

CONSIDERATIONS

Upon

Esaiah Stiefel

his little Book

of

The THREEFOLD STATE of

MAN

And Of

HIS NEW BIRTH

Written Anno Christi 1621.

By

Jacob Behme

Also called Teutonicus Theosophus.

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Considerations upon Esaiiah Stiefel's
book of the Threefold State of Man,
and of the New Birth: Written by
the Teutonic: 1621.

The Open Fountain in the Heart of JESUS
CHRIST our Spring and Continual
Refreshing,

1. Very Honorable, much Esteemed Sir; In the Love of JESUS CHRIST, and in the unity of his humanity. My Great Friend and Brother: It is exceeding joy to me, and a refreshing to my soul; in that I now perceive from Many Places; That the most costly Tree of Christ our Savior, covered by the fleshly Antichrist, beginneth to sprout from the Root, through all the Gates of Darkness, and of the Anger of GOD, in the midst of the captivity of Babylon. Much more do I rejoice in it Sprouting Branch, of its most amiable blessed loveliness of its power and virtue; Seeing I also find myself a little Twig on that Tree: and that it is so sweet and full of Joy: and do see with great Wonder, and that it beginneth to sprout as it were in the midst of the Night, with fair Branches, yea in the midst of Winter that Lily and Blossoms or Flowers put forth.

2. Is not that above all outward Reason; that an Old Ruined Shattered House, which always waits for a fall by the stormy winds, and to be blown down upon a heap, that it should begin to become New again? & present its first youth to view, as if it had not become Old? We see the first Form or Beauty of this Tree, as it was in its youth; and how its Age and Youth, hath one and the SAME Form Power and Virtue: Is not this a great Wonder?

3. We were blind in our first Mother who generated us all; and now in our Old Age, wherein we are at the End, we become seeing again in our Mother's Lap: We were dumb, and lost our Mother Tongue, and now find it again in our Old Age, so that therein we know our Mother, and can speak with her in her own Language: should we not justly wonder highly, that we were in our Mother, and knew it not? and have been so long a time Blind in her, and now in Old Age become seeing?

4. Should we speak of our OLD Age, no! We are a New Sprout generated out of our first Mother, we were a withered dry Branch on the Tree, but the Mother hath introduced her Sap and Virtue or power into us; and generated a Young Sprout out of herself; in which she will have joy, and through that, generate her fruit; Yes, she hath generated a young son out of the Old one, who shall not be blind, also not go out from her, but remain in her house, for he is her only Heir, wherein she hath joy.

5. Dear Brethren! Let us rejoice and be glad in the Lord; that our City Jerusalem in Zion is built again, wherein our Mother dwelleth, and also must be our Eternal Habitation.

6. Seeing then dear Sirs and Brethren, as I perceive, ye also stand together in the Sprouting Essence, and have received a seeing eye; therefore it delighteth me to refresh myself in my Fellow-members in the Essence of my Mother, heartily with you, in our New Life: and I entreat you to understand

it no otherwise, but in true faithfulness and Love, as one Member ought to do to another.

7. But that I thus speak with you, it is not done in such a manner, as if I would fly aloft above your Gifts; and lift myself above you, in that there is a sharper understanding given me from the Divine Mystery; But to understand it so, that I am not become your destroyer, but much rather a Beam in our Building, in the house of the Mother of us all; Not through human Reason or Art; but HE hath so ordered it, that hath Might to do it, who doth what he will.

8. Yet a house must have not only Spars and Beams; but also Stone for the Foundation, and many Joints or Ties to bind it together; Now if the LORD layeth one for a Foundation or Corner-Stone, and useth another for building up: we should learn to know one another, every one according to his Gifts; and not despise or reject one another for our diversity of Gifts, as for a long time hitherto hath been done in Babel: but rather consider their Usefulness for the Building, and that one Joint or Tenant must not be just as the other is, where as yet all of them close together, and are together but ONE House.

9. To one is given to understand and speak of the Ground to another, to speak of the whole entire building of God, as in a summary brief Contents: Yet the Foundation and the total or Entire house of God is but ONE: It proceeds from One Spirit and all of it serves to the Wonderful Revelation or Manifestation of God.

10. Therefore though I speak to you from my Gifts and shew you the Building in the Inward Parts, yet I entreat you to understand it no otherwise, then heartily and with a good and favorable construction: I do it NOT out of vanity, levity, or ostentation, but in true knowledge given me of God; for profit and benefit, that our Pearl may be found, and the Enemy, who hath so long held us captive, be stifled in his own Poison, that we might learn to know the wonderful God in his unsearchable wisdom, and rejoice in him, as his Children, as Branches on the Tree, in his Essence and Power or virtue, which Joy is a Sprouting in our Life's Essence: therefore Construe it no otherwise.

