* writeth, that shee said, I have a Man from the Lord : ([for] then said the *M. Major Mundus*, I have the Lord,) of this world. *Eve* spake no otherwise, than as the Apostles thought, that Christ was to

^a Into his power or jurisdiction.

^b Shut, barred, or closed.

^c Generation or operation.

^d working or revelation.

ⁱ No barres Law.

^k Evangelium.

^l Instead of the Law, or read or declared it to us.

^m The great world, or Macrocosme.

erect a worldly Kingdome : so *Eve* thought that her sonne (as a strong Champion) should break the Head of the Devill, and set up a Glorious Kingdome : from whence instantly a twofold understanding [or different conditions] followed, and two sorts of Churches : the one [built or relying] upon the mercy of God ; and the other, upon their own might ; [authority or power] ; and therefore *Cain* could not endure his brother, because *Abel* pressed hard upon the mercy of God, and *Cain* [relied] upon his own power [might and authority]. He thought himselfe to be the Lord of the whole world, as his Mother had instructed him : and therefore now he would breake the Head of the Serpent in his own might as a Warriour [or Souldier] and began with his brother *Abel*, for his Faith relied not on God ; but on his own power ; and here the Serpent did sting the Treader upon the Serpent in the Heele the first time.

The Gate of the Mysteries [or the Exposition of the hidden secrets.]

45. Reason saith how might that come to passe, that the first Man borne of a Woman was [so evill] a malicious Murderer? Behold, thou immodest vile whorish world, here thou shalt finde a Glasse, behold thy selfe [and see] what thou art. Here againe the great secrets meet us, in the light of Nature, very cleerly and plainly to be understood. For *Adam* and *Eve* were entred into the Spirit of this world, and the Region of the foure Starres, with the infection of the Devill, had miserably possessed them : and although they did somewhat stick to the word of the promise, yet the true longing and love towards God was very much extinguished, and on the contrary, the longing and desire after this world, was kindled in them, and besides, they gat (from the Region of the Starres) a Beastiall lust [or wanton desire] towards one another, so that their Tincture thus became a fierce beastiall [lust or] longing : for they had no Law but the Light of Nature, which they suppressed, and kindled themselves in wanton [lust], to which the Devill helped them.

▪ *Nor began to be conceived with childe.*
 ° *Or, incline.*

46. And now when *Eve* was impregnated, her Tincture was wholly murderous and false, for her Spirit in the Love, looked not upon God with a totall trust and confidence: Also the wisdom of God stood hidden in the Centre of the light of her life: *Eve* did not ° unite [or yeeld her selfe] to it with love and confidence, but much rather to the lust of this world : shee must bring it to passe, if any thing were to be done : and being her Trust was not in God, so also God was not in her, but in his own Centre [or Principle] : and the wrath began to flow forth [boyle or worke] ; and this is that which Christ said, *An evill Tree bringeth forth evill fruit*, and so out of a false Tincture grew

grew a soure evill roote, and consequently such a Tree and fruit. Also that which goeth forth [is] as the Tincture in the P mixture was, and such a childe is generated, for the Spirit of the life, generateth it selfe out of the Essences.

P Or, Copulation.

47. And seeing Adam was gone out of Paradise into the Spirit of this world, therefore now the strife was already between the two Kingdomes (*viz.* the Kingdome of Heaven, and the Kingdome of Hell) about the children of Eve: and here it is seene that the wrath had the victorie; and the Spirit of God complaineth, not without cause; [saying]; *I am as a Grape-gatherer that gleaneth, and yet would faine eate of the best fruit.*

48. But the fault lyeth in Man; if he did put his Trust in the love of God, then the Kingdome of God would have the victorie: but if he put it in his evill lust and wantonnesse, in himselfe in his own ability [or power] then he is captivated by the wrath, and his body and soule is in the wrath. But when he putteth his minde and confidence in God, then he goeth out from the wrath, and the Kingdome of God worketh (in him) to righteousnesse: and thus it is seene as cleere as the Sunne, what the cause is, that the first Man borne of a Woman became a murtherer.

49. For as the Tree was, so was the fruit: and though the Tree was not wholly evill [or false]: yet as to the ^q becoming Man, the Tincture (by the wresting ^r of the two Régions) became false [or evill]. And besides, afterwards Eve (his Mother) helped ^h him forward very much; because shee sought after an Earthly Lord and Treader upon the Serpent, and instructed him, [telling him] that he was the Warriour [or Souldier to overcome] against the Devill, he must doe it; and so the wrath held him captive, and his offering [or sacrifice] was not acceptable to God, because (in wrath) he built upon himselfe, and so his Prayer reached not the Gate of Heaven, but the ^r Driver did take it up; because it proceeded out of selfe-pride (like the proud Pharisee) out of an [evill or] false minde.

^q Or, incarnation.
^r Or, Kingdoms.
^h Cain.

50. And ^u here (thou lascivious Whore in *Babell*, full of immodesty and lechery in such whoredome) thou hast a Glosse, in thy [evill or] false Copulation without the feare of God: thou shouldst looke [well to it] what thou sowest, that there grow not a Tree in Hell fire. Thou supposest that it is a small matter to commit whoredome: But I pray consider thy selfe, whither dost thou send thy Tincture? Which (if it be true [or faithfull]) reacheth the Element of God: and now if you powre it forth thus, in such a false [or evill] way (in the impulsion of the Region of the Starres, with the infection of the Devill), and also into such an uncleane vessell, what dost thou suppose shall accept it? Dost thou not know that the Tincture in the seede is a blossome of the life, which qualifieth [or mingleth] with thy body

^r The Hunter
the Devill.
^u In Eve's
fruit.

and soule? Which (as often as it is generated) is a figure before God: how dost thou think, whether doth it stand in th love or anger of God?

¹ Or, *d'streyest*, 51. O thou Babylonish Whore, when thou thus committest whoredome, and ² breakest afterwards the *Limbus*, together with the Matrix (wherein the figure of the Image of God standeth,) onely for thy filthy lechery sake; What dost thou think, how shall this figure appeare? seeing all (whatsoever is generated at any time out of the Tincture) shall after the breaking of this world, stand before God: and will not these figures appeare in the anger of God? Or hast thou an Absolution for that which thou sowest in Hell? Looke to it that this figure doth not qualifie [or mingle] with thy body and soule; for the Tincture [then] is not yet become a Spirit: it reacheth thy selfe: if thou art not new-borne (through the blood of Christ,) then thou must bath [swimme or swelter] therein Eternally; 'Tis not I that say this, but the High Spirit in the bosome of the Virgin.

³ Or, *play a trick of youth*. 52. Therefore consider thy selfe: and say not, I stand in the darke, and ⁴ exercise Love, none seeth it: thou standest before the cleare countenance of God: also thou standest before the Abyffe of Hell, before the Councell of all Devils, who mock at thee; and besides, thou hast an evill [false] or unfaithfull Love, and it is no other than a [wanton] Lechery; if ⁵ it were faithfull, thou wouldst not defile thy brother or sister: both of you miserably defile the Image of God: and are the worst enemies one of another: you cast one another into the Devils murdering Denne, and are in the wrestling; but the Devill tickleth you, and stroweth Sugar; that he may catch you and binde you fast: and then he leadeth you ⁶ to *Jericho*, and scourgeth [woundeth] and plagueth you sufficiently.

⁷ Or, *into the world*. 53. And then when the poore soule shall travaile [home] there are great Mountaines in its way: and then thy faire Tincture will appeare before the [holy] Element like a defiled cloath; and there standeth the Devill and readeth the ⁸ Law to you about it: and then the poore soule quaketh, and beginneth to doubt: and when it is to breake through the bitter Gate [of the Cherubine], then it continually feareth that the fierce anger of God shall seize upon it [as upon hellish Brimstone] and kindle it; as it cometh to passe for certain, if it be not borne anew in Christ, through earnest repentance.

⁹ Or, *the sentence of the Law concerning it*. 54. Therefore O Man, consider; what thou sowest here, that thou shalt reape; take an Example in *Cain*. Or dost thou suppose, that it is an invented Fable? [which I here write] doe but aske thy owne minde, that will convince thee: except thou art too much captivated by the Devill: behold the horrible punishmears from the anger of God, since the beginning of the world: the Floud [or Deluge] was a punishment for the unchastity, [or uncleanness], whereby God would

would drowne the ^c Matrix of the burning lust of lechery : and therefore he punished the World with Water ; for the Water is the ^c Matrix of all things.

^c Mother or
Roote.

55. Therefore God established the state of wedlock with *Adam* and *Eve*, and bound it fast with a strong chaine, in that he said ; *A Man shall leave Father and Mother, and cleave to his wife, and they two shall be one flesh.* And God tolerateth their ^d lust, because it is to be bound with faithfull chaste Love, as one body, ^e and its members : and must aime (in the feare of God) at the getting of children : or else the wantonnesse [or lust] in it selfe, (without that true love, of the state of wedlock) is ^f continually a Beastiall lust, [infection] and sinne : and if you, (in the state of wedlock,) seek nothing, but the lust and lechery, then in such a condition, thou art not a jot better than a Beast : and doe but consider it rightly, that without this, thou standest [already] in a Beastiall Birth [or Generation] (contrary to the first Creation) like all Beasts. For the holy Man in *Adam*, was not fore-appointed to have propagated so, but in great modest Love, out of himselfe.

^d Or, their bur-
ning unchasti-
ty.

^e Or, in.

^f Or, every way.

56. Therefore O Man looke to it ! [have a care] how you use the beastiall lust : it is (in it selfe) an abomination before God, whither it be in the state of wedlock, or out of it ; But the right love and fidelitie [or faithfulness] (in the feare of God) covereth it, before the countenance of God : and (through the Sonne of the Virgin) it is Regenerated to be a pure undefiled creature againe, in the Faith, if thy confidence be in God.

57. But for the Whores and Rogues (who run a whoring without marrying in lustfull lechery) wee have no other Language for them : neither can wee finde any otherwise in the Light of Nature, than that it is an abomination [or loathing] in the anger of God : and if earnest Repentance (with *Mary Magdalen*) be not there performed in the Regeneration [then wee finde nothing else but] the anger of God and Hell-fire, to be their wages, Amen.

^g Then that
which is men-
tioned a little
before.

Of the innocent and righteous Abel.

The Gate of the Christian Church.

58. Seeing then that *Adam* and *Eve*, had yeilded themselves to the Spirit of this world, and did live in two [Kingdomes] (viz. in the holy Element before God ; and also in the Out-Birth [viz.] the foure Elements, which reacheth that which is most outward, [viz.] the Kingdome of the [soure, fierce] grimmesse) so there were also two sorts of children generated out of them ; viz. one a Mocker [or scorner] and another a plaine honest Man ; as is sufficiently to be seene by *Isaack* and *Ishmael* [the sonnes of] *Abrabam* ; also by *Jacob* and *Espan*.

59. And although the Church in *Babell* will prattle much here, about the Election from the purpose of God : and yet hath as little knowledge thereof as the Babylonish Tower (whose top should reach to Heaven) [had] of God. As if it were not possible that a child could goe out of the Anger into the Love of God, whereas the Love in the breaking of the Anger doth ^h fully appeare [or shine forth] : and tis for want of repentance: that Man suffereth himselfe to be held by the Devill.

^h Or, *impertinence.*

60. And the hardening is not so wholly in the Birth, that the soule (from the Mothers womb) should be quite dead to God, or that God did not desire it. The anger is in the flowing [working or boiling] of the Father, and the Father is God indeed, and generateth his deare Heart and Love (in the breaking of the Gate in the Habitation) out of himselfe : should he then be at oddes with himselfe, because his anger is under the roote of his Love? Should he be at Enmity against himselfe? his Anger is his Strength and Omnipotence [or Allmightinesse], and Consuming fire : and his heart in the Love, is his ^l meeknesse ; and so now, that which approacheth and entereth into his Anger, is captivated in the Anger.

ⁱ Or, *humility.*

61. But it is possible to goe out from the Anger ; as his deare heart is generated out of the Anger ; which [cooleth, pacifieth, or] stillerth the Anger : and is rightly called the Paradise, or the Kingdome of Heaven. And his Anger is not knowne in the Heaven : and so there also ; his Election goeth alwayes over the children of Love, which belong to the Kingdome of Heaven ; and *S^t Paul* speaketh no otherwise of his Election : but meaneth [it of] them that draw neere to him, and enter into his Covenant, and give up themselves to him: and these the Father draweth with the Holy Ghost, through the Death of Christ into the pure Element [that is] before the Father: *Isa 44. 2. Feare not thou [O] my servant Jacob, and thou ^h upright [one] whom I have chosen.*

^k *Honest, sincere, obedient, faithfull one.*

62. But that God (out of his purpose) should harden the will of any, and make it darke, that is not true; the Spirit of God is withdrawn from the wicked, who onely wrestle for the might [or power] of the fire, for he himselfe goeth out from God, and desireth not [to enjoy] God. God withdraweth himselfe from none : Man hath a free will, he may lay hold on what he will : but he is held by two (by Heaven and by Hell) to which he yeeldeth; he is in that.

63. *Cain* was not rejected in the Mothers womb [or body,] though it be plaine, that God doth not love such a false [or evill] seede, yet it standeth free, it may presse into the Love, or into the Anger, and ^l the one as well as the other, will receive it, as *Paul* also saith ; *To whom you yeld your selves servants in obedience, his servants you are, whom you obey ; whether it be in the obedience of God to righteousness, or of sinne unto Death.*

^l Or, *both will receive it.*

64. Now

64. Now God have no malicious soule [to be] in the Love but in the Anger : and he is the ^m Searcher of the Hearts, and knoweth well what is in Man, and what he will doe (even while [Man] is in the seede) and will not cast the Pearle before swine; and yet the false [or evill] seede is not [come] out of his will and purpose, else he must also have willed the Devill [to be a Devill.]

^m Or, *knower of the hearts.*

65. And know you not that the band of the Eternity standeth free, and maketh it selfe? but that which inclineth to him is also ⁿ generated in God. And yet the Love presseth not into the Anger; ^o but the Love is generated out of the Anger, and is wholly free; and therefore the Heart of God in the Love, is ^p another Person than the Father, and the ^q issue [or going forth from them] is the Holy Ghost, who goeth not [back] againe into the Anger.

ⁿ Or, *borne of God.*

^o *As the light is generated out of the burning of the fire, and is free from the fire.*

^p *As the light is another thing than the fire.*

^q *As the Aire goeth forth from the fire and the light.*

66. Then wherefore doth not the soule of Man goe also [therewith] out of the Anger into the Love, and so it should be generated [to be] another creature in the Love? Saint Paul saith; *whom he hath foreseene, those he hath sanctified, that they may be like his Image; the foreseeing, is in his Election: he alwayes electeth [or chooseth] his Sheepe. Those who come to him, he assureth them the Eternall Life. But that he hardeneth (those that desire ^r earnestly to come to him) and will not foresee [Predestinate or elect them] that is not so. His will is to helpe all Men: and Christ himselfe saith: *Come yee all to mee that are weary and heavy laden, (here it is, those that are laden with sinnes) I will refresh you; that is, certainly, foresee [or Elect] and draw [them] to mee: and there wanteth but to Come.**

^r *Sincerely, or unfeinedly.*

67. What is it now, that lyeth in the way of the wicked, that he cannot come? It is the Angry-Sword of the Angel (or Cherubine) which he will not breake, the faire, glistering, hypocriticall, dainty world in his bosom [malice or wickednesse] in flesh and blood, pleaseth him too well: he will not breake his minde, which yet he is able to doe: and if he doe breake it, then he is drawne of God (by Christ) to the Father: and instantly is chosen to [be] a childe of God: and out of the Image of the Serpent there cometh [to be] the Image of an Angel.

68. For so long as the Image standeth in the Anger, it is the Image of the Serpent; but if it goe forth [from the lust of sinne, or desire of evill], into the breaking [or destroying thereof] then a Heaveally Image is figured (by the Treader upon the Serpent); and the Serpents Head is broken; the two Kingdomes fight [or wrestle] one with another, and that which overcometh figureth the Image.

^t *The Evill is overcome with Good.*

69. Whereby it is seene, how great the Anger was in Adam and Eve, in that the wrathfull Kingdome sooner overcame, than the Kingdome of Heaven: and the scorner is sooner generated than the upright. But yet the fault of this was in the Parents: had they not sinned,

^u *Honest or Innocent.*

ned, and let the Anger into them, then it had not been so, as at this Day.

70. Although indeed, Nature taketh hold of the childe (in the Mothers body [or womb]) and [shapeth, figureth, or] Imageth it: yet the ^u Region of the Starres hath no other than the ^x Image in the foure Elements, and not [that] in the Holy Element. And although indeed it Image [or frame] a Man in the outward Beastiall Minde with a little understanding many times, yet that is no matter: the outward Man is the Beast of the Starres; but the inward (in the [one] Element) is the Image of God: and the divine framing [figuring or Imaging] is not performed in the ^y outward, but in the inward Element.

71. For a Man is many times (in the outward) so very evill natured [or malicious froward conditioned] from the Starres, that he becometh ^z loathsome to himselfe; but when he considereth himselfe, then he entereth into himselfe (into the inward Man) and reacheth after Abstinence [or forbearance of evill] and yet cannot be quite loosed from, [or rid off] the outward wicked malicious Man: but must continually (with the inward) breake the head of (the outward) the Serpent.

72. For the Serpent stingeth many in the outward: but if it ^a get the Inward Man, then the Image of God is gone. The evillnesse [or malice] of the Starres driveth many [strongly] to murder, steale, lye, and ^b deceive; till they come to the Gallows, and sword, [or block], and yet have not wholly [captivated] the inward: he is yet in the Gate, and is able (through Repentance) to goe into another Image, which is not like the outward: Man cannot judge the inward Man so wholly according to the outward: except they see that he despiseth God, and blasphemeth the Holy Ghost; in such a one there is ^c no Divine Image. And it is hard [^d with him]; yet his Judgement is not [in the time of] this body: the Gate of the Mercifulnesse standeth open towards him, while he is in this Tabernacle.

73. But after this life he shall attaine it no more, except he hath [hold of] the Mercifulnesse [of God] by a Threed: for God will not quench the smoaking flax, as *Isaiah* saith; though indeed he must bathe [swimme or swelter] in his finnes, ^e till the Anger (through the Death of Christ) be overcome; on which Threed he must hang: and the Putrefaction is his Purgatory in his finnes, and no strange [or distinct Heterogene Purgatory] (of which Antichrist feigneth and prateth) but his own selfe, [Purgatory,] in his finnes.

74. And it is all vaine and idle [which is said,] concerning Purgatory, as the Wolfe of the Whores Beast feigneth, [or conceiteth]; for it is well knowne, that after the [outward] life, there is an Eternal life, and that all finnes are ^f remitted here; but as long as thou

^u Or, Domini-
on.

^x Or, the foure
Elementary
Image is the
Holy Element.

^y Foure Ele-
ments, but in
the one holy
Element.

^z Or, angry, or
vexed with,
and abhorreth
himselfe.

^a Or, overcome
the inward.

^b Or, cheat.

^c Or, no Image
of God.

^d Or, for him
to attaine the
Image of God.

^e Between
Time and Eter-
nitie: see more
Chap. 19.

^f Or, forgiveness

art between the Doore and the Hindges, and hangeſt by a ſmall haire, thou art yet not wholly in the $\text{\textcircled{E}}$ Eternal Life: but if thou be once in the Eternal-Life, then thou art perfect; [or fully there] whether it be in the Heaven or in the Hell, out of that there is no Redemption, for it is the $\text{\textcircled{E}}$ Eternal Life.

$\text{\textcircled{E}}$ The Eternal
beſiſh or bea-
venly life.

75. But while wee are thus ſpeaking of the $\text{\textcircled{h}}$ upright *Abel*, we cannot ſay, that the Kingdome of Heaven was not aſſiſting in him, and that he meerly out of his own might and power, made himſelfe ſuch an upright [honeſt] Man; for $\text{\textcircled{i}}$ it was in the wreſtling, and overcame the Anger: for Man is weake, and $\text{\textcircled{k}}$ ignorant, and can doe little by his own Power [or ability] ; $\text{\textcircled{l}}$ yet he hath the Imagination, and the chooſing, or the free yeelding, [to a thing] where then the Maker is ready before hand, which maketh him [to be] according as his luſt [or deſire] is: as is to be ſeene by *Adam*, for when he longed and luſted in the Spirit of this world, there inſtantly the Maker was preſent, and made (of an Angellicall Image,) a Man.

$\text{\textcircled{h}}$ Innocent.

$\text{\textcircled{i}}$ The Heaven.

$\text{\textcircled{k}}$ Or, voyde of
underſtanding.

$\text{\textcircled{l}}$ Note what
Free-will is.

76. The Luſt [or longing Deſire] is the introducing $\text{\textcircled{m}}$ into a thing, and out of the Luſt cometh the forme [or Image] of the Luſt, (*viz.* a Body,) and the ſource [or active quality] of ſinnes ſticketh therein; and you may eaſier hinder the Luſt, than breake the Body, which is very hard; therefore it is good, to turne away the eyes, and then the $\text{\textcircled{n}}$ Tincture goeth not into the Eſſences by which the Spirit is impregnated; for the luſt indeed is not the minde wholly, but they are ſiſters: for when the luſt impregnateh the minde, then it is already a halfe $\text{\textcircled{o}}$ ſubſtance, and there muſt neceſſarily follow a breaking, or there cometh to be a whole ſubſtance, and an Eſſence of a thing

$\text{\textcircled{m}}$ Or, of.

$\text{\textcircled{n}}$ The kindling
is not brought
into the iſſuing
Eſſentiall
powers.

$\text{\textcircled{o}}$ Or, Body.

77. Now *Abel* is the firſt Chriſtian Church in Patience, which God eſtabliſhed, that the Cainiſh Church ſhould be converted by *Abel*: he hath not therefore ſo rejected the Cainiſh Church, that he would have no member out of it. Underſtand it thus; the true Chriſtian Church ſtandeth like a ſheepe among Wolves; though indeed wee are Men and not Wolves, but in Minde and in Figure. $\text{\textcircled{p}}$ It teacheth the wicked: and if he be converted, then it hath gained him, and he is figured into an Image [of God]: and thereby Joy is cauſed among the Angels of God, that the Kingdome of Heaven hath the victory.

$\text{\textcircled{p}}$ The *Abelliſh*
Church.

78. Or doeſt thou ſuppoſe, that the word in *Daniel* is nothing, Chap. 10. concerning the Angel *Gabriel*, who ſaid; that *the Prince in Perſia miſſed him one and twenty dayes*, and that our Prince *Michael* came to helpe him. Thereby it may be ſeene how the Princes and Throne-Angells ſtrive againſt the Kingdome of the fierce wrath, and aſſiſt Men; the cauſe whereof is this; The Devill awakeneth the Anger againſt Men: and the Angels of God (*viz.* the Throne-Princes) keepe it back, becauſe God $\text{\textcircled{q}}$ yet willeth not Evill.

$\text{\textcircled{q}}$ For all the
Devils ſtirring
up, or awaken-
ing of his An-
ger.

79. Wee are especially to observe in *Cain* and *Abel*, what their purpose was. *Cain* was a Plowman [or Tiller of the Ground] and *Abel* was a Shepheard [or keeper of sheepe] : *Abel* relyed upon the blessing of God towards his flock, to maintaine himselfe by the blessing of God : *Cain* relyed upon his own labour, to maintaine himselfe by his own skill and industry. *Eve* tooke part with *Cain*, and *Adam* with *Abel* ; for *Eve* counted him to be the Prince on Earth, to whom the Kingdome did belong, and supposed that he (as a Champion) would chase and hunt away the Devill ; although shee knew him not.

The Devill.

80. But if Men search very Deepe, this [that followeth they will finde] is the very Ground. *Eve* was the Childe in the Matrix of *Adam*, which *Adam* (if he had not been overcome) should have generated out of himselfe, in great modesty [purity] and holinesse ; but because *Adams* Matrix was impregnated from the Spirit of this world ; therefore God must frame a fleshly woman out of it, which afterwards (in her first fruit) became lustfull, and infected from the Devill, as well as the *Limbus* in *Adam*.

81. And therefore they also generated such a towardly childe as looked onely after covetousnesse : as *Eve* also did, who would be like God : and surely *Adam* had some minde that way, or else he should not have entred into the Spirit of this world.

82. And such also now was their Sonne *Cain* : he supposed that he was Lord on Earth ; and therefore he grutchted that his Brother should have any thing : especially when he saw that he was accepted before God, that vexed him ; and he thought that *Abel* should come to be Lord on Earth : in his sacrifice, he regarded not the feare of God, though he (as an appearing holy Man [or hypocrite]) sacrificed also ; but he regarded onely the Region.

83. And here the Antichristian Kingdome tooke its beginning, where Men give God good words, and their heart is possessed with covetousnesse, and seek after nothing but power and authority, to domineere over the needy and miserable, who trust and relie upon God. Therefore Antichrist hath his God in his Chist, and in the strength of his power : and behinde his cloake there hangeth a Fox. He prayeth, yet he desireth nothing else but the Kingdome of this world : his heart doth not leave off to persecute and to hunt poore *Abel*. But *Abel* prayeth to the Lord, and his heart inclineth it selfe to the Love of God, in the true Image, for he desireth the Kingdome of Heaven, and the Blessing of God here, for his maintenance.

84. Now the Devill cannot endure that a holy Church should grow up in his Dominions, he will murder *Abel* still, as he did then ; because *Cain* feared not God, therefore the Devill gat an access to him, and stirred up the inbred wrath in *Cain* against *Abel*, that he slew him. Here surely all the Devils danced at it, and thought, now is the Kingdome.

The highest place of Earthly Dominion.

Or, speake good words before God.

Necessitie, or subsistence of the body.

dome ours againe : whereat *Adam* and *Eve* were much amazed and affrighted, when they saw that he whom they accounted for a Prince became a murtherer; and as the History saith, they copulated [or knew one another] no more in seaventy yeares after.

85. Now it being thus, therefore they sought for quite another Treader upon the Serpent: also now they inclined their heart to God, so that seaventy yeares after this murther, they begat a very upright [vertuous] holy Sonne that feared God, (who established againe the pure Church of the feare of God and promised seede of the Woman;) whose name was *Seth*; who also begat a very upright [vertuous] Sonne, whose name was *Enos*, and then Men began to preach openly [or plainly] of God: and the Christian Church alwayes rose up like a small flock, in spite of all the Ragings of the Devills.

86. But *Cain* exalted himselfe to be a Lord over his kindred: from whence arose the Dominion, and Rule or Government of this world, all (according to the influence of the Starres) generated *per Spiritum Majoris Mundi*, [by the Spirit of the ^{*} Great world]: and is not as *Cain* supposed; so ordained, by the cleere Deity.

^{*} Or, *Macrocosme*.

87. It is true indeed, when the world became so evil, malicious, and murtherous, then there must needs be Judges and Magistrates that the fierce wrath might be stopped by punishment and feare; but if thou haddest continued in Love, then thou shouldst have had no Lords, but loving Brothers and Sisters. O *Cain*! thy porent Kingdome cometh not from God, but hath its influence from the starry Heaven in Anger, which domineereth over thee, and many times giveth thee Tyrants, who consume thy sweat in Pride, and this thou hast for thy Paradise.

88. Saint *Paul* writeth very well, that there is no [power, authority, or] Magistracy but of God; but he saith, it is an *Y*avenger of the wicked, and beareth not the sword in vaine; herein thou hast ground enough, that God useth the worldly Government, and the sword thereof for the wicked's sake, under which thou must now (for the sake of sinne) heare thy yoake, because thou art a continuall devourer and murtherer: doe but behold thy selfe, together with the avenging sword, perhaps thou wilt see, thy selfe.

^{*} Or, for the punishment of evill doers.

89. But if any say, that God doth [abhorre or] loath the Great Tyranny and Oppression, when they domineere and take away the sweat of the poore and needy, and consume it in pride and statelinese; that *Cain* cannot endure: if the terrible Example of the Flood [or Deluge] did not stand there, then [Tyranny] would be accounted holinese; but thy ^{*} Kingdome O *Cain*! is set up in *Babell*, and thy Beast Ruleth in *Sodom* and *Gomorrah*, there is a fire from the Lord of Heaven in it: it is time to goe with *Lot* out of *Sodom*, sinne is awakened in *Cain*.

^{*} The time will not beare the Exposition of this, let every one finde it with their own eyes.

90. Now when *Cain* had murdered his Brother, then he went securely as a Lord : and thought, now thou art sole Prince on Earth ; but the voice of the fierce anger of God came, and said ; *Where is thy Brother Abel ?* and he answered, *I know not, Shall I be my Brothers keeper ?* And ^a He said, *What hast thou done ? Behold the voyce of thy Brothers blood, cryeth to mee from the Earth : and now thou art accursed upon the Earth, which hath opened its mouth, to receive thy Brothers blood from thy hand : when thou shalt till the Ground, it shall not yeeld its strength to thee bene forward ; thou shalt be a vagabond and fugitive upon Earth.*

^a Gods Anger.
 91. And now when the Anger of God stirred the sinne in *Cain*, then it became awakened : and he was perplexed [or troubled] : and when his false Faith was seene : for he despaired, and said ; *My sinnes are greater, than that they can be forgiven mee : behold thou drivest mee away from the Lord this day, and I must hide my selfe ^b from thy Countenance ; and I must be a fugitive and vagabond upon the Earth : and it shall befall mee so, that whosoever ^c findeth mee will slay mee.*

^b Or, Before.
 ^c Or, meeteth.
 92. Here there appeareth to us the most terrible Lamentable and miserable Gate of despaire, upon the committing of sinnes : for when God said ; ^d *Cursed art thou upon the Earth, which hath opened its mouth, and received thy Brothers blood from thy Hands :* then the lofty, selfe-potent, glistering, hypocriticall, flattering Kingdome of Antichrist was rejected of God : and it hath (with it entering into the fierce wrath, in the Murther) seperated it selfe from God.

^d This concerneth Christendome to consider it.
 93. Therefore said God ; *Be thou accursed ;* and the distinction of this cursing or flying out of the fiercenesse, ^e is, that the Love of God will not dwell in the fiercenesse, and that Kingdome must not be called after his Name : for God consented not to the Murther, but the fiercenesse [or wrath] of which God warned *Cain*, at his sacrificing, [saying,] *Be thou upright, and thou shalt be accepted ; if not, then sinne (and the Kingdome of the fierce wrath) lyeth at the Doore ;* he should not let ^f it have any power, but should rule over it, but when he letteth it have power, then it ruleth, and vanquisheth him.

^e Or, sheweth.
 94. Thus also God withdrew, that is, *Cain* went out from God : from the Kingdome of God, into the Kingdome of the fiercenesse of the Driver : therefore also his affaires (which he further [managed, held forth, and] pretended) were not of God, but from the Kingdome of the fierce wrath ; that [fiercenesse] lead him, and generated ^g its wonders through him, that the [Kingdome of the fiercenesse] might be also manifested, even as it was a great wonder, ^h how the Noble Image in *Abel*, by the fiercenesse of Hell, and of this world ⁱ could be seperated in the ^h breaking of the body : whereas the Kingdome of Hell would faine have found [or felt] it : and therefore the first Death must be hastily [or suddenly] , where then the Treader

^f The wickednesse or fiercenesse.

^g The wonders of the fierce wrath.

^h Or, that.

ⁱ Or, was.

^h Dissolution.

Treder upon the Serpent shewed his first Master piece, when the Kingdome of this world^m parted from *Abel*: when the Cherobine did this first timeⁿ cut off the foure Elements from the holy Element.

^l Schollership.
^m Or, was severed.
ⁿ With his sword.

95. And there the Word, or the Treder upon the Serpent, stood in the new regenerated Element, in the soule of *Abel*, in the Centre, in the Gate of the Deepe, and did breake the Serpents (that is, the Kingdome of the fiercenesses) head of its might; for the Head, signifieth, the strong Might of the fierce Anger. And there the Love of God (out of the Heart of God^o let it selfe into the Hell of the Anger, and did smother, the kindled fire of the poore soule, in the Love againe: and here the first worke was proved, according as was promised from God to *Adam* and *Eve*.

^o Or, put.

96. Secondly, also, the terrible work of the entring into the fiercenesse [or Anger] was proved in *Cain*, for each Kingdome, proved its owne. And now when *Cain* went into the Anger, then the Love of God stood in the Centre before him, wholly hidden; there *Cain* (as a Champion) should have broken the Serpents Head: which he before supposed that he was the Man that should doe it, and would doe it in his own power and might; and here it was rightly tryed, whether it were possible in ones own selfe-power (through the lustre of the Father in the fire) to possesse the Kingdome of God.

97. But it was miserable, and all in vaine, for *Cain* (in his tender humanity) cryed woe woe is mee; his sinnes were greater than ^p he, he could not in his own power presse in to God: he trembled and at length stood amazed before the Abyffe of Heil, which had captivated him, and held him in it: he^q severed himselfe now also from [the company of] Men: and said, *Now whosoever shall finde mee will slay mee, for I must flie from thy face.*

^p Or, above his power.

^q Separated.

98. And here is seene the seperating of the Christian Church from the *Cainish*, where God expelled *Cain*, that he must dwell in another place; and the true understanding of these high-hidden secrets sticketh wholly in the Word, under the vayle [of *Moses*] and was almost never knowne [yet], but (in the time of the Lilly) it shall stand in the Wonders; and thou Antichristian Church on Earth, shouldst know, that all (whatsoever thou inventest without the Spirit of God, for thy trimming and pride, also for thy strength and power) is gone forth with *Cain* from *Abel*, out from the Church of Christ, beyond *Eden*, into the Land of *Nod*: if thou art so highly learned, and doest understand this in the Language of Nature, what it is, as thy flatterers in their Bonnet [or promotion] suppose [they doe]; but they apprehend nothing but the foure Elements in the going forth with *Cain*, and not the [One] Element before God; therefore the same is the *Rabell* of Confusion and of various Opinions, and not the Ground

^r Or, be known.

^s This speech of *Moses*.

^t Or, the strife, contention, & wrangling disputations.

^u in

^u In the agreeing love and unity.

^x Or, Example.

^u in the [One] Element, which standeth in one alone, and not in multiplicity.

99. Thou hast been a cleere ^x Glasse (in him) of Mens own conceits [or opinions], what ones own good meaning (without the Spirit of God) is. *Cain* went not into the Sheepfold at the Doore (which God made for *Adam* and *Eve* with the Word, and Treader upon the Serpent) but climed into it another way, by his strong Lyonish minde, and would be a Lord over the Sheepe, and became a theefe and murtherer of the Sheepe, and the Sheepe followed him not, but they went (with *Abel*) through the sword of the Angel [or] Cherubine (out of this fraile and corruptible life) with the Treader upon the Serpent into their resting sheepfold, where there is not one wolfe: for the Cherubine will let none of them in: and if any of them doe come, then he cutteth their Wolves heart of the fierceness of the Kingdome of this world cleane away, and then they also become Sheepe, and lay themselves patiently among the Sheepe, and seek no more after the Wolfe, for ^y he is beyond *Eden* in the Land of *Nod*: but they are gone through the sword of the Cherubine into Paradise: where no Wolfe entereth in; there is a Wall of a Principle and whole ^z Birth before it.

^y The Wolfe.

^x Or, a great chiffe or gulfe before Paradise.

^a They that have spoken and written in the Spirit of God.

^b when they speak & write in this world.

^c Or, strife.

^d Defile them with siding & divisions.

^e in selfe.

100. And thou *Cainish* Church (with thy Lawes and Pratings, thy acute Comments, and Expositions of the Writings of the Holy Men (or Saints) , who have spoken in the Spirit of God) should look well upon thy selfe, and doe not build thy voluptuous and soft Kingdome so much upon those things: for ^a they ^b are most of them in Paradise: they speake out of the Roote of the Holy Element through the ^c out-Birth of the foure Elements, and many times apprehend (in the out-Birth) the fierce wrath, which Men had awakened: therefore look to it, that thou build no stubble, straw, or weeds thereupon: if thou hast not the Spirit of understanding out of the Holy Element, then let them alone, doe not ^d daube them with the foure Elements, or else those things stand in *Babell*, it is not good to build the foure Elements thereupon: for the Cherubine standeth between, and he will cut off whatsoever doth not belong to the Sheepfold: thou wilt have no benefit of it, for thy labour [or work] stayeth ^e in the Land of *Nod*.

101. O *Cain*! look but upon thy Kingdome, and consider what befell thy Great [Grand] father *Cain*, who built this Kingdome, who cryed out woe is me! my finnes are greater than can be forgiven me, when he saw himselfe (with his Kingdome) to be without God, in the Abyffe of Hell. And if the loving Word of God, had not recalled it, (when it said, No; *who so ever killeth Cain, it shall be avenged sevenfold, and God made a mark upon him, that none that met with him should kill him*) he had been quite lost. Those are wonderfull words, *Moses* face is so very much under the vayle: for the vayle is rightly the *Cainish* Church, which covereth the Kingdome of Christ.

102. Here

102. Here is the cleare and plaine ground and roote of the false Cainish Church; for *Cain* had made himselfe a Lord of this world, and built [or relyed] upon himselfe. Yet now he had in himselfe nothing for a propriety, but the first and the third Principle: for as to his soule, he was in the first Principle, as all Men [are]: and as to the body, he was in the third Principle in the Kingdome of this world. And now he should with his soule goe out of the Kingdome of this world, and presse into the second Principle (*viz.* into the Trust in God, into the Word of the Promise) to God, as *Abel* did: and labour with his hands in this world, and Plant and Build; but his minde should be directed to God in confidence, and should commend the ^f Kingdome of this world to God, and carry himselfe therein as a travailing stranger, which onely with this strange body is in his propriety, as to the body, and a stranger onely as to the soule, and besides as an ashamed Guest like a Prisoner in it: whose onely study should be, to get againe into his true Native Countrey, out of which he is gone forth with his sacher *Adam*; but he let the second Principle, the Kingdome of Heaven goe, and yielded himselfe wholly with his soule into the Kingdome of this world, where he would be Lord; and so the Anger took hold on him: for he went out from the Word, the Promise of Grace.

^f Rule or Government.

103. And then the Word stood against him, in the Centre of the Heaven: and he stood (in the Roote of the fiercenesse) against the Word; for his Spirit went out of the Gate of the Centre of Heaven, and stood in the source [or active property] of the Originall of the Creation in the fierce Roote of the fire, and desired the Out Birth out of the Holy Element, (which also stood in the kindling in the fiercenesse;) *viz.* the foure Elements.

104. His Anger against *Abel* came from hence, because *Abel* ^b stood not in this Birth, and his Spirit would not endure the Kingdome of *Abel* in his Kingdome: for he would rule (as by his own power,) in the ^b two Principles (wherein he stood:) and therefore he slew *Abel*.

^b Or, tooke no pleasure in the Kingdome of this world.

^b The first and the third.

ⁱ Or, awakened the gnawing worme.

105. Yet God would not have it so: but ⁱ kindled the Anger in *Cain*, which rested before in the swelled Kingdome of the foure Elements, and was onely climed up in great and mighty Joy, whereas *Cain* did not know the Anger, nor understand any thing of it; onely the Essences of the soule knew that they dealt falsely: but they knew not the fierce source in the kindling of the fire, till that they went forth from the Centre of God into the ^k falshood, and there they felt the fire of the Anger with great horreur, trembling and crying; for they were gone out from God, and neither saw nor felt the heavenly source any more: and therefore they despaired, because they found [or felt] themselves in the source of the wrath: and the Body with all its Essences cryed; *My sinnes are greater than that they can be forgiven.*

^k Or, wickednesse.

106. And.

106. And here is apparently seene the Glasse of the Abyffe of Hell, and [of the] Eternall despaire ; when the Anger of God riseth up in the source, that the malice [and wickednesse] is made stirring, and there beginneth trembling, galling, and crying, and despaire in it selfe as to God : there the soule seeketh abstinence in the Kingdome of this world, and findeth ¹ none : and then it leaveth the Kingdome of this world also, and runneth into the Originality, into the Roore of the Eternall Birth, and seeketh abstinence, and yet findeth nothing ; and then casteth it selfe into the aboninable Deepe, supposing to reach the Originall of the Abstinence, or the Gate of the breaking in ; but it mounteth onely above the Heaven, out (into the most uttermost) into the fierce [wrathfull, grimme] Eternity.

107. Then it beginneth venomously to hate the body, wherein it hath borne the Image of God : and many run headlong into the water, or take a roape, or a sword, and murder the body, which hath bereaved it of the Image of God, through temporall pleasure, through false confidence, standing upon it selfe, to contemne and scorne its brother and sister, to murder him, to take away his daily bread, and also to give occasion of wantonnesse to their brethren and sisters.

108. And thou Cainish Church, here thou hast a Glasse, in thy rising up in pride, and selfe power, also in thy voluptuous selfe honouring life ; behold thy selfe [in it :] for thou art gone into the Spirit of this world, and thou hast made the Kingdome of this world thy Kingdome of Heaven, and thou trustest onely in thy selfe : thou makest thy selfe a Lord over *Babel*, and thou drawest the Kingdome of this world to thee onely by ^m cunning [subtilty] ; and thou makest thy selfe a Patron therein, and therewith thou goest out from God : thou supposest that thou art holy ; though thou suppressiest the poore *Abel* under thy yoake, and vexest him day and night : he must here be thy Bloudhound, and thou accountest him thy slave, though thou hast not right to the least haire of his head as thine owne : and therefore thou art no other than his Driver [or Hunter] in *Jericho*, thou art his murderer, who strippest him, beatest and killest him.