11. You have sent me also with your Letter a Little Book for me, together with your other friends to peruse: and you desire me to discover to you my knowledge thereupon; which truly in my writings, which you have in your Hands, might already be clearly and sufficiently opened and understood by you, what I could answer you upon it: but seeing it may serve to the Honor of God, and the benefit of Man's Salvation, I will give you a Brief Summary Answer upon it, and direct you further about it in my writings.

12. Concerning the Author of the Treatise, who is indeed as to my outward Man unknown to me, but in the Spirit is not as stranger, but generated out of my Mother's Essence and power or virtue, so much I see, speak, and know, from the words which he hath written, which doubtless are his Spirit and total Will, that he very freely, as himself also mentioneth throughout, hath given up himself wholly again into the Bosom of the Mother, and desireth nothing but only the Mother's Life and Spirit.

13. And that now indeed the Mother's Spirit in him, as in the Old and now in a New sprouting Essence, holdeth the old Captive in the fierce wrathful Quality or Source, and is so immersed with the old Essence, that he cannot know himself, in that he supposeth, that he is wholly and altogether, and

quite-thorough, New without Sin and spot or blemish. Indeed it is rightly spoken as to the Inward New Man only that is born of Christ; but not as to the Mortal Corruptible Man, which holdeth the New captive in it, as thorough-piercing or wholly over-shadowing or obscuring it.

14. The Old Stock, or Husk, understand, the Body; which Adam with his Imagination introduced for us, into the earthliness out of or from the earthly and Diabolical Essence, as an opposite quality or Source, that is not IT which sprouteth, but the faded Image of God, understand which was given to Man out of the Divine Substantiality, viz., of the second Principle, out of the Kingdom of Heaven, which with the Introduction of the Earthly, died; or, as I may render it plainer, became shut up in the Eternal stillness, viz., in the Nothing, where it lost its right Divine Life; That is IT, wherein the Eternal Word became Man, and introduced again the living Substantiality, with his entering in and Opening, and out of Death generated the Eternal Life: This very Divine and yet also enclosed in Death, human Substantiality or Flesh became a Man, to whom the Earthly Husk did only hang, and held the Earthly burning Death, captive in itself; therefore we should make a distinction, when we speak concerning ourselves.

15. Also the Holy Scripture speaketh not of a total New Flesh, that the old Flesh is totally new conceived in the Divine Essence and become Generated in God: else it must follow, that the evil introduced bestial Flesh with the Bestial Property were exalted into the virtue of Power of the Majesty,

16. And if a Man would say, the earthly Source or Quality, did in the New Birth out of Christ become totally killed, and did wholly and altogether die in the death of Christ, as the Author saith; **That the Old Man is quite gone, dead and a Nothing, and only Christ in this outward visible Flesh, liveth, ruleth, ordereth and acteth:** then also should Man Eat and drink after a Paradisiacal Manner, and partake only of the Heavenly Quality or Source: for Christ eateth no More Earthly Food but Divine: Also the Earthly Carcass or Sack of Worms will not permit, that we should call the Total Man out of all the Three Births or Genitures, divine, much less the Kingdom of this world from the Stars and Elements, which is the Quality or Source Life and Dominion of the Outward Man.

17. We cannot deny, let a Man be as holy as he will, yet the Spirit of the Outward world, is the Spirit Life and Leader of his outward Flesh: and we see clearly, how the outward man standeth in a Constellation or Configuration of the Stars; when that forsaketh it, then it falleth away and consumeth.

18. But seeing it is given us of God's Grace to know, what the Earthly and also the Heavenly Man is, in ONE Person; therefore we will a little describe it and shew, how and in what manner it is signified by the Author of the Little Book sent to me, and that from the very ground or foundation; yet in a Child-like simplicity: for a Rule of Direction to the Author and those which read his Book.

19. Concerning the Author, I understand; that he may indeed, be an honest or virtuous new born or Regenerate Man, and in Christ with his New-birth in the New Man, be holy, because of Christ's inhabiting in him: For the Substantial Inhabitation, is throughout agreeable to the Holy Scripture; as himself also highly proveth it and I have therein No objection against him; It is the true Ground that God hath generated us in himself, out of his heavenly Substantiality, through his power or virtue in the WORD, in Christ's Flesh and Blood, to be Children, out of his Essence.

20. I understand also Flesh and Spirit in ONE substance, and not at all, Spirit without Flesh and Blood: and I understand, that this is effected in the Woman's Seed, and is still continually effected: and I say with good Ground; that Christ, Within, and Without, My own human Essence, in Myself becometh Generated a New Creature, as the Author throughout speaketh the same.

21. But the Author wanteth the apprehension of the Three Principles one in another, viz: of the Three Worlds one in another; he doth not distinguish one from the Other, he hath totally wrapt up himself with all his Reason and sense or Thoughts, And immersed or cast himself wholly into the becoming Man or Incarnation of Christ, into his suffering dying Death and Resurrection, and so neglected himself as to his outward Body: He desireth only to live in and out of Christ, and rejecteth all that which is and liveth contrary to that; He desireth nothing but what is of Christ; Christ's Life and Spirit and Will, shall be his Spirit Life and Will; and so he is as it were immersed into the Life, Will, and Spirit of Christ; so that his Old Man is as it were Dead, whereas yet according to the Kingdom and Quality or Source of this world in its own Principle it liveth IN itself, not being Dead; for it cannot die, until the Spirit in its Constellation leave or forsake it: Neither doth it die THEN; but passeth, viz., into the Mystery of the outward Principle, with its wonders and works; until the Judgment of God to the bringing again or Restoring of all whatsoever we have lost in Adam.

22. This whole Christian Entrance, of the Author, is totally right, and without falsehood or defect; It is also rightly performed to him in Christ, so far as the work or Effect is produced; as I fully perceive, according as he writeth of himself: But HIS knowledge of himself, what and How he is, were necessary to be better explained; he hath cast himself into the Middle of the Tree; where indeed he is very safe, and standeth fast; but the Root of the Tree is yet hidden to him; he standeth therein as a little Sprout, but in the Middest.

23. If a man would satisfy the human Mind, so that it may give itself up into the Eternal Rest; then a Man must shew him the Root of the Tree; out of which Spirit and Flesh hath its Original; a Man must shew & open to him, the Center of the Eternal, as also of the Inceptive or beginning Nature; that he may apprehend the Earthly and also the Heavenly Mystery; And then is the Eternal Beginning and the Eternal End, totally ONE; wherein the Spirit of the Soul layeth itself into Rest; for it seeth the Wheel Totally.

24. With this Description of the Author; the tender feeble corrupt Outward Nature is very ill at ease: for it is put in Mind of a thing which it CANNOT do; The Author saith, ***It should totally die, that Christ alone may Live in the Flesh;*** and that it will NOT do, but hopeth for the Renovation; which it really putteth on as a Garment, but NOT Essentially in the Power or virtue, but as the Fire Gloweth through and through a Red-hot-Stone: Also the Beams of the Holy Spirit go often out of the Second Principle, out of the New Man, through the OLD: and as Iron in the Glowing and without the Glowing is at one time Iron as well as at the other; so is also the Earthly Man.

25. It must indeed become Servant to the Inward Man, When the New with its Glowing Divine Fire passeth through it, and it doth that readily so long as the Fire's Glowing shineth through it; but it cannot change itself into the Inward Kingdom; for the outward Flesh and Blood shall not inherit the Kingdom of Heaven, saith Christ: It shall and must consume and vanish; as a Husk from the Essence of the In-sown Grain in the Soil or Field.

I.

26. Ye have, Dear Sirs, the Ground of this Mystery, in my Book of the Becoming Man or Incarnation of Christ, and in the Book of the Threefold Life; very expressly at large.

27. First is shewed How Man standeth in a Threefold Life; viz., According to the Soul in the Eternal Father's Nature; and in the Root of the Dark world; in the Center of the Eternal Original; viz., in the Spirit of the Eternal Father.

And then Secondly, How the Right True Image and similitude of God, Sprouteth forth out of the soul, viz., out of the dying in the soul's Magic-Spirit-Fire; into another Principle or other World, and becometh free from Nature, also from the dying Quality torment and pain, as God Himself is.

And that Thirdly, The true Image of God liveth not in the Dominion of the outward World: nor doth it require the sustenance of outward Meat and Drink, but Eateth of the Triune Substantiality; viz., of the Bread of God; of Christ's Flesh and Blood: so that Christ liveth in it and it in Christ, and that the same Eating standeth or consisteth in Spiritual desires; and also is done really, substantially, and the soul becometh fed therewith in its Hunger-Fire; and that a Great Gulf or Cliff, cometh between the soul and the true Image in the Dying of the Fire.