109. Doeest thou aske wherefore ? Behold, I will tell thee : thou art *Cain* the Lord of the world, for thou hast made thy selfe so ; and now *Abel* is thy servant, who is entered into this world as a Guest, yet he standeth, and desireth to be ⁿ gone out of this world into his Native Countrey, which thou canst not endure, thou pressest him to the ground, two manner of wayes, very subtilly and in selfe power. First, with thy hypocriticall false Doctrine [Teaching or Preaching] *Babel*, where he shall and must beleeve whatsoever thou ^o prescribest him, without the Spirit of God, that thereby thou mayst but strengthen thy gorgeous ^p fat Kingdome, whereby thou drawest him away from God, into the Spirit of this world, so that he must ^q gape upon
thy

¹ Or, no comfort.

^m Tricks, devices, or deceit.

ⁿ Regenerated.
^o Or, enjoynest him as Orthodox.

^p Or, sately Dominion.

^q Or, must esteem your artificiall teaching as the means of salvation.

thy Prating : and if he doe not so, then thou murtherest him, as *Abel* [was murdered].

110. And secondly, thou hast set thy selfe to be Lord over him, and hast made him thy slave ; and so bravest it over him, as the proud woman of this world, thou vexest him day and night, and consumest his sweat in high mindednesse ; all according to the^r fury of the wrath [or fiercenesse]. And so he sticketh not onely in the Darknesse, but [also] in great misery, cares, and perplexity, and seeketh wayes to get out of them, and how to come to the light againe , and escape the Driver.

111. But he findeth nothing in thy Gates but the way of fallshood, B lbery, cunning, subtlety, lying, and deceit, also covetousnesse, and to winde him selfe about so under thy yoake, that he may but live : and so him selfe murdereth his own poore soul, under thy yoake, and rendeth him selfe off, thus, from the Kingdome of God, and giveth himselfe up to the^u Kingdome of this world , kneeling and praying before thy Beast, and honoureth thy proud Bride that rideth upon thy Beast, as the Spirit of God in the *R evelation* of *John* witnesseth.

112. Thus thou continually murtherest poore *Abel* , two manner of wayes ; and givest him great occasion of stumbling, by thy pomp and power thou drawest him away from God into the Spirit of this world, where he then groweth stark blinde, and so he will continually ride^a after thee, he will still sit upon thy Beast, and be Lord^o , and ride over the bended knees : and thus the Kingdome of this world is a right Denne of Theeves, and in the presence of God a Lake of Abominations.

113. The Spirit of thy stout Beast, is the Hellish y Worm ; The Crowned Bride that sitteth upon it, is the false Woman [or Whore] of *Babel* : shee drinketh onely out of the Cup of Whoredome and Abominations, her drink in that Cup is the fiercenesse of the Anger of God, of which the People [or Nations] drink, and become drunk, and so in their drunkennesse, they become Murtherers, Robbers, Theeves, false perfidious mockers, jeerers, scorers, proud, high minded, selfe honourers, sterne malicious people ; there is no end of the number of those that hate one another : every one supposeth, his way is right, and that he walketh in the right Path : if his brother and sister goe not in the same way with him, he scorneth them and calleth them *Hereticks* ; and so one Wolfe biteth another : his way is in his own Opinion, as his Master teacheth him, who yet never regardeth any thing but his^z Belly-God ; that his esteeme and glory may be great among Men ; thus one hypocrite deceiveth the other, and are scorers and persecutors one of another among themselves : and one is a Wolfe as well as another : and the poore *Abel* (who standeth in true Resignation, and relyeth upon God) must continually be their

^r Plaguest or tormentest.

^f Kingdome, vengeance, or rage.

^c Contempt and scorne.

^u Or, Spirit.

^a use all the might and authority be care as thou doest.

^y Dragon or Serpent.

^z His own Elected God Maufim.

^a As the dust
under their
feete.

^b With all man-
ner of slanders
and lyes.

^a footstool, he is continually murdered in a two-fold manner.

114. One is, that he is deceived, and goeth along into *Babell*, and is murdered, as to the Kingdome of Heaven. The other is, that if he remaine constant, then the Devill, (with *Cain*,) will not endure him, but murdereth him outwardly, as to the body, or taketh away his good name and credit, and ^c covereth him so that he may not be knowne, that so the Kingdome of *Cain* and the Antichrist may remaine in *Babell*: of which wee know well how to speake by our own experience, if wrath and anger did please us. But it fareth very well with our *Abel*, and our being scorned springeth up in the blossoming of the Lilly, wherewith wee will rejoyce well enough, when wee returne againe from *Jericho* to *Jerusalem*, to our Father *Abel*.

115. And now what hast thou to expect, (thou proud Bride of *Babell*) for thy stately Pride (from the Spirit of this world) that thou servest it so faithfully? Behold, thou hast a threefold [reward to expect]; First, that the Spirit of this world leave thee, and departeth from thee, and teareth away thy proud body from thee, and turneth it to dust and ashes, and it taketh thy goods, power, and pomp, and giveth them to another, and tormenteth him for a while therein.

116. And secondly, that it receiveth all thy purposes and deeds, and setteth them in the Tincture of thy soule, and maketh of it another dwelling house for thy soule, that it may not send thee so naked away from it.

117. And then thirdly, that he hath brought thy soule out of Heaven into the pleasures of this world: and now leaveth it in its misery, wholly naked and bare, sitting in its filthinesse, and goeth away, and regardeth no more, where the soule is, or how it is with it, if it were in the Abyffe of Hell [it were all one to the spirit of this world;] this thou hast to expect for thy recompence from the spirit of this world; because thou hast so truly served it.

118. Therefore: O *Cain*! fly away from the Spirit of this world, there is a fire (out of the Roote of the Originality) from the Lord of Heaven in it: thy swelled secreter Kingdome is kindled; that Men may see [or know] thee in every place: thou shalt stand quite open [or naked] with all thy ^d secretes; for the *Spiritus Majoris Mundi* [or Spirit of the Greater World] hath found the Tincture, and its Roses blossom in the Wonders.

^e Or, should goe
into Hell.

^f Or, Mysteries.

C H A P. X X I.

Of the Cainish and of the Abellish Kingdome : how they are both in one another. Also of their Beginning, Rise, Essence, and drift : and then of their last Exit.

Also

Of the Cainish Antichristian Church, and then of the Abellish true Christian Church : how they are both in one another, and are very hard to be knowne [asunder.]

Also

Of the variety of Arts, ^a States, and Orders of this World.

^a Conditions and Courtes.

Also

Of the Office of Rulers [or Magistrates] and their Subjects : how there is a Good and Divine ^b Ordinance in them all ; as also a false Evill and Devillish.

^b Or, Order.

Where the providence of God is seene in all things ; and the Devils deceit, subtilty and malice [is seene also] in all things.

1. **W**E E finde by the Divine Providence, in all things, as also in Arts and ^c States, that the things of this world are all good and profitable : and that onely the Devils poyson brought into them is evill : and so wee finde also all States [or conditions] high and low, come out of one ^d onely Tree, and one alwayes proceedeth out of the other, so that the Divine Providence cometh to help all things, and so the Eternall Wonders (in all the three Principles) are ^e manifested : to which end God brought to light the Creation of all things, which from Eternity in themselves stood one'y in the [flowing, budding, or] ^f springing up ; but by the Creation of this world are put into the Wonders.

^c Or, Conditions of things.

^d Or, spring.

^e Or, discovered.

^f As the thoughts in the minde flow or spring up.

2. Therefore now wee can speak or write of nothing else but of his Wonders ; for wee have a great Example of them in *Cain*, when the Kingdome of the fierce wrath (after his murder) awaked in him and would have ^g devoured him : that God came to help him, when the Divine Justice (in his Conscience) sentenced him to Death, then the Divine Answer spake against it, [saying] *No : whosoever slayeth Cain, it shall be avenged sevenfold ;* by which speech the fierce vengeance of the Abyffe of Hell, was driven away from him, so that *Cain* did not de-

^g By making him aspaire in God.

spaire; and though he were gone forth from God, yet the Kingdome of Heaven stood towards him, he might turne, and enter into Repentance: God had not yet quite rejected him; but his malicious, murderous, and his false confidence, he accursed, and would not^h be therein.

3. For God departed not from *Cain*, but *Cain* went himselfe from God: if he had been strong in Faith and Confidence in God, then he might have been able to enter into God again: even as he thought before the fall [into the murther]; that he would break the head of the Serpent: but there it was seene, what Mans ability was; If he had laid hold on the true Treader upon the Serpent, then he might have gone instantly (in the vertue of the Treader upon the Serpent) into God againe.

4. But *Cain*ⁱ had flesh and blood, and understood not the meaning of the Eternall Death: yet when he was assured from God, that none should slay him, he became cheerly againe; for the^k Essences of his soule, were refreshed againe by Gods recalling [him]: for the Doore of Grace stood open towards him, he should returne, for God would not the Death of a Sinner.

5. And here may be seene very exactly, who was the accuser of *Cain*: viz. the blood of *Abel*, which cryed to God from the Earth, and awakened the fierce Anger against *Cain*; where the Essences of the soule of *Abel*, through the deep Gate of Anger, pressed In to God, through the Treader upon the Serpent; and so stired the Roote of the fire in *Cain*, whereby the Anger was awakened. Here consider what the sighings of the righteous, and their pressing into God (in their unequall being oppressed) can doe, how it kindleth the Anger of God, as in *Cain*: whereas then fiery Coales are heaped upon the Drivers [or oppressours] head.

6. But when^l it was allayed againe by the voyce of God, then *Cain* did not know how that came to passe, and set his murther at Rest, like one, who hath a secret gnawing Dogge sitting in the Darke; yet he proceeded, and built his powerfull^m Earthly Kingdome, and did not wholly put his trust in God: for when he saw, that he must seeke for his Bread out of the Earth, and must take his cloathing from theⁿ children of the Earth, therefore all his businesse lay in the Art of Seeking, how and which way he might finde. and how to possesse the treasure of that which was found, that he might alwayes have enough: because he saw God no more, therefore he did like *Israel*, who were brought out of *Egypt* by *Moses*, and when they saw him not (because he was on the Mount) then they began their dancing and false worship of God, and asked after *Moses* no more.

7. Thus *Cain* now built his earthly Kingdome, and began to search all manner of Arts, not onely inⁿ Agriculture, but also in Metallals, and

^b Or, consents thereto.

ⁱ Or, was.

^k His faculties that were in doubt were againe assured of Gods grace.

^l The wrath, or the gnawing worme of his Conscience.

^m The Beasts and that which groweth out of the Earth.

ⁿ Husbandry, plowing or Tilling of the ground.

and further [all Arts] according to the seven Spirits of Nature, which in the ° Letter is well to be seene, wherein our Schooles [or Universities] will now be Masters; but they are not yet Schollars in the Ground.

8. And it is excellently shewen, that they had the sight of the Tincture in their hands, wherein they found [their Inventions] though it was not wholly knowne; for sinnes were not then in such multiplicity upon the Earth: and therefore the 9 Mysteries were not so very hard and close hidden to them, but all was found out very easily: especially by Adam who had the Mysteries 2 in his hands: and was [but] entered out of the Wonders of Paradise, into the Wonders of this world, who knew not onely the Essences, 3 Natures and properties of all the Beasts, but also of all Plants and Mettalls: he knew also the ground of the seven liberal Arts [arising] out of the seven formes of Nature; yet not so altogether out of the Ground: [or fundamentally]: But he was the Tree, out of which afterwards all the rootes and branches grew.

9. But the Depth in the Centre of the Birth, he knew much better than wee in our Schooles: [or Universities]: which is shewed by that 4 saying, That he gave names to all things, to every thing, according to its Essence, 5 Nature, and property, as if he had stuck [or dwelt] in every thing, and tryed all 6 Essences; whereas he had the knowledge of them only from their sound, also from their forme and aspect, smell and tast: the Metalls he knew, in the Glance of the Tincture, and in the fire, as it may yet well be knowne.

10. For Adam was the Heart of every thing in this world, created out of the Originality of all things: his soule was out of the first Principle; throughly 7 illustrated with the second [Principle:] and his body was out of the [one] Element, out of the 2 *Barm*, or Birth, out of the Divine vertue [which is] before God, which [body] was entered into the out-Birth of the [one] Element, (*viz.* into the foure Elements) and wholly gone into the Spirit of this world, *viz.* into the third Principle. And therefore he had the Tincture of every thing in him, by which he reached into all Essences, and proved [or searched] all things in the Heaven, Earth, fire, aire, and water, and all whatsoever is generated from thence.

11. And so one Tincture took hold of the other, and the stronger hath proved [or tried] the weaker, and given names to all things, according to their Essences; and that is the true ground of Adams fall, that he went out of the Eternall [being] into the Out birth of the corruptible [being,] and hath put on the 8 corruptible Image, which God forbad him.

12. And here the two strong Kingdomes of the Eternity are to be seene, which have been in strife with one another, and are alwaies so; and

° In the Name of Cain, and the other Circumstances.

¶ That is, in Cains time they had the Tincture in their power.

9 The mysteries were not so dark to them.

2 Or, naked, open and plaine.

3 Or, kinds.

4 Speech or word.

5 Or, kinde.

6 Or, beeings.

7 Or, shining, or enlighten'd.

8 Or, warre-hatching.

9 Or, transitory.

^b The wrath
and the Love.

^c The wrath
ruleth in all
that is evil in
the foure Ele-
ments, and in
that which is
good it maketh
the exalting
joy.

^d working,
fruit, or bring-
ing forth.

^e A desiring,
or attracting.

^f Dissolveth.

^g Or, Dissol-
ved.

and the strife continueth to Eternity, for it is also from Eternity (*viz.* [between] ^b the fiercenesse and the meeknesse) If the fiercenesse were not, there would be no mobility : but it overcometh in this world onely ^c according to the Kingdome of Hell, and in the Heaven it maketh the ascending Joy : and the Meeknesse :

13. And it is highly to be found and considered by us, in the light of Nature, how the fiercenesse [or wrath] is the Roote of all things, and moreover the Originality of the Life, therein onely consisteth the Might and the Power, and from thence onely proceed the Wonders : and without the fiercenesse [or wrath] there would be no enmity, but all [would be as it were] a nothing, as is formerly mentioned.

14. And then wee finde also, how the Meeknesse is the vertue and the Spirit, so that where the meeknesse is not, there the fiercenesse (in it selfe,) is nothing but a Darknesse and a Death, where no ^d growing can spring up, and it cannot generate nor discover its-wonders ; and thus wee finde that the fiercenesse [wrath or fiercenesse] is a cause of the Essences, and [that] the Meeknesse [is] a cause of the joy, and a cause of the rising and [budding or] growing forth of the Essences : and then that the Spirit is generated by the flowing [working, springing] and rising up, out of the Essences : and that the fiercenesse so becometh the Roote of the Spirit, and the Meeknesse is its Life.

15. Now there can be no meeknesse without Light, for the Light maketh the Meeknesse, and there can be no fiercenesse without the light, for the light maketh a ^e Longing in the darknesse : and yet there is no darknesse there, but the longing maketh the darknesse in the will, so that the will attracteth to it selfe, and impregnateh the longing, so that it becometh thick and dark : for it is thicker than the will, and therefore it shadoweth the will, and is the darknesse of the will.

16. And if the will be thus in darknesse, then it is in anguish : for it desireth to be out of the darknesse : and that desiring, is the flowing [or working] and the attracting in it selfe : where yet nothing is attained but a fierce source in it selfe, which by its attraction maketh hardnesse and roughnesse, which the will cannot endure, and thus it stirreth up the Roote of the fire in the flash, (as is afore-mentioned) whereupon the re-comprehended will, goeth forth from the flash, into its selfe, and ^f breaketh the darknesse, and dwellerh in the broken darknesse, in the light in a pleasant [joy or] habitation in it selfe ; after which [joy or] habitation, the will (in the darknesse) continually lusterh, from whence longing ariseth : and thus it is an Eternal Band, which can never be ^g loosed ; and thus the will now laboureth in the broken Gate, that it may manifest or discover his wonders out of himselfe, as may be seene well enough in the Creation of the world, and all Creatures.

17. But wee should not here againe wholly set downe the Ground of the Deity (so farre as it is meete and knowne by us) wee account that needlesse [here]: for you may finde it before the incarnation of a Childe in the Mothers [womb or] body. Wee set downe thus much here, to the end that the Region of this world may be understood; and thus wee give the Reader exactly to understand and know how the Region of Good and Evill are in one another: and how it is an unfadable thing [or substance] so that one is generated out of the other, and that also the one goeth forth out of the other into another substance [or being] which it was not in the beginning; as you may learne to understand this in Man, who in his beginning, in the will of Man and Woman (*viz.* in the *Limbus*, and in the Matrix) is conceived in the Tincture, and sown in an Earthly ^h soyle: where then the first Tincture (in the will) breaketh, and his own ⁱ Tincture springeth forth out of the anxious [or aking] chamber of Darknesse, and of Death, out of the anxious source [or property]: and blossomieth out of the Darknesse, in the broken Gate of the darknesse in it, as a pleasant habitation: and so generateth its light out of the anxious fierenesse out of it selfe; where then (in the Light) there goeth forth againe the endlesse source of the [thoughts or] senses, which make a Throne and Region of Reason, which governeth the whole house, and desireth to enter into the Region of the Heaven, out of which it proceeded not. And therefore now this is not the Originall will, which there desireth to enter into the Region of the Heaven; but it is the ^k reconceived will, out of the source of the anxiety [which will is in a desire to] enter through the deep Gate of God.

^h Field, or
Ground.
ⁱ Or, Life.

18. Now seeing it was impossible for the humane Spirit; (how much soever it was attempted [tryed or sought]) therefore God must enter againe into the humanity, and help the humane Spirit, to breake the Gate of ^l Darknesse, that so it might be able to enter into the Divine [power or] vertue.

^k Or, recom-
prehended, or
re-taken will
out of the pro-
perty.
^l Or, of Death.

19. And thus he dwelleth in two [properties] both which draw him, and desire to have him; *viz.* one fierce [property] or source, whose Originall is the Darknesse of the Abylfe: and the other is the Divine [power or] vertue, whose source [or active property] is the Light and the Divine Joy in the broken Gate of Heaven; as the word *Himmel* [Heaven] in the Language of Nature hath its proper acute ^m understanding, from the pressing through, and entering in, and then with its Roote continuing to sit in the stock of Eternity; wherein the Omnipotency is rightly understood: which my ⁿ Master in Arts, will scarce give any credit to; for he hath no knowledge therein; it belongeth to the Lilly.

^m Meaning, or
signification.
ⁿ The Learned
in their own
Conceit, or
Reason.

20. This Man is drawn and held of both: but the Centre standeth in him; and [he] hath the ^o Ballance between the two wills

^o Ballance of
the Scales or
the weights.

: (*viz.*

(viz. between the Originall and the re-conceived [will] to the Kingdome of Heaven: and in each scale there is a Maker, who formeth what he letteth into his minde: for the minde is the Centre of the Ballance: the senses [or thoughts] are the P weights that passe out of one scale into the other: for the one scale is the Kingdome of the fiercenesse, and of Anger: and the other is the Regeneration (in the vertue [or power] of God) in the Heaven.

P Or, Hindges.

21. Now behold O Man, how thou art both Earthly and also Heavently, as [it were] mixt in one [onely] Person, and thou bearest the Earthly, and also the Heavenly Image in one [onely] Person; and thou art also the fierce [wrathfull property or] source, and thou bearest the Hellish Image, which ⁹ springeth in the Anger of God, out of the source of the Eternity; thus is thy minde, and the minde holdeth the Ballance, and the senses put [weight] into the scales.

9 Or, groweth.

8 Or, thoughts.

22. Therefore consider what weight thou putteth in by the senses: thou hast the Kingdome of Heaven in thy power: for the Word of the Divine vertue [or power] in Christ, hath given it telse to thee to be thy own: and so also thou hast the Kingdome of Hell in a Bridle, in the Roote, and thou hast it for thy own by the right of Nature: and thou hast the Kingdome of this world also (according to thy Humanity, received from Adam,) for thy own.

8 Formeth, fashioneth, or Createth an Image.

23. Now consider what thou letteth into thy minde by thy senses, for thou hast in each Kingdome a Maker which there ¹ maketh [an Image of] whatsoever thou layest into the scales, by the senses: for all lyeth in the making [or formation] and thou art (in this body) a field [Ground or soyle]: thy Minde is the sower: and the three Principles are the seede: what thy Minde soweth, the body of that groweth, and that thou shalt reape to thy selfe, and so when the earthly field or soyle doth breake, then the new growen Body standeth in [its] perfection, whether it be ⁹ grown in the Kingdome of Heaven, or in the Kingdome of Hell.

8 Or, figured.

24. By this now you might finde and understand the Ground, how the Kingdome of this world is generated, and how one Kingdome is in the other, and how one is the Chist and receptacle of the other, where yet there is no captivating at all; but all is free in it selfe; and Man standeth manifested in all three [Principles]: and yet knoweth neither of them in the Ground; except he be generated out of the Darknesse into the Light, and then that ^u source knoweth the fierce Eternity; as also the ^x Out Birth [or Issue] of the Eternity; but he is not able to search out the Light, for he is environed therewith, and it is his dwelling house: whereas yet he is (with this body) in this world, and with the Originality of the soule, in the ground of the Eternall source: and with the Noble blossome of the soule, in the Kingdome of Heaven with God; and is thus rightly a Prince in the Heaven,

u Or, property.
x The third Principle, or the created world.

over Hell and Earth: for the fierce source [or torment] toucheth it not: but the blossome maketh out of the fierce source [or quality] Paradise, [viz.] the high exulting Joy in the springing up.

25. And thus thou Earthly Man mayest see, how thou livest here in three Principles, if thy minde incline it selfe to God: but if it give up it selfe to the ¹ source of this world, then thou standest ² before Heaven, and thou sowest two Principles, viz. the spirit of this world, and the fierce source of Eternity.

¹ Kingdome,
or course.
² Or, without.

*The Well-spring [or fountaine] of the
Antichristian Kingdome.*

26. Man possesseth this world, and hath built him a glorious Kingdome (for his own Glory) as is plaine before our eyes: yet he is not to be condemned therein, (though indeed that is cause of finnes) because God (of his Grace) hath sent his beloved Heart into the Flesh, that Man might (thereby) goe out from the Flesh againe, and enter into the Kingdome of Heaven; But now his Earthly body must have sustenance, that it may live and propagate: and all the Governments and Arts of this world stand in this necessity, for the earthly body cannot want them: and they are ^a borne withall, (by Divine Patience), that the great Wonders may thereby be manifested.

^a Or, permitted.

27. But this is Mans condemnation, that he soweth onely the earthly and the Hellish seede, and letteth the Heavenly stay in his Barne; he stayeth without, before Heaven, and entereth not in, for the Noble seede: but he giveth God good words, that he may be gracious to him, and receive him into his Kingdome: and soweth nothing but the Devils weeds in body and soule: and then what new body shall there grow? Shall it stand in the Heaven in the Holy Element, or in the Abyffe? or shall the Pearle be cast before swine?

28. If thy Maker in thee, doth not make the Image of God, but the Image of the Serpent, how wilt thou then bring thy Beast into the Kingdome of Heaven? Doest thou suppose that God hath Adders and Serpents in the broken Gate of the Regeneration in the Pleasant Habitation? or dost thou suppose that he looketh after thy hypocrisie, that thou buildest great ^b Houses of stone for him, and therein doest exercise thy hypocrisie and pomp? What careth he for thy songs and roaring noise, if thy Heart be a murtherer and devourer? He will have a New-borne Man, who yeeldeth himsef up to him in righteousness and in the feare of God; him, the Treader upon the Serpent takeh into his Armes, and maketh him an heavenly Image, such a one is a childe of Heaven, and not thy ^c Fox.

^b Colledges,
Churches, or
Monasteries.

^c Or, thy subtle cunning
seeming bolinessse.

29. Now it may be asked, wherefore thou art called the Antichrist? Harken, thou art ^d the Opposer of Christ, and thou hast built

^d Or, against
Christ.

thy selfe a seeming [holy] hypocriticall Kingdome, with a great shew : [and patience] : therein thou exercisest thy hypocrisie : thou carriest the Law of God upon thy lips, and thou teachest it, but with thy deeds thou deniest the power thereof : thy heart is onely bent upon the spirit of this world, the Kingdome of thy hypocrisie tends onely to thy own honour [and repute] under a pretended holinesse : all knees must bend before thee, as if thou wert Christ ; and thou hast the heart of a greedy Wolfe.

30. Thou boastest that thou hast the Keys of the Kingdome of Heaven, and yet thy selfe is in the Abyffe : thy heart hangeth on thy Keys, and not on the Heart of God, thou hast the Keys of the Chist of Gold, and not of the breaking through, by confidence in God : thou makest
 * *Cannons, Ordinances, and Orders.* many * Lawes, and yet thy selfe keepest none : and thy * Law is to as much purpose, as the Tower of *Babell* [was] which should have reached to Heaven ; and thy * Lawes reach to Heaven as much as that did.

31. Thou prayest before God, but in thy wolvisch Beast : the Spirit of this world, (and not God,) receiveth thy Prayers ; for thy heart is a devourer, and entereth into the devourer ; thou desirest not earnestly to enter into God, but meerly with thy historically hypocriticall mouth, and thy heart presseth earnestly into the spirit of this world : thou desirest onely much temporall goods, honour, power, and authority in this world, and so thereby thou drawest the ^fRegion of this world to thee.

32. Thou suppressest the miserable and needy under thy feete, and thou constrainest him with necessity, and makest him vaine [or carelessly wicked.] so that he runneth after thy Beast, and gazeth upon thee, and also becometh a servant of the Opposer of Christ : thy Beast whereon thou ridest, is thy strength and power, which thou usurpest to thy selfe : thou fattest thy Beast with the fattenesse of the earth, and thou crammest it with the sweat of the needy ; it is filled up with the teares of the miserable ; whose sighes and groanes presse in through the Gate of the Deepe to God, and (with their pressing in) they ^z awaken the Anger of God in thy Beast ; as the bloud of *Abel* did the Anger in *Cain*.

33. Thus thou comest galloping with thy prancing Horse, and thou ridest before the Gate of Heaven, and desirest ^habstinence, and in thy shape thou art a Wolfe. What shall Saint *Peter* say to it, doest thou suppose that he will give thee the Keys of the Kingdome of Heaven ? O no ! he hath none for Wolves : he hath but one for himselfe, he had never any to spare for others.

34. Wouldst thou get into Heaven ? then thou must put off thy Wolfe, and get into a Lambs skin : not with hypocrisie, in a Corner, [^l Chamber] Cloister, or Wildernesse [and Hermitage] but with earnestnesse.

^z *Closet, Cell, or in secret.*

earnestnesse in the New Birth : and thy Light must shine forth in Righteousnesse and Mercifulnesse, to the overthrow of the Kingdome of the Devill, and it must destroy his Nest, with kinde well-doing to the needy.

35. Hearken thou Antichristian scorner : it is not enough for thee to stand and say ; I have the true ground of the knowledge [that leadeth] to the Kingdome of Heaven ? I have found the true Religion ; and doest condemne every one that hath not thy knowledge, or doth not consent to thy opinion : thou sayest such a one is a Heretic, and of the Devill ; and thou art a Wolfe, and doest nothing else but confound the sheepe with thy fiercenesse, and causest them to offend, and to calunniate those whom neither thou nor they know, as the *Ephesians* did by *Paul*. Doest thou suppose that thou hast hunted away the Wolfe by this meanes ? or hast thou not rather generated a heape of young scornfull Wolves, which howle and yell, and every one would devoure, and yet know not where the evil Beast is, nor especially, that evillist Beast of all, which generated them : O blinde *Babell*, the Kingdome of Christ doth not consist herein, but the abominable Antichrist of Confusion in *Babell*.

36. But what can be said, the Devill will have it no otherwise ? When his Kingdome beginneth to be stormed [battered and assaulted] at one place, then he bloweth up the storme all over [as well in one as in another] in the children of God the Spirit of Punishment [vengeance or reproofe] is stirred up ; and in the worldly Beastiall Man, the Devill bloweth up meere scorning and disgracing Mockers : for they have the Kingdome of Christ in the History, and the Devils Kingdome in themselves as their own possession.

37. What doth thy knowledge availe thee thou Opposer of Christ, that thou knowest how to speak of the Kingdome of Heaven, of the suffering and Death of Christ, and of the New-Birth in Christ, when thou art without it, (ticking meerly in the History ? Shall not thy knowledge be a witness against thee, which shall judge thee ? or wilt thou say : thou art not the Antichrist of *Babell* ? Surely thou art the hypocrite, and thou satenest thy evill Beast yet more and more, and thou art the devourer in the Revelation of *John* : thou dwellest not onely at *Rome*, but thou hast possessed the breadth of the Earth, I have seene thee in the Spirit ? and therefore it is, that I write of thee, thou Wonder of the World, of Heaven, and of Hell.

38. Thus this Kingdome tooke beginning with *Cain* : and it hath its ground from the Devill, who is a Mocker of God ; for the Devill desireth nothing else but strong and mighty exalting in his own power above the Thrones of Heaven : but he cannot get in, and therefore he is so maliciously enraged : and his source [or quality] standeth in the anguish, not towards the Birth, but towards the source of fire.

^k Or, Torments of fire.

Of the Kingdome of Christ in this world.

39. Seeing now Man is entered into the Spirit of this world, and hath all Gates in [him] viz. the Kingdome of Heaven, and the Kingdome of Hell, and also the Kingdome of this world: and must thus live in the presse [or narrow chink] between heaven and this world; where the Devill stirreth up one Mocker after another (who are brought up by the Kingdome of fiercenesse,) and continually stirreth them up against the Children of God, so that the world is full of Tyrants, and Beastiall bloody incestuous persons: also murderers and theeves: and because covetousnesse grew up; therefore the Office of Ruling was most profitable, that the wicked Driver might be stopped by power [and authority].

^l Hunter, persecutour, or oppressour.

40. And so it is seene how the Providence of God is come to the help of the Kingdome of this world: and hath by the Spirit of this world stirred up Rulers; who have inflicted punishment; yet the Spirit of God complaineth of them, that they are turned Tyrants, who suppress all with their power: and the Abellish Church in love consist not therein, but the strong might of God, for the suppressing of evil Doers.

41. It is true indeed, the Judges and Kings, as also Princes and Rulers [or Magistrates] are the Officers of God in the house of this [foure Elementary] world, whom God (because of sinne) hath set to punish secretly, that thereby the wicked drivers [and oppressours] might be stopped.

42. And their state [condition, Jurisdiction, or authoritie] is founded in the Originality of the Essence of all Essences, where God in the beginning created the Thrones, according to his Eternal Wisdom: where then (both in Heaven and also in Hell) there are ^m Thrones and Principalities, and also a Region [or Dominion] according to the seven Spirits of the Eternal Nature, of which here much ought not to be said, for the World holdeth it impossible to know such things: whereas yet a Spirit borne in God ⁿ searcheth into the Kingdome of Heaven.

^m Or, Throne-Princes.

ⁿ Or, hath knowledge of.

43. But a true Judge, who judgeth according to righteousnesse, he is Gods Steward [Viceroy or Vicegerent] in the Kingdome of this world; and that it might not be needfull that God should alwayes powre forth his wrath upon the people [and Nations]; therefore he hath put the sword into their hands to protect and defend the righteous, and to punish the Evil: and if any doe so, in earnest uprightnesse (in the feare of God, and nothing partially for ^o favour) then he is Great in the Kingdome of Heaven; for he beareth the [sword] for righteousnesse, and he shineth, as the Sunne and Moone, exceeding the Starres.

^o Or, for by-respects.

44. But

44. But if he turne tyrant, and doth nothing but devour the bread of his subjects : and onely adorneth his state and dignity in pride, to the oppression of the needy, and hunteth after nothing but covetousnesse, accounting the needy to be but his dogges, and placeth his Office onely in voluptuousnesse, and will not heare the oppressed ; then he is an insulting tormenting Prince and Ruler in the Kingdome of Antichrist, and is of the number of the Tyrants, and he rideth upon Antichrists Horse.

45. And wee are to consider, how the true Christian Church, is environed with the Cainish Antichristian Church, and how they live in one onely Kingdome in this world. As the first Principle incloseth all, and yet can comprehend or hold nothing ; but the Kingdome of Heaven is (from Eternity) brought forth out of the Anger, as a faire sweet smelling flower, out of the Earth ; so also the holy Church standeth in the Antichristian ; where they both together goe to pray before God, and one is accepted by God, and the other [is accepted] by the Spirit of this world, each Image goeth into its own Region [or Kingdome] .

46. There is nothing more secret in this world, than the Kingdome of Christ; and also nothing more manifest than the kingdome of Christ ; And it is often so, that he who supposeth he hath it, and liveth therein, hath it not, but hath the Kingdome of Antichrist, and he is an hypocrite and scorner, and hath the Serpents P figure : and his heart also is but the heart of a greedy Wolfe, and he standeth not in the Angelicall P Figure.

47. On the contrary, many a one is in great anguish and longeth after it, and generateth very painfully, he would faine have it ; but then the Devill rusheth upon him : and after stirreth up irksomnesse [vexation] and discontent, and also overwhelmeth him with great finnes, so that he knoweth not himselfe : and then dejecteth him with impatience and doubting : and his heart standeth continually in anguish, it would faine get out of Evill, and endeavoureth continually for abstinence or forbearance, many times with groanes, sighing, and longing : But then the Devill holdeth his finnes before him, and barieth up the doore of the Grace of God, that he might despair.

48. Yet he soweth the Pearle in his affliction anguish : and the Devill covereth it in him, that he may not know it, neither doth he know himselfe : he soweth into the Kingdome of God, and knoweth not his own seede ; but the seede of Sinne, and of the Hunter. And so he consenteth not to the sins which he committeth ; but the Devill (with his followers [or associates]) over-powre him, so that the Adamicall Man in the Anger doth that which the new-borne [Man] in the holy Element willet not : now though he doth it, yet the new Man in the

P Or, Image.

q The kingdome of Christ.

r Forgivenesse, comfort or rest.

s Sect.

Image

¹ Or, in the
striving soure
Elements.

Image doth it not, but the old Man in the ² Anger; And therefore there is in him a continuall strife, and he runneth continually to repentance; where yet the hidden Man in the ³ Anger cannot reach the Lilly, but the hidden Man [doth it] .

49. Therefore he standeth often in doubt and impatience: and in such a Man there is great strife; he knoweth not himselfe: he seeth and knoweth nothing else but his wickednesse, and yet is borne in God; for his Spirit continually breaketh the gate of the Darknesse: but then the Anger in him doth hold him back that he cannot enter in; but yet sometimes he reacheth a Glimpse: from whence the soule is cheared, and the Pearle is sown in a very dark valley.

50. And then when he considereth the sweet fore taste of the Pearle, which he had, then the soule would faine goe through, and it seeketh the Pearle; but then cometh the Black Spirit, and covereth it from him, and then the storme and strife about the Pearle beginneth, each would have its right: the soule would have it: and then the Devill covereth it, and casteth the wrath and ⁴ sinne before it, that the soule should behold it selfe therein; then there falleth to be weaknesse and neglect, so that the poore soule becometh weary, faint, and timorous, and so sitteth still, and thinketh continually of some other way to Abstinence, [or ⁵ Amendment] how it might best get the Pearle.

⁴ Or, infirmities
in the way to
the Pearle.

⁵ Comfort or
Rest.

⁶ Driver or
Persecutour
the Devill.

⁷ Husks, or
Crabbs.

51. But the ⁷ Hunter is a cunning Artift, which cometh then with the Region of this world, with worldly lusts of the flesh, with temporall honour and riches, and holdeth them before the poore soule, that it might bite at his ⁸ Swines Apples: thus he leadeth many a one for a long while, with his Chaines, captive in the Anger of God.

52. But if the Noble Graine of Mustard-seede be sown, then the Noble virgin of God preserveth it, and maketh the poore soule continually carefull, to endeavour for Abstinence, and to enter into fight with the Devill. O what a wonderfull way is it the Children of God goe in this miserable house of flesh! which the Reason of the Hypocrites neither comprehendeth, nor can beleve, onely they that have tryed it, know it.

⁸ Or, the know-
ledge in the
wonders wh^{ch}
neither eye
hath seene nor
eare heard, nor
ever entred
into the heart
to conceive.

53. Though indeed the high precious knowledge is not [attained] except one hath overcome in the storme, and hath vanquished the Devill: so that the soule hath once attained the heavenly Gate, and gotten the Garland of Victory, which the lovely virgin of chastity setteth up, as a triumphant Ensigne, of its conquest in its deare Champion, Christ, and there riseth up the ⁹ wonderfull knowledge, yet not in perfection.

54. For the old Enemy is subtil, and strong: who still assaulteth the soule againe, to trie, how he may afflict and deceive it; if he cannot overwhelm it with sinnes, then he beginneth an outward warre with it, and stirreth up the children of ¹⁰ malice against it, so that they contemne,

⁹ Or, Iniquity.

contemne, mock, deride, and vilifie it, and doe all manner of euill to it; and so they lay waite for its body and goods, they jeere, reproach, and scorne it; and account it as the of-scouring of the world: they upbraide it for its infirmitie: if it doe but reprove their faults and unrighteousnesse, then it must be an hypocrite [with them].

55. Not onely the Children of malice doe thus, but the Devill many times bringeth the Children of God, by his snares to be against it, so that in their blindnesse they grow furious and raging, as *Saul* at *Jerusalem* did against *Stephen*. Thus the poore soule must be afflicted among Thornes and Thistles, and continually expect when the euill world shall tear away the body.

The victorious Gate of the poore soule.

56. Now saith Reason, What is the best Counsell and Remedy for the poore soule? What shall it doe in this Bath of Thornes and Thistles? Behold, wee will shew thee the counsell of the ^c virgin, as it is given us for a victorious comfort: and wee will write it for a firme Memoriall to our selves; for it may come that wee our selves may stand in need of it: as wee have already for a tedious while sweltered in this Bath of Thornes and Thistles: wherein wee also attained this Garland; and therefore wee must not be silent, but set forth the gift of the virgin (which helpeth) against all the ^d Gates of the Devill.

^c Or, *wisdom*
of *God*.

^d Or, *power*.

57. Behold thou poore soule in thy Bath of Thornes, where is thy home? Art thou at home in this world? Wherefore then doest thou not seek the favour and friendship of the world? Wherefore doest thou not hunt after temporall honour, after pleasure and riches, that it may goe well with thee in this world? Why doest thou make thy selfe a foole to the world, and art every ones Owle and footstoole? Wherefore doest thou suffer thy selfe to be despised and abused by those that are inferiour to thee, and know lesse than thou? Why shouldst thou not be stately and brave with those appearing holy hypocrites? and then thou wouldst be beloved, and no body would abuse thee: and thou wouldst be more safe and secure in thy body and goods, than in this way, wherein thou art but the worlds Owle and foole.

58. But my loving virgin saith: O thou my beloved Companion, whom I have chosen, goe with mee, I am not of this world: I will bring thee out of this world into my Kingdome, there is meere pleasant rest and wellfare: in my Kingdome is meere joy, honour, and glory: there is no ^e Driver in it: I will adorne thee with the glory of God, and put thee on, my bright Ornament. I will make thee a Lord in Heaven, and a Judge over this world; thou shalt help to judge the ^e Driver in his wickednesse: he shall be laid at thy feete for a footstoole: and he shall not open his jawes against thee: but he shall be barred.

^e Hunter, per-
secutor or
oppressor.

barred up for ever in his fierce Gate : thou shalt eate at my Table, there shall be no grudging nor want: my fruit is sweeter & pleasanter, than the fruit of this world ; thou shalt never have any woe arise from it: all thy doings shall be pleasant cheerfulnesse and amiable discourse : meere humility in great love shall shine before thee. All thy Companions are so very beautiful, thou shalt have joy in them all : wherefore doest thou esteeme thy corruptible life ? thou shalt enter into an Incorruptible Life that shall endure Eternally.

59. But I have a little against thee : I have drawn thee out of the thorny Bath, wherein thou wert a wilde Beast, and have figured thee for my Image ; and yet thy wilde Beast standeth in the Thorny Bath, which I will not take into my bosom, thou standest yet in^e thy wilde Beast ; now when the world taketh its wilde Beast which belongeth thereto, then I will take thee, and so every one shall have its own.

60. Wherefore doest thou love that wilde Beast so much, which doth but afflict thee ? And besides, thou canst not take it with thee, neither doth it belong to thee, but to the world : let the world doe what it will with it, stay thou with mee : it is but a little while before thy Beast breaketh, and then thou art unbound, and abidest with mee.

61. But I also have a Law in my Love, *viz.* I not onely desire [to have] thee, but also thy brothers and sisters which are in the world, who are yet in part unregenerated, whom the ^g Driver holdeth captive ; thou must not hide nor bury thy Pearle, but shew the same to them, that they also may come into my Armes ; thy mouth must not be shut, thou shalt walke in my Law and^h declare the Truth.