28. As we see that in Fire and Light, and have a right form and similitude also therein, where the Fire-glowing, is understood in a similitude, the soul; for it is in itself, as to what it is barely alone without the Noble Image; A Fire-Eye standing in God the Father's Eternal Nature; introduced by the Spirit of God out of the Father's Property into the Outward Created Image, which was Created out of the Outward and Inward heavenly divine substantiality: And understand the Noble Image, [to Consist] in the Light; and in the power or virtue of the Meek Light, which shineth forth from the Dying; viz: from the Consuming Quality or Source of the Fire: wherein then we see; how the Light dwelleth in the Fire without feeling of the Fire's Quality or Source; and how the Fire of Nature IS as a painful Essence, and that the Light is FREE from the Nature of the Fire, and yet without the Fire, is, a Nothing.

II.

29. And Secondly; I have shewed you in the aforementioned Books how the Fire is a Magic desire after the Meekness, to cool or allay itself; and to satiate its dry Hunger, out of which it conceiveth the Life and the shining; and then also how the Light is a great desire after the Fire, to awaken its Life and Power or virtue through the Fire

III.

30. And thirdly, how the Light in its desire maketh a substantiality; viz: Meekness, which Originateth in the dying in the Fire which Meekness is called the Water of the Eternal Life; for it is a sinking through Death, and giveth Comprehensibility or Palpability and Substantiality: And as the Fire draweth that very substantiality again into itself and satiateth itself therewith, and out of that drawing in generateth again a Spirit out of Itself, which continually goeth in again into the Substantiality; and furthermore, introduceth the Glance of the Fire and Light into the substantiality, which

Glance in the Substantiality of the Meekness is called the Tincture; which introduceth the Substantiality into the highest Ornament and Colors, and so reneweth the Essences, viz: the Forms of the Dark-world to the Fire-Life, and highly graduates or Exalts them and transmutes them into another thing, so that out of the Enimicitious painful Quality or Torment of the First Principle through the Fire, in the Noble Tincture the highest Kingdom of Joy cometh to be; and so the Worst is a Cause of the Best; in which Type or Resemblance we also in the Inward Birth, understand the Birth and the Substance of the Holy Trinity.

IV.

31. And then Fourthly, I have shewed you in the aforementioned Books; How the whole substance of all substances is a Continual perpetual Desire to manifest itself in its desire; and how this Desire to the Manifestation or Revelation, is the Fiat, and the Power or virtue in the Light, is the Word; and how the Word hath moved the Fiat, in all forms of the Eternal Nature; according to the Light and also according to the Dark world; whereby the Desire according to the Property of both worlds, hath made Substance in itself; whence in the Substantiality Good and Evil is existed; according to Each world's Property; out of which substance, this outward visible world; with the Stars and Elements; is Created, as a peculiar own Life, and yet NOT sundered from the Eternal. And then further offered to the understanding; How the Inward Spiritual Substance, in its Desire, hath manifested or revealed itself WITH or BY this outward visible world, as with or by a Similitude.

32. And now when God Created Man, as an Image according to his substance, a similitude of or according to God; Then he Created him out of the Mother of all Things or Substances, and all the Three Worlds.

33. For God would through Man behold Himself in an Image; He should be a Similitude of or according to God; His Body, he created out of the Outward and also the Inward Substantiality; viz: out of the Earthly and Heavenly, and inbreathed into Man through his Spirit, a Living Breath: that is, Himself according to the Divine World and also according to the outward World.

34. For the Spirit of God is the Spirit of All and Every Life; But distinguished into Three Principles of THREE Worlds;

As

I. First; According to the Dark-world; according to the First Principle; according to which God calleth Himself an Angry Zealous or Jealous God; and a Consuming Fire, which IS the Eternal Nature.

II. Secondly; According to the Light World; viz., according to God's Love and Meekness, according to which he IS called the Holy Spirit.

III. And Thirdly; According to the Outward World; The Air-Spirit, with the Quality or Source of the Stones and Elements.

Thus hath man received a Threefold Life, The Spirit of all the Three Worlds.

35. Now it is very apprehensible and sufficiently well known to us that the Holy Spirit will not have his dominion brought into the Outward Earthly

Flesh, but into the Inward Heavenly; for by or with his entrance into the Humanity, he also introduced the heavenly divine substantiality along with him.

36. For God's Spirit dwelleth from Eternity in Eternity, only in Heaven; that is, in his own Substance, in the virtue or power of the Majesty: but when he inbreathed himself into Man's Image, then was the Heaven in Man; for God would manifest himself in Man, as in an Image according to him; and open the Wonders of his Eternal Wisdom through Man.