62. And although the Driver compasseth thee about, and will fetch thee away, yet there is a limit set for thy Beast how farre it shall goe, the Hunter cannot breake [or destroy] it, sooner than the limited time : and then if he doe breake it, it is done onely for [the manifesting of] Gods deeds of wonder, and for thy best good : all thy stripes in the Thorny Bath, shall stand in my Kingdome for a faire ensigne of thy victory ; and moreover, thou shalt have great joy in it, before the Angels of God, in that thou hast despised the Hunter, and art gone out of a wilde Birth into an Angelicall one ; O how thou wilt rejoyce when thou shalt think upon thy wilde Beast, whichⁱ plagued thee day and night, in that thou art^k loosed from it.

63. Then thou hast great honour for thy great shame ; and therefore why art thou so sad ? lift up thy selfe out of thy wilde Beast, as a faire flower springeth out of the Earth ; or doest thou suppose, thou wilde Beast, that my Spirit is mad, that it so little esteemeth thee ? Thou sayest I am indeed thy Beast, yet thou art borne out of mee, if I had not growen forth, thou hadst not been neither : Hearken thou my Beast : I am greater than thou : when thou wert to be, there I was

thy

^e In the foure Elements in flesh & blood.

^g Hunter, or persecutour.

^h Or, Tell the Truth.

ⁱ Vexed and tormented.

^k Or, Released.

thy Master-framer : my Effences are out of the Roote of the Eternity, but thou art from this world, and thou breakest [or corruptest] but I live in my source [or quality] Eternally ; therefore am I much nobler than thou : thou livest in the fierce [wrathfull] source ; but I will put my strong fierce property into the Light, into the Eternall Joy : my works stand in power, and thine remaine in the figure ; when I shall once be released from thee, then I shall take thee no more to be my Beast againe ; but [I will take] my new body which I brought forth in thee, in thy deepest roote of the holy Element. I will no more have thy rough issues of the foure Elements, Death swalloweth thee up : But I spring and grow out of thee, with my new body, as a flower out of its roote ; I will forget thee. For the glory of God (which ^m cursed thee together with the Earth) hath grafted my roote againe in his Sonne, and my body groweth in the holy Element before God. Therefore thou art but my wilde Beast, which doest plague mee, and make mee sick here, upon which the Devill rideth, as upon his accursed Horse : and although the world scorne thee, I regard not that ; it doth that for my sake : and yet it cannot see mee ? neither can it know mee, and wherefore then is it so mad ? It cannot murder mee, for I am not in it.

^l Or, Leave thee.

^m Or, fled from thee.

64. But thou mad world, what shall the Spirit say [of thee] ? Art thou not my Brother : the Effences of my Spirit stirre thee : goe forth out of thy Beast, and then I will goe with my Companions into the Garden of Roses, into the Lilly of God ; why keepest thou back, and sufferest thy selfe to be held by the Devill ? Is he not thy enemy, he doth but hunt after thy Pearle ; and if he get it, then thy Spirit becometh a Worme and Beast in its figure ; why sufferest thou thy Angelicall Image to be taken away, for temporall pleasure sake ? Thy pleasure is onely in the corruptible Beast, but what doth that avayle the soule ? If thou doest not goe out from it, thou wilt get Eternall woe and sorrow by it.

65. Or what shall thy Noble Warriour Christ say to it ? Have not I [saith Christ] broken thy wilde Beast ? am not I entred into Death ? I have cut off from thy soule, the foure Elements, and the wickednesse [or malice] of the Devill : and have ⁿ inoculated thy soule into my vertue [or power] that thy body might spring and grow againe out of my body, out of the holy Element before God ; and I have bound my selfe to thee by my Spirit : have I not made a Covenant with thee, that thou shouldst be mine ? Have I not given thee my body for food, and my blood for drink ? Have I not given thee my Spirit for a ^o Conductour, and allotted thee my Kingdome for thy own ? Wherefore doest thou despise mee, and goest away from mee ? Thou runnest after the Wolves and the Dogs, and howlest with them, and thou seekest onely after anger, and how thou mayest bite [and devour] : thou

ⁿ Or, ingrafted.

^o Or, leader.

P wrath, malice, or finnes and wickednesse.

swallowest nothing but *P* fiercenesse [into thee] ; What shall I say ? I have in my suffering and Death (by my regeneration) generated no such Beast ; and therefore I will not have it : except it be againe borne anew in mee, to an Angelicall Image, and then it shall be with mee.

C H A P: X X I I.

*Of the New Regeneration in Christ [from]
out of the Old Adamicall Man.*

The Blossom of the Holy Bud.

*The Noble Gate of the Right [and]
True Christianitie.*

BECAUSE wee have written hitherto, of the Originality of the Essence of all Essences, how all [things] take beginning : and have shewed the Eternall Enduring [substance] and also the transitory ; therefore wee will now shew further, what is most profitable for ^a him to doe, and to leave undone ; wherein wee will shew ; what God, by his Eternall Word hath ever spoken (by his Holy Spirit) by *Moses*, and by the Prophets ; as also what the Mouth of Christ and his Apostles have spoken, what God will have us Men to doe, and leave undone.

2. Seeing wee poore Adamicall Men, are with our Father *Adam* and Mother *Eve*, gone forth out of the incorruptible, and unchangeable Inheritance, out from our true Native Countrey, into a strange Inne, where wee are not at home, but are meerly Guests : and where wee must in so great misery continually expect, when our strange Host will thrust us out : and bereave us of all our ability, and take away from us all wee have, so that wee are truly swimming in a deep Sea of misery, and swelter in a strange Bath of Thornes and Thistles : and wee know for certain, and see it also daily before our eyes, that wee are no other than Pilgrims in this Inne, which must continually expect when the breaker [or destroyer] will come, and take our heart, senses, and minde, also our flesh and blood, and goods ; therefore it is indeed most necessary for us to learne to know and finde the way to our true Native Countrey, that wee may avoyd the great misery and calamity, and enter into an Eternall Inne, which is our own, whence none may drive us out.

3. But because there are two of these Innes, which are Eternall without end and expulsion : and the one standing in Eternall Joy (in great brightnesse and perfection) in meere love and meeknesse : but the other in great perplexity, anguish, misery, distresse, hunger, and thirst, where never any refreshment from the Love of God cometh ; therefore it is very necessary that wee learne with great earnestnesse, to know the true way of Entrance into the Eternall Joy, that wee may not with the Devils Dogges howle Eternally in the anguishing Inne.

4. And now if wee look round about us every where, upon Heaven and Earth, the Starres and Elements ; yet wee can see and know no way [or passage] where wee may goe to our Rest : wee see no other than the way of the entrance in, of our Life, and then of the end of our Life, where our body goeth into the Earth, and all our Labour (also our Arts and Glory) is inherited by another, who also vexeth himselve therewith for a while, and then followeth after us : and that continueth so from the beginning of the world to its end.

5. Wee can in our misery never ^b know, where our Spirit doth abide, when the body breaketh, and cometh to be a Carcasse, except wee be againe new-borne out of this world, that so wee may dwell in this world as to our body, and as to our minde in another eternall perfect new life, wherein our spirit and minde putreth on a new Man, wherein he must and shall live Eternally : and then wee first know what wee are, and where our home is.

^b understand, or comprehend.

6. Seeing then wee clearly see and understand, that wee have our beginning altogether Earthly : and are sowne in a field (as Graine is sowne in the Earth) ; where our life springeth up, groweth, and at length flourisheth as Corne [or graine] doth out of the Earth ; where wee can know in us nothing but an earthly life ; yet wee see very well that the ^c Constellations and Elements qualifie [or work] in us, and nourish, drive, governe, and guide us, also fill us and bring us up, and so preserve our life a while : and then breake it againe, and turne it to dust and ashes ; like all Beasts, Trees, Plants, and all [things] that grow, but wee see not how it is with us afterwards, whether all be ended with it, or whether wee goe with our Spirit and Conversation into another life : and therefore it is most necessary to learne and to seeke the right way.

^c Or, Starres.

7. Now that is testified to us by the Writings of those who have been regenerated out of this ^d Earthlinesse, and at length are entred into a holy and uncorruptible life, who have written and taught of an Eternall joyfull Life, and also of an Eternall perishing and anguishing Life : and have taught us how wee should follow after them ; and how wee should step into a new Birth, where wee should be regenerated out of this Earthlinesse, into a new Creature : and that wee should

^d Or, transfiguration.

^cOr, really.

^fUnderstand,
or apprehend.

^gHoly people.

doe nothing else about it but follow them : and then wee should finde
^e in deed and in truth, what they had spoken, written, and taught :
 yea even in this life wee should see our true Native Countrey in the
 new Regeneration, and ^f know it (in the new-borne Man) in great
 Joy, whereas then our whole minde would incline to it : and in our
 new knowledge (in the new Man) true Faith would grow, and the
 hearty desire of the unfeigned love towards the hidden God; for which
 noble knowledge sake, many times ^g they have yeelded their earthly
 body and life, to the unregenerated gainfayer (according to his De-
 villish, malicious revengefulnesse) into Death, and have taken it with
 great Joy; and have chosen for themselves the Eternall uncorrupti-
 ble Life.

8. Seeing then, there is the greatest and highest Love in the new
 Birth, not onely towards God, or ones selfe, but also towards Men,
 our brothers and sisters : and seeing those that were unregenerated,
 have had their desires and love so carried towards Men, that they have
 very earnestly taught men with meeknesse and reproving : and that
 their love to them in their Teaching, hath been so great, that they
 have even willingly yeelded their life up to Death, and left their
 earthly goods, and all they had, in assured hope, (in their strong
 and firme knowledge) to receive all againe in great honour [and
 glory] .

9. And therefore wee also have longed to seeke after that Pearle,
 of which wee write at present ; and though now the unregenerated
 (in the Kingdome of this world) will give no credit to us (as it hath
 happened to our forefathers, from the children of this world) wee
 cannot help that, but it shall stand for a witness against them, which
 shall be a woe to them Eternally, that they have so foolishly ventured
 [and lost] so great an Eternall Glory and holinesse, for a little plea-
 sure of the eye, and lust of the flesh.

^hThe holy fore-
fathers.

ⁱEssence or
Being.

^kOr, Regi-
ments.

10. And wee know (in our deep knowledge) that ^h they have
 rightly taught and written, that there is one onely God, which is three-
 fold in Personall Distinction, as is before-mentioned: And wee also
 know that he is the Creatour of all things ; that he hath generated all
 out of his own ⁱ substance, both light & darknesse, as also the Thrones
 and ^k Dominions of all things. Especially wee know (as the holy
 Scripture witnesseth throughout) that he hath created Man to his
 own Image and similitude, that he should Eternally be, and live in the
 Kingdome of Heaven, in him.

^lThe world of
foure Ele-
ments.

11. And then wee know also, that this world (wherein wee now
 are and live) was generated, out of the Eternall Originall, in time ;
 (through the pure Element) in the Fiat, and so created ; and so, ^l it
 is not the substance of the holy pure Element ; but an issue [or out-
 birth] out of the Eternall *Limbus* of God, wherein the Eternall Ele-
 ment

ment consisteth, wth is before the cleere Deity, wherein consisteth Paradise, & the Kingdome of Heaven: & yet the *Limbus*, together with the pure Element, is not the pure Deity, which is alone holy in it selfe, and hath the vertue of the Eternall Light shining in it: but hath no Essences (in the light of the Clarity) in it: for the Essences are generated from the vertue, ^m according to the Light, as a Desire; and the desire attracteth to it, from whence the Essences proceede, as also the Eternall Darknesse in the source, as is before-mentioned.

^m Or, of.

12. Seeing then God is all in all, and hath created Man to his Image and similitude, to live with him Eternally in his Love, Light, Joy and Glory; therefore wee cannot say, that he was meerly created out of the corruptibility of this world: for therein is no Eternall perfect Life, but Death, and perplexity, anguish, and necessity; but as God dwelleth in himselfe, and goeth through all his works, incomprehensibly to them: and is hindred by nothing; so was the similitude before him out of the pure Element: it was indeed created in this world, yet the Kingdome of this world should not comprehend that [Image], but the similitude (Man) should mightily, and in perfect [power or] vertue, Rule through the Essences, (with the Essences out of the pure Element of the Paradisicall holy *Limbus*) through the Dominion of this world.

13. Therefore he breathed into him the living soule out of the Eternall will of the Father: (which will goeth thither onely to generate his Eternall Sonne:) and out of that will, he breathed into Man; the same is his Eternall soule, which must set its regenerated will in the Eternall will of the Father, meerly in the ⁿ Heart of God, and so it receiveth the ^o vertue, of the Heart of God, and also his holy Eternall Light, wherein Paradise, the Kingdome of Heaven, and also the Eternall Joy springeth up; and in this vertue [or power] it goeth through all things, and ^p breaketh none of them, and is mighty over all [things] as God him selfe is: for it liveth in the vertue [or power] of the Heart of God, and eateth of the Word [that is] generated out of God.

ⁿ Or, *Sonne of God.*

^o Or, *power.*

^p *Hurteth or moveth.*

14. Thus also wee know, that the Soule is a Spirit: generated out of God the Father, in the Throne and entrance out of the comprehended [or reconceived] will, out of the Darknesse into the Light, to the generating of the Heart of God: and that soule is free, to Elevate it selfe above it, in the will, or in the Meeknesse in the will of the Father, to comprehend and incline it selfe to the Birth of the Heart of God the Father.

^q *Above the Heart of God as Lucifer did.*

15. But its body (which is the true Image of God, which God created) standeth before the cleere Deity, and is in and out of the holy pure Element: and the *Limbus* of the Element (out of which the Essences generate) is the Paradise, an Habitation of God the holy Trinity;

Trinity; Thus was Man an Image and similitude before God, wherein God dwelleth, in which (through his Eternall Wisdome) he would manifest his Wonders.

^a *Cadaver.*
Corps.

16. And now as wee understand, that Man (with the similitude wherein God dwelleth) is not meerly at home in this world, much lesse in the stinking ^c Carkeisse; so it is manifest (in that wee are so very blinde as to Paradise) that our first Parents (with their Spirit) are gone out of the heavenly Paradise, into the Spirit of this world: where then the Spirit of this world, instantly captivated their body, and made it Earthly; so that body and soule are perished: and now wee have the pure Element no more for our body, but the issue [or Out-Birth] (*viz.* the foure Elements, with the Dominion of the Starrs) and the Sunne onely is the light of the body: also this body doth not belong to the Deity: God doth not discover himselfe in the stinking Carkeisse [or Corps]; but in the holy Man, in the pure Image which he created in the beginning.

^f *Or, averted.*

17. Now Man being thus fallne, out of the holy into the unholy, out of the Image of God into the Earthly corruptibility, therefore his body stood in the corruptible Death, and his soule in the Eternall will of the Father; yet ^c turned away from the Heart of God; into the Spirit of this world; captivated by the Eternall Darknesse: for whatsoever goeth out from God, goeth into the Eternall Darknesse, and without the Heart of God there is no Light.

^g *Or, bring to*
passé.

18. And now there was no [remedie or] Counsell for this Image, except it were new regenerated by the soule, through the Heart and Light of God, through which the new Element before God (*viz.* the body of the soule) is regenerated; or else the Deity would not nor could not dwell therein; this, Man (by his own vertue or power) was not able to attaine: therefore if it were to be done, then the *Barmhertzigkeit*, Mercifulnesse, or Mercy of God must doe it.

19. And here wee give the Reader (that loveth God) to understand cleerly in the Great Deepe, what the pure Element is, wherein our body (before the Fall of *Adam*) stood, and in the new Regeneration now at present standeth also therein; It is the heavenly Corporeity, which is not barely and meerly a Spirit, wherein the cleere Deity dwelleth: it is not the pure Deity it selfe; but [it is] generated out of the Essences of the holy Father, when as he continually and Eternally goeth in through the Eternall Gate, in the Eternall minde in himselfe (through the recomprehended will) into the Eternall Habitation; where he generateth his Eternall Word.

20. Thus the pure Element is the *Barm* [or warme] in the Essences of the attracting to [be] the Word: the Essences are Paradise, and the *Barm* [or warme] is the Element: thus now the Father continually speaketh the Eternall Word, and so the Holy Ghost goeth forth

forth out of the speaking: and that which is spoken forth is the Eternall Wisdome: and it is a virgin: and the pure Element (*viz.* the *Bar* [or warme] is her body: wherein the Holy Ghost discovereth himselfe through the out-spoken Wisdome; and so the flash [or glance] out of the Light of God in the Holy Ghost, is called *bertz* [or heart]; this receiveth the Element in the Essences of Paradise, that it may be substantiall, and then it is called *ig* [or *ed*]: and the strength of the Father, and the great Might of the fire, goeth as a flash into the Essences, and that is called *keit* [or *nessē*], like a might [or force] which presseth through, as a sound [or noise] which severeth not the substance asunder; and this together is called *Bar* *bertz* *ig* *keit* [*Warm-heart-ed-nessē*] or ^u *Mercifulnesse*, and this standeth before God: and God (the holy Trinity) dwelleth therein.

^u Or, *Mercy.*

21. And the virgin of the Wisdome of God is the Spirit of the pure Element: and is therefore called a virgin, because it is so chaste [or pure], and generateth nothing: yet as the flaming Spirit in Mans body, generateth nothing, but openeth all secrecies, and the body is that which ^x generateth, so also here; the wisdome, (or the Eternall virgin) of God, openeth all the great Wonders in the holy Element; for there are the Essences, wherein the budde [or fruits] of Paradise spring up; and if wee take the Eternall Band (and that together) wherein the Deity generateth from Eternity, then it is called the Eternall *Limbus* of God, wherein consisteth the Essence of all Essences.

^x Or, *bringeth that which is hidden, to Essence.*

22. For in the roote of the *Limbus* in the dark Anxiety, is the Anger and the Darknesse, and the first cause of the Essences; but because wee have before handled it at large, therefore here wee leave it thus, for wee should not be well understood [in brieve]: and so wee will reach after our *Immanuel*.

23. Thus know (my beloved Reader) that our Father *Adam* is gone out of this Glory into the Out-Birth of the substance of this world: and now if he be to be helped, then the *Bar* *bertz* *ig* *keit*, or ^y *Mercifulnesse* of God (as above-mentioned) must new regenerate him: and in this ^y *Mercifulnesse* of God Man was ^z fore-seene (before the foundation of the world was laid, to live eternally therein, for (as to his soule) he is out of the eternall will of God the Father, out of which this *Mercifulnesse* is generated.

^y Or, *Mercy.*

^z Or, *Pred-
stinated.*

The Gate of Immanuel.

24. Therefore know (beloved Christian Minde) how thou art helped: and consider this Gate diligently, it is an earnest one: for *Moses* and all the Prophets witnesse concerning these things (*viz.* concerning our salvation in restoring [us]:) be not drowle here, it is the fairest Gate of this Booke, the more thou readeit, the more thou wilt be in love with it.

25. Seeing

25. Seeing now wee know, that wee lost our heavenly Man in our first fall, so also wee know that a new^a one is generated to us in the Mercifulnesse of God, into which wee should and must enter, if wee will be the children of God: and without^a this wee are the children of the Anger of God.

26. And as the Prophets have written of it, so the New Man, (which is borne^b to us of God) is the Sonne of the Virgin: not of Earthly flesh and blood, also not of the seede of Man, but conceived by the Holy Ghost, and borne of a pure divine chaste virgin: and (in this world) revealed [or manifested] in our flesh and blood: and is entred with his holy body into Death: and hath seperated the earthly [body] together with the might of the Anger, from the holy Element, and hath^c restored the soule againe, and hath opened the Gate to the Light of God againe, so that the averted soule can (with the Essences of the Father in the holy will) reach the Light of God againe.

27. Therefore now wee know, that wee were not created to generate [^d that which is] Earthly, but Heavenly, out of the body of the pure Element; which [body] *Adam* had before his sleepe, and [before] his *Eve* [was], when he was neither Man nor Woman [male nor female], but one onely Image of God, full of chastity, out of the pure Element; he should have generated an Image againe like himselfe: but because he went into the Spirit of this world, therefore his body became earthly; and so the heavenly Birth was gone, and God must make the Woman out of him, as is before mentioned; Now if wee the children of *Eve* be to be helped, then there must come a new virgin, and beare us a Sonne, who should be God with us, and in us.

28. And therefore instantly at the Fall, the Word of God the Father (and in the Word the Light) through the holy Ghost entred into the holy Element, and into the chaste virgin of the wisdom of God, and made a precious Covenant, to become a creature in this virgin, and to take away the Devils power in the Anger, and to destroy his Kingdome; and this Christ would yeeld himselfe to be in the perished humanity: and with his entring into Death, seperate the Hell of the Anger, and the kingdome of this world from us; and God the Father discovered this Word (of the promised seede of the Woman) instantly (after the Fall) in the Garden of *Eden*, where instantly it gave up it selfe (in the Eternall Espousall) into the Centre of the Light of Life, and seperated all the soules of Men (who have inclined themselves, and yeelded themselves up to him,) in the dying of their bodies; from the Anger of God, and from the Kingdome of this world, and brought them in to him, (into the pure Element of the Paradise) into the Joy, and into the chaste virgin of God, there to waite, till God breake the kingdome of this world, with the Starres and Elements; where

^a Heavenly Man.

^b Or, in.

^c Brought it into the soule againe.

^d Or, in an Earthly, but heavenly manner.

where-then instantly the pure Element shall be instead of the Out-Birth; and there shall spring and grow the new body, upon the soule, in the holy Element before God eternally.

29. Now if wee [would] consider his precious incarnation [or becoming Man], then wee must rightly open the eyes of the Spirit, and not be so earthly minded, as at present they are, in *Babell*; and wee must rightly consider, how God is become Man; for the Scripture saith; *He was conceived and borne without sinne, of a pure virgin.* Here consider now beloved Minde, what kinde of virgin that was? for all whatsoever is borne of the flesh and blood of this world, is impure, and there can no pure virgin be generated, in this corrupted flesh and blood; the Fall of *Adam* destroyed all: and it is all under sinne, and there is no pure virgin generated of Mans seed: and yet this Christ was conceived and borne of a pure virgin.

30. Here the learned (of the Schooles [or Universities] of this world must stand still; and the Scholler (borne of God) must here begin to * learme concerning this Birth; for the Spirit of this world apprehendeth no more here, this is foolishnesse to it: and though he goe very far †, yet he is but in *Babell*, in his own Reason.

31. Therefore wee set it downe here (according to our knowledge) that the pure chaste virgin (in which God was borne [or generated]) is the chaste virgin [that is] in the presence of God: and it is an Eternal virgin; before ever Heaven and Earth was created, it was a virgin, and that without blemish; and that pure chaste virgin of God, put it selfe into *Mary*, in her ‡ Incarnation, and her new Man, was in the holy Element of God: and therefore shee was the blessed among all Women, and the Lord was with her, as the Angel said.

32. Thus now wee may know, that God is All in All, and filleth All, as it is written; *Am not I he that filleth all things*; and therefore wee know, that the holy pure Element in Paradise is his dwelling; which is the second Principle: and is in all things, and yet the thing (as a dead dark out-Birth) knoweth it [the second Principle] not (as the pot [knoweth not] its Potter) so also that [thing] neither comprehendeth nor apprehendeth that [second Principle]. For I cannot say (when I take hold of, or comprehend any thing) that I take hold of the holy Element, together with the Paradise and the Deity, but I comprehend the Out-Birth, the kingdome of this world, (viz. the third Principle and the substance thereof) and I move [or stirre] not the Deity therewith. And so wee are to know [and understand] that the holy new Man [is thus] hidden in the Old, and not seperated, but in the Temporall Death.

33. And now seeing the holy [thing] is in all places, and seeing the soule is a Spirit; therefore there is nothing wanting, but that our soule comprehend the holy [thing], so that it hath that for its own,

* Or, teach.

† In studying the literall wisedome of Reason, and be excellent therein.

‡ In *Mary's* beginning to be a humane Creature, or her becoming Man.

and if once it be united with that, then it attracteth [and putteth] on, the pure Element, wherein God dwelleth.

34. And therefore thus say of *Mary*: shee hath comprehended the Holy Heavenly Eternall Virgin of God, and put on the Holy and Pure Element, [together] with the Paradise, and yet was truly a virgin in this world [generated] by *Joachim* and *Anna*. But shee was not called a holy pure virgin according to her earthly Birth: the flesh which shee had from *Joachim* and *Anna*, was not pure, without spot; but her holinesse and purity is according to the Heavenly^h virgin: besides, shee brought not the heavenly virgin to her out of her own ability; for the Angel said to her, *The Holy Ghost shall come upon thee, and the Power of the most High shall over-shadow thee; therefore that holy [thing] that shall be borne of thee shall be called the Sonne of God.*

^h The wisdom
of God.

Mercifulnes.

35. Here understand [and consider] it rightly: the vertue [or power], is the heavenly virgin (for shee is theⁱ Mercy of God: and the holy [thing] is the Centre in that [vertue or power] and that is the eternall Birth of the holy Trinity: and the Holy Ghost (which goeth forth out of the Centre of God) overshadowed the Humanity of *Marie*. Thou must not think, that the corrupted Humanity, hath comprehended the holy Deity as its own; so that we might as it were say, that *Mary* (in her corrupted humanity) is like God; No: the very pure Element, together with the Paradise is inferiour to God: and though indeed wee are generated out of his [power or] vertue, yet that [vertue] is substantiall, and God is purely Spirit; for the Name of God, hath its Originall in the Centre of the Spirit, and not in the Heaven: onely the Light in the Centre, is the holy [thing], and [the light] hath no Centre, for it is the end of^k All things.

^k Or, of Nature.

36. Therefore wee say of *Mary*, that shee hath received the heavenly Pledge, which was unknowne to Nature, and which shee (in her outward Man) knew not at all; viz. the heavenly chaste virgin of God; and in that [shee received], the eternall Word of God the Father, which continueth eternally in the Father: out of which the Holy Ghost goeth forth Eternally, wherein the whole Deity is comprehended.

ⁱ Barmhertzigkeit, Mercifulnesse.

37. Wee cannot say that the heavenly virgin of theⁱ Mercy of God (viz. that which entred into *Mary* out of the Counsell of God) is become Earthly; but wee say that the soule of *Mary* hath comprehended the heavenly virgin: and that the heavenly virgin hath put the heavenly new pure Garment of the holy Element, out of the chaste virgin of God (viz. out of the [Barmhertzigkeit, Mercifulnesse or] Mercy of God) on to the soule of *Mary*, as a new Regenerated Man: and in that same shee hath conceived the Saviour of all the world, and borne him into this world. Therefore he said to the *Jewes*; *I am from above, but you are from beneath, and of this world; I am not of this world:* and he said also to *Pilate*; *My kingdom is not of this world.*

This

This ought highly to be Considered.

38. You are to know, that as *Mary* did beare the heavenly Image (*viz.* a new Man borne out of the Mercy of God) in the old Earthly [Man] (*viz.* in the kingdome of this world) which kingdome shee had in her as her own, which yet did not comprehend the New Man; so also the Word of God entred (into the body of the virgin *Mary*) into the heavenly Matrix, into the Eternall virgin of God, and that [word] in that [Eternall virgin of God] became a heavenly Man, out of the Paradisicall holy pure Element, in the Person of the new Regenerated Man of the virgin *Mary*: and (with his Eternall Deity) was together generated in the beginning own soule of *Mary*, and (with his entrance of his Deity) hath brought the soule of *Mary* againe into the holy Father; so that the soules of Men (which were gone out from the Deity) were new-borne againe in the soule of Christ, and begotten to the Heart of God.

39. For Christ brought no strange soule out of Heaven with him, into the highly blessed heavenly pure virgin; but as all soules are generated, so Christ also received his soule in his body, though in his undefiled body of holinelle, which was become *Maries* own: For wee must say, that the pure Element in the ^m Mercy of God, became *Maries* own, wherein her new body (ⁿ in her Originall soule) consisteth.

The most precious Gate.

40. For no ^o other soule is generated in any Man, (but a new body;) but the soule is renewed ^p with the pure Deity: and Christ with his entrance into Death (where he severed his holy Man from the Kingdome of this world) severed ^q it also from the fierceness of the eternall Anger, and from the ^r source of the Originality.

41. And as the pure Element (which is in the presence of God, and wherein God dwelleth) is truly every where in the whole space of this world, and hath attracted to it the Kingdome of this world, (*viz.* ^f its own Out-Birth) as a body, and yet this very body doth not comprehend the Element, no more than the body [comprehendeth] the soule: so Christ also hath truly, in the body of the virgin *Mary*, attracted to him [or put on] our humane Essences, and is become our Brother; yet these humane Essences cannot comprehend his Eternall Deity, onely the new Man, borne in God, comprehendeth the Deity, after the same manner as the body doth the soule, and no otherwise.

42. Therefore the body of Christ is inferiour to the Deity; and in these our humane Essences he suffered Death, and his Deity of the holy Man in the pure Element, entered together also into Death, and

^m Barmhertzigkeit, *Mercifulnesse.*

ⁿ Or, *belonging to.*

^o *New or strange.*

^p Or, *by.*

^q *The soule.*

^r Or, *working property.*

^f *The pure one Elements own Out-birth.*

bereaved Death of its power, and did separate the naturall soule (which Christ commended to his Father, when he dyed on the Crosse) from the Kingdome of this world, also from Death, from the Devill, and from Hell (in the strong divine Might [or power]), and opened a Gate for us all, who come to him, and incline our selves (with minde and thoughts) to him ; then the Father draweth our soule (which is in him) into the pure love of Christ : where then it putteth its Imagination againe through Christ ^uforward into the holy Trinity, and is fed againe from the *Verbum Domini* [the Word of the Lord] ; where then it is an Angel againe, cleane separated from the Kingdome of the Devill, and of this world, in the Death of Christ.

43. And for this cause, God became Man, that he might in himselfe new generate the soule of Man againe, and might redeeme it from the chaines of the fiercenesse of Anger : and not at all [for the Beastiall bodies sake) which must melt againe into the foure Elements and come to nothing ; of which nothing will remaine, but the shadow in the figure of all ^uits works, and ^xmatters, which he hath wrought at any time.

44. But, in the New Man (which wee attract on to our soules in the bosom of the virgin) wee shall spring and flourish againe ; and therein is no necessity nor Death, for the Kingdome of this world passeth away. Therefore he that hath not this Image in the new Birth, shall in the Restoration of the Spirit of the Eternall Nature) have the Image of what his heart and Confidence hath been set upon here, put upon him : for every Kingdome Imageth [or figureth] its Creatures according to the Essences, which were growne here in their will.

45. And that you may rightly and properly understand us : wee [meane or] understand here, no strange Christ, who is not our Brother : as himselfe said, at his resurrection : *Goe to my Brethren, and your Brethren, and tell them, I goe to my God and to your God.* As indeed the body (which wee here carry about us) is not the Image of God, which God created ; for the Kingdome of this world put its Image upon us, when *Adam* consented to yeeld to it : and wee (if wee be regenerated,) are not at home in this world, with our New Man ; as Christ said to his Disciples ; *I have called you out of this world, that you should be where I am :* and Saint Paul saith, *Our Conversation (as to the New Man) is in Heaven.* Thus wee understand also that our *Immanuel* [who is] the most holy of all, with his true Image of God (wherein also our true Image of God doth consist) is not of this world ; but as the Old Mortall Man (from the Kingdome of this world) hangeth to us, so our Mortall Man also hung to the Image of God in Christ, which he drew from his Mother *Mary*, as the pure Element [draweth] the Kingdome of this world [to it] .

^u Or, in true Resignation.

^u His or Mans works.

^x Or, substance, things or businesse.

46. But now wee must not think, that the holy Man, (in Christ,) dyed, for that dyeth not : but the mortall [Man] from the Kingdome of this world [is that which dyeth] ; that [was it which] cryed (on the Crosse) *My God, my God, why hast thou forsaken mee* : and wee see very clearly the great Might [and power] of the holy Man in Christ, when the mortall (which was taken from this world) went into Death : how the holy Almighty [Man] wrestled with Death, in so much that the Elements did shake with it , and the Sunne (which is the Light of the Nature of this world) lost its splendor, as if it were then to perish ; and then the living Champion in Christ, fought with the Anger, and stood in the Hell of the Anger of God, and loosed the soule (which he commended into his Fathers hands) quite off from the Anger of God, also from the source [or Torment] of Hell ; and that was it which *David* said ; *Thou wilt not leave my soule in Hell, nor permit thy holy [one] to y perish.*

*1 Rot, consump,
or corrupt.*

47. The Deity was in the humane soule, and here it brake the sword of the Cherubine ; so that, as *Adam* had brought his soule into the Prison of Anger, and so afterwards all soules from *Adam* are generated such, and are all of them, as in one Roote, imprisoned in the Anger of Death, till Christ ; so the Noble Champion Christ here destroyed Death, in the humane soule ; and brought the soule (through Death into his eternall New Humanity, and put it into an Eternall ^z Covenant.

*z Contract, E-
spousall, or
Marriage.*

48. And as *Adam* had opened the Gate of the Anger, so hath the Deity of Christ opened the Gate of the Eternall Life, so that all men can presse in to God, in this opened Gate. For the third Principle is broken here, and Judgement passed upon the Prince of Darknesse, which so long held us prisoners in Death.

49. But since Man is so slow of apprehension, it may be wee shall not sufficiently be understood ; and therefore wee will once more set it downe brietly and accurately, how these great Mysteries are ; for wee know what Adversary wee have (*viz.* the Prince of this world) he will not sleepe, but try what he can to suppress this Noble Graine of Mustard-seede.

50. Behold thou Noble Minde, thou who desirest the Kingdome of God, to thee wee speake, and not to the Antichrist, in *Babell*, who desireth nothing else but the Kingdome of this world ; take notice of it, the time of sleepe is past, the Bridegroom cometh, for the Bride saith, Come, be in earnest, gaze not at the hand that used this Pen, it is another Pen that hath written this, which neither thou nor I doe know ; for the Minde (if it be faithfull) apprehendeth the Deity : and doe not so slight thy selfe ; if thou art borne in God, then thou art greater and more than all this world.

51. Observe it ; the Angel said to *Mary* ; *Thou shalt conceive and beare*

bear a Sonne, and shalt call his Name Jesus: he shall be great, and be called a sonne of the most High: and God the Lord shall give him the Throne of his Father David, and he shall be a King over the house of Jacob Eternally, and of his Kingdome there shall be no end.

52. You must understand, *Mary* was to conceive in the body, *viz.* in her own body; not in a strange assumed [body] as the unenlightened (who apprehend not the Kingdome of God) might interpret our Writings to meane. Besides, it is not the ground neither, which the Ancients and those heretofore, have set downe, (which yet went very high) as if *Mary* from Eternity had been hidden in *Ternario sancto* [the holy Ternary or Trinity], and that shee entered at that time only into *Anna*, as into a Case, [or house]; and were not of the seede of *Joachim*, and bloud of *Anna*. They say, shee was an Eternall virgin out of the Trinity, of whom Christ was borne: because he came not out of the flesh and bloud of any Man: and as himselfe witnesseth, that he was not of this world, but was come from Heaven: he saith, *That he came forth from God, and must returne againe to God:* and to *Nicodemus* he said, *None goeth into Heaven, but the Son of Man which is come from Heaven, and who is in Heaven.*

53. And there he spake cleerly of the Son of Man, of his humanity, and not of his Deity meerly: for he saith plainly, *The Sonne of Man:* But God from Eternity was not the sonne of Man, and therefore no sonne of Man can proceed from the Trinity; therefore wee must look upon it aright. If *Mary* had proceeded out of the Trinity, where should our poore captivated soules have been? If Christ had brought a strange soule from Heaven, how should wee have been delivered? Had it been possible to redeem Man [without it] what needed God to come into our forme, and be crucified? If it could have been so, then God should instantly have seperated or freed *Adam* from Death, when he fell; or doest thou suppose that God is so maliciously zealous, as to be so angry without a Cause?

54. Indeed, when his wrath was sprung up in Man, then he would manifest his wonders, but that was not the purpose of God when he created *Adam*; but it was tried which of them should get the victory, the Meeknesse or the fiercenesse in the Eternall Roote: but the soule in *Adam* was yet free: and there was nothing else that could perish but the ^a own will.

^a *Selfe-will, or free-will.*

55. And so now the soule was the will, which was breathed into *Adam*, by the Spirit of God out of the Eternall will of the Father: and yet out of that place where the Father (*viz.* God) out of the Darknesse, in his own re conceived will, entereth into himselfe, and in himselfe generateth the meeknesse in his own re-conceived will.

56. And so the soule of Man is out of the same Balance in the Angle of the re-comprehended will, towards the light: and also in the first

first will in it selfe, in its own Centre, where behinde it the Darknesse is comprehended, and before it, is the end of the Eternall Band: and in it selfe there would be nothing, but an anxious source [or property]; and if any thing else were to be in it, then the first will (in the eternall Band) must conceive another will (in it selfe) to goe out of the dark source [or property] into a joyfull habitation without a source.

57. If now the first eternall will doe thus conceive another will, then it breaketh the source of Darknesse, and dwelleth (in it selfe) in the joyfull habitation, and the darknesse remaineth darknesse still, and a source [or working property] in it selfe, but toucheth not the re-conceived will: for that dwelleth not in the Darknesse, but in it selfe: thus wee understand the soules own power [to be] which God breathed into *Adam*, out of the Gate the breaking through, in himselfe, into the Light of the habitation of joy.

58. This soule (being clothed with the pure Elementary and Paradisicall Body) severed its will, [which came] out of the Fathers will (which tendeth onely to the conceiving of his^b vertue [or power], from whence he is impregnated to beget his Heart) [and severed it] from the Fathers will, and entred into the lust of this world; where now (backward in the breaking [or destruction] of this world) there is no light; and forward there is no comprehensibility of the Deity: and there was no Counsell [or remedy] except the pure will of the Father enter into it againe, and bring it into his own will againe, into its first seate, that so its will may be directed againe into the Heart and Light of God.

^b Or, *Sonne.*

59. And now if it be to be helped againe, then the Heart of God with its Light. (and not the Father) must come into it; for it standeth in the Father however: yet turned away from the Entrance, (to the Birth of the Heart of God) backward into this world, where no Light is to be comprehended, either behinde or before it: for the substance of the body breaketh, and then the poore soule standeth imprisoned in the dark Dungeon; and here the Love of God (towards the poore imprisoned soule) is [made] knowne; Consider thy selfe here; O deare Minde.

60. Heere was no remedy now, neither in God, nor in any Creature; onely the meere Deity of the Heart of God must enter in *Ternarium Sanctum* [into the holy Ternary]; viz. into the *Barmbertzigkeit* [the Mercifulnesse] which is from Eternity generated out of his Holinesse, wherein the Eternall wisdome (which [coming] out of the speaking of the Word, through the Holy Ghost) standeth as a virgin before the Deity: and is the Great Wonder, and a Spirit in the *Barmbertzigkeit*, [the Mercifulnesse], and the Mercifulnesse maketh the holy Ternary (the holy Earth) the Essences of the Father (in the attracting

attracting to the Word) *viz.* the holy Constellations : as may be said in a similitude.

61. And as wee perceive that in this world there is Fire, Aire, Water, and Earth, also the Sunne and the Starres, and therein consist all the things of this world : so you may conceive by way of similitude, that the Father is the Fire of the whole [holy] Constellations, and also in the [holy] Element : and that the Sonne, (*viz.* his Heart) is the Sunne, which setteth all the Constellations in a light pleasant habitation : and that the Holy Ghost is the Aire of the Life, without which neither Sunne nor Constellation would subsist : and then that the concreated *Spiritus Majoris Mundi* [or Spirit of the great World] is the chaste virgin before God ; which Spirit of the great World, in this world giveth to all Creatures, Minde, sense, and understanding (through the influence of the Starres) ; and so also [doth the chaste virgin] in the Heaven.

^e One Eternall
Element.

62. The Earthly Earth, is like the holy Ternary, wherein is the heavenly ^d Aquaster (*viz.* in the heavenly Earth, which I call the [one Holy] Element) which is pure. Thus God is a Spirit, and the pure Element is heavenly Earth ; for it is substantiall : and the Essences in the heavenly Earth, are Paradisicall Buds [or Fruits] : and the virgin of wisdom, is the great Spirit of the whole heavenly World (in a similitude) and that not onely openeth the great Wonders in the heavenly Earth, but also in the whole Deep of the Deity.

^d Or, Water-
Spirit.

63. For, the Deity is incomprehensible, and invisible, yet ^e perceptible ; but the virgin is visible like a pure Spirit : and the [one holy] Element is her body, which is called *Ternarius sanctus* [the holy Ternary], the Holy Earth ; and into this holy Ternary, the invisible Deity is entred, that shee may be an Eternall Espousall [or union] : so that (in a similitude) the Deity is in the pure Element, and the Element is the Deity ; for God and *Ternarius sanctus* is become one thing ; not in Spirit, but in substance, as body, and soule. And as the soule is above the body, so also God is above the Holy Ternary.

^e Findable, or
palpable.