37. Therefore we should rightly consider Man; what he is, and Not make an Earthly Beast of him: and also make no Angel of his Earthly Part: But he is according to the Earthly Kingdom; viz: according to the Third Principle, created in the Wonders; that he should manifest or reveal the Wonders in Figures: For therefore he hath the Inward Spirit out of the First Principle; but he should not rule therewith; also not with the outward, but give up himself to the Holy Spirit in the Second Principle: and in the outward Life be as a Child in the Mother's Bosom, or Lap.

38. For, The Spirit of God hath as it were swallowed up the outward Kingdom into himself; as the Light swalloweth up the Dark Night, so that a Man cannot see it; But THROUGH his Imagination into the Earthliness, the Earthliness and the Dark world became Manifested or Revealed in him: for the Soul's fire imagined according to the Earthliness, and brought the Earthly Longing into itself; thus began the Soul's fire to burn in the Earthly Quality or Source, and became manifested in the Earthliness, whereas the Earthly form should not have been manifested.

39. And thus now the Soul also Lusted to eat of Evil and Good, viz: of the Evil, Poisonous, Fierce, Wrathful Property, out of the Substantiality of the Dark world; viz., of lying, deceiving, and falsehood or wickedness: in which Quality or Source, it liveth in God's Anger and in the Dark world.

40. For, The Outward Earthliness, Originateth, in the Creation, Out of the Substantiality of the Dark-World; and Not only that, but also out of the Heavenly; THIS, God did forbid Adam; that he should not eat of the Tree of knowledge of Good and Evil; else he would die to Paradise, viz; to the Divine Substantiality.

41. For, the Heavenly Pure Element with the Divine Essence Sprouted through all fruit Created for Man; and he should have eaten after a Magical kind; in his Mouth was the Separation; so that the Heavenly swallowed up the Earthly, as the Day doth the Night: as we therefore know that our life which we lead at present, must go into a Transmutation, if it will be called God's Child; It must put on God again; for in Adam it had put him off.

42. For, We understand, That Adam, with his Imagination, understand the Soul, is gone out of the Divine power or virtue, viz: out of the Second Principle, and entered into the outward, viz: into the Third; and the Poor soul lieth now captive in a strange Lodging, where the Devil plagueth it, and continually introduceth his Imagination into it, unless it giveth itself wholly up again into the Second Principle, which in Christ's Person opened itself again in the Humanity, and in that life become generated In God again, else it standeth but nakedly with its root in the Dark world, viz: in God's Anger, and with its Image's Figure, in the desire of this Outward World, wherein it is not known or received for God's Child.

43. But, Seeing it is so, that Adam hath with his Imagination into the Earthliness, awakened the Inward Kingdom in the Anger, so that it burnet in him and in ALL his Children; and introduceth Earthly Longing into his Heavenly Flesh: therefore we understand thereby, that the Holy Spirit is departed out of that Substance; For God Cursed the Earth; which is no other but that when he withdrew with Paradise from Man; the Life of Paradise, which in the Divine Essence was in Adam, Extinguished or Disappeared: Concerning which God said to Adam; The day thou eatest of the Tree of Plant of the Knowledge of Good and Evil, thou wilt die; that is no other; but die to the Kingdom of Heaven; and become living to the Earthly Quality or Source.

44. For the Serpent also said; Thou wilt not die, but thy Eyes will thereby be opened, and thou wilt be as God: But the Serpent deceived Eve; indeed her Earthly Eyes would be Opened, but the Heavenly would be shut up.

45. Thus we understand also; that Adam with his Imagination, introduced the Soul's Will totally into the outward World, and hath made his outward Flesh totally Earthly and Bestial, wherein then instantly the Stars and Elements ruled: and the Heavenly substantiality died quite away, though indeed there is no Death or Dying in the Heavenly Substantiality; Only when God's Spirit departed out of it, then it became shut up in the Stillness, as a Nothing, and thereby Man Lost the Similitude of God, the Noble Image.

46. Therefore said Christ, thou must be born anew of Water and the Holy Spirit, if you would see the Kingdom of God. The water is the Heavenly Substantiality, generated or born of the Meekness of God's Majesty, wherein the High Noble Tincture is Heavenly.

47. And understand us thus, that God's Word, which in Mary became Man, hath again introduced that very Water, or divine substance, into our in death enclosed substantiality, understand, NOT into the Earthliness; but into the Heavenly Part, which became together introduced into Adam, with the Holy Spirit, when he introduced himself into the Image; For the Woman's seed Should crush or bruise the Serpent's head: God's Essence took or assumed to himself human Essence; and became Flesh, and not only the Flesh's Essence, but also the Soul's Essence; Thus the Divine Life came again into the Flesh; and the Second Principle in Man, became generated again to Life in God, and the outward Kingdom likewise hung to it.