64. And this now is the Heavenly virgin, of which the Spirit of God spake, in the Wise men ^f of old : and *Ternarius sanctus*, is our true body in the ^g Image which wee have lost : which now the Heart of God hath taken to him for a body ; and this noble body (as also the virgin of God) was put upon *Mary* ; not as a Garment, but very powerfully in her Essences ; and yet incomprehensibly as to the Essences of this world, of flesh and bloud in the body of *Mary*, but comprehensible as to the soule of *Mary* ; for the soule did passe into the holy Ternary : and yet thee could not so be severed from the ^h fierce wrath, but that was to be in the breaking of the earthly Body from the heavenly, in the Death of Christ.

^f Formerly.

^g The Image of
God.

^h Or, corrup-
tibility.

65. Thus

65. Thus the Word in the holy Ternary let it selfe into the Earth-
lineffe, and received to it a true soule out of the Essences of the soule
of *Mary* (like all other Men) in the Time (*viz.* in the end of three
Moneths); not out of the holy Ternary; but our soule: yet not our
body, wherein the Kingdome of this world, and sinne, did stick.

66. 'Tis true indeed he took our body on him, but not mingled
with the holy Ternary: for Death stuck in our body, and the *Terna-
rius sanctus* was ¹his Death, and Victory: and in the holy Ternary
was his Deity: and that Man is come from Heaven, and hath put on
the Earthly [Man], and brought to passe the Redemption, (between
the Earthly and the Heavenly,) whereby the soule was ^ksevered
from the Anger and Wrath.

¹ Or, its death.
The death of
the death of
our body.
^k Or, freed.

67. You must not say that whole Christ with body and soule came
from Heaven? He brought no soule out of the holy Ternary: the Hea-
venly virgin was the soule in the holy Ternary; and that he brought
with him for a Bride to our soule, as this whole Booke doth treat of
it. For what would it help mee, if he had brought a strange soule
with him? Nothing at all. But that he hath brought my soule into
the holy Ternary, I rejoyce at that: and thus I can say, that Christs
soule is my Brother, and his body is the food of my soule; as he saith
in the sixth Chapter of *John*; *My flesh is meate indeed, and my blood is
drinke indeed.*

68. Come hither yee contentious ¹Shepherds of *Babell*, open
your eyes, and consider what his Testaments, of the Baptisme, and his
Last Supper, are: I shall shew you well enough, if you be but wor-
thy; how ever, wee write for the children of the Lilly: therefore let
every one see where he harboureth; it is in earnest. Wee slight not
the understanding of the Ancients. It may be it was purely generated
in the beginning, but wee finde, how Antichrist hath set up himselve
upon it, and made Gods of the Creature.

¹ Pastours,
Priests, Pres-
byters, or
Ministers.

69. Yet Men cannot say, that *Mary* was borne out of a barren
womb, although the body of *Anna* was unfruitfull, which was from
the Counsell of God: (in that they were honest [vertuous] people
fearing God) that their Tincture might not be defiled, because they
were to generate that which the Lord would highly blesse. God knew
how to open it in due time, and that in old age, when the wanton lust
(of this world from the Elements) was extinguished, as in *Sarah A-
brahams* wife.

70. For if the soule standeth in the feare of God, then the Tin-
cture also (in which the soule springeth up) is purer, although that
be not free from the Originall [or inherited] sinne. Thus *Mary* is
indeed truly generated of *Joachim*; and Christ hath his naturall soule
from the Tincture of *Mary*, yet but halfe: for the *Limbus* of God was
the Man [of Masculine seede], and therein was the chaste virgin of

God in the holy Ternary, and in the holy Ternary, the Trinity, the whole fulnesse of the Deity: and the Holy Ghost was the Work-Master.

71. Here wee cleerly finde what Christ said to his Father concerning us Men; *Behold the Men were mine, and thou hast given them to mee: and I will that they be with mee where I am, that they may see my Glory.* When the Word (or Heart of God) went into the holy Ternary, there it was the Sonne of the Father, and also his servant, as *Esayah* saith, and as it is in the *Psalmes*: for he had [united or] espoused himselfe ^m to the Element, and had the forme of a servant; but the Word which went into the [pure] Element, was his Sonne: and thus he took our soule upon him, not onely as a Brother; for the *Limbus* of God (in the heavenly Tincture) was the Man, and that was our Lord: for the whole world standeth in the Might thereof: and that Might shall sweepe the threshing floare of this world. And thus wee are his servants, and also his Brethren in respect of his Mother; but in respect of his Father wee are his servants; and before the Fall wee were the Fathers, also till his humanity [or becoming Man,] though in the Word of the Promise [it was], in which, the faithfull entred into God.

^m In or into.

72. Thus he is a King over the house of *David* Eternally; and his Kingdome hath no end, and he hath the Throne of his father *David*: for this world is become his: he is entred into this world, and hath taken possession of it: he standeth in the holy Ternary, and in the Trinity, and also in this world; he hath the ⁿ Casting shovell in his hand, as *John the Baptist* saith, the Judgement is his, at which the Devils doe tremble. He hath the Throne of *David* from the Counsell of God: for *David* was a Type of him, and had the Promise, and God set him upon the Throne, in the Promise: for the Scepter of his Kingdome was the Scepter of the faithfull, who looked upon God who was the King; and so also indeed the outward Kingdome was his. Thus also Christ was a King in the holy Ternary, and this world also was his owne.

ⁿ Or, Fanne.

Of the deare Name Immanuel.

73. And thus wee can truly say *Immanuel, God with us, God in us.* In the Language of Nature it soundeth right; but our Tongue [wee have] from this world doth but stammer it, and ° cannot name it according to our understanding. For *Im*, is the Heart of God, in the holy Ternary, for it is conceived [or comprehended,] as thou mayst understand it in the conception [or comprehending, or expressing] of the Word: *Ma*, is his entering into the Humanity in the soule: for that word (or syllable) presseth out from the Heart: and wee understand that he conceived [or comprehended] the Heart (*viz.* the ver-
tue

° The outward Tongue cannot expresse the secret of this Name.

ue of the Father) in the soule, and goeth with the word [or syllable] *ni*, aloft, which signifieth his ascension into Heaven, as to his soule. *El*, is the name of the great Angel, which with the soule triumpheth above the Heaven; not onely in the Heaven, but in the Trinitie.

74. For the word *Himmel*, [Heaven] hath another meaning in the Language of Nature. The syllable *Him*, goeth out from the Heart (viz. out of the vertue of the Father) or out of the Essences of the soule, and putteth forth upwards into the holy Ternary: and then it compresseth it with both the Lips, and bringeth the Angels name downwards (viz. the syllable *Mel*) which signifieth the Humility of the Angels; that they doe not exalt their heart in pride, flying into the Trinity; but as *Isaiah* sayth, that they cover their faces in humility (before the holy God) with their wings; and continually cry, *Holy, holy, holy is the Lord of Hosts.*

p. Zebaoth.

75. So now you understand that this Angel is greater than any Angel in Heaven, for he hath a heavenly humane body, and hath a humane soule, and hath the eternall heavenly Bride, the virgin of wisdom, and hath the holy Trinity: and wee can truly say [he is] a Person in the holy Trinity in Heaven, and a true Man in Heaven, and in this world, an eternall King, a Lord of Heaven and earth.

76. His name *Jesus*, sheweth it more properly in the Language of Nature: for the syllable *Je*, is his humbling [in-coming] out of his Father, into the Humanity; and the syllable *su*, is the bringing in of the soule above the Heaven, into the Trinity: as the syllable *sus* indeed presseth aloft through all.

77. Much more is understood in the Name *Christus*, which comprehendeth not his incarnation, but goeth (as a Man [that is] borne,) through Death; for the syllable *Chris*, presseth through the Death: and the syllable *tus*, signifieth his strong might, in that he thus goeth forth from Death and presseth through: and it is very properly understood in the word, how he severed the Kingdome of this world, and the Angelicall Man asunder, and continueth in God, (in the Angelicall Man,) for the syllable *tus* is pure without Death.

78. Though indeed here wee shall be as one that is dumb to the world, yet wee have written it for our selves, for wee understand it very well: and it is plaine enough to the Tree of the Lilly. But that the Person of Christ, with his Deeds and Essence, might be rightly demonstrated to the Reader, that he might apprehend it aright, I therefore direct him to the Temptation of Christ in the Wildernesse after his Baptisme: whereat thou shouldst open thine eyes, and not speake like the Spirit in *Babell*, which sayth, wee know not what his Temptation was: and lay the fault upon the Devill, that he was so impudent to presume to tempt Christ, saying moreover, wee ought not to

dive into it [nor be so inquisitive about it] wee will let that alone till wee come thither, [into the other life] and then wee shall see what it is. Besides, they forbid him that hath eyes to see, none must search into it, [if they doe] they are called *Enthusiasts*, and are cryed out upon for *Newellists* [such as broach new opinions and pretend new Lights] and for *Hereticks*.

79. O yee blinde Wolves of *Babell*, what have we to doe with you? wee are not generated from your ⁹ Kingdome: why will you rend and tear our deare *Immanuel* out of our hearts and eyes, and so would make us blinde? Is it a ^r sinne, for us to enquire after God (our salvation,) and after our true Native Countrey? Sure it is much more ^r sinne, to hearken after your partaking and blasphemy, whereby you make our women and children scoffers, so that they learne nothing but scornfull and reproachfull speeches, and so persecute and vex one another therewith in *Babell*. Can the Kingdome of Christ be found in such things? or rather do you not build the scornfull & reproachfull Church of *Babell*? where is your Apostolicall heart, [consisting] in Love? Is your scorne and derision of others, Christs Meeknesse? Who said, *Love one another, be yee followers of mee, and so it shall be knowne that yee are my Disciples*? To you it is said; the ^r Anger burneth in *Babell*, when the flame thereof riseth up, then will the Elements shake and tremble, and *Babell* shall be burnt in the fire.
- ⁹ The Schooles and universities.
- ^r Or, heresie.
- ^r In the contentious wrangling.
- ^r Or, wrath of God.

80. The Temptation of Christ rightly sheweth us his Person: therefore open thy eyes, and let not *Babell* trouble thee, it is the price of thy body and soule; for that [Temptation] in the hard Combat of *Adam* in the Garden of *Eden*, which *Adam* could not hold out in, here the worthy Champion went through with it, and hath obtained victory, in his humanity in Heaven, and over this world.

81. As wee have demonstrated the true Christ, who is God and Man in one undivided Person, so wee must now shew what kinde of Man he is, according to the Kingdome of this world; for the great Wonders cannot sufficiently be described, they are still greater: there is need of an Angelicall Tongue as well as of an Earthly, and because wee have but an Earthly, therefore wee will write from an Angelicall Minde, and speake the great wonders of God with the Earthly Tongue.

82. Let us look upon his Baptisme, and then upon his Temptation, instantly after his Baptisme, and so wee shall finde our New Regeneration, as also in what Kingdome wee lye imprisoned: and wee very highly rejoyce (in this knowledge) that God is become Man: and if now wee would apprehend it, wee must first set downe the Baptisme of Christ, and then the Temptation in its right Order.

*Of the Baptisme of Christ upon Earth,
in Jordan.*

83. It is knowne to us, that (in *Adams* Fall) wee are fallen into the Anger of God, when as the Spirit, or soule of *Adam* turned from the Heart of God into the Spirit of this world, where instantly the holy heavenly Image was extinguished, and the Anger in the Darknesse held the poore soule captive, and where the Devill instantly gat his entrance and habitation in the Anger of the humane soule: and if the Treader upon the Serpent, had not entered instantly into the mark of seperation, in the Centre of the Light of Life, then the wrath would have devoured us, and wee should have continued Eternally to be Companions of the Devils; but when the Treader upon the Serpent thus^u entred into the middle (though not so presently into the Humanity, but into the Centre of the Light of Life) then the poore imprisoned soules which turned themselves to God againe, were (in the Centre) bound or knit to the Deity againe, till the Champion [or Saviour] came into the Humanity, where (in his conception and humanity) he received the whole Man againe, and this wee see cleerly in his Baptisme; for there was that one Person which was both God and Man, he had the Heavenly and also the Earthly Body.

^u *As a Mediatour or Arbitratour.*

84. But now Baptisme was not instituted in respect of the Earthly corruptible [Man] which belongeth to the Earth, nor for the Heavenly [Mans] sake, which was pure and spotlesse without that; but for the poore soules sake. Seeing the heavenly Man in Christ our naturall soule (in the body of the virgin *Mary*) to his heavenly Man, and that also the earthly Man hung to the soule; therefore the holy Trinity (by the hand of Man) tooke the water of the Eternall Life in the pure Element, and dipt the soule therein; as I may so speake.

85. See thou beloved soule, thou wert gone out from God; but his Love caught hold of thee againe, and^x fastned thee (with the promise) to his Threed: and then came the fulfilling of the Promise, and put another new body on to thee: but thou canst not have another soule; for thy soule was out of the Eternity however. Therefore now as the Holy Ghost Overshadowed and filled [or impregnated] *Mary*, so the Water out of the heavenly Matrix (which hath its beginning out of the Trinity) in the Baptisme of Christ (and in all baptized Christians) overshadowed and^y filled the soule of Christ in the Baptisme in *Jordan*, and also the soules of all Christians; and so renewed the Earthly Water (of the Out-birth) in the soule, and washed it cleane, that it is^z in it selfe, a pure Angel; which of it selfe may eate of the heavenly fruit: and that is the cause of the Baptisme.

^x *tyed or knit.*

^y *Or, impregnated.*

^z *In true Resignation;*

O Man.

O Man consider thy selfe.

^a In Ternario
Sancto.

^b In true Re-
signation.

^c In selfe.

86. Now when the poore soule was thus bathed in the water of Eternall life (out of the pure Element) which is ^a in the Holy Ternary, that it not onely enjoyed the same outwardly, but was also filled [or impregnated] therewith, as the Holy Ghost impregnated *Mary* in the Holy Ternary; then it stood [inclined] ^b forward, *viz.* right forward towards God, and into God, as a new halfe generated and washed Creature, and ^c behinde it was the anger of the Darknesse in the Kingdome of this world still fast bound to it, so that it could not be wholly freed from it, except it entred into Death, and quite brake off the Kingdome of this world.

Of the Temptation of Christ.

87. Therefore must Christ now (after the Baptisme) be tempted: and he was set against the Kingdome of the fierce wrath: to see whether this [second] *Adam* thus new prepared, could stand in the new and old Man, with the halfe new borne and washed soule, and set his Imagination upon God, and eat of the Word of the Lord. And there it was tryed whether the soule would presse in to God, or into the Spirit of this world againe.

88. And here you may cleerly know, that the Spirit of God brought this Christ into the Wildernesse to be Tempted; in that the Devill was permitted, in the Kingdome of Gods Anger to set upon him, and to tempt this second *Adam*, as he had tempted the first *Adam* in the Garden of *Eden*.

89. And there now was no earthly meate or drink: and the soule in Christ understood now very well what Inne [or house] it was in, that it was in God; and that it could of Stones make Bread, seeing there was none there: but it must eat no Earthly bread, but heavenly [Bread] out of the Holy Ternary, in its heavenly Body: and the earthly Body must be hungry, that the soule might be rightly tempted. For the earthly Body was an hungred, as the Text in the Gospel saith very right.

90. Now the heavenly [Body] must overcome the Earthly, that the earthly may be as it were dead and impotent, and that the heavenly may ^d keep the Dominion. And now as *Adam* stood in the ^e Angle (between love and wrath) when he was tempted; there stood both Kingdomes against him, and pulled at him: and as God the Father (direct forward, in his reconciled will) is the Kingdome of Heaven, and the cleere Deity; and backward (in the Eternall roote of Nature) there is his wrath and anger, and yet ^f both of them are in the Eternall Father: and as in the Eternall Nature of the Wrath, the Light or the Kingdome of Heaven is not knowne; and also in the E-

^d Or, be predominant.

^e Pinne of the
Ballance.

^f The Kingdome
of Heaven and
the Kingdome
of Hell.

ternall

ternall Light, the Kingdome of fiercenesse and of wrath is not known, because each Kingdome is in it selfe, so is the soule of Man also: it hath Kingdomes in it, in which it is tradeth, in that it standeth. If it trade in the Kingdome of Heaven, then the Kingdome of Hell is dead in it; not that it is ceased, but the Kingdome of Heaven is ^h Predominant, and the Kingdome of fiercenesse, is changed into joy, so also, if it trade in the Kingdome of Wrath, then that is ^h predominant, and the Kingdome of Heaven is as it were dead; although indeed (in it selfe it doth not vanish) yet the soule is not in it.

91. Thus also the Temptation was, to try, which Kingdome in the soule might overcome, and therefore the food and drinke was withdrawn from the earthly Body, and the Kingdome of Heaven was predominant in him, (in the holy Ternary, and in his Deity) and the Kingdome of Wrath and the Kingdome of the Devill was against him. And there the new-washed and halfe regenerated soule stood in the midst, and was pulled at by both Kingdomes, as *Adam*, in Paradise.

92. The Deity in Christ in the holy Ternary, said, *Eate of the Word of the Lord*, and goe forth from the outward Man, rest in the Kingdome of Heaven, and live in the new Man, and then the old Man is dead, for the new Mans sake: on the contrary, the Devill said to the soule, *Thy earthly Body doth hunger* (because there is no Bread for it) therefore make Bread of stones, that thou mayest live: and the strong soule in Christ as a Champion stood and said: *Man liveth not by Bread alone, but by every word that proceedeth out of the mouth of God*; And he rejected the earthly Bread and life, and put his Imagination into the Word of God, and did eate of the Word of the Lord, and then the soule in the Kingdome of Heaven was predominant, and the earthly Body was as it were dead for the Kingdome of Heavens sake; whereas yet it was not dead, but it became the servant of the heavenly Body, and lost its potent ⁱ Dominion.

93. And now when the Kingdome of Hell had this mighty blow, and was thus overcome, then the Devill lost his right in the soule: yet he said in himselfe; thou hast a ^k right in the earthly Body, and somewhat was permitted to him; and then he took the body, with the soule, and set them upon the Pinnacle of the Temple, and said; *Cast thy selfe downe* (for thou art powerfull and canst doe all things) and then the People shall see that thou art God, and hast overcome; this is the right fluttering Spirit, wherewith the Devill would faine alwayes sit above the Thrones over the Deity, and yet goeth but in himselfe, into the Hellish fire, and apprehendeth not the Deity.

94. And ^l here also was *Adam* tempted, [to try] whether he would stedfastly put his Imagination into the Heart of God, and then he should have continued in Paradise: but when he turned away his Minde from the Heart of God into the Spirit of this world, and would

^g *Imagineth, is inclined, or ycelteth it selfe to, or converteth with.*
^h *Text. Res.*

ⁱ *Regiment, or Government.*

^k *Or, jurisdiction over the Earthly Body.*

^l *Or, herein*

flie out beyond the humility, and would be like God ; then he went forth beyond the Throne of God, in the Spirit of the fierceness of the Anger. Therefore here the soule of Christ must be accurately tempted, [to try] whether it would (seeing it had retained the heavenly Bread), flie out also in Pride in the might of the fire ; or whether it would in humility look onely upon the Heart of God, and ^m give it selfe up to that, that it might be carried onely in the will of God, and become an Angel in humility, and not relie onely upon it selfe, to flie in its own might [or power] .

^m Or, *Submit to it.*

ⁿ *Alleadgeth Scripture.*

95. And here the Devils Master-piece is seene, in that he ⁿ useth the Scripture, and saith ; *The Angels will beare thee up* ; whereas here the matter was not about the body, but about the soule ; which he would bring into Pride, that it might teare it selfe off from the love of God, and relie upon the Angels bearing it up ; and that it should break it selfe off againe from the new body (which can flie well enough with that) and leap down in the old Body, and relie upon the Angels, and so should flie out from God into the Spirit of this world againe.

96. But here his valour is seene : though he stood (with his earthly Body) upon the pinnacle of the Temple , yet he committed his Earthly Body to God, and trusted in him, and that he was every where in God : and said to the Devill ; *It is written, thou shalt not tempt the Lord thy God.* Here the Devils Pride (in the Kingdome of wrath) was rightly overcome : and the humility, the strength, and the might remained to be our Christs : and the soule of Christ is entered into the holy Ternary, as into the humble Love, and espoused it selfe with the humble chaste virgin of the Divine Wisdome.

97. Now when the Devill had lost twice, then he came at last, with his last powerful Temptation (as he did also to *Adam*) *he would give him the whole world, if he would fall downe and worship him.* The businesse with *Adam* also was about this world, he would draw this world to him, and so be like God with it, that as God had drawne this world to him, to manifest his great Wonders therewith, so the soule in *Adam* thought [w^{ich} it selfe] thou art the similitude of God, thou wilt doe so too, and so thou shalt be like God : but thereby he went forth from God, into the Spirit of this world. Now therefore the second *Adam* must hold out the standing of the first *Adam* ; whereby it was tempted [or tried] whether the soule would continue in the new holy heavenly Man, and live in the *Barmhertzigheit* [the ^o Mercifulnesse] of God, or in the Spirit of this world.

^o Or, *Mercy.*

98. And thus stood the soule as a valiant Champion, and said to Satan ; Get thee hence Satan, thou shouldst worship the Lord thy God, and serve him onely ; I have no more to doe with thee : there the Devill, Hell, and the Kingdome of this world was commanded to

be

be gone, and the valiant Champion hath gotten the victory; and the Devill saine to get him gone: and the earthly [part] was overcome. And here now the Noble Champion standeth upon the Moon, and receiveth all might, in Heaven, Hell, & on Earth, into his power, and ruleth (with his soule, in the holy Ternary, in this outward body) over Death and life: and here this world is become Christs owne, for he had overcome it, he could live in God, and needed not the earthly food nor drink.

99. And the Reader must know, that the Combat (with the Temptation) was held in body and soule; and that this Temptation concerneth us also; he hath overcome for us: if wee put our whole trust in him, then wee have victory in him, over sinnes, Death, Hell, and the Devill, and also over this world: for he held the last victory in his Death, when he brake the sword of the Cherubine, and destroyed the Hell of the Devill, and hath led captivity captive: that thereby thou mightst live by the Death of Christ.

100. And wee see that all is true, as is above-mentioned; for when he had overcome in the Temptation, and had stood forty dayes, then he had wholly overcome till the last victory in Death: for so long *Adam* was in the Temptation, in the Garden of *Eden*: and ^p there he began his Priestly Kingdome (as a King over Heaven and this world) with signes and wonders: and in his first Miracle, turned water into good wine, he also healed the sick, made the blinde to see, the lame to goe, and cleansed the Lepers: also he raised the dead: and shewed himselfe to be the true King over the ^q quick and dead; and sate upon *Dauids* Throne of Promise, and was the true Priest in the Order of *Melchisedech*. All whatsoever *Aaron* was (in the Fathers might) in a Type, that this high Priest was in vertue [and power] with deeds and wonders: which wee will cleerly describe in the other Book following this, if wee live, and God shall give us leave to doe it.

^p Viz. after the Temptation.

^q Over the living and the dead.

C H A P. X X I I I.

Of the highly precious Testaments of Christ, viz. Baptisme and his last Supper, which he held in the Evening of Mandy Thursday with his Disciples; which he left us for his Last [will, as a Farewell for a Remembrance.]

The most Noble Gate of Christianitie.

1. **I**T is apparent how they have hitherto in *Babell* danced [or contended] about the Cup of Jesus Christ, and about his holy Testaments, for which they have caused many warres and blood-sheddings, but what kinde of knowledge concerning those [Testaments] they in *Babell* have, appeareth by their works of Love, among one another; which their Councils have brought to passe, where Men have stoppt the mouth of the Holy Ghost, and have made a worldly ^a Dominion out of the Priesthood of Christ.

^a Rule or Government.

^b Or, the learned in the Scripture.

2. O you high Priests and ^b Scribes, what answer will you make to Christ, when you shall be found thus [at his comming]? Or doe you suppose you stand in the dark? No, you stand in the presence of the cleere countenance of Jesus Christ, who is Judge of the quick and dead, doe but open your eyes, and rightly feed the flock of Jesus Christ, he cometh and demandeth them of you. You are not all Shepherds or Pastours, but intruded covetous Wolves; you relie on your Schoole-Art [or University-Learning and Schollership]: O that awayleth nothing in the presence of God: the Holy Ghost speaketh not from that, he will not be bound up; if you will be Pastours, then you must hold out in the Temptation: and put on the Garment of the Lamb in your heart, you must not take the wooll of the sheepe onely from them: but you must give them the food of the Holy Ghost in true Love, and be practisers of it your selves; ^c But how will you give it, if you be in the Wildernesse still, and have chosen the Kingdome of this world to your selves in the Last Temptation. What shall be said of you? Is not the Anger broke out and burning? carry suell to it: for *Babell* is on fire, the ^d water is dried up: or what have I to doe with thee, that I must write thus.

^c Note this.

^d Humility and Love.

3. Wee have shewed in few words the Incarnation and Birth of Jesus Christ the Sonne of God, and yet wee are so very earthly, and cannot apprehend it: but are continually asking where is Christ with his body? where shall wee seek for him? and therefore our soule longeth to write of his Omnipresence, and that notwithstanding all the raging and fury of the Devill, and of Antichrist.

4. Wee having cleerly described, how God, out of his love and mercifulnesse, of Grace, hath turned his beloved heart to us againe, and how he hath opened the Gate to the Kingdome of Heaven for our soules; therefore now wee are further to consider of the Body of Christ; for reason saith continually: the body of Christ is gone up into Heaven, he is farre from us, wee must erect a ^e Kingdome, that wee may serve him in his absence, as *Jeroboam* did with the Calves; and so that Kingdome is rightly called *Babell*.

^e Government, Discipline, or forme of Religion.

5. Doeſt thou boast thy selfe to be a Christian, why doeſt thou not then

then beleeve his Word? when he said; *He would be with us to the end of the world.* and said moreover, *He would give us his body for meate, and his blood for drinke: Also his body is meate indeed, and his blood is drinke indeed:* What doe you understand by this, an absent [Christ] O thou poore sick *Adam:* Wherefore art thou gone againe out of Paradise? Hath not Christ brought thee in againe, wherefore then didst thou not stay there? Doest thou not see, that the Apostles of Christ and their Successours (who dwelt in the Paradise of Christ with their soules) and did great Wonders? Wherefore art thou againe entered into the Spirit of this World? Doest thou suppose that thou shalt finde the Paradise with thy Reason in thy Art? Doest thou not think it hath another Principle; and that thou shalt not finde it, except thou beest borne anew?

6. Thou sayest, Christ is ascended into Heaven, how then can he be in this world? and when thou reachest farthest, thou thinkest that he is present onely with his holy Spirit, here in his Testaments, and that the Testaments are onely ^f signes of his Merits. What sayest thou then of thy New Man? When indeed the soule is fed with the Holy Ghost; What [food] hath thy new Man then? ^g for each life feedeth upon its Mother.

7. Now if the Soule eateth of the cleere Deity, what [food] hath the body then? For thou knowest that the soule and the body are not one and the same thing: it is indeed a [very] ^h body: but the soule is a Spirit, and must have spirituall food, and the body must have bodily food. Or wilt thou give the new Man earthly food? If thou meanest so, thou art yet farre from the Kingdome of God. The heavenly body of Christ did eate no earthly food, but the outward body onely did eate that? Is not Christs body now in the ⁱ holy Ternary, and eateth Paradisicall food? Wherefore then shall not our new Man doe so? did he not eate heavenly food forty dayes in the Wildernesse, and alwayes afterwards? and did he not tell his Disciples at *Jacobs Well;* *I have meate to eate that ye know not of:* and further; *It is my meate to doe the will of my Father which is in Heaven?* Is the will of God his food, why then is it not ours, if we live in him? Hath not the Deity of Christ put on the Kingdome of Heaven for a Body? is not the pure Element (wherein the Deity dwelleth) his body?

8. But reason saith, the Body of Christ is but in one place, how can he then be every where? He is indeed a Creature, and a Creature cannot be in all places at once. Harken beloved Reason, when the Word became Man in the body of *Mary,* was he not at that time also aloft above the Starres? When he was at *Nazareth,* was he not then also at *Jerusalem,* and every where in all the Thrones [of Heaven]? Or doest thou suppose, when God became Man, that he was shut up and confined within the Humanity, and was not every where? Doest thou sup-

^f *Symbold of his satisfaction.*

^g *The new Man feedeth upon the pure Element, and the outward Man eateth of the foure Elements.*

^h *Corpus. And they differ, as body and spirit.*

ⁱ *The pure holy substantiality, viz. the Angelical world, the holy carth.*

pose, that the Deity (in Christs becoming Man) divided it selfe? O no: he never went from his place, that cannot be.

9. And now he is become Man, therefore his humanity is every where, wherefoever his Deity was; for thou canst not say, that there is any place in Heaven or in this world, where God is not; now wherefoever the Father is, there also is his heart in him, and there also is the Holy Ghost. Now his Heart is become Man, and in the Humanity of Christ; and therefore if you will think, that the body of Christ is far of in Heaven, yet you must also say, that the Heart of God is in him: and now (when you say that God the Father is here present) will you say, that the heart in him is nor here present with him? Or wilt thou divide the Heart of God, and wilt onely make it, that there is but a spark of it in the body of Christ, and that the rest of it is every where all over? What doe you doe? Desist, and I will truly and exactly shew you the true Ground:

Or, Sonne.

10. Behold God the Father is every where; and his ^k Heart and Light is every where in the Father; for it is always from Eternity begotten every where of the Father, and his birth hath neither beginning nor end, he is even at this very day continually generated of the Father; and then also when he was in the body of *Mary*, yet he stood then in the Fathers Birth; and was continually begotten of the Father, and the Holy Ghost proceeded continually from Eternity, from the Father through his ^l Heart: for the whole ^m Generation of the Deity is no otherwise, neither can it be otherwise.

^l Sonne or word.

^m Geniture or working.

ⁿ Barmhertzigkeit. Mercy.

11. Now the Father is greater than all, and the Sonne in him is greater than all, and his ⁿ Mercifulnesse is also greater than all: and the [one pure] Element consisteth in his ⁿ Mercifulnesse, and is as great as God: onely, it is generated of God, and is substantiall, and it is under [or inferiour to] God, and so therein is the *Ternarius sanctus*, with the wisdom of God in the Wonders; for all Wonders are manifested therein, and that is the heavenly body of Christ, with our (here assumed) soule in it, and the whole fulnesse of the Deity is in the Centre therein; and thus the soule is environed with the Deity, and eateth of God, for it is Spirit; thus my beloved soule, if thou art regenerated in Christ, then thou puttest on the body of Christ, [which is] out of the holy Element, and that giveth thy new body food & drink: and the Spirit of this world in the 4 Elements giveth our old Earthly [Body, Earthly meate and drink that is Earthly and Elementary] .

12. Thus understand and know this precious depth; as Christ made a Covenant with us, in the Garden of *Eden*, that he (as above-mentioned) would thus become Man, so also after he had laid off that which was Earthly, he made a Covenant with us, and hath appointed his body for food, and his blood for drink: and the Water of the Eternal Life (in the Originality of the Deity) for a holy Baptisme, and

and commanded, that wee should use it till he cometh againe.

13. Now thou wilt say, what did Christ give to his Disciples in his Last Supper, when he sat with them at Table? Behold, the Deity is not comprehensible [or circumscriptive], and the holy Body of Christ is also not measurable (it is creaturely indeed, but not measurable :) he gave them his holy heavenly Body, and his holy heavenly bloud, for food and for drink, as his own words import ; doest thou say, how can that be? Then tell mee, how it can be that the holy Element hath put on this world, and hath another Principle in the body of this world ; that holy Element is the heavenly body of Christ. Thus he gave them outward bread and outward wine in the kingdome of this world, and therewith his holy heavenly body in the Second Principle ; which comprizeth the outward, and likewise his heavenly bloud, wherein the heavenly Tincture, and the holy life consisteth.

14. Now saith reason ; That was another body, in another bloud, and not his own creaturely body ; prethee reason tell me, how can it be another body, indeed it is in another Principle, but of no other Creature : Did not Christ say ; *I am not of this world* ; and yet he was really according to the outward man of this world : or doest thou understand it onely of his Deity? What becomes then of his eternall humanity, according to which he was a King of the promise upon the Throne of *David*? If the promise had been able to ransome us ; then the worke need not have followed : and *Moses* likewise had been able to have brought the people of *Israel* into the true promised Land ; which verily *Joshua* (who was a type of this Christ) could not doe ; but he brought them only into the Land of the Heathen, where there was continually warre and strife ; and was onely a valley of misery.

15. But ^o this Christ sitteth upon the Throne of *David*, upon the Throne of the Promise : like as *David* was an outward King, and in his spirit a Prophet before God ; and so sat outwardly as a Champion in the world, and inwardly as a ^p Priest before God ; who prophesied of this Christ that he should come ; and commanded all doores to be set open ; and all Gates to be lift up on high, that this King of glory might enter in. Thus he speaketh not onely of his Deity, from which he prophesied (for that was however with him, and in the Power and knowledge of the same he spake) but he prophesied of his Eternall humanity ; for that was not a King, who onely sat there in the Spirit ; wee could neither see him, nor converse with him ; but that is a King who sitteth in the humanity.

16. Now this King was promised of God ; that he should possess the Gates of his Enemies ; and should lead his enemies captive ; and the Devils are these enemies. Now how doest thou conceive ; that when this Creature bound the Devils at *Jerusalem*, and as a confined creature that did reach no further, did lead them captive ; who then did

^o *Joshua, and King.*

^p *One Copie bath Prophet.*

did binde them at *Rome*? thou sayst; his Deity; O no! that was not its office; the Devils are however in the Fathers most internall roote; in his Anger; A Creature must onely do it, who was so great as could be every where with the Devils.

17. Therefore must Christ in his Temptation overcome the Kingdome of the Anger, and this externe birth; and by his Entrance into death, he brake the head of the Serpent: *viz.* the Devill and all Devils; and tooke them captive. Thou must understand it thus; That the inward Element (which comprizeth the whole body of this world) became Christs Eternall body; for the whole Deity in the Word and Heart of God, entred thereinto; and ⁹ espoused it selfe to remaine therein to all Eternity; and this same Deity became a creature, even such a creature, as can be every where, as the Deity it selfe; and this same creature hath captivated all Devils in the Kingdome of this world; And all men who with their minde draw neere to this Christ, and desire him in right Earnest, they are drawne by the Spirit of the Father, (*viz.* of the cleare and pure Deity) into the humanity of Christ; that is, into the Pure Element * before the Trinity. And if they continue stedfast, and do not againe depart from God into the Desire of the Devill; then the precious Pearle, *viz.* the light of God is sowne in their soule, which [light] attracteth to it selfe the precious body of Jesus Christ, with Paradise, and the Kingdome of Heaven; And thus the right new Man (*Christus*) groweth on the soul in the heavenly Virgin of Gods Wisdome; in the holy Ternary; in the Kingdome of Heaven. And thus such a man is according to the new Man in Heaven in the body of Jesus Christ; and as to the old earthly Man, which hangeth unto the holy [Man] he is in this world in the house of sin, and the Deity acteth the new humanity, and the Spirit of this world the old, untill he puts him off in death; for he is a man in Heaven; borne in the mercy of God in the body of Jesus Christ.

18. I set you a deep consideration: behold; how the Angelicall Thrones and Principalities (were in the beginning beheld, [apprehended or aspected] by the Wisdome of God; which Aspect [manifestation or idea] the Fiat took to Create; And in the Angelicall Throne the infinite multiplicity, according to the Eternall Wisdome in the Wonders of God: All which was so created in the Fiat of God, according to all the Essences of the Eternall ² *Limbus* of God; So that all Angels, in every Throne, did give their will unto the Angelicall Throne or Arch-Angel; as it is sufficiently to be knowne by the fall of Lucifer; and also may be discerned in the Regions of the Kingly Governments of this world; if the Devill did not so destroy the right ^u union; as is very clearly to be seen. Thus likewise (understand us I prethee thou very precious and noble minde) this second surpassing, excellent

⁹ uniteth or contracteth.

* wherein the presence of the Trinity is every where manifest.

² Barmhertzigkeit, Mercifulnesse.

^u Spawled, beheld, or appeared.

² Or, Extract.

^u Agreement, or compact.

excellent Creation is in the Fiat; When God saw and took notice of our miserable Fall; he did illustrate [or manifest] himselfe by the holy Eternall Virgin of his Wisdome in the Eternall Wonders; in ^x mercy which alwayes floweth out of his heart; and did comprehend with his speculation [or manifestation] the Throne; and did further illustrate himselfe in the Throne into many millions without number; and established his Covenant with his Oath therein; with his precious Promise of the Womans Seed.

^x Barmhertz-
igkeit.

19. Thus my very precious minde, apprehend it aright; This same Throne was made in Time (when as the Time of his Covenant was revealed) an Angelicall Principality in the mercy of God; in the holy Pure Element, in the Sacred Ternary, that is, in the holy Earth, wherein the Deity is substantially knowne; so that the whole Mercy of God (which is unmeasurable, and every where in the Sacred Ternary; which is likewise so great in the holy Element, that comprizeth Heaven and this world) became a Man; that is, a substantiall Similitude of the Spirit of the Trinity, in which (likenesse) the Trinity dwelleth with compleat fulnesse; and in this great Angelicall Throne and Principality stood in the beginning and from Eternity the Aspect in the infinite multiplicity proceeding from all the Essences in the *Limbus* of the Father; and became truely illustrate [or manifest] in the Time of the Promise.

20. Thus now even unto this very day all things are yet in the Fiat (or creating), and the Creation hath no end untill the judgement of God, where that which hath growne on the holy Tree, shall be separated from the unholy Thistles and Thornes; and wee men are these innumerable aspects (or ideas) in the Fiat of the great Princely Throne, and we, who are holy; shall be created in the body of this Prince in God; but we that degenerate (or perish) shall be cast out as naughty *Y* apples unto the swine of the Devill.

^y *Fruit!*

21. Thus we were foreseen [or elected] in Christ Jesus before the foundations of the world were laid; that we should be his Angels and Servants in his high Princely Throne, in the body of his Element, in which his Spirit; *viz.* the holy Trinity will dwell.

22. This I would clearly demonstrate unto thee ^z in the Kingdome of this world, yea in all things; thou shalt not be able to name any thing out of which I will not demonstrate it unto thee, if God gave us leave; but seeing it will here take up too much roome, I will write a booke by it selfe of it; if the Lord permit.

^z Or, upon it;
as by an *Ex-*
ample.

23. Therefore my beloved soule, be lively, and see what thy noble Bridegroom hath left thee in his Testaments for a Legacy; as namely, in the Baptisme, the water of his Covenant, flowing from his holy Originall body, whereas we in this world; *viz.* in the exerne birth of his body, do acknowledge foure things; namely, fire, aire, water, and
earth;

earth; wherein our earthly body consisteth. So likewise in the heavenly body there are foure such things: The fire is the enkindling of the divine desire, The water is that which the fire desireth, whence it becomes meeke, and a light; The aire is the joyfull spirit which bloweth up the fire; and maketh in the water the motion; And the earth is the true Essence which is borne in the Three (Elements) and is rightly called *Ternarius Sanctus* [the Sacred Ternary] in which the Tincture is brought forth in the light of the meeknesse; and therein also is borne the holy bloud out of the water; being an oyle of the water, in which the light shineth, and the spirit of life consisteth.

24. Understand it thus, that water, is the water of the Eternall Life in the ^a *Limbus* of God in the Holy Ternary: and that is the water which baptizeth the soule, when wee keepe the ^b use of his Testament; for the soule in his Covenant is dipped and washed in that water, and it is rightly the Bath [or Laver] of Regeneration; for by its dipping in the Holy Water, it is received and quickned by the holy Water, and cometh (in the Covenant of Christ) into the soule of Christ: indeed not fully into his soule, but into his body; and becometh the Brother of the soule of Christ; for Christs soule is a Creature; (as our soules are,) and is in the body of the Mercifulnesse in the Trinity, being surrounded therewith, and hath the same in it for food and strength [or refreshment]. So also our soules in the Covenant, if they be faithfull, and continue in God, they are the brethren of Christs soule.

25. For Christ hath taken this Pledge (*viz.* our soule) from us Men, in *Mary*: at which wee rejoyce in Eternity, that the soule of Christ is our Brother, and the Body of Christ, our Body, in the New Man. And should I not rejoyce that my soule is in the body of Christ, and that the soule of Christ is my brother, and that the Holy Trinity is the foode and vertue [or strength] of my soule? Who can judge mee, lay hold of mee, and destroy mee, when I am (in my true Man) in God? When as I am Immortall in my new Man; wherefore should I be much afraid in the Earthly Man, which belongeth to the Earth? Let every thing take its own, and then my soule will be ^d freed from the ^e Driver.

26. Or, what shall I say? Must I not in this Body (which I here in the Earthlinesse carry about mee) through the New Man, reveale the Wonders of God, that so his Wonders might be manifested? I speake not onely concerning my selfe, but concerning all Men, good and bad: every one must manifest the Great Wonders (wherein he standeth) in ^f his Kingdome, whether it be in Love or Anger, (after the breaking [or dissolution] of this world) it must all stand in the Figure: For at present this world standeth in the Creating, and in the ^g Sowing, and is like a field which beareth fruit.