48. Seeing therefore we are ALL proceeded from Adam; therefore we are ALL equally also generated out of his Perished sinful Flesh; and are ALL in God's Anger, and with the Soul shut up in the Dark-world; for we are ALL generated, out of the Earthly, evil perverse will, in disobedience, in vain Anxiety, Misery, Poison, Malice, Envy and Anger, out of or from the Eternal Death, into the frail Corruptible Life: We are become generated, out of or without, the Kingdom of Truth; into lies and Deceit: the Devil hath introduced his will into us; and therein we live and eat continually of the Forbidden Fruit.

49. It is then necessary, that we convert with our wills, and enter again into the New Birth, which Christ hath opened in our humanity, and then we become conceived again in the Word, which opened itself in Mary, in the right human Essence, and become pregnant of the Savior, viz: of the Divine Kingdom.

50. God becometh not manifest or revealed in us, in the Earthly Essence, but in the right Image which faded or disappeared in Adam: but the Outward hangeth to the Inward; the Inward Man manifesteth the Divine Mystery, and the

outward Man manifesteth the outward Mystery, viz: the Looking-Glass of the Wonders.

51. Thus now beginneth the Strife in a New Born or Regenerate Man: The New would be Lord, for it beholdeth the Divine World; and the Old standeth against it, and would also be Lord, for it beholdeth the Outward world; But if the Inward grow, and become strong in God's will, understand when the soul giveth itself up totally thereinto, then is the outward held captive; for the Inward continually killeth the Outward, with God's Love and Meekness, so that the Outward cannot introduce its earthly, poisonous, from the Devil, infected, evil, longing and Will, into the Soul's Fire.

52. But the Outward cannot totally become killed, till in its dissolution or decease: for if the Outward Man, should totally become killed, then must the Kingdom of this world break off from him, and then the outward could not become totally set or posited in the Renovation, for the Devil's Longing or Malady sticketh in it, but the Outward must again become set in the Mystery; and the Last Judgment day be brought through the Eternal Fire, where then the Turba will swallow up the Evil Lodging or Malady into the Fire; and the Mystery with its Wonders again shine or appear on the Noble Image.

53. Therefore I can with no Ground say, of my outward Flesh and Blood, that it is Christ's Flesh, and moreover totally Holy, and without blemish, spot or defect: Only of the Inward Man born or generated out of God; I can with truth say, that it is conceived in or received into God's Essence, viz: into the word of Life, which was promised again to Adam in Paradise, which opened itself in the Limit or Mark in the highly Blessed Virgin-like Looking-Glass: In the Divine Virginity, in our in death enclosed Substantiality.

54. For in THAT Conception, the Kingdom of Heaven, or the Heart of God, is the Man or Husband as to the Seed that becometh sown; and the Woman's Seed, understand the Soul's and the Noble Image's, in Death enclosed Seed, is the Matrix, which taketh God's Seed into itself after an Essential Manner; so that God and Man becometh ONE Person, after the manner of the three Worlds; as they stand one in another, and none of them is the other; for neither possesseth the other; but each dwelleth in itself; so that though indeed God in Christ is generated in us, yet we cannot by far say, when we speak of the Whole Man, that I am Christ; for the Outward is not Christ: but thus we may with good ground say; That I am IN Christ, and Christ is become Man, IN Me.

55. But in His Human kingdom not of this world, and I with my New Man in Christ, am not of this world; for Saint Paul saith so also, that our Conversation is in Heaven; When We understand, the Outward Mystery; expect the Savior JESUS CHRIST: For the Outward Mystery on, [or belonging to] Man, will first put on JESUS CHRIST, at the Last Judgment Day; when the Turba will beforehand be taken from the Mystery; in which Turba, the Looking-Glass of Sin standeth, which belongeth to the fierce wrath of God; and therefore there is a day of Judgment appointed, wherein all shall be Brought forth again which we have lost in Adam.

56. But if we were TOTALLY Perfect with this outward visible palpable Flesh; then must the Outward Man again have put on Paradise, and then were the Outward Man immortal and incorruptible, and could pass through Earth and Stones; all FOUR Elements would be as it were swallowed up into ONE, as we shall be at the Last Judgment Day: also then should the Outward Man no more

eat of the forbidden Fruit; also then should the Magic Impregnation or propagation take effect, and should not be generated or propagated after a Bestial kind.