27. Thus

^a Or, *seede.*

^b Or, *Celebration.*

^c *Spoyle or hurt mee.*

^d Or, *rid of the Driver.*

^e Or, *from corruption.*

^f *Gods.*

^g Or, *seed time.*

27. Thus wee every one of us labour and finish our dayes-worke, every one in his own field, and in the Harvest every one shall stand ^h by his Labour: and enjoy his fruit which he hath sowed; therefore my hand shall not be weary of ^l digging, this wee speake seriously, according to its high worth in the Wonders of God, knowne in the Counsell of the ^k Noble Virgin.

Of the ^l use of the highly Precious Testaments
of Christ the Sonne of God.

28 Christ began the use of the Baptisme, by *John*, who was his fore-runner: and *John* was borne into this world before Christ, which hath its signification, therefore open thy eyes. As the water is in the Originality, and a cause and beginning of the life, and [then] in the water (by the Tincture) the ^m Sulphur is first generated, wherein the life becometh stirring, and the ⁿ Tincture generareth againe the Sulphur and the water, wherein afterwards the blood in the Tincture cometh to be; And thus now as the beginning of the life is, so must also the ^o Order in the Regeneration be, that the poore soule first receive the water of Eternall Life, and be Baptized therein: and then God giveth it the Graine of Mustard-seed of the Pearle, that so, if it receive the same, it may become a new fruit, in God.

29 And therefore he sent his ^p Angel hither before him, that he should baptize with the water of the Eternall Lite: for so ^q can the Eternall Body (into which the soule must enter, and in its Tincture, in its blood, be new borne againe,) be translated into the body of Christ; to describe which, a great space is requisite. But I will finish here briefly, and mention it more in another Booke: and now wee will handle the matter of the use [or Celebration]: for it is very hard to be apprehended by the simple. And therefore wee will deale with him after a childish manner, to try whe her he may come to see, and finde the Pearle; for all shall not finde what wee in the Love of God have found: though indeed wee could earnestly wish that all might have it: yet there is a great matter between it; viz. the ^r swelled puffed up Kingdome of this world, and the Devill, will tet themselves against it, as raging Dogs, but the smell of the Lilly will make ^s him faint: and so now wee will speake as a childe.

30. The ^t Minister (in a Brotherly Christian office) of the Covenant and Testament of Christ, taketh water, and (upon the Commandement of Christ in his Covenant and Testament) sprinkleth [or powreth] it upon the Head of the Infant, in the name of the Covenant, and in the name of the Holy Trinity (of the Father, of the Sonne, and of the Holy Ghost): this was the Command of Christ, and therewith, he hath tet up his Covenant with us, and it is a Testa-

^h Or, be in his employment.

ⁱ Digging or searching.

^k The wisdom of God.

^l Celebration or Participation.

^m Or, beginning of the body.

ⁿ Beginning of the life.

^o Or, Ordinance.

^p Or, Messenger.

^q Came or began.

^r The vapouring joure-Elementary Life in the Learned.

^s The Devil.

^t Or, servant of Christ.

ment which he afterwards confirmed with his Death, and wee must doe it also, and not leave it undone: it is not in the ^u liberty of a Christians will to doe it, or leave it undone; but if he will be a Christian, he must doe it, or else he contemnerh his Testament, and will not come to him.

31. For the Testatour standeth in the Covenant, and saith, *Come*, and whosoever doth not desire to *Come*, goeth not in to him. Therefore it lyeth not in our high knowledge: for he standeth in his Covenant: and the childe that is newly Borne is as acceptable to him, as an old sinfull Man that repenteth and steppeth into his Covenant. For it lay not in us that he became Man, and received us into his Love, but it lay in his Love, in his ^z Mercy; for wee knew nothing of him, nor did we know whether wee could be helped or no: but he alone chose us, and came to us out of Grace, ^y in our Humanity, and took pittie on us: and so also the Covenant of his Promise was a Covenant of Grace, and not out of our foreknowing or merit. And therefore whosoever teacheth otherwise, is in *Bzbell*, and confoundeth the Covenant of Christ.

32. For Christ said also, *Let little Children come to me, for so such belongeth the Kingdome of God.* Say not, What doth Baptisme avails a childe, which understandeth it not? The matter lyeth not in our understanding, wee are altogether ignorant concerning the Kingdome of God. If the childe be a bud, growen in thy Tree, and that thou standest in the Covenant; wherefore bringest thou not also thy bud ^z into the Covenant? Thy Faith is its Faith, and thy confidence towards God in the Covenant, is its confidence. It is indeed thy ^a Es-sences, and generated from thy soule. And thou art to know, according to its exceeding worth, if thou art a true Christian, in the Covenant of Jesus Christ, that thy childe also, (in the kindling of its life,) passeth into the Covenant of Christ; and though it should die in the Mothers womb, it would be found in the Covenant of Christ. For the Deity standeth in the Centre of the Light of Life: and so now if the Tree stand in the Covenant, then the Branch may well doe so.

33. But thou must not omit Baptisme for all that: for when the childe is borne into the world, then it is severed from its Tree, and is in this world, and then it selfe must passe into the Covenant: and thou must with thy Faith present it: and with thy Prayer give it to God, in his Covenant; there needeth no ^b pomp about it, that doth dishonour the Covenant: ^c it is an earnest thing

34. There are three Witnesses to this Covenant, the one is called God the Father, the other God the Sonne, and the third, is God the Holy Ghost; these are the work matters who doe the office, they Baptise [or Administer Baptisme]. But if thou filthy trimmed whore, now comest thus stately, and bringest the poore soule to the Covenant of Christ, and doest but stand there in pomp and bravery, and under-

^a Arbitrium,
or free will.

^b Barmhertz-
igkeit. Mer-
ci' u' n' esse.

^c Or, in o.

^a Or, in.

^b Or, Children
are thy Brau-
ches.

^b Bravery,
sumptuous-
nesse, or so-
lemnity.

^c And not a
shew or scene
to be asked.

under-

understandest very nothing of the Baptisme, and doest not put up the least Prayer to God, what thinkest thou? how doest thou stand in this Covenant before the Holy Trinity? even like a swine before a looking Glatie.

35. Or shall I be silent? I must speake, for I see it; doe what thou wilt, this is the Truth: thou carriest a new washed soule from the Baptisme, but thou art a filthy swine, even in the Kingdome of all the Devils. But the ^d Laver of Regeneration, (if thou art a Beast, and farre from the Kingdome of God) lieth not in thee, but it lieth in the Covenant of Christ.

^d Or, *Bath.*

36. But this I say, according to my knowledge, (and not out of any command) that if the Parents be wicked, and indeed in the Kingdome of the Devill, and that they have thus begotten their fruit out of their false [or evill] Ellences (in which [Parents] there is no Faith, but onely a false hypocrisie, and yet will ^e in an Apish mockery be counted Christians; and as the Devill oftentimes changeth himselfe into the likenesse of an Angel, so they also send their children with the like trimmed false Angels before the Covenant of Christ) such doings is very dangerous, which also instantly sheweth it selfe (in the growing of the Tree), indeed the Covenant continueth still, but there must be earnestnesse in avoyding of the Devill: It may be that very many are Baptized in the Anger of God; because they doe but contemne the Covenant, and many times wicked drunken Priests use it, who even stick in Hell fire over head and eares, and therefore the Covenant of Grace standeth as a Testimony against the ^f Congregati- ons of the wicked. And that which they see and know (and doe not performe it with earnest sincerity) that shall judge and condemne them.

^e *Much Christ, and yet be ac- counted Chri- stians.*

^f *The heape or multitude.*

37. Now saith Reason, how is the Baptisme then? I perceive nothing but water, and words? I answer: Hearken beloved Reason, thy outward body is in this world onely; and therefore outward water is requisite. But as the hidden Man Christ, with his pure Element, holdeth the Out-Birth of this world (*v. x.* the foure Elements, wherein our body consisteth) and as all is his; so he holdeth also the outward water, and baptizeth with the Inward water of his Element, with the waver of the Eternall Life, [coming] out of his holy Body. For the Holy Ghost in the Covenant baptizeth with the Inward water, and the Minister baptizeth with the outward; the outward [Man] receiveth the Earthly Elementary water, and the soule [receiveth] the water of the washing in the Regeneration.

38. The soule is washed in the Holy water, and the Word is presented to it, and the soule standeth in the Covenant. And now it may reach after the Pearle, although the soule be tied backward in the Kingdome of this world, yet it standeth in the Covenant for all that.

And if, in the unfeigned Faith of the Parents, of the Priest, and of the standers by, it be thus washed in the Laver of Regeneration, and so passe into the Covenant, then the Devill may not touch it, till [the time] that it \bar{s} understandeth what evill, and good is, and entreth into one of them, in a free will:

\bar{s} Or, perceiveth or discerneth. wickednesse, or malice.

39. And now if it enter into the^h Evill of this world; and suffer it. selfe to be drawne by the Devill, then it goeth away out of the Covenant, and forsaketh God and the Kingdome of Heaven; and there then the Noble virgin of God standeth in the Centre of the Light of Life (which instantly in the entering of the Light of Life, yielded her selfe into the Centre of the Light of Life, as a Conductour and loving Companion to the soule) and warneth the soule of the ungodly wayes, that it should turne, and step into the Covenant againe. But if it doe not, and that it continue in the Kingdome of the Devill, then stee continueth standing in the Centre of the Holy Paradise: and stee is a Virgin of her selfe, but the soule hath afflicted her, and so they are parted: except the soule returne againe, and then it will be received againe by its virgin, with great honour and joy.

40. And therefore it is that Christ made two Testaments, the one in the Water of the Eternall Life, and the other in his Body and Blood; that (whensoever the poore soule should be defiled againe by the Devill) it might yet in the other, enter into the Body of Christ againe; and if it turne with sorrow for its sinnes, and putteth its trust in the mercy of God againe, then it steppeth againe into the first Covenant, and then it may come to the other Testament, and draw neere to God; and then it will be received againe with joy; as Christ saith; *That there is more joy in Heaven (for one poore sinner that repenteth,) than for ninety and nine righteous that need no Repentance.*

41. Then saith Reason: I can see nothing but Bread and Wine; and Christ also gave his Disciples but Bread and Wine. I answer: As the Baptisme outwardly is outward water, and the Inward is the water of the Eternall Life, and the Holy Trinity Baptizeth; as may be scene in *Jordan*, that three Persons appeared; the Sonne of God, in the water; the Father, in the voice of the words; and the Holy Ghost over the water, moving upon the Head of Christ; and so all Three Persons in the Deity Baptized this Man Christ; And thus it is also in the Supper.

42. The outward is [Earthly] Bread and Wine, as thy outward Man also is Earthly; and the Inward (in his Testament, is his Body and Blood, and that thy Inward Man receiveth: understand it right: the soule receiveth the Deity, for^l it is Spirit: and thy [Inward] New Man receiveth Christs reall Body and Blood; not like a thought in the Faith, although Faith must be, but in substance; incomprehensible to the outward Man.

\bar{s} The soules

43. Not that the Holy is changed into the Outward, that thou shouldst say (of the Bread which thou eatest with the outward Mouth, and also the Wine) that the outward, is the flesh and blood of Christ : no. but it is the ^k Chist, and yet it cannot be comprehended or inclosed by the ^k Ghift, as this world cannot comprehend the Body of Christ in the holy Element, or as our outward Body cannot comprehend the inward new [Body.] of the soule. Also the first Supper of Christ, teacheth you this, when Christ sate with them at Table, and gave them his holy hidden body and blood to eate and drink (after a peculiar manner) under Bread and Wine.

^k Case, Shell, or Cabinet.

^l Or, in his own way.

44. For thou canst not say (when thou doest handle the blessed Bread) here I hold the body of Christ in my hand, I can seele and taste it : no my friend : the outward is earthly Bread, from the outward Element : and the Incomprehensible in the holy Element, is the Body of Christ, which (in this his Covenant and Testament) is offered to thee under the outward Bread, and that [Body.] thy new Man receiveth : and the Old [Man receiveth] the Bread ; and so it is with the Wine.

45. Make mee no absence of the Body and Blood of Christ, the soule needeth not run farre for it : and besides, the body of Christ in his blood (in this Testament) is not the food of the soule ; but the meere Deity is the food of the soule : and the Body of Christ, is the food of the New Man, which the soule hath put on from the Body of Jesus Christ : the body and the blood of Jesus Christ feedeth the new Man : and if the new Man abideth faithfull in the body of Jesus Christ, then the Noble Pearle of the ^m Light of God, is given to him, so that he can see the Noble Virgin of the Wisdome of God : and that Virgin taketh the Pearle into her bosom, and goeth continually with the soule into the new Body, and warneth the soule of the false [or evill] way. But what manner of Pearle this is, I would that all men might know it. But how much it is knowne, is plaine before our eyes : It is brighter than the splendour of the Sunne, and of more worth than the whole world, but how cleare soever it is ; yet it is also secret.

^m Or, Divine Light.

46. Now then Reason asketh, What doth the wicked receive which is unregenerated ? I answer : Harken my beloved Reason, what Saint *Paul* saith ; because he distinguisheth not the body of Christ, therefore he receiveth it to his own Judgement : As the Prophet saith ; *They draw neere to mee with their lips ; but their hearts are farre from mee ;* and as is before-mentioned, whosoever goeth away from God, entreth into his wrath.

47. How wilt thou receive the holy Body in the Love, if thou art a Devill ? Hath not the Devill also been an Angel, wherefore went he away from God ? if thy old Man ([captivated] in the wrath) be onely on thy soule, and no new [Man,] then thy soule receiveth the wrath

of.

of God, and thy old Man receiveth the Elementary Bread and Wine; the Noble Pearle is not cast before swine; indeed the Testament is there, and the ⁿ Testatour inviteth thee to it, but thou makest a mockery of it: he would faine helpe thee, and thou wilt not.

ⁿ Or, He that made the Testament.

48. I say not that thou receivest the wrath of God in the Bread and in the Wine, but in thy take confidence: thou art with thy body and soule in the anger and wilt not goe out from it: wherefore then dost thou approach often to the Covenant of God, seeing thou art captivated of the Devill? Dost thou thinke that ^o he will adorne thy hypocrisie, and will hang his Pearle on thee? I thou art a Wolfe, and howlest with the Dogs: thy mouth prayeth, and thy soule is ^p abominably wicked [and naught], when it goeth from the Testament of Christ, it entreth into the stall of Robbery againe, and is a Murderer: it howleth with the Dogs: it is a perfidious whore: when it goeth away from the Covenant, it steppeth into whorish corners, into the denne of Theeves: and there they stand, and pretend Great Holinesse: O, this day is a holy Day to mee, I must not sinne? and yet they think, to morrow, or next day, they will goe thither againe.

^o God.

^p Ein schalck.

49. O thou Knave, if thou bringest not another Man than so, to it, stay away from the Testament of Christ: thou art but a Murderer, and dost scandalize thy neighbour, so long as thou art in such a way; thy Prayer is false, it commeth not from the bottom of the Heart: thy Heart desireth onely the pleasure of this world, and the ^q Diver receiveth thy Prayer, he is thy God: therefore consider what thou doest.

^q Hunter, persecutor, or the Devill.

50. O Babel, wee have a great deale to say to thee, but not here: thou shalt once be talked withall, in the Anger, at which the Elements shall shake and tremble, goe forth (it is high time) that the Anger may be allayed.

C H A P. XXIV.

Of true Repentance: How the Poore Sinner may come to God againe in his Covenant, and how he may be released of his Sinnes.

The Gate of the Justification of a Poore Sinner before God.

A Cleere Looking Glasse.

MY beloved Reader, wee tell thee this, that all things from the Originall of the Essence of all Essences (every thing from its Originality)

Originality) hath its driving [or impulsion] in its own forme: and it alwayes maketh that very thing, with which the Spirit is impregnated: the body must alwayes labour in that wherein the Spirit is kindled. When I consider and think, why I write thus [many wonders]: and leave them not for other sharper wits; I finde that my Spirit is kindled in this matter, whereof I write: for there is a living running fire of these things in my Spirit; and thereupon (let mee purpose what I will) yet this thing continually moveth and swimmeth on the top, and so I am captivated therewith in my Spirit: and it is laid upon mee as a work which I must exercise. Therefore seeing it is my work that my Spirit driveth, I will write it downe for a Memoriall; in such a manner, as I know it in my Spirit, and ^a in such a manner as I attained to it, and I will set downe no ^b strange thing, which my selfe have not tried [and knowne], that I be not found ^c a liar concerning my selfe before God.

2. Now then if there be any that have a desire to follow mee, and would faine have this knowledge, whereof I write, I advise him that he follow mee in this following Table [Patterne or way] (not presently with the Penne, but with the Labour of the Minde,) and then he shall finde, how I could come to write thus; whereas I was not taught from the Scholes of this world, but onely a little of this mean hand-writing, as may be seene here.

3. But now seeing I have in hand the Articles of Repentance; therefore I certifie the Reader, that in my Earnestnesse, this Pen was given mee, which the Hunter would have broken: with whom I began an earnest storme. In to much that he had cast mee downe to the ground under his feete: but the breath of God helped mee up, so that I stand up, and have the first Pen in my minde still; wherewith I will write further, though the Devill for malice should storme Hell.

4. Therefore now if wee will speake of this most serious Article, wee must goe from *Jerusalem* to *Jeruba*, and see how wee lie among Murderers, who have so wounded us, and beaten us, that wee are halfe dead, and wee must looke about us for the *Samaritan* with his Beast, that he may dresse our wounds, and bring us into his Inne. O how lamentable and miserable it is, that wee are so beaten by the murderer (the Devill) that wee are halfe dead, and yet feele our smart no more. O if the Physician would come, and dresse our wounds, that our soule might revive and live, how should wee rejoyce: thus speaketh the desire, and hath such longing hearty wishes; and although the Physician is present, yet the minde can no where apprehend him, because it is in very much wounded, and lieth halfe dead.

5. My deare Minde, thou supposest thou art very found, but thou art so beaten, that thou feelest thy disease no more; art thou not very neere unto Death, how then canst thou account thy selfe to be found?

^a The way how I attained to it.

^b Other thing than my selfe have tryed.

^c Or, to write lyes of my selfe.

O my deare Soule, boast not of thy soundnesse, thou liest fettered in heavy Bonds, yea in a very dark Dungeon: thou swimmest in a deepe water, which riseth up to thy very lips, and thou must continually expect Death; Besides, the ^d Hunter is behinde thee with a great company of thy worst Enemies, whereby he draweth thee continually downe by his chaines into the horrible Deepe, into the Abylfe of Hell, and his crew thrust thee on behinde thee, and run upon thee on all sides, yelling and hunting; as if they had the Hinde they hunt after.

6. Then saith Reason, wherefore doe they so? O my deare Soule, they have great cause for it: behold, thou hast been their Hinde, and thou art broken out of their ^o Garden, besides thou art so strong, that thou hast broken downe the Hedge of their Garden, and hast taken possession of their dwelling: besides, thou hast made their meate as bitter as Gall, that they cannot eat it: thou hast broken their Throne with thy Hornes, and hast brought a strong ^f hoast into their Garden, and thou hast used a strange power, to drive them out of their Garden; and though they have thee in their Fetters, yet thou opposest them as if thou wouldest destroy their kingdome: thou breakest their coards in pieces, and breakest their Bands, and thou art a continuall stonier of their Kingdome, thou art their worst Enemy, and they chine; and if thou wert but gone out of their Garden, they would be contented, but thou being in it still, the strife continueth, and hath no end, till the Ancient [of dayes] cometh, who will part you asunder.

7. Or dost thou suppose, that wee are madd: that wee write thus? if wee did not see and know it, wee should then be silent. Or canst thou not once know the thorny Bath, wherein thou swimmest? Dost thou still say, thou art in the Garden of Roses? If thou thinkest thou art there, see well whether thou art not in the Devils Pasture, and art his most beloved Hinde, which he fatneth to the slaughter, for his food.

8. I tell thee for certain, and it is in earnest; when I was at ^s Jericho, there my beloved companion opened my eyes for mee, that I saw: and behold, a great Generation of Men and multitudes of People and Nations were together, one part were like Beasts; and one part like Men, and there was strife between them: and beneath there was the Abylfe of Hell, and the Beasts saw not that, but the Men were afraid and would be gone: to which the Devill would not consent, because his Garden had no doores [open]: but they ^b brake open his Garden: and so he must watch at the Doore that they doe not run away from him; but the Beasts, (which were Men also) they did eate of his food, and drank of his drink, and he did nothing to them, because he fatned them for his slaughter, and there was a continuall Enmity between the right Men; and the Beastiall Men.

^d Or, Corrupt Nature.

^o Or, Park.

^f Company, or Army.

^s In, or of the world.

^b Or, Broyled.

9. Or doest thou suppose this is not true ; which my beloved companion hath shewed mee ; when he opened my eyes, that I saw ? then come, and goe with mee to *Jerusalem*, wee will goe together along the way to *Jericho*, and see it well enough ; and by the way is this Garden, wherein the Devill, with this great Generation, dwelleth : wee will shew thee great Wonders, thou shalt see and know all that which wee mentioned above, if thou art but a Man, and not the Devils fatted Beast.

10. Behold, wee understand by *Jerusalem*, the Paradise ; and by the way to *Jericho*, the going forth out of Paradise into this world, where then the world captivated us in her Garden, where continually the great Sea of misery is, wherein our soule swimmeth : Also the Devill is therein, who hath bound us with the chaines of the Anger of God, and he leadeth the poore soule captive, (in the dark Garden of flesh and blood,) into his fierce Garden of Anger ; where the new-borne soules continually break out of his Garden, and break his Hellish kingdome in pieces : also they have taken possession of his ⁱ Royall Throne, where he was an Angel, and with their Hornes (which are the Spirit of God) have broken in pieces his hellish Kingdome which he set up ; also they oppose him with their storme out of Hell into Heaven, and assault his Kingdome : but he holdeth the poore soule captive with the chaines of the Anger, in this evill flesh and blood : and continually fettereth on the crew of the wicked, that they seduce it, and ^k baptize it in the Anger of God up to the very lips ; and there the poore soule standeth up to the neck, in the Sea of misery, ready to be drowned : and there the Devill thrusteth it downe with the vices and finnes of the body, and would drowne the poore soule in the Anger of God in the Abyffe of Hell.

ⁱ Regall or Kingly.

^k Or, Dip it.

11. All malicious captived Men (whom he hath captivated) are his hounds, which hunt the poore soule, with haughtinesse, bravery, coverousnesse, unchastity, anger, cursing, and wrongfull oppression, so that the poore soule is infected with these things, and is very often set upon the Devils Horse, as one of the [Devils] Captives, and then the Devill will ride with it into Hell into the Anger of God. O how often doth he rob the poore soule of her faire Garment (of the knowledge of God) how doth he rend away the Word of God from their eares and hearts, as Christ saith cleerely ! Now if it will not doe as he will, and that it break out of his Garden ; then he casteth his durt and filth upon it : and then he stirreth up all his Bloud-hounds, they must bawle at it, and cast meere disgrace upon it ; and then it standeth as an Owle among the Birds, who one and other will have a sling and a pluck at it : and so it is also with the poore soule, which steppeth through earnest Repentance (out of the Devils net,) into the New Regeneration.

12. On the contrary, those others (who feed upon the weeds of the Devill, in vices and finnes) are in peace; for he fastneth them in the Anger of God; and they are his Blood hounds wherewith he hunteth the Hinde, the poore soule, which would escape and storme his Hellish Kingdome. The Devill would be well contented, though some soules should escape (though he had rather increase than weaken his Kingdome) but that his Kingdome would be broken by it, which he cannot like.

13. For as he goeth a hunting in his Kingdome, and catcheth the poore soules which way soever he can, and layeth waite for them by his servants, with all manner of vice and wickednesse, and so continually setteth such looking-glasses before the soule, that it should behold it selfe, in its own wickednesse; and tickleth it also with faire promises of great honour, power, and Authority, he setteth the poore despised sort before the soule, and saith; Wilt thou onely be the foole of the world, come along with mee, I will give thee the Kingdome of this world for a possession, as he said to Christ; so in like manner, when the soule hath put on the Kingdome of Heaven, and yet sticketh in the dark valley in flesh and blood, and seeth the Devils ¹murdering of its brethren and sisters, then it cometh to be armed of God to fight against the Devill, and to discover his ^m burrow: for the love to its neighbour constraineth it to doe so, because it would help to encrease the Kingdome of Heaven: therefore it teacheth and reproveth thus, it warneth against sinne, and teacheth the way to the Kingdome of Heaven; which indeed the Beastiall Body doth not understand, it goeth away, like the rude Ass: and thinketh with the Starry and Elementary Minde, as followeth.

14. O! what mischief I doe to my selfe, in making my selfe the foole of the world: what doe I get by it, but scorne and disgrace; I am not sure of my life, thereby I bereave me and mine of our daily bread and livelihood, and must alwayes be expecting of death, and swelter in the scorne of People. O! how suddenly thou committest a fault, and then thou art persecuted, and art throwne away like a rotten apple: and what reward have those thou leavest behinde thee, but to suffer [the more] for thy sake.

15. Thus Man in flesh and blood, judgeth: and when the Devill understandeth it; how soone is he there watching, as a Cat watcheth for a Mouse, saying; O! who can tell, whether that be true or no, which thou teachest: thou hast not seene it: neither hath any come from the dead, and told it thee, there are many dead, that have taught just as thou doest: and yet doth not the world stand in its old ⁿ course, at one time as at another? They were counted fooles, and so art thou, and after thee againe things will be still as they were before: to what purpose then is thy care and paines.

¹ Or, *Massacring.*

^m Trap, snare, or pit-fall.

ⁿ Or, *Order.*

16. At length^o he cometh with a subtle snare, and saith, through the Spirit of the great world in the Minde, in himselfe; O! The Heavens have caused thee to be borne to it, that thou doest such foolish tricks, and would play jugling feats in thee, thy gifts are not from God; God hath never spoken with thee? and what canst thou know then? Leave off, let it alone, thou mayest be a Christian well enough, and be quiet: let the Priests teach, they have their^p wages for it; what hast thou to doe with it? Beloved Reader, with these blowes this Penne was once throwne to the Ground: and the Driver would have broken it: but the Breath of God took it up againe; therefore it shall write, what happened to it; to be an Example for all well-willers: and it is an exceeding precious one.

^o The Devill.

^p Livings,
Pay, or Hire
for it.

17. Now when the Devill had thus throwne it downe, then it was silent: and desired not onely to write no more, but the Devill rushed in upon it, and beate it along, and would have broken it. He came forth with his sowre Apples, and held them before the soule of this Penne, and would have it eate of his dainties: also he strewed Sugar upon them [as he did for Eve]: If he had gotten the soule againe into his chaines, how would he have been revenged on it; as was afterwards knowne in the Storme, where his minde was knowne very well. Now when it was thus, the Lilly faded and lost its fragrant smell, the Pearle did hide it selfe, and the Virgin of the Pearle stood mourning, and the Noble Minde sunke downe in great unquietnesse.

18. Indeede the Driver said at the beginning, that it should have rest with being quiet: but it was a rest onely to flesh and blood, and yet it was no quietnesse neither, but a furtherance to the Hunting. But when the Minde found it selfe in great unquietnesse of soule, it recollected the soule, and sought the Pearle which the soule had before, and supposed that it lay as a Treasure in the^q case of the soule, but it was gone: and then the Minde sought that [Pearle] in body and soule, and behold it was not there, it could not be found: and there was nothing to be seene but the Devils sowre Apples, which were strowed before the soule, that it should feed on: them. But the soule stood in great perplexity, and would not eate of his evil fruite: it called it virgin, but shee fate as if shee were a sleepe.

^q Or, Cabinet.

19. Thus the soule stood with great longing and desire: also was many times in great Combate with the Hunter, who would still throw it to the ground: when it set it selfe in opposition against him, then he took all the vices (which stuck on flesh and blood) and cast them upon the soule; that he might intangle it with them, and hinder it from comprehending the virgin againe; he made a great Mountaine of the finnes in the flesh and blood, and therewith covered and shut close up the^r Mercy of God (viz. the New Man in Christ): and the Gates of Heaven which stood open before, were shut up close, misery and great

^r Barmhertz-
igkeit. Mer-
cifulnesse.

trouble were heaped upon the soule, till at length once againe, from the Breath of God (which came into it againe) it was moved to break the Devils chaines in pieces, and entered into Combate with him, so that he was quite throwne to the ground, and its covering was rent in pieces, and then the soule saw its beloved virgin againe: what friendly welcoming there was then, I had rather the Reader might finde it by experience, than that I should write of it.

Note.

No Pen is this world can describe it enough.

The wisdom of God.

20. Thus the soule desired the Pearle againe, but it was gone, and must be generated anew, and be sowne as a Graine of Mustard-seed, which is small and little, and afterward there groweth a great Tree out of it; and thus the Pearle groweth in the Bosom of the^e Virgin (in the soule). Therefore keep what thou hast, for misery is an ill-Guest; regard not what Sugar the Devill stroweth, though the Kingdome of this world seeme as sweet as Sugar, it is nothing else but Gall: consider that the poore soule in this world, and in the flesh and blood is not in its true home, it must travaile into another Countrey. Therefore suffer not the Devill to cover it thus with the untowardnesse of the flesh, for great earnestnesse is requisite for the driving away of the Devill; though that would not be in our ability [and power,] if the exceeding worthy Champion did not ayde and assist us.

21. Therefore none should be so presumptuous, as to mock and despise the Children of God, who are in the Combate against the Devill; but think that it will come to thy turne also: if thou wilt not goe about it when thou art well and in health, thou must come to it at thy Death: when the poore soule, cometh to part from the body, then it must enter into the Combate, there is no remedy: for it must depart from the body out of the Spirit of this world; and then two Gates stand open; viz. Heaven and Hell; it must goe in at one of them, there is no other place out of this world.

22. If now it be hard captivated in sinnes, and still goeth on in sinning from day to day, so that it is cloathed with the Anger of God, and hath loaden it selfe with mocking the children of God, and so sticketh over head and eares in the Anger of God, and scarce hangeth by a Threed [to Christ]. O! how hard it is with that soule. Must not that soule needs swelter a tedious while in the scorne which it hath put upon the children of God; how can it suddenly reach the Noble Virgin in the Love and Mercy of God, and then where is the Noble Tree of Pearle [in the meane while] which is sowne as a small Graine of Mustard-seed, and in the growing of it cometh to flourish like a Bay Tree? Whence hath it its sap, if the soule stand thus in the Bath of the Anger? O! it will (in many) not grow greene, in Eternity: and therefore saith Christ; *In the Resurrection they shall excell one another in Glory, as the Sunne, Moone, and Starres.*

23. And what then will thy gold and silver, thy money, goods, honour,

nour, and authority, which thou hadst here, availe thee, when thou must leave all, and part from them? What will it profit thee, that thou hast scorned and contemned the children of God, also what will thy covetousnesse, and envie, availe thee, now thy selfe must swelter therein, with great shame and Anguish, where thou hast so great shame before the Angels of God, and where all the Devils mock thee, that thou hast been Gods branch, and hast had so long a time [that thou mightst have been a great Tree] and art now but a dry withered twig.

24. Or what thinkest thou, if thy Twig be thus very dry and withered, and that thou must eternally swelter in the Auger of God, where instantly thy humane Image will be taken away, and thou wilt be in the ^ushape of the most abominable Beasts, Wormes, and Serpents, all according to thy deeds and practise here, where then all thy deeds will stand in the Figure in the Tincture eternally before thy eyes, and will gnaw thee sufficiently, so that thou wilt continually think, if thou hadst not done this or that, thou shouldst have attained the Grace of God? Thy mocking standeth before thy eyes, and thou art ashamed, to let the least good thought into thy soule: for Good is as an Angel before thee, and thou darest not (for great shame) so much as touch it with thy minde, much lesse looke upon it: But thou must eternally devoure into thy selfe thy great scorning, with all thy vices and sinnes, and thou must eternally despaire; and though thou thinkest to goe forth after ^a Abstinence, yet the Light striketh thee downe againe, and so thou goest but forth aloft (in thy devouring fretting Worme in thy selfe) without the Thrones of God: and it is with thee, as with one who standeth upon a high stony cliffe of a Rock, and would cast himselfe into a bottomlesse Gulfe, and the further he seeth, the deeper he falleth. Thus thy own finnes, scorning, deridings, cursings in contempt of God, are thy Hell-fire, which gnaweth thee eternally, this I speake in the Word of Life.

25. Therefore O deare soule, turne, and let not the Devill captivate thee, and regard not the scorne of the world: all thy sorrow must be turned into great Joy. And though in this world, thou hast not great honour, power, and riches, that is nothing; thou knowest not whether to morrow will be the day, it will come to thy turne [to dye.] Dost not a bit of Bread taste better to the needy, then the best dainties to the Great ones. What advantage hath the rich man then, but that he seeth n. reb, and must be tormented and vexed in many things, and in the end must give an account of all his doings and Stewardship, and how he hath been a Planter in this world, he must give an account of all his servants; and if he hath been an evill Example unto the n, and hath been a scandall to the n, so that they have walked in ungodly wayes, then their poore soules cry Eternally, ^y for vengeance upon those their Superiours, there all standeth in the figure

^u Or, figure.

^a Ease, or refreshment,
or forbearance of will.

^y Woe be to those Superiours.

in

in the Tincture. Why then doest thou contend and strive so much after worldly Honour that is transitory? rather endeavour for the Tree of Pearle, which thou carriest along with thee, and shalt rejoyce eternally in its growing and fruit.

² Or, *faculties.*

26. O is not that a cheerfull welfare, when the soule daret to looke into the Holy Trinity, wherewith it is filled? so that its ² Essences grow [flourish and blossome] in Paradise, where alwayes the Hallelujahs or Songs of Praise break forth in Gods deeds of Wonder, where the perpetuall growing fruit springeth up [*in infinitum*] endlessly, according to thy will, where thou enjoyest all; where there is no feare, envy, nor sorrow: where there is meere love one of another, where one rejoyceth at the forme and beauty of another: where the fruit groweth to every one according to their Essences [and taste or relish], as there was a type of it in the Manna to the children of *Israel*, where it tasted to every one according to their Essences [or Desire].

Of the way [or manner] of the Entrance.

27. Beloved Minde, if thou hast a desire to this way, and wouldst attaine it, and the Noble Virgin in the Tree of Pearle, then thou must use great Earnestnesse: it must be no Lip-labour, or flattery with the Lips, and the Heart farre from it; No thou canst not attaine it in such a way. Thou must collect thy Minde, with all thy thoughts [purposes] and reason, wholly together in one will, [and Resolution] to desire to turne, and resolve that thou wilt forsake thy Abominations, and thou must set thy thoughts upon God [and Goodnesse] with a stedfast confidence in his mercy, and then thou wilt obtaine it.

28. And though the Devill (in thy sinnes) saith, it cannot be now, thou art too great a sinner: let not any thing terrifie thee, he is a lyar, and maketh thy minde fearfull: he maketh as if he were not present, but he is present, and snarleth like a mad Dog; and thou mayst know for certain, that all doubting whatsoever, that cometh into thy minde, is nothing else but his suggestions [and objections].

² Or, *of the anger or wrath of God.*

29. For there are but two Kingdomes, that stirre in thee; the one is the Kingdome of God, wherein Christ is, which desireth to have thee: and the other is the Kingdome of ² Hell, wherein the Devill is, which desireth also to have thee. Now there must be striving here in the poore soule, for it standeth in the midst; Christ offereth it the New Garment, and the Devill presenteth the Garment of Sinfulnesse to it. And when thou hast but the least thought or inclination towards God, [and Goodnesse], that thou wouldst faine enter into true Repentance; then truly that thought is not from thy own selfe, but the Love of God, doth draw thee, and invite thee, and the Noble Virgin of God, calleth thee thereby, and thou shouldst onely come, and

and not neglect it. And so truly when (in such a way) thy great finnes come before thee, and hold thee back (so that thy heart many times receiveth no comfort) this is the Devils staying of thee ; who easteth into thy thoughts, that God will not heare thee, thou art yet in too great finnes, he will let no comfort come into thy soule, he layeth the sinfull Kingdome of this world over ^oit : but be not discouraged, he is thy Enemy : It is written ; *If your finnes were as red as Blood, if you turne, they shall be as wooll white as snow* : Also, *As true as I live, I have no pleasure in the Death of a poore sinner, but that he turne and live.*

^b Comfort.

30. Thou must continue stedfast in this resolute purpose: and though thou gettest no vertue [or strength] into thy Heart, and though the Devill also should beate downe thy Tongue, that thou couldst not pray to God : yet then thou shouldst desire and fight to him : and continually hold and goe on in this thought and purpose, with the Cananitish Woman : the more thou pressest forward, the weaker the Devill is ; thou must take the suffering death and satisfaction of Jesus Christ before thee ; and must throw thy soule into his Promise ; where he saith ; *My Father will give the Holy Ghost to them that aske him for it.* Also, *Knock, and it shall be opened unto you ; seeke and you shall finde : aske and you shall receive* ; and the more earnestly thou pressest forth from the Devill, and from thy finnes, the more mightily doth the Kingdome of God presse into thee ; but have a care that thou doest not depart from this thy will, before thou hast received the Jewel ; and though it hold off from morning till night, and still from day to day ; [let not that discourage thee] if thy earnestnesse be great, then thy Jewel will also be great which thou shalt receive ^cat thy over-coming.

^c O, in thy victory.

31. For none knoweth what it is, but he that hath found it by experience. It is a most precious Guest : when it eatreth into the soule, there is a very wonderfull Triumph there : the Bridegroomee there embraceth his beloved Bride : and the Halleujah of Paradise soundeth ; O ! must not the Earthy Body needs tremble and shake at it : and though it know not what it is, yet all its Members doe rejoyce at it. O what beauteous knowledge doth the Virgin of the Divine Wisdom bring with her ; shee maketh learned indeed : and though one were dumb, yet the soule would be crowned in Gods works of Wonder, and must speake of his Wonders ; there is nothing in the soule ; but longing to doe so ; the Devill must be gone, he is quite weary and faint.

32. Thus that Noble Jewel (and in it the Pearle) is sowne. But observe it well : it is not instantly become a Tree ; O how often doth the Devill rush upon it, and would faine roote up the Graine of Mustard-seed, how many hard stormes must the soule undergoe and endure :

dure : how often is it covered with finnes : for all, that is in this world, is against it, it is as it were left alone and forsaken : even the children of God themselves rush upon it : for the Devill doth plague the poore soule thus, to try if he can lead it astray, either with flattery and hypocrisie, that the soule might flatter it selfe ; or else with finnes in the Conscience ; he never ceaseth, and thou must alwayes strive against him ; for so the Tree of Pearle groweth, as Corne doth in the tempestuous stormes and windes ; but if it grow high, and come to blossome, then thou wilt enjoy the fruit well enough, and understand better what this Penne hath written, and where it was borne : for it was a long time in this condition, many stormes went over its head : and therefore this shall be for a lasting Memoriall, and continuall remembrance to it : seeing wee must sit here in the murdering den of the Devill, if wee doe but overcome, our great reward will soone follow us.

33. Now saith Reason ; I see no more in thee nor in any such as thou art, then in other poore sinners, it must needs be but a hypocriticall pretence ; besides saith Reason, I have been also in such a way, and yet I stick in my wickednesse still, and doe that which I would not doe : and I am still moved to anger, covetousnesse, and malice : What is the matter, that a Man doth not performe what he purposeth, but that he doth even what himselfe reproveth in others, and that which he knoweth is not right ?

34. Here the Tree of Pearle standeth hidden ; behold my beloved Reason, the Tree of Pearle is not sowne into the outward Man, he is not worthy of it, he belongeth to the Earth, and the Man of sinne sticketh in him, and the Devill often maketh his seate therein, who heapeth together anger and malice therein, and bringeth the poore soule often into^d lusts, unto which it doth not consent, so that the body medleth with that which the soule is against : and now when this is so, it is not alwayes the soule that doth it, but the Spirit of the Starres and Elements in Man ; the soule saith it is not right, nor well : but the [outward] Body saith, wee must have it, that wee may live and have enough : and so it is one time after another : so that a true Christian knoweth not himselfe, how then should he be knowne by others ; also the Devill can cover him sufficiently, that he may not be knowne : and that is his Master-piece, when he can bring a true Christian into wickednesse, to fall into finnes, so that outwardly nothing is discerned by him, but that he reproveth the finnes of others, and yet sinneth outwardly himselfe.

25. But now when he doth thus commit finnes, yet he committeth them not in the New Man : but the old [Man] in sinne, who is subjected under sinne, who is in the Anger of God, he is driven by the Anger, so that he doth not alwayes that which is right : and if he doe
an^e

^d Abominable
finnes and
wickednesse.

any thing that is Good, yet he doth it not (out of his own will and ability) but the new Man compelleth him to it, that he must doe it; for the old [Man] is corruptible, but the soule is uncorruptible; and therefore the poore soule is alwayes in strife, and sticketh between the Doore and the Hinges, and must be often pinched and bruised.

*° In the churche
of the Doore.*

36. But yet wee do not say, that sinne in the old Man is not hurt; though indeed it cannot sway the new Man, yet it giveth offence: and wee must with the new Man, live to God [and serve him] though it is not possible to be perfect in this world, yet wee must continually goe on and hold out: and the new Man is in a field, where the ground is cold, bitter, soure, and voyde of life.

*° Or, evill.
° Scandalizeth
it.*

37. And as an Hearb (by the pleasant Sun-shine) groweth out of the Earth, so our new Man in Christ, groweth out of the Old, soure, cold, harsh Man of our Earthly flesh [and blood.] And that is the true Light of the Pearle, when wee apprehend it truly and really (in the knowledge,) in the new Man: and it is the sword wherewith wee can fight against the Devill: onely wee must take the sword of the Death of Christ into our hand, which cutteth so sharply, that the Devill must flie away.

C H A P. X X V.

*Of the suffering, Dying, Death, and Resurrection
of Jesus Christ the Sonne of God: Also of his As-
cension into Heaven, and sitting at the
right hand of God his Father.*

*The Gate of our Misery, and also the strong Gate
of the Divine Power in his Love.*

I. IF wee consider our selves in our right Reason, and behold the Kingdome of this world (in which wee stand with our flesh and blood, also with our Reason and senses) then wee finde very well, that wee have the substance and stirring of it in us: for wee are its very proper own. Now all whatsoever wee thinke, doe, and purpose in the outward Man, that the Spirit of this world doth in us Men: for the Body is nothing else but the Instrument thereof, wherewith it performeth its work; and wee finde that as all other Instruments (which are generated from the Spirit of this world) decay,

corrupt, and turne to dust, so also our earthly Body, wherein the Spirit of this world worketh [and acteth] for a while.

2. Therefore none should scorne or despise another, though he lead not the same course, that he doth himselfe; or though he be not of that way in his minde and will, which himselfe is: or that another cannot learne and follow the same stately Courtly manners and behaviour, with himselfe; for the Naturall Heaven maketh every one, according as its forme (in its Influences) is, at all times: and so every Creature getteth its condition, forme [or shape] inclination and will: which cannot wholly be taken away from the outward Man, till the [Naturall] Heaven breaketh its Beast. Therefore wee ought to consider the great strife in us, when wee are regenerated out of the Eternal, then the Eternal striveth against the Corruptible, against the malice and falshood of the Corruptible.

^a worketh or performeth.
^b It aimeth at.

3. And now each Kingdome effecteth its will, the inward goeth right forward, and consenteth not to the wickednesse of the outward, but it runneth to its ^b Mark; and the outward also goeth forward with its desire, and performeth its work according to the Influence of its Constellation.

^c Or, aspect.
^d The outward Man.
^e From the influence or acting.

4. But if it happen, that the outward doe not what its desire will, that proceedeth not from its wisdom, but the Heaven hath altered it by another ^c Conjunction; but if ^d it be compelled to leave off that which is evill; that is not ^e by the course of the Heavens: but the new Regenerated Man (who is in strife with the Earthly) doth many times overcome, but cannot swallow up the Earthly; for the Earthly getteth up againe: as wee see by our Anger; for if my new Man have the upperhand, he will have no Anger, nor any evill desire: but if this worlds Driver assault him, then the fire of Anger riseth up in the old Man, and his desire is often kindled, to doe what he rejected, and reproved a little before.

^f Or, know.

5. Now wee cannot say, that the Spirit of this world alone consenteth to, and doth that which is evill and wrathfull: for the whole Man oftentimes runneth with all his thoughts, and his whole will after it. And heere wee ^f finde our great Misery; for the poore soule (which lieth yet tied in the Bands of Anger) is often kindled, that it burneth like a fire, and runneth after [evill]: for it is in the Band of Eternity, in the Father, and reacheth (in its most inward Roote) the Anger of God: and that is even the Birth of its Life, and its Originality; and the Noble Graine of Mustard-seede (that was the new Garment of the soule, which was new put upon it in its Repentance) is many times destroyed: therefore none should be secure; though he doe once attaine the Garland of Pearle: he may loose it againe; for when the soule consenteth to sinne, then it goeth forth from Christ; into falshood, and into the Anger of God.

6. Now therefore as wee know, that Christ (by his entrance into the Incarnation) hath opened a Doore into Heaven, into his holy Body, so that wee (through a true Repentance and Confidence) may come to him and put the new white Garment (of his Innocency, in his Love,) upon our soules ; so wee know also that the soule standeth yet fast bound with two chaines ; one is the Birch of its own Life, whose most inward roote is poyson and wrathfulnesse : and so, the soule being [sprung] out of the Eternall source, and having its originality out of the Eternity : none can redeeme it & in its own roote of Eternity, or bring it out of the Anger, except there come one who is the Love it selfe, and be borne in its own very Birth, that so he may bring it out of the Anger, and set it in the Love in himselfe, as it was done in Christ.

g Or, bring it back.

7. The other Gate, or Chaine, is the flesh and bloud, with the Region [or Dominion] of the Starres ; there the soule is fast bound, and swimmeth therein, as in a Great Sea, which daily so^h stirreth up the soule that it is kindled.

h Infecteth it, that it burneth.

8. Concerning these two chaines ; wee know in our deepe knowledge, and see them in the Ground of the Originality, and know very exactly, that wee could not be redeemed, except the Deity did goe into the soule, and bring forth the will of the soule againe out of the fiercenesse in it selfe, into the Light of the Meeknesse ; for the Roote of Life must remaine, or else the whole Creature must be dissolved.

i Or, Regenerate.

9. But because the soule stood with its most inward Roote in the Abyffe of Hell, and according to the Kingdome of this world in the hard [frozen] Death ; so that (if the flesh and bloud, as also the Dominion of the Starres should leave it) then it would continue inwardly in a^k hardnesse, wherein there is no source [or active property] : and it selfe in its own property, would be but in the fiercenesse of the Originality, in great Misery ; and therefore it was necessary not onely for God to come into the soule, and generate it to the Light, (for there was danger, that the soule with its Imagination might goe forth out of the Light againe) but also for God to assume a humane soule, from our soule, and a new heavenly body (out of the first Glorious Body before the fall) and put it on to the soule, with the old earthly body hanging on it ; not onely as a Garment, but really [united as one] in the Essences : so that it must be a Creature that is the whole God, with all the Three Principles.

k Or, stiffness.

10. And thus yet the one must be parted from the other ; (viz: the Kingdome of this world, which is a Roote or stirret up of the Roote of the fiercenesse) and therefore it was necessary that God should passe with the new Body into the Separation of the Roote, and of the Kingdome of this world, as into the Death of the fiercenesse, and should destroy Death, and spring with its own vertue and power through

Death ;

Death; as a flower springeth out of the Earth: and so hold the inward fiercenesse captive ¹ in his own vertue of the New Body.

¹ In the new
bodies own
vertue or
power.

11. And this wee understand of Christ: who is truly entred in such a manner, and hath taken the stroag Anger, (and the Devill in it) captive, and hath sprung with his holy heavenly body through Death, and hath destroyed Death, so that the Eternall Life springeth forth through Death; and thus Death was taken captive by the New Eternall Body, and it is an Eternall imprisonment: so that an Eternall life is growne in Death; and the New Body treadeth upon the Head of Death, and of the fiercenesse: the property of Death standeth in the Prison of the New Eternall Life.

^m Source or
act:ve pro-
prie.

12. And so the Woman (in whom the Eternall Life springeth) standeth upon the Earthly Moone, and despiseth that which is Earthly, for, that which is Earthly perisheth: and then there remaineth (of that which is Earthly) the hard [frozen] Death; and so now the Word of God (as a living ^m fountaine) is entred into Death, and hath generated the soule in its selfe, and springeth forth out of the soule through Death like a new flower; and that flower is the new Body in Christ.

13. After this manner you may understand how he destroyed Death; by the Springing of the Eternall Life in the Deity through Death; and you may understand how the new Body in the Love of God, holdeth the Eternall source of the Anger captive; for the Love is the prison [of the Anger:] for the source of the Anger cannot enter into the Love, but continueth onely by it selfe, as it was from Eternity, and therein the Devils are imprisoned: for the Light of God striketh them downe: they neither can nor dare behold that Light in Eternity, a Principle is between: for the Love springeth forth in the Centre of the soule, and therein the Holy Trinity appeareth [or shineth].

14. Thus wee have gotten a Prince of the Eternall Life, and wee need doe no more, but to presse in to him with a firme trust and strong Beliefe, and then our soule receiveth his Love, and springeth forth with him through death, and standeth upon that which is Earthly, *viz.* upon flesh and bloud, and is a fruit in the Kingdome of God, in the body of Jesus Christ, and triumpheth over the fiercenesse, for the Love holdeth that captive, and that is a reproach to Death: as Paul saith; *O Death, where is thy Sting? O Hell, where is thy Victory? Thanks be to God, who hath given us victory.*

15. And because wee cleerly understand and apprehend it in the Spirit, therefore wee are indebted, to shew the light to those that apprehend it not, and doe lie thus captivated in Reason, and continually search into the Circumstances, why it happened so [in the Passion of Christ]. For Reason saith; If it must needs be so, that
Christ

Christ must enter into Death, and destroy Death, and spring up through Death: and so draw us unto him; what is the cause then, that he must be so despised? and ⁿ scourged, and crowned with a Crowne of Thornes, and at last be Crucified between Heaven and Earth? Could he not dye some other Death; and so spring through Death, with his Heavenly Body?

ⁿ Or, whipped.

16. These hard Points, cast downe all Jewes, Turkes, and ^o Pagans, and they keepe them back from the Christian Faith. Therefore now wee must write for the sake of the Tree of Pearle; and not conceale what appeareth to us in the Great Wonder. Behold thou Childe of Man, consider what wee set downe here, gaze not on the hand of the Penne, if you doe, you erre, and will loose the Jewel, which in all Eternity, you will be sorry for; consider thy selfe onely, and thou shalt finde in thy selfe all the causes [of the Passion of Christ] that are here writtten downe; for there was a Wonderfull Penne in the writing of it: and neither thou nor the Hand knoweth him sufficiently that directed it in the writing: though indeed the Spirit knoweth him very well, yet the naturall Man is blinde in it: neither can it be expressed with earthly words. Therefore consider thy selfe, and if you search in to the new-borne-Man, then you will finde the Pearle.

^o Infidels or Heathens.

*The very horrible wonderfull Gate of
Mans Sinnes.*

17. As wee have in the beginning of this Booke, mentioned the Eternal ^p Birth in the Originality, so wee have mentioned the Birth of the Essences, and the seven Spirits of the Eternal Nature: and therein wee shewed, how there is a Crosse-Birth in the Eternal Birth in the fourth forme, where the Essences in the turning wheele, make a Crosse-Birth, because they cannot goe out from themselves, but that the Eternal Birth is every where so in all things, in the Essence of all Essences.

^p Or, working.

18. And wee give you to understand thus much (in very exact knowledge) at the instant of this Text: that all Essences in all qualities at the time of the over-coming of Death (when Christ was to overcome death, and destroy hell, and captivate the Devill) were predominant: for so it must be; he must release the soule from all Essences.

19. Now the Crosse-Birth is the middlemost in the Essences, yet before the Fire: ^q it standeth in the Aaxious Death in the fiercenesse of the Hell, as you may reade before; for from the fierce flash in the Brimston-Spirit, the fire cometh forth, and in the flash, the Light and the fiercenesse it selfe maketh the Brimstone-Spirit, and out of that (in the Light) cometh water: as is before-mentioned. Now then

^q The Crosse-Birth.

the soule of Man is discovered in the flash, as a Spirit, and held by the Fiat, and so is created or generated, and was brought in it selfe into the fift forme of the Birth, as into the Love, where then it was an Angel, in the Light of God.

† The one pure
Element.

20. But this world being created (as a Priaciple) in the fourth forme (as an out-Birth): and the Paradise [being] between the fourth and the fifth forme : and the †Element [being] in the fift forme, and therein, the Eternall Light of the Deity having opened another Centre : and the sou'e having reflected back againe into the fourth forme, and entered thereinto ; it made all Essences predominant in it, which stood in the fourth forme.

† Or, put.

21. And now when the body of the soule in the fourth forme, was come to be a Masse out of the water, with a mixture of the other formes, then stuck all Essences, out of the fourth forme, upon the soule: and it was captivated with this body: and it had continued in an Eternall Prison, if the Eternall Word had not instantly † given it selfe into the Centre of the fift forme, as was manifested in *Adam* and *Eve* in the Garden of *Eden*.

22. And now when the time came that the Word became Man, then the Deare Life came into the soule againe. But when the strife came that the fourth forme should be broken, then the outward body of Christ (and wee all) in the fourth forme were environed with death, and then all the formes in Nature did stirre, and were all predominant together, whereupon the Person of Christ (in the Garden) did sweat bloud out of his body, when he cryed ; *Father, if it be possible, take this cup from me* : Thus the outward Man cried out : and the Inward said, *yet not my will* (understand [my] outward will) *but thy will be done*.

23. And now because the Devill had so highly triumphed, and had Man in the Eternall Prison, therefore it was now permitted to the Spirit of this world, that they (viz. the Pharisees who lived onely according to the Spirit of this world) all of them might doe and bring to passe, whatsoever the Devill had brought into the Essences, in the Garden of *Eden* : and there all was turned into a substance, and to an Essentiall work ; for a terrible Example to [shew] us, that all (whatsoever wee suffer to come into the soule, and fill the soule full of, with a totall will) standeth in the figure, and must come to light, at the Judgement of God.

24. For when *Adam* went out of the Angelicall forme into the fiercenesse of the forme of the Serpent, then the Devils mocked him : and that mocking must at this time be essentially [or actually done] upon the outward Man Christ : and the Devils satted wine (the high Priests) must have their pleasure upon him.

25. And so, when *Adam* went out of the Angelicall forme and property

perty into the fourth forme, then all the fierce [wrathfull] Essences fell upon him, and wrought in him, and scourged him exceedingly. But the Word of God in the Promise mitigated that againe: though indeed wee must still feele it enough; if thou hast any Reason, consider it. And now the outward Man Christ underwent this paine also outwardly, when he was scourged: for all the Inward formes, which the Man Christ must beare inwardly for our sakes, which caused him to sweate drops of bloud; they stood also outwardly on his body; to shew, that the outward Man in this outward world stood and dwelt in such a souree [property or condition].

26. And as *Adam* (in Pride) desired the Kingdome of this world, and would be like God in it, and weare the Crowne of this world; so must Christ weare a Crowne of Thornes, and must endure to be mocked by it, as a false King; for so the Devils also did to *Adam*, when they had set the Crowne of folly upon him; the Kingdome of this world.

27. And as *Adam* (after his entrance, into the Spirit of this world) must have his Essences broken: (when the Woman was made out of him, and a ribbe was broken from his side for a wife) so must bloud flow out of all the Essences of Christ in his scourging, and his side must be opened with a Speare, that therein wee may behold the broken Man within us, which the Devill had mocked: thus this Christ must beare the reproach for us, in his body.

28. And as *Adam* went out from the Eternall Day, into the Eternall [darke] Night, wherein the Anger of God was: so this Christ must be bound in a dark Night, and be lead before the angry Murderers, who all opened their Jewes, and would powre out their fury upon him.

29. And as *Adam* in confidence of himselfe (desiring to be high and wise like God himselfe) went into the Spirit of the fierce souree [or property] in this world: so the second *Adam* must endure all mocking, torment, and paine, to be inflicted upon him from the wise^u Scribes, that wee might see that in our greatest Art (which wee suppose to have from the Schooles and Universities in this world) wee are but fooles, and that such wisdom is but folly before God; and our own opinions and conceits stick therein, as in *Adam*. who thought, he could not now faile, he was become Lord therein [viz. in his self-wisdom], and he was but a foole. Thus also, when we fall from God, and relie upon our own Reason, wee are [but] fooles.

30. How will yee then (O Antichristian fooles) binde us, to your Art, that wee should turne away from the Heart of God, to behold your invented fables and fopperies? Whereas in your wisdom of this world yee are but fooles, as *Adam* also was when he drew away his Spirit from the Heart of God. The same^x ignominie must our deare

^t Qualified or mingled in him.

^u who were learned in the Scriptures.

^x Shame or reproach.

Lord

Lord Christ beare upon his shoulders. Or doe yee thinke againe, that wee are madde; Truly our folly will be set before your eyes at the Last Judgement, and thither wee appeale.

31. And as *Adam* must carry the untoward grosse body, that the Spirit of this world had put upon him, and was scorned of all Devils, because he had changed his Angelicall [Body] into a monstrous Vizard, so Christ must carry his heavy wooden Crosse, and was for our sakes scorned of all these wicked people.

32. And as the fierce [wrathfull] Essences of the Anger of God, prest into *Adam*, whereby he entered into Death (of which God spake, saying, *If thou eatest of the Tree, thou shalt dye the Death*, understand the Death in the flesh, even while they were in the earthly life) so the sharp Nayles must pierce through the hands and feet of Christ, and so he must enter into Death: and as there is in the humane Essences (before the Light of God) a Crosse Birth; so when the Light of God shineth therein, all is turned into a pleasant flourishing blossome, wherein the sharp Essences are not found or perceived.

33. And when *Adam* with his soule entered into the fourth forme, into the Spirit of this world, then that Crosse Birth was stirred: and (when his wife was made out of his Essences) he was ¹ divided in that Crosse Birth; and so the Woman hath the one halfe of the Crosse and the Man the other halfe; which you may see ² in the skull: as also in the Essences; and therefore Christ must dye upon the Crosse, and destroy Death, on the Crosse.

34. And as the soule of *Adam* hung between two evill Kingdomes, (as between the Kingdome of this world, and the Kingdome of Hell) so Christ hung on the Crosse between two ³ Murtherers: And thus Christ must restore againe all that *Adam* had lost. And as the one Malefactor turned and desired to be with Christ in his Kingdome, so the one Kingdome, v. r. the Earthly Man, must also turne againe, and the poore soule must enter into Christ againe through the earthly Death, and spring up againe, like this Murtherer, [Theefe, or Malefactor] on the Crosse, who desired the Kingdome of Christ.

35. And thus you may well beleieve, that all whatsoever happened in the Fall of *Adam*, whereby *Adam* is fallen; the same was the second *Adam* faine to beare upon his shoulders; for ^b he was fallen into the Anger of God: and now if that must be allayed and reconciled: then the second *Adam* must set himselfe therein, and yeeld his outward body, with all Essences therein; and he must goe through Death, into Hell, into the Anger of the Father: and reconcile it with his Love: and so himselfe must undergoe that hard condition, wherein wee must have been in Eternity.

36. And now when this earnest businessse was taken in hand, that the Saviour of the World, hung on the Crosse, as a curse, and wrestled

¹ Parted asunder or broken.

² upon the Brain-pan of a Mans skull, and of a Womans skull. thus.



³ Or, Theeves.

^b *Adam*.

led with Earth and Hell; he said, *I thirst*. O that Great Thirst! the fierce wrathfull Kingdome was weary: as also the Kingdome of this world, they desired strength: and the Kingdome of Heaven, thirsted after our soules; it was a Thirst of all the Three Principles.

37. And when he saw *John*, with his Mother under the Crosse; he said, *Behold, that is thy Mother*; and to her he said, *Behold, that is thy Sonne*, and instantly *that Disciple tooke her to him*. His Mother, signifieth his Eternall new Humanity, which he had received in his Mother (*viz.* in the holy Ternary) which wee should take to us, and refresh our selves with his Mother; and therefore he shewed her to *John*: of which very much might be written; but this shall be expounded in another place.

^c Assumed.

38. And this is as cleere as the Sunne, that (as the poore soule in us, hangeth between two Kingdomes, which both keepe it altogether imprisoned) so must Christ hang between two Malefactours; take this into great consideration, and weigh it well: it is a most serious matter, and wee see the whole terrible earnest [*severity,*] that when the soule of Christ brake off from the Earthly Body; when it passed into the Anger of the Father; *viz.* into Hell: then the Earth trembled, and the stony Rocks cleft in sunder: also the Sunne lost its Light: and this wee see cleerly, and understand it from the mouth of Christ.

39. When he now had undergone all the reproach and sufferings; he said on the Crosse; *It is finished*: while he yet lived in the Earthly Body, he said it was *finished*; understand, all that should have remained upon us Eternally; and should have sprung up in us, with all the ignominie, in which wee stood before Hell, and the Kingdome of Heaven, he had all that laid upon him: concerning which, *Esaiab* saith; *Surely, he bare our infirmities, and tooke upon him our transgressions*: yet wee held him as one smitten of God, tormented, and afflicted; but he tooke upon him our diseases, and all our miseries were laid upon him, and through his wounds wee are healed: wee all went astray like sheepe, every one hath looked upon his own way: and yet wee could not help our selves, but wee went as miserable halfe flaine sheepe, and wee must let the Devill (in the Anger of God) doe with us what he will: for wee beare on us a monstrous Garment, and stand in great ignominie before Heaven and Hell.

40. Even as God^d reproached *Adam*, in the Garden of *Eden*, when he had put the outward Garment upon him, saying; *Behold, Adam is become as one of us*. All this reproach [and scorne] must the Man Christ take upon him: also all torment and misery into which *Adam* was fallen, this Champion in the Battle must beare upon him before his heavenly Father; and there was the Lambe of God, and he hung upon the Crosse as a Patient Lamb, in our stead: for wee should have been afflicted Eternally in our Crosse-Birth: and therefore there

^d Or, scorned.

hung in great Patience (as an Obedient Lamb for the slaughter) the Prince of the Eternall Life, and set himselfe before his Father, as if he himselfe were ^e the Transgressour.

^e Or, *Guilty.*

^f Or, *bidden
Mystery.*

The Gate of the Great ^f Secret.

^g Or, *Dumb.*

41. Heare my beloved Reader: if thou art borne of God, open the eyes of thy Spirit wide, that the King of Glory may enter into thee, and open thy understanding: consider every syllable: for they are of great moment, they are not ^g mute, neither are they, from a blinde Centre, brought forth into the Light. Behold, here hung on the Crosse God and Man: there was the Holy Trinity: there were all the Three Principles; and the Champion stood in the Battle.

42. Now which was the Champion in the Battle? Behold, when Christ had finished, he said; *Father I commend my Spirit into thy hands, and he inclined his head, and departed.* Behold, his Father is the Kingdome, Power, and Glory, and in him is All; and All is his: the Love is his Heart; and the Anger is his Eternall Strength; the Love is his Light; and the Anger, is the Eternall Darknesse, and maketh another Principle, wherein the Devils are.

^h *Quitted or
left.*

43. Now it was the Love that became Man, and had put on our humane soule: and the soule, that was enlightened from the Love, and stood with its Roote in the Anger, as in the strong Might of the Father; and now the New Man in the Love, commended the soule to the Father into his Might, and ^h yeelded up the Earthly Life, [which proceeded] from the Constellations and Elements; *viz.* the Kingdome of this world; and so the soule now stood no more in the Kingdome of this world, in the ⁱ source of Life, but it stood in Death: for the Kingdome of this world, (the blower up [of Life,] the Aire,) was gone.

ⁱ Or, *active
propertie.*

44. And now there was nothing more on the soule, but onely that which it selfe is (in its own Eternall Roote) in the Father. And here wee should have remained in the Anger, in the dark Hell: but the bright Father in his Glory, tooke the soule to him, into the Trinity. Now the soule was clothed with the Love in the Word, which made the Angry Father (in the innermost source of the soule) pleasant, and reconcilable, and so in this Moment (in the Essences of the soule) the lost Paradise sprung up againe: whereupon the Earth trembled, [*viz.* the Out-Birth out of the Element, and the Sunne, the King of the Life of the Third Principle, lost its Light: for there rose up another Sunne, in Death; understand, in the Anger of the Father, the Love was shining like a bright Morning Starre.

^k *Note out of
what the Sun
is proceeded.*

45. ^k And thus the Body of Christ (on the soule) was the pure Element before God (out of which the Sunne of this world is generated) and the same Body included the whole world, and then the

Nature.

Nature of this world trembled, and the Stony Rocks cleft in sunder ; for the fierce wrathfull Death, had (in the Fiat) congealed and concreted the Stony Rocks together : and now the Holy Life went into the fierce wrathfull Death, whereupon the Stones did cleave asunder, to shew, that the life stood up againe in Death, and did spring forth through Death.

46. And then also the holy Bodies went out of the Graves ; (consider this well ;) those that had put their trust in the Messiah, had (in the Promise) gotten the pure Element for a new Body ; and now when the Promised Saviour, went through Death into Life, and put on that pure Element for a Body, then their soules in the Saviour, (in whom they stood) in hope, gat the upperhand, and put on their new Body, (in the Body of Christ,) and lived in him, [power and] vertue ; there were the holy Patriarchs and Prophets, who in this world, had put on the Treader upon the Serpent, in the Word of God : wherein they had prophesied of him, and wrought Miracles ; they were now quickened, in the vertue of Christ : for the vertue of Christ sprung up through Death : and reconciled the Father, who held the soules captive in the Anger ; and they now entered, with Christ, into Life.

47. Heere yee beloved Sheepe observe : When Christ dyed, he did not cast away his Body (which he had heere), and yeelded it up to the foure Elements to be swallowed up, so that he must have wholly a strong Body ; no : but ^l the source [or property] of this world, which is in the Starres and Elements, and the ^m Incorruptible swallowed up the Corruptible, so that it is a Body, which liveth (in the vertue of God) in God ; and not in the Spirit of this [foure Elementary] world : and *Paul* saith concerning the Last Judgement ; *That the Incorruptible (viz. the New Man) shall over-cloath the Corruptible, and shall swallow up the Corruptible ;* so that Death shall be made a scorne ; according to that saying ; [*O Death*] *where is thy Sting ? O Hell, where is thy Victory ?*

48. You must know, that Christ (while he lived upon the Earth, and all wee, that are new-borne in him) have and carry the heavenly flesh and bloud in the earthly [Man] : and wee carry it also in the New Man, in the Body of Christ. And when wee die thus, in the old Earthly Body, then wee live (in the New Body) in the Body of Jesus Christ, and spring up in him out of Death : and our springing up, is our Paradise, where our Eilences spring up in God, and the Earthly is swallowed up in Death, and wee put on our Lord Jesus Christ ; not onely in the Faith and Spirit, but in the vertue [and power] of the Body, in our Heavenly Flesh and Bloud ; and so wee live to our God the Father in Christ his Sonne, and the Holy Ghost confirmeth all our Doings ; for all what wee shall doe, it is God doth it in us.

^l He hath laid off.
^m Corruption put on Incorruption.

49. And thus there will be *A Tabernacle of God with Men* : and the Body of Christ will be *Our Temple*, wherein wee shall know and see the Great Wonders of God, and speake of them with rejoycing. And that is the Temple, the New *Jerusalem*, of which the Prophet *Ezekiel* writeth.

50. And behold, I tell you a Mystery : as all whatsoever *Adam* was guilty of, must stand yet [and be manifested] in this world on the Body of Christ, and must be seene in this world ; so also you shall see this Temple (before the time, that the Incorruptible shall wholly swallow up the Corruptible) in the Lilly in the Wonders : where the ⁿ Anger opposeth the Lilly, till it be reconciled in Love, and till the ^o Driver be put to open shame (as was done also in the Death of Christ) which the *Jewes* hope for. But their Scepter is broken, and the life standeth in the Birth of Christ ; yet they come from the ends of the World, and goe out from *Jericho* againe into the Holy *Jerusalem*, and eat with the Lamb ; *this is a wonder* ; but the ^p Driver is taken captive : and therefore wee speake thus wonderfully : and at present wee shall not be understood, till the ^p Hunter is destroyed : and then our life cometh to us againe, and standeth in the ^v valley of *Josaphat*.

ⁿ Fiercenesse
and Tyranny.
^o Oppressour.

^p Persecutor,
Suppressour,
Oppressour,
or Tyrant.

^v Or, Victory.

The other Gate of the sufferings of Christ.

51. It is cleerly shewed to us, wherefore the Man-Christ, must thus suffer himselfe to be mocked, despised, scourged, Crowned [with Thornes], and Crucified : also wherefore he must endure to be cryed out upon for one that had a Devil : and wherefore he must be so spoken against by the wise and Prudent : also wherefore the simple people onely hung to him, and but some few of the Honourable and Rich of this world. Though indeed wee shall not please every one, yet wee speak not our own words, but wee speak (in our knowledge, and driving in the Spirit,) that which is shewen us of God : therefore understand [and consider] it aright.

^v Innocent.

52. Behold, the ^v Guiltlesse Man Christ, was set in our stead, in the Anger of the Father : he must reconcile [and satisfie] not onely all that which *Adam* had made himselfe guilty of, (by his going forth from Paradise into the Kingdome of this world, and so fell foulely in the presence of God, and was scorned of all the Devils ;) but [he must make attonement for] all that which was done afterwards, and which is still done, or [will be] done by us.

53. And this wee set before your eyes, in the knowledge of God, and in true earnest Sincerity ; not that wee will despise any Man, and exalt our selves : wee would rather be banished from this world, than that wee should seeke our own Praise, in Pride ; that is but dung and drosse, and the Spirit of knowledge would not stay with us ; this ought well

well to be considered. Therefore wee will write (in our knowledge) for our selves, and leave the event to God.

54. Behold, when *Adam* entred into this world, Pride wrought in him, he would be as God, as *Moses* saith ; the Serpent (the Devill) perswaded him to it ; He [Man] would have the Third Principle working and flowing in him ; and thereby he lost God, and the Kingdome of Heaven : But that it is true that Pride acted in Man, looke upon *Cain*, he would be Lord alone, he would not that his brother should be accepted before God, fearing that he should then get the Dominion, and therefore he slew him.

55. And so *Cain*, and his Successours have set up a Potent Kingdome : from whence Dominion proceedeth, whereby one Brother aspireth above another, and have made them slaves. And thus horrible Tyranny hath been hatched ; and the Potent have done whatsoever they listed ; he hath oppressed the needy at his pleasure : he hath gotten to him the Kingdome of the Earth, and therewith exerciseth Tyranny, wickednesse, and wrong, and yet men must say to him, it is right : he hath contrived all sorts of Policy and cunning Devices, and made Lawes of them [and established them for Right] and afterwards sold them to others for Rights, and hath brought up his Children with wickednesse and falshood. He hath beaten downe the Conscience of the simple-hearted in his good meaning : he hath invented Rights, which in his Lawes, serve to promote his deceit, contrary to the light of Nature : all reproach and Blasphemies have subsisted in his strength and authority, whereby he hath terrified the simple-hearted, that his power might be great.

56. Thus falshood is wrought with falshood, and the Inferiour is become false also : who hath set lyes to sale for truth, and so falsly cheated his superiour ; from whence is growne, cursing, swearing, stealing, and murdering, so that they have continually held one another for cozening cheaters, lyars, and unjust ; for they are so indeed, and they have exchanged words for words, and therewith in lying and in truth also, they rub one another with the bitter unfavoury salt of Devils in the Anger of God, whereby the Name of God is blasphemed and abused, and the World is found [to be] in the Anger of God, and is become a Den of Theeves and Murderers.

57. Seeing then out of this unrighteous people, there should an hoast [or Generation] be borne to the Kingdome of Heaven ; and seeing none lived upon Earth that was not defiled with this wickednesse : and yet that, in the Love of God there was a possibility found [that such a Generation might be brought forth out of Mankinde] : so that wee (who are sorry and grieved at this fore-mentioned evill Beast, and desire to goe out from it) might come to the Grace of God, and yet no otherwise, but in this Christ : And yet that it is daily found
among

*The Superiour
and the Inferiour
have returned the
reproach one upon
another.*

among the Regenerated Christians, that the Old Earthly Body is so kindled in such wickedness, and that (although they would faine goe out from it, and leave it quite,) yet they cannot; for the Anger holdeth us captive in the Old Man, and the Devill is Lord therein, who driveth the Body (in the Spirit of this world) often into evill and wickedness, which Man intended not to doe; for the wickedness of the ungodly (by his cursing and falshood) kindleth the Anger of the Old Man: and although he be inwardly [new] borne in God, yet it is not knowne.

wherein the
New Man
liveth.

58. Therefore (seeing our falshood and unrighteousness, as also our offences are manifested before God, and appear in the Tincture, and that wee could not [otherwise] be freed from such evill) Christ hath taken upon him all our transgressions, and suffered himselfe to be accounted one that had a Devill, and a sorcerer, seducer, and deceiver, as if he would have set up an Imperiall Crowne for himselfe, as the High Priests laid to his charge; he suffered himselfe to be mocked, scourged, spit upon, and smitten on the face: he suffered a false Crowne of Thornes to be set upon his head; and as wee proceed against one another, and vex one another with falshood and malice, upon Earth, where the Potent doth what he listeth, to satisfie his anger; and as wee revile, deride, mock, vilifie, and send one another to the Devill, to deprive one another of their credit and reputation through falshood; so must Christ therefore take all this upon him.

59. And you see cleerly, that the wicked Pharisees and Scribes put these things upon him; for these things did not happen to him for nothing, or without cause; for it was of necessity to be so: for the Pharisees, Scribes, and Rulers, had put that in his dish, for him, which he must eat. Or shall wee be silent, wee must tell it, though it should cost us our life.

60. Behold thou wicked Antichrist, thou art the same which thou hast alwayes been, thou art an old, and not a new [Antichrist,] thy cunning policy is borne in the Anger of God; the Devill teacheth thee to doe what thou doest: Among Princes and Kings (who have their ground and foundation in Nature) thou stirrest up to warres and dissensions, that thou mightest be advanced by them; through thy deceit, hypocrisie, and knavish suttile cunning policy: this thou doest out of Pride; thou pervertest the Scriptures of the Saints, to promote thy vapouring haughtinesse, and art a Murthrer of soules, thou causest mockings among the ignorant, so that they think (when they many times persecute a holy soule) that they doe God good service in it: thou teachest them so, or else they would not thinke any such thing; thus thou workest Confusion, and art *Babell*, a Habitation of Whoores, and of all Devils; even so saith the Spirit.

Or, Holy
Men.

61. This is their course one among another, one reproacheth and condemneth this, the other that, and it is a continuall howling of Devils; all manner of Love, charity, and union is extinct, the mouth speaketh one thing, and the heart thinketh another: they all cry out one among another, and none knoweth where the woe lyeth; And Christ must thus take all this upon him; Many ignorantly cryed (by the instigation of the High Priests) *Crucifige him, Crucifige him*, he hath made uproares and disturbance among the people, and yet knew not any cause why they said so. And so it is at this day, if Antichrist ^x entrappeth any in his fierceness; he cryeth out upon him for a sectary, a schismatick, a disturber of the peace, and maker of uproares, and then all cry, A Heretick, A Heretick, and yet their hearts can say no evill of him.

x *Finde any that reprove evill & wickednesse.*

62. Thus behold, thou false Opposer of Christ, and Author of all uproares, mischiefe, and disturbance upon Earth, how many ignorant silly people are there under this thy reproachfull blaspheming, which thou many times causest to lay aspersions upon a holy soule. Behold, now if that persecuted soule shall cry to God for deliverance, then it all cometh to be a Substance, ^y and an Essence before God; And now if those poore soules many times (which thus ignorantly have slandered a holy soule) come before God, and would faine be saved; then if Christ now had not taken all these false reproaches and aspersions upon him, and reconciled his Father in himselfe with his Love, where would you poore sinners abide? Therefore Christ commandeth us to forgive [others], as his Father in him hath forgiven us: if wee doe not so, the same measure that wee mete to others, wee shall have measured unto us.

y *Or, in remembrance before God.*

The Gate of a Poore Sinner.

63. Therefore thou beloved Soule: if thou art fallen into heavy finnes and blasphemies, through the deceit of the Antichrist, and the seduction of the Devill and his followers: Consider thy selfe instantly, continue not therein, nor doe not despaire in that condition: forgive thy adversary his faults, and pray to God the Father, for Christs sake, who hath borne all our wickednesse and iniquities upon him (as a patient Lamb); and they shall be forgiven thee. Nay, wee should not in Eternity have ever been able to come out of this evill and wickednesse, if the ^z Mercy of God (without our knowledge or desert) had not helped us out of it.

z *Barmhertzigkeit; Mercifulnesse.*

64. O how wholly of mee [Mercy and] Grace hath God the Father given us his Sonne, who hath taken upon him our transgressions, and reconciled ^a him in his Anger; All Men are invited to this Grace, of what condition soever they are, they may all come, whether they be Turkes, Jewes, Heathens, or Christians, or what name soever they are

a *The Father.*

are called by, none are excluded : all that are weary and heavy laden may come to Christ, he will receive them and refresh them all, as himselfe saith : and whosoever teacheth, or saith otherwise, or seeketh any other way, is the Antichrist, and entreth not by the true Doore into the Sheepfold. Amen.

65. And now if wee consider the scornings, despisings, and mocking of Christ, and that all was done by the instigation of the Great ones : and that commonly they were the poore silly people that followed him, except some few that were wealthy : wee then cleerly finde that which Christ said ; *That a rich man will hardly enter into the Kingdome of Heaven.* This is not meant concerning their riches, but concerning their vaine, glorious, proud, and covetous life, whereby they consume the sweat of the needy in Pride, and forget God. O how hard it is for one that is proud, to humble himselfe before God and Man : and the Kingdome of Heaven consisteth onely in the vertue and power of Humility.

66. Yet it is seene that some wealthy people did draw neere to Christ : whereby it may be perceived, that the Kingdome of Heaven consisteth not in misery onely, but in Joy in the Holy Ghost ; and none ought to esteeme himselfe happy, because he is poore and miserable : he is in the Kingdome of the Devill nevertheless, if he be faithlesse and wicked. Also none that is rich ought therefore to cast his goods and wealth away, or give them to be spent lavishly, in hope to be saved in so doing : no friend ; the Kingdome of God consisteth in Truth, in Righteousnesse, and in Love towards the needy, to be rich damneth none, that use it aright ; thou needest not to lay downe thy Scepter, and run into a ^b Corner, crying, that is but hypocrisie : thou mayest doe righteousnesse, and better service to the Kingdome of God, in holding thy Scepter by helping the oppressed, protecting the Innocent ; and granting Right and Justice, not according to thy Covetousnesse, but in Love, and in the feare of God ; and then thou art also a Brother to *Joseph of Arimathea*, and shalt shine brighter than others, as the Sunne and Moone compared with the Starres. It is onely the pride, covetousnesse, envie, falshood, and anger, that is the Crowne of the Devill ; therefore conceive it aright.

Of Christs Rest in the Grave [or Sepulchre.]

67. Wee know that the Body without the Spirit, is a thing that lieth still ; for though the body of Christ (the Holy Element generated in the ^c Mercy) is from God ; yet the mobility and life standeth onely in the Deity, and in us Men, in the Spirit of the soule, and in the Spirit of the Great World, which are unsevered in this Body upon Earth.

68. Therefore now the question is, Where the soule of Christ was
all

^b Or, *solitary reserved life, in a Cloister or Monastery, or Private life.*

^c *Earmbertzigkeit.*

all the time that the body did Rest in the Grave? Beloved Reason, doe not like those, that are blinde concerning God, who say, the soule [of Christ] went away from the Body downe into Hell into the Earth, and during that time, in the Divine power and vertue; assaulted the Devils in Hell: and bound them with chaines, and destroyed Hell. O it is cleane another thing. The Saints rising out of the Graves at the houre of the Death of Christ; declareth otherwise.

69. Reason knoweth nothing at all of God, and if it be not possible to attaine further from the Gift of God, doe not descend downe into that Deepe, but in singleness of heart stay ^d on the Article; it will not endanger thy happinesse: God looketh onely upon the will of the Heart. Thou must not search so deepe into every thing, if it be not given thee, as it is to this Pen; this Pen writeth in the Counsell of God, (that which the hand knoweth not, and scarce understandeth the least spark of it) and yet very deeply, as thou seest, that the things to come are shewen in a very difficult depth, which God alone will discover in due time, which is ^e unknowne to us.

70. Thou knowest that God himselfe is all, and there are but Three Principles (viz. Three Births of distinction) in his Essence; or else all things would be one thing, and all were meere God, and if it were so, then all would be in a sweet meeknesse: but where would be the Mobility, Kingdome, Power, and Glory? Therefore wee have often said; the Anger is the Roote of Life: and if ^f it be without the Light, then ^f it is not God, but Hell fire: but if the Light shine therein, it becometh Paradise and fulnesse of Joy.

71. Therefore wee can say no otherwise of the soule of Christ, but that he commended it into his Fathers hands, and the Father took it into his Divine power; it stood with its Roote therein before: but its own Roote, was (without the Light of God,) in the Anger. And now the soule of Christ came with the Light of God into the Anger; and then the Devils trembled, for the Light rooke the Anger captive, and the Father (understand, his Anger) in the Kingdome of Heaven was Paradise, and in Hell remained to be Anger still. For the Light shut up the Principle of Hell, so (to be understood,) that no Devil dareth to take one glimpse [of light] in thither, he is blinde before the Light, and [the Light] is his terrour and shame.

72. ^e And so thou must not think that the soule of Christ was then gone a great way from his Body; for all the Three Principles were on the Crosse, why also not in the Grave? at that very moment, when Christ laid off the Kingdome of this world, the soule of Christ pressed into Death, and into the Anger of God, and in that very moment, the Anger was reconciled in the Love in the Light, and became Paradise: and the Devils were captivated in the Anger in themselves, together with all wicked soules: and so instantly the life did spring up

^d Rest contented with that which the Scripture saith.