57. But if the Author, as he mentioneth, hath put on Paradise, then he is taken up or Translated: I can say no such thing as yet of myself at present; yet I have with earnestness sought the Pearl; and have thereby also attained a Jewel; also it is given to me to know the first Man in Paradise, how he was before the Fall and how after the Fall, and have also seen the Paradisiacal Property, but NOT in the OUTWARD Man.

58. I say also, that the INWARD Man hath put on the Kingdom of God, and liveth in the Heaven in God; but there is yet a great difference between the Outward and the Inward Man; and between us and the Paradise-world: Paradise Sprouteth no more through the Earth; The Lord hath cursed the Earth, and the outward Man dwelleth upon the cursed Earth, and eateth the cursed Fruit; he swalloweth the Curse into himself; and therefore here in this World, there is no total PERFECTION.

59. Thus far indeed it goes with Man, if he enter into New Birth; That he can compel the Outward Man so that it must do, what it would fain not do; for the Inward takes away its power and penetrateth or presseth through it, as the Gold in the Course or Drossy Stone; but as the drossiness of the Stone doth not become Gold, so also the Earthly Man doth not become God: else it must follow, that even the outward World would come to be changed into the Clear or mere Deity.

60. The outward Man, is the Outward World of the Stars and Elements; and the Inward Man in CHRIST, is the Inward Divine World; and the Soul is the Fire-World, for it hath the Eternal Center to Nature in itself; that very Center, is the Dark World; and therefore, when it loseth God's Light, then it standeth in itself, in the Abyss in the Dark World, viz: in God's Anger.

61. But that also the Author mentioneth; he is thus through Christ transmuted into Death: that HE can sin no more; and for that Cause leaveth the Outward Name of the Outward World's Substance; that needeth very much another more clear description, and will hardly be received, unless it come to a plainer understanding; For the Holiest Men or Greatest Saints have acknowledged themselves Sinners, not that they desired it or would commit it, but they complain of it before God, that the Outward Man is become Living in the Anger of God, that the Anger ruleth in them; as the High Apostle Paul saith: Now if I sin, it is not I, but Sin that dwelleth in my Flesh.

62. Now where Sin dwelleth in the Flesh therein is yet no Perfection; Therefore he saith further: O Poor Man! Who will deliver me from the Body of this Death? And saith, I thank God through JESUS CHRIST our LORD; Therefore now with my Mind, I serve the Law of God; but with my Flesh, the Law of Sin: The Scripture saith; Before thee is none living Righteous. Also: The Heavens are not pure before God: should then the outward Fleshly Man, which lieth shut up in the Anger of God, have an Angels Name given to it: It is yet only Evil, and striveth continually against the Law of God; it belongeth to the Earth; and its Mystery to the Judgment of God; that will first purge the Threshing-Floor.

63. But, that it is said, we are dead to Sin in the Death of Christ; that is indeed right; that was once done for us all, but we must yet continually

thus die to Sin in the Death of Christ; we must continually Kill the Man of Sin, that the New may Live; but we cannot totally kill him; but lead him captive, but continually throw water upon him out of God's Meekness into his Fire-burning

64. For the Soul is a Fire-Eye, and is the Greatest Life, It will have Substance wherein its fire burneth; but seeing it is, in Adam's Fall, become turned into this world; therefore also is the Kingdom of the Stars and Elements in it, drawn in for a Lodging; which often introduce a strange or marvelous Turba: Now if the Heavens are not pure before God; how then will any of that be pure, which is governed by the Outward Heaven; as the outward Life, is, which is barely driven on in the dominion of the Outward Heaven.

65. The Incorruptible: viz: the New Man; cannot put on the Corruptible, viz: the Outward Flesh; for the Turba is therein; that will FIRST be done at the Judgment of God, when the Turba shall be taken from the Outward Mystery.

66. But that the Author saith; It is not Possible that the Regenerate CAN Sin, whereby it may be understood; that he doth not sufficiently understand the Mystery of the Soul; it was indeed Possible, in Adam, when his Outward Man was yet pure and undefiled, For, if a Man will search whence Sin originateth, then a Man should look upon the very ground itself.

67. The New Body doth not work or commit Sin, but the Soul Imagineth into the Evil and bringeth Sin into itself; Then seeing the true Image according to God originateth out of the Soul: therefore the Heavenly Substantiality becometh infected through the Soul's received Poison.

68. The Sin toucheth not the Heart of God, viz: the Center of the New Body; but the Substantiality becometh infected; as when Earth is cast into clear Water: The Flesh of the New man, and the Spirit of God, is not one thing: The Spirit of God remaineth standing in it, though Adam indeed perished as to it; as it also came to pass in Adam.