^e One Copie hath it, known to us.

^f The Anger.

through Death, and Death was destroyed, and made a scorne; yet to the wicked (which remaine in the Anger) it is a Death, but in Christ it is a Life.

73. Thus the soule of Christ rested in the Grave, in the Father, forty houres present with its body; for the Heavenly Body was not dead, but the Earthly onely, the soule sprung up in the Heavenly through Death, and stood forty houres in Rest; these were the forty houres, in which *Adam* was asleepe, when his wife was taken out of him: as also the forty dayes when *Moses* was on the Mount [and *Israel* was tempted to try] whether it were possible to live in the vertue or power of the Father in the Kingdome of Heaven. But when it was found to be impossible, then presently the people fell away from the Law of the Father (*viz.* from the Law of Nature): and worshipped a Calfe that they had made, to be instead of God: and *Moses* brake the Tables of the Law.

74. And God spake further to *Israel* in the fire, that they should see, that it was not possible to enter into the Land of Promise ([into] Paradise) till the right *Joshua* or *Jesus* came, who should bring them through Death into Life: consider this further: I will set it downe very cleerly in the other Bookes concerning the Tables of *Moses*; search for it, and you will finde the whole ground, of whatsoever *Moses* hath spoken and done.

Of Christs Resurrection out of the Grave.

75. As *Adam* went out of the cleere Light of God, into the dark Kingdome of this world, and the soule of *Adam* stood between two dark Principles (as between Death and Hell) and grew up in the body; so also would Christ (in his growing body) rise up from the dead at midnight, and make the night in his holy body to be a cleere Eternall Day, whereinto no night ever came, but the Light of God the Father, and of the Lamb shone therein.

76. Thou shouldst not think that the soule of Christ these fortie houres was in any other place than in the Father, and in his body, where it sprung up (in great meeknesse upon the persecution [it had]) as a Rose, or faire flower out of the Earth; as also our soules in our Rest, in the Body of *Jesus Christ* (at the Last Judgement-day in the destruction of this world) shall in the new body breake forth againe out of the Old: and in the meane while the soule groweth up in the Holy Element, in the body of Christ, till^h our forty houres also come about, and not one houre longer, than the appointed time is. Thus is the body of Christ in the power or vertue of the Father, (through the soule) risen againe and gone forth, and hath in it the Light of the Holy Trinity.

As fire goeth out in the Iron by the waters quenching or killing of it, and yet remaineth in the Iron in its own Principle.

Our appointed time.

77. It was not needfull that the Stone should be rowled away:

[from

[from the Grave], but to convince the blinde Jewes, that they might see it was but folly in them to goe about to detain or shut up God : also because of the Disciples weake Reason, that they might see that he was risen for certain : for [when the Stone was rowled away] they could goe into the Grave and see it themselves.

78. Also the Angel appeared to them there, and comforted them : Thus will Christ comfort his afflicted ones, who are afflicted for his sake : yea he is [present] with them, as he was with *Mary Magdalene*, and with the two Disciples going to *Emmaus*.

79. Thou must know, that no Stone or Rock, can keepe or retaine his body, he pierceth and penetrateth through all things, and breaketh nothing : he comprehendeth all things, and the thing comprehendeth not him : he comprehendeth this world, and the world comprehendeth not him : he is hurt by nothing, the whole fulnesse of the Deity is in him : and is not included in any thing : ⁱ he appeareth a Creature, in our Humane forme, in the same ^k dimensions that our bodies have : and yet his body hath no end or limit ; he is the whole Princely Throne of the whole Principle.

ⁱ Note.
^k Circumscription and bignesse.

80. When he was here upon Earth in the earthly Man, his outward body was circumscribed and limited, as our Bodies are : but the Inward body is unlimited : for wee also (in the Resurrection in the Body of Jesus Christ) are unlimited, yet visible and palpable or comprehensible, in the heavenly flesh and blood, as the Prince of life himselfe is ; ^l wee can in the heavenly figure [or shape] be great or little, and yet nothing be hurt or wanting in us, there is no need of compressing the parts of that body.

^l Note.

81. O deare Christians, leave off your Contentions about the body of Jesus Christ : he is every where in all places, ^m yet in the Heaven ; and the Heaven (wherein God dwelleth) is also every where : God dwelleth in the body of Jesus Christ, and in all holy soules of Men, even when they depart from this outward body ; and if they be regenerated, then they are in the body of Jesus Christ, even while they are in this Earthly body : A soule here in our body upon Earth, hath not the body of Christ in a palpable substance, but in the word of power [or vertue] which comprehendeth all things : in Christ indeed body and power is one [thing] ; but wee must not understand [this, of the foure Elementary] Creature [which is] in this world.

^m Note.

82. And the Spirit ⁿ signifieth, that if you doe not leave off this Contention, you shall have no other signe [given you] then the ^o signe of *Elias*, in fire, in zeale, the zeale shall devour you, and your contention must devour your selves, you must consume your selves ; therefore are you not madd ? Are yee not all Brethren, & are yee not all in Christ ? If you did converse in Love, what should you need to strive about your Native Countrey (wherein you dwell) ? O leave off,

ⁿ Or, *mitis-
seth.*

^o When the fire devoured the unbelieving Captaines and their fifties.

your cause is evill in the fight of God, and yee are all found to be in *Babell*: be advised: the day breaketh: how long will yee keepe Company with that adulterous Whore? Arise, your noble Virgin is adorned in her Orient Garland of Pearle: shee weareth a Lilly which is most delightfome: be brotherly, and shee will adorne you indeed, & wee have seene her really, and in her Name wee write this.

P Note.

83. There is no need of Contention about the Cup of Jesus Christ, his body is really received in the Testament, by the faithfull, as also his Heavenly Bloud, and the Baptisme is a Bath [or Laver] in the water of the Eternall Life (hidden in the outward [Baptisme with water]) in the Word of the Body of Christ. Therefore all Contention [or Disputation] is in vaine: be in Brotherly Love, and forsake the Spirit of Pride, and then yee are all in Christ.

84. These very deepe and difficult matters are not profitable for you, you ought not to looke after them; wee must onely set them downe, that you may see what the ground is; and what the Errour is. For wee are not the cause of these Writings, but you (in your high puffed up Lust) have stirred up the Spirit, that you might finde out the thoughts of your hearts, let the Resurrection of Christ be powerfull [and effectuell] to you: for his Resurrection is your Resurrection: and in him wee shall grow, and flourish, and live Eternally: onely stick to him, and then you cannot perish in any distresse: for if you have him, you have the Holy Trinity of God.

85. If you will pray to God, then call upon God (your Heavenly Father) in the Name of his Sonne Jesus Christ, [desiring] that he would forgive you your sinnes, for the sake of his sufferings and death: and give you what is good for you, and may further your salvation: Give up and yeeld all whatsoever is earthly, to his pleasure and will; for wee know not what wee should desire and pray for, but the Holy Ghost helpeth us in Christ Jesus, before his Heavenly Father. Therefore there is no need of many words [or Long Prayers]; But a believing Soule, which with its whole Earnest [resolved purpose,] yeeldeth it selfe up into the Mercy of God, to live in his will, in the Body of Jesus Christ: and continueth constant, then he is sure and safe from the Devill.

86. That Phanastic about the Intercession of the Saints, is unprofitable: it is but a vexation, whereby you disquiet the Saints in their Rest. Doth not God himselfe call you continually: and doth not your Virgin waite for you with a Longing Desire: doe but come, and shee is yours: you need not send any forraine Embassadors: it is not heere, as at Court; Christ would alwayes faine increase his Heaven, in his Joy: Why stand you so long in doubt, because of your sinnes? Is not the Mercy of God greater than Heaven and Earth: what doe you meane? There is nothing nearer you than the Mercy of God;
onely

onely in your sinfull impenitent Life, you are with the Devill, and not with Christ Say what you will : though you sent a Million of Embassadours to him, if your selfe be wicked, you are but with the Devill still : and there is no remedy, but you must your selfe rise with Christ, and be borne anew, in the body of Jesus Christ, (through the power of the Holy Ghost) in the Father, in your own soule. If thou makest a feast [or keepest a solemnity] doe it for the benefit and ⁹ reliefe of the afflicted and needy, whereby God is praised in thy Love, and that is well ; but if it be for the Rich Glutton, who onely useth it out of pride and lazinesse, thou hast no benefit of that : for God is not praised therewith, neither doth Paradise grow therein.

⁹ Or, Maintenance.

87. And doe not relie upon the hypocrisie of the Antichrist, he is a lyar, and coverous, and a dissembler : he mindeth onely his Idoll the Belly, and is a Thiefe, in the sight of God : he devoureth the Bread, that belongeth to the needy : he is the Devils Hell-hound, learne to know him.

88. Speaking then of the true Resurrection of Christ ; wee will also shew [somewhat] concerning his conversation (those forty Dayes) after his Resurrection, before his Ascension : Because wee know that he is become a reall Lord over Heaven, Earth, and Heil, therefore wee shew you, how the Kingdome of this world with all the Essences and qualities thereof, hath been subjected to him. And although he did not alwayes converse visibly with his Disciples, yet many times he shewed himselfe to them visibly, palpably, and staying with them, according to the Kingdome of this world, according to his body which he had heere, which was swallowed up by the new Body, which he must present againe, as God would have it to be presented : for God is Lord of every thing, and every thing must be changed, (as he pleaseth,) that he might thus shew his Disciples his reall Body, and the Print of the Nayles : which stand in the Holy Christ, in his holy Body in Eternity (as a signe of his victory) and shine brighter than the Morning-Starre.

² According to the ruling property of the four Elements.

89. He thereby confirmed his Disciples weake faith : and so shewed, that he is Lord also over the Kingdome of this world : and that all whatsoever wee sow, build, plant, eate and drinke, is fully in his Almighty power, and that he can blesse and increase it, and therefore he is not severed or parted from us ; but as a flower groweth out of the Earth, so his Word, Spirit, and power [or vertue] groweth in every thing ; and if our minde be sincerely inclined to him, then wee are blessed of him, in body and soule : but if not, then the curse and the Anger of God is in all things, and wee eate death in all fruits [or food]. And therefore it is that wee pray, that God will blesse our meate and drinke, also our bodies and soules in Christ, and that is right.

90. Secondly,

Or, working
property of the
four Elementary
world.

90. Secondly, wee intimate also, how Christ conversed upon Earth, forty dayes after his Resurrection, (understand, in the Kingdome of this world, whereas yet he was in Heaven) yet he bare that Image without any outward Glory or Clarity before the eyes of Men: and he had the body wholly with every Essence, as it hung on the Crosse, except the source of the Principle, which he had not; but else he had all Essences in flesh and bloud, and yet the outward stath stood in the might [and power] of the Heavenly. This wee see, by his going in to his Disciples, the Doore being shut: and passed with his body through the wood of the Doore: Thus you may understand, that the world is as nothing to him, and that he hath power over all things.

91. And further also wee intimate to you, that these forty dayes, are the forty dayes of *Adams* being in Paradise before his sleepe ere the Woman was made out of him, where he stood in the Paradisicall Temptation, where he was still pure and heavenly; And so this Christ must also stand forty dayes in the Paradisicall source [or condition] in the Temptation [to try] (whether the body would continue Paradisicall) before he was Glorified: and therefore he did eate and drinke with his Disciples in a Paradisicall manner, (as *Adam* should have done) into the Mouth, and not into the Body, for the consuming consisted in the vertue [or power] .

92. Heere it was rightly tempted, whether the body would live in divine vertue and power, as *Adam* also should have done, while he was in Paradise in this world: and though he were there, yet he was in this world, and yet he lived not in the source of this world, but in the Paradisicall property above the world, and also above the wrath of the Anger in the Hell: he should have lived in the source of Love, Humility, Meeknesse, and Mercy in the friendly will of God: and so he should have ruled over the Starres and Elements, and there should have been no death nor frailty or corruption in him.

Barmhertz-
igkeit; Mer-
cifulnesse.

93. Therefore yee Turkes and other superstitious People, you should observe and understand aright; wherefore Christ gave us such Lawes: as command us not to be revengefull: and that when any strike us on the one cheeke, wee should present the other to him, and so further; that wee should blesse them that curse us, and doe well to them that hate us, and hurt us, understand yee this?

94. Behold, a true Christian (who liveth in the Spirit of Christ) must also walke in the conversation of Christ: he must not walke in the fierce sterne revenging Spirit of this world; but as Christ lived and conversed in this world, after his Resurrection, and yet not in the source or property of this world. And though it is not possible for us (while wee live in the source of this world) to doe so, yet in the new Man in Christ (whom the Devill hideth and obscureth) wee may; if wee live in meeknesse, then wee overcome the world in Christ: if wee
recompence

recompence Good for Evill, then we witnesse, that the Spirit of Christ is in us : and then wee are dead, to the Spirit of this world, for the sake of the Spirit of Christ, which is in us ; and though wee are in this world, yet the world doth but hang to us, as it hung to Christ after his Resurrection, and yet he lived in the Father in the Heaven, even so doe wee also, if wee be borne in Christ.

95. Therefore let this be told you yee Jewes, Turkes, and other Nations : yee need not looke for any other, there is no other Time at hand, but the Time of the Lilly ; and the signe of that [time] is the ^u signe of *Elias*. Therefore take heed in what Spirit you live, that the fire of Anger doe not devoure you, and ^x eat you up. It is high time to cast *Jezebel* with her whoredomes out of the house : least you receive the wages of the whore ; and as you revile one another, so you devoure one another. Truly, if the contentious Disputations be not suddenly stayed [and these courses mended], the fire will burne out aloft over *Babel* ; and then there will be no remedy, till the Anger eate up and consume all whatsoever is in it.

96. Therefore let every one enter into himselfe, and not speake of another, and hold his way to be false, but look that he turne himselfe, and have a care, that he be not found in Anger of the devourer ; else if he should hoope, and hallow, and laughing say, looke how *Babell* burneth, then he must be burnt and consumed also, for he is *swell* for that fire : and whosoever seeleth a thought in himselfe, that doth but wish for the Anger, [to devoure], ^y that proceedeth from *Babell*.

97. Therefore it is very hard to know *Babell* : every one supposeth that he is not in it : and yet the Spirit sheweth mee, that *Babell* ^z encloseth the whole Earth ; therefore let every one look to his own wayes, and not hunt after covetousnesse, for the ^a Driver destroyeth it, and the Stormer eateth it up and consumeth it ; the Counsell of the Wise Man will not help then : all the Wisdome of this world is folly : for that ^b Fire is from the Anger of God : your Wisdome will turne to your hurt and scorne.

Of Christs Ascension into Heaven.

98. As wee know, when *Adam* had lived forty dayes in the Paradise, then he went into the Spirit of this world, whereas he should have gone into the Trinity ; for he stood in the Time of the Tempration ; and if he had held out these forty dayes, then he had been fully with his soule in the Light of God, and his body in *Terminus sancto*, [in the Holy Ternary], like this Christ.

99. For when he had conversed forty dayes (after his Resurrection) in the *Proba* [or Triall] in this world ; then he went up into a Mountaine, whither he had appointed his Disciples to come, and went up aloft visibly, with his own body which he had offered up on the

Crosse

^u See *vers.* 82.

^x Or, *consume you.*

^y And he is of *Babell*.

^z *Includeth & incompasseth.*

^a *The wrath devoureth all that covetousnesse gathereth together.*

^b Or, *the devouring punishment.*

Crosse (till a cloud came and did hide him from their sight) for a sure signe that he was their Brother : and that he (in this Earthly forme and body) would not forsake them ; as he also said to them, *Behold, I am with you to the end of the world.*

100. Now then saith Reason, whither is he gone ? is he gone out of this world, aloft above the Starres into another Heaven ? Hearken my beloved Reason, incline thy Minde to Christ and behold, I will tell it thee : for we see it and know it : not I : for when I say we, you must not barely understand it of my Earthly Man : for the Spirit that dri- veth this Pen is spoken of also ; therefore I write and say wee, when I speake of my selfe, as of the Author ; for I should know nothing, if the Spirit of knowledge did not stirre it up in mee : and there could be nothing found but in such a way, the Spirit would not be in any other way : but he did hide and withdraw himselfe : and then my soule was very much disquieted in mee, with great longing after the Spirit, till I did learne how it was.

101. Behold that which the Antients have invented and taught, is not the Ground ; They tooke upon them to measure how many hundred thousand miles it is to ^e the Heaven whither Christ is gone. They did it to this end, that they might be Gods upon Earth themselves, as their invented Kingdome sheweth and declareth, which standeth meerly in *Babel*. Behold, when wee speake of the Thrones, it is cleane another thing than that they meane : and their blindnesse and ignorance is found, though there is a Spirit in their knowledge which is not so much rejected : but that Spirit is not [or cometh not] *ex ternario sancto* [out of the Holy Ternary] out of the Body of Jesus Christ, but it is out of the High Eternity, which flieth up above the Thrones ; which may be mentioned in another place.

102. Wee must continue in this Throne [which is ours], what are the other Thrones to mee, where the Principalities of Angels are : they are indeed our friends, and faithfull helpers in the service of God ; wee must look upon our own Throne wherein wee were created and made Creatures, and upon our Prince in that Throne ; upon God. The first Purpose of God (when he created us, and beheld us in the Eternall Band) that must stand.

103. This was the Throne of Lucifer, with his Legions : but when he fell, he was thrust out into the first Principle : and then the Throne in the second Principle was empty : in the same Principle God created Man, which should continue therein, and it was tempted [to try] whether that were possible ; and to that end it was, that God created the Third Principle, (in the place of this world,) that Man also (in the fall) might not become a Devill, but that he might be helped againe. Therefore the Enmity of the Devill against Christ is, because he sitteth upon his Royall Throne, and besides holdeth him captive with his Principle.

104. Thus

^e Coelum Em-
pyreum, they
call it.

104. Thus the place of this world (according to the Heavenly Principle,) is the Throne and Body of our Christ: and all (whatsoever is in this world in the Third Principle) is his own also; and the Devill (who dwelleth in this place in the first Principle) is our Christs captive [or Prisoner].

105. For all Thrones are in God the Father, and without him is nothing; he is the Band of the Eternity; but his Love in the Body of Christ (as in his Throne) holdeth the Anger in the Band of Eternity (together with the Devils) captive. And you must understand, that all is creaturely, his Love, and also his Anger; and as is mentioned before, so the difference [distinction or division] is a Birth; and so it cannot be said, that the Devils dwell farre from Christ, no; they are neere, and yet in Eternity cannot reach to him: for they cannot see the cleere Deity in the Light, but are ^d blinded by it, and wee shall in Eternity not see nor touch them, as at present wee see them not, because they are in another Principle, and so that Principle remaineth.

106. Thus my deare Minde, know; ^e that the creature of Christ is the Centre of this Throne, from whence every life proceedeth, *viz.* whatsoever is heavenly; for in that Centre is the Holy Trinity, and not alone in this Centre, but also in all Angelicall Thrones, also in the soules of holy Men: onely wee must thus speake, that it may be understood: Now the Body (understand the Creature, the Man Christ,) is set in the midst of this Throne: and standeth also in Heaven, (understand in his Principle) sitting ^f in his Throne at the right hand of God the Father.

107. The right hand of God, is where the Love quencheth the Anger, and generateth the Paradise, that must needs be the Right hand of God, where the Angry Father is called God in the Love and Light of his Heart, (which is his Sonne); and this bodily Throne (*viz.* the whole body of Christ) is wholly at the Right hand of God; but when it is said, *& the right hand of God*, then understand, the most inward Roote of the sharpe Might of the Father, wherein the Omnipotence consisteth, where the Father himselfe goeth forth, into the re-conceived will, into the meeknesse, and openeth the Gate (in the dispelling of the Darknesse) in himselfe: thus Christ is set therein, and sitteth thus at the Right hand of the vertue [or power] and Omnipotence, in such a manner, as wee cannot more highly expresse it with our Tongue, wee understand it well in the Spirit: therefore it is not needfull for you to search any further into it: but onely looke that you attaine the Body of Christ, and then you have God, and the Kingdome of Heaven, but wee must write thus, because of the Errours in the world, and for their longings sake that are therein.

^d As those creatures that see in the dark are blinded by the Sunne.

^e As the Sunne is the Centre of all that live, move, and spring in the four Elements.

^f Or, with.

108. But when you aske ; Dosth Christ sit or stand, or lye along ? then you aske, as if an Ass should aske about his sack he carrieth, how the Taylor made it : yet the Ass must have provender given him, that he may carry the burthen the longer. Behold, Christ sitteth in himselfe, and standeth in himselfe, he needeth no chaire, nor foot-stoole : his power is his stoole, there is neither above nor beneath there. And as you see in the vision of *Esaias*, that was full of eyes behind and before, above and beneath ; so the body of Christ, the holy Trinity shineth in the whole Body, and needeth no Sunne, nor day-light.

C H A P. XXVI.

whisuntide. Of the Feast of Pentecost. Of the sending of the Holy Ghost to his Apostles, and the Beleevers.

The Holy Gate of the Divine Power.

b Sacrificed.
1. **N**OW saith Reason, if Christ ascended thus with his body, which he ^b offered up on the Crosse, when was he Glorified in his body ? Or how is his body now ? is it now as his Disciples saw him ascend into Heaven ? My beloved Reason, my Earthly eyes see it not, but the spirituall [eyes] in Christ see it very well. The Scripture saith ; *He is ^c Glorified and Lord over all* ; but wee will open to you, the Gate of the Great Wonders, that you may see what wee see.

c Clarified or Brightened.

Exodus 24.

2. Behold, when God the Father had brought *Israel* into the Wilderness to Mount *Sinai*, and would give them Lawes, in which they should live : then he commanded *Moses* to come up the Mountaine to the Lord, and the rest of the Elders must stay a farre off, and the people below the Mountaine : and *Moses* went up the Mountaine alone, to the Lord ; and there appeared the brightnesse [or Glory] of the Lord, and on the seventh Day he called *Moses*, and spake with him concerning all the Lawes ? And the countenance of *Moses* was ^d Glorified from the Lord, so that he could stand before him, and speake with him. Thus also the Man-Christ in *Ternario sancto* [in the Holy Ternary] (when he was ascended into his Throne) was Glorified on the ninth Day in the Holy Trinity.

d Became bright and did shine like the Sun.

3. Understand it right : his soule in the Creature was not first Glorified, but his whole Body, or Princely Throne : there went forth out of the Centre of the Holy Trinity, the Holy Ghost ; as you see cleerly,
that

that those (who had put on the Spirit of Christ) were highly enlightened : for the Holy Ghost went forth from the Centre of the Trinity into the whole holy Element, and did flow into the ^e Mercy of God : and as he Triumphed in the Body of Jesus Christ, so also in his Disciples, and in the Beleevers.

^e Barmhertz-
igkeit ; *Mer-*
cifulnesse.

4. There were opened all the Doores of the Great Wonders , and the Apostles spake with the Languages of all Nations : and so it may be seene cleerly, that the Spirit of God had opened all the Centres of all Essences, and spake out of them all ; for Christ was the Lord, and the Heart of all Essences, and therefore the Holy Ghost went out of all Essences, and filled the Essences of all Men, which turned their eares with a desire to it, and in that he pressed into all : and every one heard (out of his own Essences and Language,) the Spirit of God spake out of the Disciples : and the Holy Ghost was borne in the bodies of all their hearers, which had but an earnest desire to it, and they were all filled: for the Spirit of God pierced through into their hearts, as he pressed forth out of the Centre of the Trinity into the whole body and Princely Throne of Jesus Christ, and filled all outwardly in the Clarity [or Glory] .

5. Thus all the holy soules were filled, so that their whole body in all Essences was made stirring from the exceeding pretious vertue [or power] which went forth in the Wonders in power and in ^f Deeds that were done there. And here is set before us the vertue [or power] of the Father in the Fire, in his severe Omniporency on Mount *Sinai*, also the Still Loving vertue of the Sonne of God in the Love and Mercy ; for wee see that wee could not at all live in the Father (in the source of the Fire) : and therefore *Moses* brake the Tables, and the people fell away from God.

^f Or, *Miracles.*

6. But now when the Meeknesse was in the Father, then the Love held the Anger captive, and [the Love] went out of the source of the Father (and that was the Holy Ghost) in the Wonders : There stood the highly worthy heavenly Virgin (of the Wisdome of God) in her highest Ornament, with her Garland of Pearles : there stood *Mary* in *Ternario Sancto*, of which the Spirit (in the Antients) hath spoken wonderfully ; And here *Adam* was brought into Paradise againe.

7. And now if wee will speake of the Glorification of Christ, and of his body, which he visibly (and in that forme in which he had conversed upon Earth) ascended withall ; then wee must say, that as the Love of the Heart of God hath reconciled the Anger of the Father, and holdeth it as it were captive in it ; so also the Holy Ternary hath comprehended the hard palpable body of Christ, *viz.* the ^g Kingdome of this world, as if it were wholly swallowed up, whereas it is not swallowed up, but the ^h source of this world, is destroyed in Death,

^g The ruling
property.

^h Or, *working*
property.

and the holy Ternary hath put on the body of Christ; not as a Garment, but virtually [or powerfully] in the Essences, and he is as it were swallowed up (to our apprehension and sight) and yet is really: and shall come againe at the Last Judgement-Day, and manifest himselfe in his own body which he had here, that all may see him, be they good or bad: and he shall also come in the same forme to keepe the Judgement of the Separation; for in his Divine Glorified forme, wee cannot behold him before wee be Glorified, especially the wicked. But thus all Generations shall see and know him, and the unbelieving shall weep and wayle, that they went so out of their flesh and blood into another source [or condition], when they should and might in their own Essences have put on God, and yet did put on the Kingdome of the fierceneffe of the Anger of God, with the Devils; and let the same into the Essences of their soules, and caused themselves to perish.

³ Glorifieth or
brightnesch.

8. Therefore wee say, that in the soule of Christ, in its Essences, the cleere Deity (*viz.* the Light of God is comprehended, which hath quenched the Anger in the source of the soule: and thus that Light clarifieth the soule, and (through the proceeding vertue) the Tincture is alwayes generated out of the soule, and the Fiat in the Essences maketh it comprehensible and palpable; and that is the *Ternarius Sanctus*, or the Holy Earth, that is, the holy flesh, for God enlighteneth in this body, all in all.

9. Thus his earthly body is swallowed up in God, though indeed he never had such an earthly body as wee have, for he was not of the Seede of a Man; but wee speake onely of the comprehensibility and visibility of it to our eyes, according to which he is our Brother: and he shall appeare at the Last Judgement-Day in our fleshy forme, in the power of God, as Lord over all, for all power in Heaven and in this world is subjected under him, and he is Judge over all, A Prince of Life, and Lord over Death.

10. And so the Kingdome of Heaven is his own body, and the whole Princely Throne of his Principle is Paradise, wherein the blessed fruit in the vertue of God springeth up: for the Holy Ghost is the vertue [and power] of the fruit; as the Aire in this world is, so the Holy Ghost is the Aire and Spirit of the soule in Christ, and of all his children: for there is no other Aire in Heaven, in the body of Christ; and God the Father is All in All. Thus wee live and are (in Christ) all in the Father, & there is no soule that searcheth out to the depth; but wee live all in singlenezze of heart and in great humility and love one towards another, and rejoyce one with another, as children doe before their Parents: and to this end God created us.

³ Or, friend.

11. Thus my deare ^k soule, seeke Christ and incline thy selfe to him, and so thou shalt receive the Holy Ghost, who will new regenerate.

rate thy soule, and enlighten, drive, and leade thee ; and he will reveale [and manifest] Christ to thee : Leave off all opinions and humane Inventions ; for the Kingdome of God is neere thee ; and thou art kept out from God onely by thy own unbelieve, by thy evill works (*viz.*) by thy pride, covetousnesse, envy, anger, and fallhood : for thou clovest thy selfe with them, & so thou art in the Devils cloaths, without God.

12. But if thou leavest them off, and passest with the desire of thy heart into the Mercy of God, then thou goest into Heaven, into God the Father, and thou walkest in the body of Christ in the pure Element ; and the Holy Ghost goeth forth out of thy soule, and leadeth thee into all truth : and the old corrupt Man doth but hang to thee, which thou shalt destroy in Death : and with thy Love in Christ, still, overcome, and captivate the Anger of the Father in thy soule : and thou shalt spring up with thy New Man through Death, and appeare in the same at the Last Judgement Day.

The¹ Gate to Babell.

13. When wee consider with our selves, the many Sects, and Controversies in Religion, and from whence they come and take their Originall : it is as cleere as the Sunne, and it manifesteth it selfe indeed, and in truth : for there are great Warres and Insurrections stirred up for the cause of [Religion or] Faith : and there ariseth great hatred and envy about it, and they persecute one another for opinions sakes, because another is not of his opinion, he sticks not to say, he is of the Devill ; and this is yet the greatest Misery of all, that this is done by the Learned in the high Schooles [or Universities] of this world.

14. And I will shew (thee simple Man) their venome and poyson : for behold every one among the Layety looketh upon them, and thinketh, Sure it must needs be right if our^m Priest say it : he is a Minister of God : he sitteth in Gods stead, it is the Holy Ghost that speaketh out of him. But Saint *Paul* saith ; *Trie the Spiritus* : for every ones Teaching is not to be beleevd : and Christ saith ; *By their works thou shalt know them : for a good Tree bringeth forth good fruit, and an evill tree bringeth forth evill fruit* ; also he teacheth us plainly that we should not gainsay the Prophecie that is of God, but we should learne to try them by their fruits.

15. Wee speake not of perfect Works done by the body, which is captivated in the Spirit of this World ; but [wee speake] of their Doctrines, that wee [must] trie them, whether they be generated of God. For if that Spirit teacheth blasphemies, slanders, and persecutions, then it is not from God, but it proceedeth from the covetousnesse and haughtinesse of the Devill. For Christ teacheth us meeknesse, and to walk in brotherly Love : wherewith wee may overcome
the:

¹ *The Gate by which Babell first entred.*

^m *Minister, Pastour, Preacher, or Teacher.*

the enemy, and take away the Might of the Devill, and destroy his Kingdome.

Or, the Cole.

16. But when any fall to firing, killing with the sword, to undoe people, ruine Townes and Countreys, there is no Christ, but the Anger of the Father, and it is the Devill that bloweth theⁿ fire. For the Kingdome of Christ is not found in such a way, but in Power; as the Examples of the Apostles of Christ declare, who taught no revenge, but they suffered persecucion, and prayed to God, who gave them signes, and great Wonders, so that people flocked to them: and so the Church of Christ grew mightily, so that it overshadowed the Earth. Now who is the Destroyer of this Church? Open thy eyes wide and behold: it is Day-light, and it must come to the Light, for God would have it so, for the sake of the Lilly. It is the Pride of the Learned.

17. When the Holy Ghost spake in the Saints with power and Miracles, and converted people powerfully, then they flocked to them, they honoured them greatly, they respected them, and submitted to them as if they had been Gods. Now this was well done to the Saints, for the honour was given to God, and so humility and love grew among them, and there was all loving Reverence, as becometh the children of God, and as it ought to be.

18. But when the Saints comprised their Doctrine in Writings, that therby in their absence it might be understood what they taught; then the World fell upon it, and every one desired to be such a Teacher, and thought the Art, skill, and knowledge stuck in the Letter: thither they came running, old and new, who for the most part onely stuck in the Old Man, and had no knowledge of God: and so taught according to their own conceits, from the written words: and expounded them according to their own meanings.

19. And when they saw that great respect and honour was given to the Teachers, they fell to ambition, pride, and greedinesse of money: for the simple people brought them presents or gifts, and they thought that the Holy Ghost dwelt in the Teachers, whereas the Devill of Pride lodged in them: and it came to that passe, that every one called himselfe after his Masters name [whose Doctrine he prized most] one would be of *Paul*; another of *Apolio*; another of *Peter*; and so forth And because the Saints used not the same kinde of words and expressions in their Teaching and Writings (though they spake from one and the same Spirit) therefore the Naturall Man (which being without the Spirit of God, knoweth nothing of God) began all manner of strife and Disputations, and to make Sects and Schismes: and they set themselves up for Teachers among all sorts of People: not for Gods sake, but for temporall honour, riches, and pleasure sake, that they might live brave lives. For it was no very hard labour and worke,

worke, to hang to the bare Letter: and such strife and contention arose amongst them, that they became the most bitter enemies and haters one of another: and none of them were borne of God: but their Parents held them close to the Scripture, that they might come to be Teachers, that so they might be honoured in and for their children, and that their children^o might live bravely.

20. And so it fell out, that every one would get the greatest conflux of people he could, that he might be esteemed by most people; and these Lip Christians did so multiply; that the sincere hearty desire to God was left, and they onely looked upon the Lip Priests, who did nothing but cause strife and contentions; and they all vapoured and boasted of their own Art and skill which they had learned in the Schooles and Universities: and cryed, loe here is Christ, come running hither, thus and thus hath *Paul* written; and another saith, come hither, here is Christ, thus and thus hath *Peter* written, he was the Disciple of Christ? and had the keyes of the Kingdome of Heaven; this cannot be amissé: they doe but deceive you, follow after mee.

21. Thus the poore ignorant people looked upon the^p Mouth-Apes, those greedy covetous Men, which were no other than^q vizard-Priests: and so lost their deare *Immanuel*; for Christ in them (from whence the Holy Ghost goeth forth, which driveth and leaderh Men, and who at first had begotten them with power and Miracles) must now be nothing but a History, and they became but History-Christians; yet so long as the Apostles and their true Disciples lived, they stopped and reprov'd such things, and shewed them the right way; but where^t they were not, there the History Priests mis-led them; as may be cleerly seene in the *Ephesians*.

22. And so the Kingdome of Christ grew not in Power onely; but for the most part in the History; the Saints borne in Christ, they confirme that many times with great Wonders [or Miracles] and the History-Priests of *Baal*, they alwayes built upon those [Miracles of the Saints], same that which was good for the promoting vertue and good manners: many brought forth thistles and thornes, that they might make strife and warres: many sought onely great honour, dignity, and glory, that it should be conferred upon the Church of Christ and her Ministers, as it may be seene in Poperie, out of what Roote it is growne: And it came so farre, that they mingled the Jewish Ceremonies in their Doings, as if the Justification of a poore sinner did lye in them, because they were of Divine appointment; for which cause, the Apostles held the First Councell at *Jerusalem*, where the Holy Ghost concluded, that they should onely cleave to Christ in true Love one to another, and that was the onely Justification before God.

o Might have good maintenance, or great Livings for their Beasti-all Men.

P Such as Apisibly Teach the words of Holy Men, without the understanding they had.
 q Mock Priests, Monsters of Priests, or Priests in a Play.
 t The Apostles and their Disciples.

5 *Faire subtle
pretences and
Expositions of
Scripture.*

1 *Jus Divinum.*

23. But it availed not, Pride would erect its Throne, and set it above Christ, the Devill would be God: and they made 1 Glosses, that they might bring it to passe in such a way, that the simple people might not take notice of it; there the Keys of Peter must govern the Citie, and they drew together with the Keys, 2 Divine Authority to them, and so could use the Divine Power in deeds and wonders no more: for they desired to be rich and wealthy upon Earth, and not to be Poore with Christ, who in this world (as himselfe witnesseth) had not wher eon to lay his head; they would not be such Christians in power and wonders: As Adam, who would not live in the Power, but in a great Heape [of Earth], that he might have something to take hold of. And heere may be rightly seene our Misery which Adam brought us into, that our Essences alwayes reach after the Spirit of this world, and desire onely to fill themselves with a great Heape, from whence Adam, and wee all, have gotten such a swelled grosse untoward body, full of sickneses, contrariety, and contentious desires.

4 *Imaged or figured
it selfe in
the minde.*

2 *Temples or
Churches.*

7 *Soying, doe as
wee say, and
not as wee doe.*

2 *The dead in
trespasses and
sinnes.*

2 *The Holy
Ghost.*

24. Now when the Historically Christendome, and the true Christians grew together, the Scepter was alwayes among the Learned, who exalted themselves, and made themselves potent, and great, and the simple [Church] yeilded to it as right: and yet there was a desire after the Kingdome of God found in Men, v. 2. the Noble Word of God (which had 4 imprinted it selfe in the Promise [in Paradise] in the Light of Life, and which was made stirring by Christ) that drave them indeed to the feare of God. And then they built great 2 Houses of Stone, and called every one thither, and they said that the Holy Ghost was powerfull there, and they must come thither: 7 besides, they durst be so impudent to say (when they were found to be so wicked and malicious) that the Holy Ghost was powerfully in the mouth of the wicked.

25. But thou Hypocrite, thou lyest: if thou art ungodly, thou canst not raise 2 the Dead, thou canst convert none, that in this world lyeth drowned in sinnes; thou mayest stirre the heart of the Beleever indeed (through thy voyce,) which is a work of the Spirit; but thou bringest forth none out of Death [into life]; it is an impossible thing. For if thou wilt convert a poore sinner (which is drowned in sinne, and lyeth captive in the Anger), then the Holy Ghost must be in thy mouth, and thy Essences must take hold of his, and then thy Light will shine in him, and thou shalt raise him out of the Death of sinnes, and with thy Love, in thy Tincture, catch him: and then he will come to thee with a hearty desire, longing after the Kingdome of Heaven: and then thou art his Confessour, and hast the Keys of Peter: and if thou art voyde of 2 that, thou hast no Keyes.

26. As the Confession is, so is the Absolution. Is the Patient an Historically Christian? so is the Physician too; and in them both there

is a Mouth Hypocrisie: But hath the Patient any vertue [or power], then the voyce bloweth that vertue [or power] up; not from the power of the Physician, but in the vertue [or power] of God, who with his power even in a Thorne-Bush maketh it to grow, which is the power in all things, and so also in a voyce, which in it selfe hath no ability.

27. Thus it became a ^b Custome, that every one was bound [to come] to the Temple made of Stones, and the Temple of God in Christ, stood and standeth very empty: but when they saw the Defoliation in the ^c Contention, they called Councils, and made Lawes and Cannons, that every one must observe upon paine of Death. Thus the Temple of Christ was turned into Temples made of stones, and out of the Testimony of the Holy Ghost a worldly Law was made: then the Holy Ghost spake no more freely, but he must speak according to their Lawes. If he reprov'd their Errours, then they persecuted him; and so the Temple of Christ in Mans knowledge, became very obscure, if any came that was borne of God, and taught by the Holy Ghost: and were not conformable to their Lawes, he must be a Heretick.

28. And so their ^d Power grew, and every one had great respect to it; and they strengthened their Lawes still more and more with the Power of Saint Peter, till they raised themselves so high, that they impudently set themselves as Lords over the Doctrine of the Apostles, before God: and gave forth, that the Word of God, and the Doctrine of the Saints, must receive their value, worth, and authority from their Councils, and what they ordained and instituted, that was from God, they were Gods dispensers of the Word, Men must beleeve their Ordinances: for that was the way and means ^e for the poore sinner to be Justified before God.

29. But where then is the New Regeneration in Christ through the Holy Ghost? Art thou not *Babell*, a Habitation of all Devils in Pride? How hast thou adorned thy selfe? not for Christ; but for thy own Pride, for thy ^f Idoll the bellies sake, and thou art a Devourer. But thy ^g Belly is become a stinck, and hath gotten a horrible source: there is a great fire of ^h Anguish in thy source, for thou art naked and manifest before God, thou standest as an impudent whorish woman. Why doe you Layery, hang [and depend] on such a Strumpet? Her own ⁱ usurped Authority is her Beast whereon shee rideth: behold and consider her in the Revelation of *Joan*, how the Holy Ghost setteth her forth in her colours.

30. Wilt thou be an Apostle of Christ, and wilt be but a Minister for the Belly, and teach onely according to thy Art? from whom dost thou teach? from thy Belly, that thou mayest fatten thy selfe thereby. This que, thou shouldst be fed; and thou shouldst have sub-

^b Or, fashion.

^c Disputations and Controversies.

^d False power, usurped supposed Jus Divinum.

^e Meanes of salvation.

^f God Mausing the belly God.

^g Or, Idoll.

^h Terrible devouring, in that which thou hast made thy God.

ⁱ usurped Jus Divinum.

sistence from Men, if thou art Christs Disciple; but thy Spirit should not stick in covetousnesse, but in Christ: thou shouldest not rely onely upon thy Art, but shouldst give up thy selfe to God, that God may speake from thee, and then thou art in the Temple of God, and not in the Temple of the institution of Mans Inventions.

31. Look upon Saint Peter, on the day of Pentecost, who converted Three Thousand soules at one Sermon, he spake not from the appointment of the Pharisees, but out of the Spirit of Moses, and the Prophets, out of the Temple of the Holy Ghost, that pierced through and enlightened the poore sinners: But thou teachest Persecution onely, consider thereby whence thou didst grow: viz. out of that first stock, where they fell from the Temple of Christ to humane conceits and Inventions; where they sent forth Teachers, according to Mans itching eares, for a faire shew, that thereby thou mightst grow great in thy Pride; and because thou hast sought nothing else, therefore God hath suffered thee to fall into a ^k perverte sence, so that out of thee there come those that blaspheme the true Doctrine of Christ:

^k Reprobate
confounded
sense.

32. Behold, out of what are the Turks growne? Out of thy ^k Perverte sence; when they saw that thou regardedst nothing but thy Pride, and didst onely contend and dispute about the Temple of Christ, that it must stand onely upon Mans foundation and Inventions; then Mahomet came forth, and found an Invention that was agreeable to Nature: because those other followed after ^l covetousnesse, and fell off from the Temple of Christ; as also from the Light of Nature, into a confusion of Pride, and all their aime was, how the Antichristian Throne might be adorned; therefore he also made Lawes and Doctrines [raised] from Reason.

^l For greedinesse
of money
and gaine, or
filthy Lucre.

^m The rising up
and Doctrine
of Mahomet.

33. Or dost thou suppose ^m it was for nothing? It is most certain, that the Spirit of the great world hath thus set him up in great wonders, because the other were no better, and therefore it must stand in the Light of Nature in the Wonders, as a God of this world, and God was neere the one as the other. Thy symboles or signes in the Testament of Christ, which thou usest (which Christ left for a Covenant) they stood in Controversie, and were in Disputation; and thou didst pervert them according to thy Pride, and thou didst bend them to thy Institution, Ordinances and appointment: thou didst no more regard the Covenant of Christ, but the Custome of Celebration or performance of it; the custome must serve the turne: whereas wood that burneth not is not fire, though when it is kindled it comes to be fire: so also the custome without faith is like wood that burneth not, which they will call a Fire.

34. Or shall not the Spirit set it downe before thy eyes thou lascivious filthy Strumpet? Behold, how hast thou broken the state of wedlock, and opened a Doore to whoredome, so that no sinne is regarded;

ed; hast thou not riddenⁿ upon thy Beast, when every one gazed on thee, and did ride after thee [in thy Train^e]? Or art thou not that fine painted [adorned Whore]? Doest thou suppose wee set thee forth in vaine? The Judgement standeth over thee, the sword is be gorten, and it will devoure, Goe out [from] *Babell*, and thou shalt live; though wee saw a fire in *Babell*, and that *Babell* was burning, yet it shall not burne those that goe out from^o it.

ⁿ upon thy power, might, and Authoritic.

^oThe strife, contention, and warring that is in it.

C H A P. XXVII.

Of the Last Judgement, Of the Resurrection of the Dead, and of the Eternall Life.

The most horrible Gate of the wicked, and the joyfull Gate of the^a Godly.

^a Or, Saints and holy people.

1. **W**E E know Christ hath taught us, that a Judgement shall be kept: not onely for the Punishment of the despisers of God, and for a reward to the good; but also for the sake of the Creature, and of^o Nature, that they may once be delivered from vanity: and wee know that the substance of this world and the property thereof must passe away, the Sunne and the Starres, and also the foure Elements, must passe away as to their source [or property] and all must be restored againe, and then the life will spring forth through Death, and the figure of every thing shall stand Eternally before God, for which end it was created: also wee know that our soules are immortall, generated out of the Eternall Band; and when this world passeth away, then also all its Essences passe away, which are generated out of it, and the^c Tincture remaineth still in the Spirit.

^bThe outward Nature.

^cOr, the ground of the Essences or substance.

2. Therefore O Man! Consider thy selfe here in this world, in which thou standest in the Birth, thou art sowne as a seede or Graine, and a Tree groweth out of thee; therefore now see in what^d Ground thou standest, that thou mayest be found to be Timber for the great building of God in his Love, and not for a threshold [or footstoole] to be troden under seere, or that is fit for nothing but for the fire, whereof nothing will remaine but dust and ashes.

^dField or soyle.

3. It is said to thee, that the wood [or fowell] of thy soule shall burne in the Last Fire, and that thy soule shall remaine to be ashes in the fire, and thy body shall appeare like black foote; why wilt thou

then stand in a wildernesse, yea in a Rock where there is no water? How then will thy Tree grow againe? O! what great misery it is that wee are ignorant in what ^e soyle wee grow, and what kinde of ^f Essences wee draw to us, seeing our fruit shall appeare and be tasted: and that which is pleasant shall stand upon Gods Table; and the other shall be cast to the Devils swine. Therefore let it move you, to looke that you grow in the Ground or soyle of Christ, and bring forth fruit, that may be set upon Gods Table, which fruit never perisheth but continually springeth, and the more it is eaten of, the pleasanter it is, how wilt thou rejoyce in the Lord.

4. The Last Judgement is appointed for that end: and as wee know that all things [in this world] have had a beginning, so they shall also have an end: for before the Time of this world, there was nothing; but the Band of Eternity, which maketh it selfe, and in the Band the Spirit, and the Spirit in God, who is the highest Good, which was alwayes from Eternity, and never had any beginning; but this world hath had a beginning from the Eternall Band in the Time.

5. For this world maketh a Time, therefore it must perish: and as it hath been Nothing, so it will be Nothing againe; for the Spirit moveth in the ^g Ether; And therein the ^{*} *Limbus* (which is corruptible) is generated, from whence all things proceed: and yet there was no ^{*} fashioner, but the Spirit (or the ^{*} *Vulcan*) in the Essences, and so also there were no Essences, they were generated in the will of the Spirit, and in that will is the ^h fashioner which hath fashioned all things out of nothing, but meerly out of the will.

6. Seeing then it is fashioned out of the Eternall will, therefore it is Eternall; not in substance but in the will, and after the breaking of the substance, this world standeth wholly and altogether (like a figure) in the will for [a ⁱ *Glasse* of] Gods works of Wonder. And so wee know now, that where there is a will, it must comprehend it selfe so that it be a will, and that comprehension maketh an attraction, and that which is attracted is in the will, and it is thicker than the will, and is the darknesse of the will, and a source in the darknesse: for the will desireth to be free, and yet cannot be free, except it goe againe in it selfe out of the Darknesse, and if it doe, then the Darknesse continueth in the first will, and the re-conceived will remaineth in it selfe in the ^{*} *Light*.

7. Thus wee give you to understand, that this world (when the will was moved), was created out of the Darknesse, and the our going out of the will in it selfe, is God: and the out-going out of God, is Spirit, which hath discovered it selfe in the dark will, and that which was discovered were the Essences, and the ^l *Vulcanus* was the whecke of the *Minde*, that divided it selfe into seven Formes.

^e Ground or field.
^f Sap, juice, or substance.

^g Or, upholder.
^{*} The seede.

^h Framer, moulder, or former.

ⁱ Figure or Picture.

^{*} Liberty or freedome.

^l Or, the striker of fire, which striketh up the thoughts of the minde.

8. And as is mentioned before, these seven Formes divide themselves againe every one in it selfe into infinite many formes, according to the^m discovery of the Spirit, and therein standeth the Essence of all Essences, and it is all a great wonder: and our whole Teaching doth but aime at this, that wee, Men, might enter into the Light holy wonders: for at the end of this Time all shall be manifested, and every thing shall stand in that wherein it is growne: and then when that substance (which at present it possesseth and bringeth forth) perisheth, then it is all an Eternity.

9. Therefore let every one have a care, how he useth his Reason, that he may therewith stand in great honour in the wonders of God. Wee know that this world shall perish in the Fire; it shall be no fire of straw or wood, (that would turne no stones to ashes, and further, to nothing) neither will there any fire gather together, into which this world shall be throwne; but the fire of Nature kindleth it selfe in all things, and will melt or dissolve the body of every thing (or whatsoever is palpable), and turne it to nothing.

10. For as all in the Fiat was held and created according to the [will of the]ⁿ fashioner (which was the sole and totall work-master in all things, in the seven Spirits of Nature, which brake nothing when he fashioned it, nor threw one [part] from the other when he had made it, but every thing seperated it selfe, and stood in the source of its own Essences) so there shall not need much blustering; Thunder and Lightening, and breaking, (as this world in *Babels* teacheth) but every thing^o perisheth in it selfe: the source [or flowing forth] of the Elements cease, as a Man when he dyeth [ceaseth from working], and all passeth into its Ether [or receptacle] .

11. And at the Time (before this Fabrick [of Heaven and Earth] perisheth and passeth into its Ether) cometh the Judge of the Living and the Dead; there all men must see him in his, and in their flesh; and all the Dead must rise through his voyce, and stand before him; and there the Angelicall world shall be manifested. And all the Generations of the Earth (which are not comprehended in the body of Christ) shall howle; and then they shall be seperated into two flocks: and the Sentence of Christ passeth over all, both good and bad; and there will be howling, trembling, yelling, roaring, and cursing themselves, the Children cursing their Parents: and wishing that they had never been borne.

12. Thus one of the wicked curseth the other, who hath caused him to commit such wickednesse: the Inferiour his Superiour that hath given him offence, [and been a stumbling block to him]: the Layety curse the Clergy, or P Priests, who have given them evill Examples, and seduced them with false Doctrine: the wicked Curser, swearer, and blasphemor, biteth and knoweth his Tongue, which hath

^mOr, sparkling.

ⁿ *Framer, or Artificer.*

^o Or, passeth away.

^p *Ministers or Teachers.*

so

so murdered him, the Minde beateth the Head against the stones : and the ungodly hide themselves in the caves and holes of the Earth, before the Terrour of the LORD : for there is great quaking and stirring in the Essences of the Anger and fierce wrath of the LORD : and the Anguish breaketh the heart ; and yet there is no dying ; for the Anger is stirring, and the life of the ungodly floweth up in the Anger. There the ungodly curse the Heaven and the Earth that did beare him, as also the Constellation [or Starres] that lead him ; and the houre of his ⁹ Birth : all his uncleannesse stand before his eyes, and he seeth the cause of his horreur, and condemneth himselfe : he cannot looke upon the Righteous for very shame : all his works stand in his minde, and (in the Essences), cry woe to him, that did them, they accuse him : the teares of those he hath afflicted and oppressed, are like a fiery stinging Serpent ; he desireth ^r Rest or ease, but there is no comfort, despaire riseth up in him, for Hell terrifieth him.

⁹ *Nativity.*

^r *Abstinence.*

13. Also the Devils tremble at the Kindling of the Wrath, whose faces appeare before the eyes of the ungodly : for they see the Angelicall world before them, and the Hellish Fire in them : and they see how every life burneth, and every one in its own source, in its own Fire. The Angelicall world burneth in Triumph, in Joy, in the Light of the ^r Glory, and it shineth as the cleere Sunne (which neither Devil, nor any of the wicked dare looke upon,) and there is Praise [and Hallelujahs] that the Driver is overcome.

^r *Clarity,
Luster, or
Brightnesse.*

14. And there then the Judgement is set, and all Men (both the Living and the Dead) must stand there, every one in his own body : And the Angelicall Quire of the holy Men (who have been killed for the Witnesse of Jesus) is set : there stand the holy Patriarchs of the Tribes of *Israel*, and the holy Prophets, with their Doctrine : and all that they have taught is made manifest and revealed, and standeth before the eyes of the wicked : they must give an account of all their murderings of the Saints : for they that have been murdered for the Truths sake, stand before the eyes of their murderers, whose lives the murderers must give an account for, and yet have no excuse to make, but stand speechlesse ; all his slandering reproaches which he hath cast upon the Righteous, stand there before him ^r in substance ; and is a substance, about which, the Law is there read to him.

^r *Really.*

15. Where is now thy Authority, thy honour, thy riches, thy pomp and bravery, thy power, wherewith thou hast terrified the needy, and hast made the Right bow and bend to thy will ? Behold, it is all in substance, and standeth before thee, the oppressed reade thy lesion to thee, all that was rightly spoken [by thee] in this world, is there recalled againe : and thou abidest (in thy unrighteousnesse) a liar, and thou must be judged by those that thou hast here judged in falsehood : all lying and deceit, stand ^u manifest in the substance, all thy words

^u *Are really
discovered in
the Light.*

stand

stand in the Tincture in the substance of Eternity, before thee, and are thy Looking-Glasse: they will be thy Eternall knawing Whelps, and the Booke of thy Comfort and Trust. Therefore doe but thinke what thou wilt doe, wilt thou not then curse and judge thy selfe?

16. On the contrary the Righteous stand there in unspeakable great Joy: and their Joy riseth up in the source [or Well-spring] of the Holy Ghost; all their sorrow and heavinesse (which they have had heere) standeth before them in substance, and it appeareth how they have suffered wrongfully: their comfort springeth up in the body of Jesus Christ, who hath redeemed them out of so great misery: all their finnes are washed, and appeare as white as snow; and there then they returne thanks to their Bridegroom, who hath redeemed them out of such necessity and misery, wherein they lay captive here; and there is meere hearty Joy that the ^x Driver is destroyed: all their good works, their teaching and well-doing, appeare before them: all the words of their teaching and reproving (wherewith they have shewed the ungodly the right way) stand in the Figure.

^x The evil, malice, wickedness, or the Devil.

17. Heere will the Prince and Arch-Shepherd pronounce his Sentence, saying to the ^y Godly; *Come yee blessed of my Father, inherite the Kingdome that hath been prepared for you, from the Beginning;* I have been hungry, thirsty, naked, sick, in prison and misery, and you have fed mee, given mee drink, cloathed mee, comforted mee, and visited mee, and have come and helped mee in my misery, therefore enter into Eternall Joyes. And they will answer; Lord, when have wee seene thee hungry, thirsty, naked, in prison, or in misery, and have served thee. And he will say, what you have done to the least of these my brethren, you have done that to mee. And to the wicked he will say: Away from mee yee cursed into the Eternall Fire: for I have been hungry, thirsty, naked, in prison, and in misery, and you have never ministred unto mee. And they will answer; Lord, when have wee seene thee so, and not ministred unto thee. And he will say; What you have not done to the least of these my poore brethren, that you have not done to mee; and they must depart from him.

^y Honest, vertuous, or innocent.

Matth. 25.

18. And in that moment of departing, there ^z passeth away Heaven and Earth, Sunne, Moone, Starres, and Elements, and thenceforth, Time is no more.

^z Perisheth.

19. And there then in the Saints, the incorruptible attracteth the corruptible into it selfe, and the Death, and this Earthly flesh is swallowed up: and wee all live in the great and holy Element of the body of Jesus Christ, in God the Father, and the Holy Ghost is our comfort: and with this world, and with our Earthly Body, all knowledge and skill of this world perisheth: and wee live as children, and eate of the Paradisicall fruit; for there is no terrour, feare, nor death any more: for the Principle of Hell, together with the Devils (in this last hour).

houre) is shut up : and the one [Principle] cannot touch the other any more in Eternity, nor conceive any thought of the other : the Parents shall no more think of their wicked children that are in Hell, nor the children of their Parents : for all shall be in Perfection, and that which is in Part shall cease.

^a *Note. Reade more of this, in the Answer to the thirtieth Question, in the Book of the forty Questions concerning the Soule.*

20. And there then this world shall remaine standing in a Figure and shadow in Paradise, but the substance of the wicked perisheth in that [figure of the world] and remaineth in the Hell, for the works of every one follow after them : and there shall be Eternall Joy over the Figures of all things, and over the faire fruit of Paradise, which wee shall enjoy Eternally.

To which help us, O Holy Trinity, God the Father, Sonne, and Holy Ghost. Amen.

What is wanting heere, you may seek for in the other Parts of my Writings, especially, concerning Moses and all the Prophets, and concerning the Kingdome of Christ.

In the fourth Part of these Writings, being the forty Questions of the Originall of the soule, and what it is from Eternity to Eternity, this is cleerly described.

A true Information concerning the Confounded Babel.

To the Comfort of such as seeke : and set heere for a Witnessse against the Maskers and Despisers.

^b *Or, broached.*

21. Though now there be so many Doctrines and opinions ^b manifested, yet the scorner (who is borne of this world onely) ought not to fall on so, and cast all downe, which he cannot apprehend ; for all is not false, there is much that is Generated by Heaven, which [Heaven] will at present make another *Seculum* or Age, which discovereth it selfe highly with its vertue [or power], and seeketh the Pearle, it would faine open the Tincture in its substance, that the vertue [or power] of God might thereby appeare in it, and that it might be freed from the irksome vanity, this was done in all Ages, as Histories shew : and as is well knowne to the enlightened.

22. For now there are many that seeke, and they finde also : One Gold, another Silver, another Copper, another Tinne : but this must not be understood of Mettalls, but of the Spirit, in the Power, in the great Wonders of God, in the Spirit of the Eternall Power.

23. And

23. And though there be such seeking in the Mysterie by the investigation and driving of the Spirit of God, yet every one seeketh (in his own manner) in his field wherein he standeth; and there he also findeth; and so bringeth his Invention to Light, that it may appeare, and this is the Purpose of the Great God, that he may so be manifested in his Wonders. And it is not all from the Devill, as the world in *Babill* (in its great folly) doth teach: where they cast all downe to the Ground, and will make a Bon-fire of it, and set Epicurisme in its place.

^c Or, *forme.*

^d Or, *Decree.*

^e Or, *babble.*

24. Behold, I give you a fit similitude in a Sower, a Sower tilleth his Ground the best he can, and soweth good wheate, but now there is other seede among the wheate, and though that were indeed wholly pure, yet the Earth putteth forth weeds among the wheate, even Thornes and Thistles: and now what shall the Sower doe? Shall he therefore reject the whole crop, or burne it, for the Thistles and Darnells sakes? No; but he thresheth it, and fanneth it, he severeth the weeds and drosse from it, and useth the good seede for his foode, and giveth the chaffe to his Cattle or Beasts, and with the straw he maketh Compost for his Ground, and so maketh good use of his whole crop.

^f Or, *dung for his Land.*

25. But to the Mockery be it spoken, he is a weede, and shall be throwne to the Beasts. And now though other seede be found among the wheate (when it is fanned and sifted) that he cannot get out, shall he therefore not use his wheate for food? Every kinde of Grain hath its vertue, one strengtheneth the heart, the other the stomach, another the other members of the Body: for one Essence alone maketh no Tincture, but all the Essences together, make the senses, [Thoughts] and understanding.

26. Goe into a Meadow, and looke upon the hearbs and flowers, which grow all out of the Earth, and alwayes one is fairer and more fragrant in smell than the other, and the most contemptible [hearb] hath many times the greatest vertue. Now then the Physician cometh and seeketh, and often turneth his minde to the lustiest and fairest, because they thrive so in their growing, and smell strong; then thinketh he, these are the best; whereas many times a small regardlesse hearb, will serve his turne better in his Plysick for his Patient, whom he hath under cure.

27. Thus I must tell you: the Heaven is a sower, and God giveth him seede, and the Elements are the ground into which the seede is sown: now the Heaven hath the Constellation, and receiveth also the seede of God, and soweth all together one among another, now the Essences of the Starres receive the seede in the Ground, and qualifieth [or is united] with it, and carry themselves along in the hearb, till a seede also be in the hearb.

28. Now since there is variety of Growth, according to the Essences of the Starres, and yet the seede of God (which was sowne in the beginning) is in the Ground, and so they grow together, should God now therefore cast away the whole crop (because all have not the same Essences) doth it not all stand in his wonders? and is it not the Joy of his life, and the quickening of his Tincture, [this is] spoken by way of similitude.

29. Therefore my beloved Minde, looke what thou doest: and judge not so hastily and unadvisedly, and do not turne Beast (because of the multitude of Opinions,) to whom belongeth onely the Chaffe of the Noble seede: The Spirit of God sheweth himselfe in every one that seeketh him, yet according to the manner and kinde of his Essences; and yet the seede of God is sowne along in the Essence; and if the seeker, seeketh in a Divine desire, then he findeth the Pearle according to his Essences, and so the great Wonders of God are manifested thereby.

30. If now you desire to know the difference, and which is a false seede or hearb (understand, a false Spirit, in which the Pearle, or the Spirit of God is not), consider it in its fruit, smell, and taste: if he be vain glorious, a seeker of his own honour, covetous, a blasphemer, a slanderer, and despiser of the children of God, which casteth downe all under his feete, and would be Lord of all; then know, that such a one is a naughty^h seede: and he is a Thistle, and shall be sifted out from the seede of God: Goe out fromⁱ such [a Spirit]: for he is a confounded wheele, and hath no foundation: nor no sap or vertue from God, for the growing of his fruit: but he groweth as a Thistle which picketh onely, and beareth no good seede.

31. The good smell in the hearb (which you should now look for, in the many Opinions) is onely the New Regeneration (out of the old corrupted Adamicall mixt Man) in the body of Jesus Christ, in the Power of the Holy Ghost, v. z. a new Minde towards God in love and meeknesse: which is not set upon pride, covetousnesse, and seeking his own honour, credit, and esteeme, nor upon warre, or any manner of stirre or insurrection of inferiours against their superiours: but groweth in patience and meeknesse, as a Graine of wheate among thornes, and bringeth forth fruit in its season. And consider, that where there is such fruit [in thy minde] that is borne of God, and it is the Noble vertue in that [Man]: Goe out from the other fruit, which teacheth uproares and dissention, between inferiours and superiours, for such [fruits] are thistles, and will prick, and sting [like Nettles], God will sarne his wheate himselfe.

32. The Lilly will not be found in strife or warres, but in a friendly humble loving Spirit, together with good sound^h Reason, this will dispell and drive away the smoak of the Devill, and flourish in its time. Therefore

^b All Mens
minde and
opinions.

^h Or, Spirit.
ⁱ Or, be at en-
mit) w. th such
a property in
thy selfe, sayng
w. v. Paul,
Who shall de-
liver me from
this body of
Death.

^a Well-ground-
ed convinc-
ing
satisfactory
Reason.

Therefore let none thinke, that when strife goeth on, and he getteth the upper hand, now it is well and right: and he that is under, and subdued, let him not thinke, sure I am found to be in the wrong, I should now goe to the other opinion or side, and help that party, to prosecute the other: no; that is not the way, such a one is meereley in *Babell*.

33. But let every one enter into himselfe, and labour to be a righteous Man, and feare God, and doe right, and consider that this his worke shall appeare in Heaven before God, and that he standeth every moment before the face of God, and that all his works shall follow after him, and then the Lilly of God springeth and groweth, and the world standeth in its *Seculum*. A M E N.

F I N I S.

D d d 2

AN



A N
A P P E N D I X.

O R
Fundamentall and true Description of
the Threefold Life in Man.

First, Of the Life of the Spirit of this world in the qualities and Dominion of the Starres and Elements.

Secondly, Of the Life of the Originality of all Essences, which standeth in the Eternall [indissoluble] Band: wherein the Roote of Mans soule standeth.

Thirdly, of the Paradisicall Life in Ternario sancto: viz. the Life in the New Regeneration, which is the Life of the Lord Jesus Christ: wherein the Angelicall Life is understood, as also the Holy Life of the New Regeneration.

All searched out, very fundamentally, in the Light of Nature, and set downe for the comfort of the poure sick wounded soules, that it might seek the holy life in the new Regeneration, wherein it goeth forth out of the earthly, and passeth into the life of Jesus Christ the Sonne of God.

By the same Author.

^a *The Aurora, and the Three Principles.*



^a Because in our foregoing Writings, there are some words which the Reader may not perhaps apprehend, especially where wee have written; that in the Resurrection of the Dead, we shall be in the Body of Christ, in *Ternario Sancto*: where wee call the *Ternarius sanctus*, Holy Earth: which must not be understood of Earth, but of the holy Body out of the holy vertue [or power] of the Trinity of God:

and

d that by *Ternarius sanctus* is properly understood in our writings the Gate of God the Father, from whence all things proceed as out of one onely substance: Therefore wee will instruct the Reader of the

^b *The Three Principles.*

^b Second Booke of our Writings a little more fundamentally, that he may not hang so to the bare letter, and make a Historically matter of our Writings, but that he may observe the minde and spirit, what that [Spirit] meaneth, when it speaketh of the Divine Life, and useth not always the same words and names.

2. For if wee look into the Creation of God, wee finde very wonderful things, which yet in the beginning proceeded out of one onely Fountaine: for wee finde evill and good, life and death, joy and sorrow, love and hate, weeping and laughing: and wee finde that it all sprung out of one onely substance, for that may very well be seene in all Creatures, especially in Man, who is the similitude of God, as *Moses* writeth, and the Light of Nature convinceth us. Therefore wee ought to consider of the Threefold Life in Man, which is found so, also in the Gate of God the Father.

3. If wee consider of the alteration how the minde is changed as it is, how suddenly joy is turned into sorrow, and sorrow into joy, then wee ought well to consider from whence that taketh its Originall: For wee finde it all to be in one and the same minde; and if one forme [property or quality] riseth and getteth above the other (there then presently something followeth, so that the minde collecteth all its thoughts together, and sendeth them to the Members of the Body, and so the hands, the feete, the mouth, and all goe to worke, and doe something, according to the desire of the minde) and then wee say that forme [or property that driveth the work] is predominant, qualifying and working above other formes; wherein yet all other formes of Nature lye yet hidden; and are subject to that one forme; And yet the minde is such a wonderfull thing, that suddenly (out of one forme, that is now predominant and working more than all other) it bringeth forth and raiseth up another, and quencheth the [forme] that was kindled before, so that it becometh as it were a nothing, as may be seene in joy and sorrow.

^c *Or, a substance, or reality.*

^d *Essence, or substance.*

4. Now therefore when wee consider whence all taketh its Originall, wee finde, especially three formes, in the minde; wee speak not here of the Spirit of this world onely; for wee finde that our minde hath also a desire [or longing] after another minde, and that it is anxious for, that which the eyes of the body see not, and which the mouth tasteth not, and the feeling of the earthly body doth nor perceive, neither doth the earthly eare heare it, nor the nose smell it, which yet the Noble Minde can see, taste, feele, perceive and heare, if the forme of the Divine Kingdome in that minde, be predominant or qualifyeth more than the other two: there then instantly the other

two

two are as it were haife dead and overcome, and the Divine [forme] riseth up alone, and then it is in God.

5. And wee see also how instantly the Minde raiseth up another forme, and maketh it predominant (*viz.* the Spirit of this world) in coverousnesse, pride, in the oppressing of the needy, and lifting up it selfe onely, and so drawing all to it: whereupon then instantly also the third forme breaketh forth out of the Eternall [Indissoluble] Band; as falshood, envy, anger and malice; so that the Image of God is as it were dead and overcome: where then the minde (in this manner) is in the Anger of God, in Death, in the Jawes of Hell, over which Hell in the Anger of God insulteth; for hereby its Jawes are set wide open, and it becometh predominant: but when the Divine forme breaketh forth againe, then the Kingdome of Hell is overcome, and as it were dead, and the Kingdome of Heaven cometh to be predominant and working againe.

Or, standeth.

6. Therefore St Paul saith, *To whom you yeeld your selves as servants in obedience, his servants you are, (whether of sinne unto Death, or of the obedience of God to righteousness)* and that source or property wee have, and in that Kingdome wee live, and that Kingdome with the property thereof driveth us: seeing then heere in this life, all is in the sowing and in the growing, therefore the harvest also shall one day follow: where then the one Kingdome shall be seperated from the other.

7. For there are in the minde of Man Three Principles, all which Three in the Time [of this foure Elementary Life] he may open: but when the body is broken, then he liveth in one Principle onely, and then he hath lost the Key, and can open no other Principle more, he must continue Eternally in that source [or quality] which he hath kindled heere. For wee know that *Adam* (with his going out of Paradise into this world) brought us into Death; And Hell in the Anger of God groweth from Death, and so our soule is capable of [going into] the Kingdome of Hell, and standeth in the Anger of God, where the Jawes of Hell then stand wide open against us, continually to devoure us, and wee have [made] a Covenant with Death, and wholly yeelded our selves up to it, in the sting of the Anger, in the first Principle.

8. Wee not onely know this, but wee know also, that God hath regenerated us in the life of his Sonne Jesus Christ to a living Creature, to live in him. And as he is entered into Death, and againe through Death into Eternall Life, so must wee enter into the Death of Christ, and in the life of Jesus Christ, goe forth out of Death, and live in God his Father: and then our life and also our flesh is no more earthly, but holy in the power of God, and wee live rightly in *Ternario Sancto*, in the Holy Trinity of the Deity. For then wee beare the holy

holy flesh (which is out of the holy Element in the presence of God) which our loving Brother and Saviour, or *Immanuel*, hath brought in-ro our flesh: and he hath brought us in and with himselfe out of Death into God his Father, and then the Holy Trinity of the Deity is substantially [or really] working in us.

9. And as the Eternall Word in the Father; is become true Man, and hath the Eternall Light shining in him, and hath humbled [and abased] himselfe in the Humanity, and hath put upon the Image which wee heere beare in this Life, the Image [which is] out of the pure unspotted Element in the presence of God, (which wee list in *Adam*, which standeth in the Mercy of God), as is cleerly mentioned in our second Booke with all the Circumstances of it: so must wee also put on to us that Image [which is] out of the pure Element, out of the body of Jesus Christ, and live in that bodily substance, and in that source [condition] and vertue wherein he liveth.

10. Wee doe not heere meane his Creature, that wee must enter into that, but wee understand, his source; for the depth and breadth of his life in his source is unmeasurable: and as God his Father is unmeasurable, so also is the Life of Christ so: for the pure Element in the source of God the Father in his Mercy, is the Body of Christ: and as our Earthly Body standeth in the foure Elements, so the new Man standeth in a pure Element, out of which this world with the foure Elements is generated: and the source of the pure Element, is the source of the Heaven, and of Paradiſe, and so also it is [the source] of our Body in the New Regeneration.

f Barmhertz-
igkeit; M^r-
cifulnesse.

11. Now that Element is in the whole Principle of God every where, in all places, and so is unmeasurable and infinite. and therein is the Body of Christ and his quality; and in that is the Trinity of the Deity: so that the Father dwelleth in the Sonne, (*viz.* in the Body of Jesus Christ,) and the Sonne in the Father, as one one y God, and thus the Holy Ghost goeth forth from the Father in the Sonne, and is given to us, to regenerate us to a new life in God, in the life of Jesus Christ, and the Earthly Man (in his Image and source [or quality and property.]) hageth but to us in this [Life] time, [which is] well understood, if wee be borne of God without Minde.

12. For as God the Father in his own substance, comprehendeth all the Three Principles, and is himselfe the substance of all substances, wherein both joy and sorrow is comprehended, and yet goeth forth in it selfe, out of the source of the Anguish, and maketh the Kingdome of Joy to himselfe, unconceivable to the sorrow, and incomprehensible to the source of his Anger in the Anguish, and Generateth to himselfe his Heart in the Love, wherein the Name of God taketh originall. So also the Minde hath in it all the Three Principles, and therein the soule is comprized, *viz.* in the Band of Life: & which

g The soule.

must

must enter againe into its selfe, and create a will in the Life of Jesus Christ, and endeavour after it, desiring it with a strong will and purpose, and not stay meerly in the History, or in the knowledge of it, and being able to speake of it, and suppose the words and discourse make a sufficient Christian, when the Minde is still in meere doubt in *Babell*: no: that is not the Regeneration, but it must be an Earnest Resolution: the Minde must in it selfe goe forth into the humility towards God, and enter into the will of God, in Righteousnesse, Truth, and Love.

13. And though indeed the Minde is not able to doe this in its own abilitie (because it is captivated with the Spirit of this world) yet it hath the Purpose in its power, and God is presented with [and in] the Purpose, and receiveth it in his Love, and soweth therein the seede of Love in his vertue [or power], out of which the New Man in the Life of Jesus Christ groweth: Therefore all lyeth in the true Earnest [Purpose], which is called True Repentance: for the Receiving of the Word of God in the obedience of Love, groweth not in the Earthly Life, but in the New-borne, in the Life of Jesus Christ.

14. Therefore the Kingdome of Heaven is a bestowed Bounty of Grace for all those that earnestly desire it; not that it is enough to say to ones selfe; I have indeed a will to yeeld my selfe earnestly to God, but I have need to have this world for a while, and afterwards I will enter into the obedience of God, and that continueth from one time to another, and from one day to another, and in the meane while the ^hevill Man groweth: if you deferre it to the end, and then desire [and think] to be a Heavenly fruit or Birth, when all the Time of your life, you have growne in the anger of God, in the Abylfe of Hell; ^hno: that is deceit, thou deceivest thy selfe.

15. The Priests in *Babell* have after that, no Key to open the Kingdome of Heaven for thee: thou must enter in thy selfe, and be new-borne, or else there is no remedy for thee in this world, nor in Heaven: thou standest heere in this [life] time, in the Ground, and art a Plant; but when Death cometh, and cutteth downe the stock, then thou art no more in the growing, but art a fruit: and then if thou art not foode for God, thou doest not belong to his Table, and then God will not dwell in thee.

16. For wee know that the Deity onely, is the vertue to the New Birth, which [vertue] (if thou longest for it, and desirest it with earnestnesse) soweth it selfe in thy minde, and in thy soule; out of which the New Man in the Life of Christ groweth, so that in this world the Earthly [Man] doth but hang to it. Thus the New Man is in God in the Life of Jesus Christ, and the Old Man is in this world;

^h Or, *Epistle.*

of which Saint Paul writeth cleerly in his ^hLetter to the *Romans*, that,

if wee thus live in the New Birth, wee live to God, but as to the old *Adam* wee are in this world: where then the source of the Eternall Band in the soule is also changed, and the soule entred in it selfe into the Life of Christ, into the Holy and Pure Element: which in some places of my Second Booke I call the *Ternarius Sanctus*.

17. Not according to the understanding of the Latine Tongue, but according to the understanding of the Divine Nature; by which words is excellently expressed the Life of Jesus Christ in God the Father; as also the Characters or Letters themselves, and the Spirit in the syllables doe signifie: wherein the Birth [unigeniture, or Eternall working] of the Deity is excellently understood; though indeed it is hidden to the Historicall Man of the * Schoole of this world, yet it is wholly comprehensible to those that are enlightened from God, who then also understand the source [or working property] of the Spirit in the Letter, which is not at this time fit to be set downe here, and yet it shall be brought to the understanding.

* Or, univers-
sities.

18. And there is nothing more profitable for Man for his beginning to the New Birth, than true earnest sincere Repentance, with great earnest Purpose and Resolution: for he must presse into the Kingdome of Heaven, into the Life of Christ, where then his Regeneratour is ready, deepe in his Minde, in the Light of Life, and with desiring and earnestnesse helpeth [to wrestle], and so soweth himselfe as a Graine of Mustard-seede into the soule of Man, as a Roote to a New Creature. And if the earnestnesse in the soule of a Man be great, then the earnestnesse in his Regeneratour is also great.

19. And it is not possible to describe the New Birth in Christ fully: for he that cometh into it, can finde it onely in himselfe by experience: there groweth another Bud in his Minde, another Man with other knowledge, he is taught of God: and he seeth that all the labour in the History, without the Spirit of God, is but a confused work of *Babell*, from whence strife and contention (in selfe-Pride) cometh, for they aime onely at Pride and Advancement, to Recreate themselves in the Lusts of the Flesh, and in selfe. They are no Shepherds or Pastours of Christ, but Ministers or Servants of the Antichrist, they have set themselves upon Christs Throne; but they have erected it in this world.

20. Yet the Kingdome of Christ is not of this world, but consisteth in Power; and there is the true knowledge of God in no Man, except he be Regenerated in God, out of his corrupted house of sinnes; where then the fiercenesse changeth it selfe into Love, and he is a Priest of God in the Life of Jesus Christ, who alwayes seeketh that which is in Heaven in the Wonders of God: and the New Man is hidden in the Old Man, and is not of this world, but he is in *Ternario Sancto*, in the holy Body of Jesus Christ, understand, in the vertue of his Body.

21. For such also his Covenant with us is, both in the Baptisme and the Last Supper. He tooke not the flesh of his Creature and gave it to his Disciples, but he tooke the Body of the Pure Element [that is.] before God, wherein God dwelleth, which is present in all Creatures, but comprised in another Principle, and gave it to his Disciples to eate and to drinke under Earthly Bread and Wine: so also he Baptized the Outward Man with Earthly Elementary Water, but the inward New Man he Baptiseth with the Water in the holy pure Element of his Body and Spirit, which substance appeareth onely in the Second Principle, and is present every where, yet is hidden to the Third Principle, *viz.* to the Spirit of this world.

22. For as wee know, that our Minde reacheth all over this world, and also into the Kingdome of Heaven to God; so also the Life of the Pure Element (wherein the Creature Christ, and our New Man in Christ standeth) reacheth every where all over, and it is all over full of the fullnesse of the Life of Jesus Christ, but onely in the [One Pure Holy] Element, and not in the foure Elements, in the Spirit of the Starres.

23. Therefore there needeth not in our Writings much toyle nor hard consideration or study, wee write out of another Principle, no Reader understandeth us rightly in the Ground, except his Minde be borne in God: there ought no Historicall skill and knowledge to be sought for in our Writings: for as it is not possible to see God with earthly eyes, so also it is not possible that an unenlightened Minde in the Earthlinesse can comprehend ¹it, Heavenly thoughts and meanings can comprehend ¹it, like must be comprehended by like.

24. Indeed wee carry the Heavenly Treasure in an Earthly ^m vessel, but there must be a Heavenly ^{*} receptacle hidden in the Earthly, else the heavenly Treasure is not comprised nor held. None should thinke or desire to finde the Lilly of the Heavenly Bud, with deepe searching and studying; if he be not entered by earnest Repentance into the New Birrh, so that it be growne in himselfe; for else it is but a Historie where his Minde never findeth the Ground, and yet it selfe supposeth it hath comprehended it, but his Minde maketh it manifest, ^a what Spirits childe it is: for it is written; *They are Taught of God.*

25. Wee know that every Life is a fire that consumeth, and must have somewhat to feede its consuming; or else it goeth out: so also wee know that there is an Eternall Band of Life, where there is a matter whereon the Eternall fire feedeth continually, for the Eternall fire maketh that matter for foode to it selfe.

26. So also wee know that the Eternall Life, is twofold in a twofold source [quality or property] and each standeth in its own fire:

The

¹ The Ground
of our Wri-
tings.

^m Or, recepta-
cle.

^{*} Or, vessel.

^a Of what Spi-
rit it is gene-
rated.

The one burneth in the fiercenesse, and in the woe, and the matter thereof is Pride, Envy, and Anger, its source is like a Brimstone Spirit: for the rising up of the Pride, in covetousnesse, envy, and anger, maketh together, a Brimstone, wherein the fire burneth, and continually kindleth it selfe with this^o matter: for it is a great Bitternesse, wherein the Mobility of the Lite consisteth, as also the 9 Striker up of the fire.

^o Materia, or
Materia.

^p Like Gall.

⁹ Or, Vulcan.

27. Now wee know also, that every fire hath a shining and Glance, and that Glance goeth in it selfe forth from the source [or quality], and enlighteneth the matter of the source, so that in the source there is a knowledge and understanding of a [thing or] substance, from whence a Minde and the Might, taketh its Originall, of doing and comprehending a will to somewhat, and yet was not there in the Originality: and that will in it selfe, in the source, goeth forth, and maketh a liberty for it selfe in the source, and the will desireth the liberty that it might stand therein, and hath its life from the will in the Light, and in it selfe, in the habitation, liveth without source, and yet there it standeth in the Originality in the Ground of the source.

28. Thus my Beloved, worthy seeking^r Minde, know and observe, that every Life standeth upon the Abyse of the fiercenesse: for God calleth himselfe, *A Consuming fire*, and also, *A God of Love*, and his Name G O D, hath its Originall in the Love, where he goeth forth out of the source in himselfe, and maketh it, in himselfe, Joy, Paradise, and the Kingdome of Heaven.

^r Or, friend.

29. Wee all in the Originality of our Life, have the source of the Anger, and of the fiercenesse, or else wee should not be alive: but wee must looke to it, and in our selves goe forth out of the source of the fiercenesse, with God, and Generate the Love in us, and then our Life shall be a joyfull and pleasant habitation to us, and then it standeth rightly in the Paradise of God. But if our Life stay in the fiercenesse, (*viz.* in covetousnesse, envy, anger, and malice,) and goeth not forth into another will, then it standeth in the Anguishing source, as all Devils doe, wherein no one good thought or will can be, but a meere enamy in it selfe.

30. Therefore these two Lives, *viz.* the Life in the Loving Regeneration, and the Life in the Originality of the source [or property]; are one against another: and because the Life in the Love, is not Enimicitious; therefore it must suffer it selfe to be pinched, pierced-through and wounded, and upon it the Crosse is laid to be borne with Patience of Meeknesse, and in this Bud, in this Ground, [soyle, or field] a childe of God must be a bearer of the Crosse: and for this end hath God appointed in himselfe, a Day of Judgement, and of Separation, where then he will reape what is growne in every Life,

and herewith shall all formes of the Eternall Life be manifested, and all must stand to [the manifesting of Gods Deeds of Wonder.

31. Therefore O Man ! looke to it, destroy not thy selfe : see that thou grow in the Ground [or field] of Love, Meeknesse, and Righteousnesse, and enter with thy Life in thy selfe; into the Meeknesse of Jesus Christ, in the Regeneration to God, and then thou shalt live in Gods source of Love : and so when the field of this 'sprout is taken away, then thy Life is a fruit and Plant of God, and thou shalt spring and grow with a New Body out of the holy and pure Element before God, in the Life of thy deare Saviour and Redeemer Jesus Christ; give up, [or dedicate] thy selfe to it (in this contentious Life) wholly and altogether, and so thou shalt, with him, through his Death and Resurrection, grow up in a New Man before God.

{Or, *END.*

The



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