69. That which falleth away from the Light-world, that the Fire-world receiveth; is it the fierce wrathful Substantiality, then it will be swallowed up into the Fire and falleth into the Dark-world, into Eternal Death: When the New Body becometh infected, then it loseth its Divine Life, but the Deity goeth not away therewith, only its Looking-Glass of the Wonders; for, the Body is not God; Only through the Spirit, it becometh through the Noble Tincture highly Graduated or dignified, with the Glance of the Holy Heaven, so that in it, the Colors of the Divine Kingdom of Joy appear or shine forth: but if it be darkened or obscured; then the Tincture goeth forth in another Property: All according to that, wherein the Soul's-Fire Burneth, just so also a Tincture appeareth or shineth out of it; and as the Spirit of a Man is in himself, such a Heaven also he getteth for a Habitation.

70. Without or beyond God nothing can fall, for he is himself ALL: but he is not as to All, called God, in respect of his Anger, which devoureth much thereof: It devoured even the whole Royal Host of Lucifer: They were Angels and yet became Devils: How then should it not be possible in a Man, which yet carrieth the Sin-Looking-Glass, in the outward Flesh, in himself?

71. Indeed if the Soul entereth not into the false or wicked Lust, so that it doth NOT desire Sin; then it is Not possible; The Soul is Free, it hath the High Fire's-Principle, in itself, both to the Dark and also to the Light-

world, what it awakeneth to itself, that it hath. It may live in God's Love or Anger; whithersoever it casteth itself, there it is received, so that it is as the Mother of the Eternal Nature is, in all things, whithersoever the Eternal will turneth in itself, according to that also its Image or Shape, becometh figured to it.

72. Therefore Man in this world should not be secure careless negligent or Presumptuous, but continually humble himself before God, and cast his will into the Heart of God; ALL this Time, while he beareth the outward Tent or Tabernacle, he swimmeth in danger: but while he continueth with his will in God, he is so long in God's Hand: and none can pluck a Lamb of Christ out of his Hand, unless the Soul's will tear itself out from thence: which is done when the Soul is Secure or careless, and then the Devil soweth his Poisonous Imagination into it; so that therein it beginneth to Imagine according to falsehood or wickedness.

73. You must understand, that the Soul standeth in the Father's Property, and the fair or bright Image when that is born or Generated, standeth in the Son's Property; The Soul hath the Center of the Dark-world, and the Image hath the Center of the Light-world, viz., God's Heart: But if it go out from God's Love, then it introduceth its Image into the Father's Property into the Dark world.

74. Therefore now we are bidden to be humble before our God, and not exalt our Own Names, but the Name of God IN us; we are not the Tree with the Root, but little Branches and Twigs or Sprouts in the Tree: We receive indeed the Tree's Essence and power or virtue: just as the Tree giveth it to the little Twig or Sprout; But a little Twig or Sprout, sayeth not, I am the Tree, but it rejoiceth itself in the Tree, as in its Mother.

75. If we put on Christ, then we are rightly called Christians, for the New Man liveth in Christ; but we should not say, I am Christ, in this my Holy Flesh and Bones; in this my visible Conversation upon Earth: For Christ also Said, My kingdom is not of this World; then Christ's Kingdom in us, much less, is not of this world.

76. Understand it thus: When the Noble Seed becometh Sown, so that the little Lily Sprout in Christ's Humanity, is born or generated, then he taketh it to him, where he is; This Noble little Sprout is NOT of this world, but it cometh from God; and his Sprout groweth in God's Kingdom; NOT in this world, Not in Adam's Masculineness; also not in the Woman Eve, but in the Virgin, Neither Male or Man, nor Woman; but a chaste Virgin which, followeth God and the Lamb.

77. For, that is the Angel of which Christ speaketh; In the Resurrection they are like the Angels of God; For, that which is generated or born of Christ, Expecteth no Resurrection for itself; for that is Immortal, if the SOUL in the time of this world doth not Poison it: but it Expecteth the Outward Mystery, viz: the Third Principle into which it hath sown all its Wonders, and Works; That swalloweth up here the outward Life with its deeds it THAT shall come again out of the Mystery.

78. For, the First Adam, before his Eve, shall stand, when he was no Man nor Woman, he shall have all the Three Principles in himself, as God himself hath; but not so confused or mixed as now, where one is introduced into the other.

79. The outward World is out of the Inward, comprehended and born in the Inward desire, and in the Fiat become Created into a Form, not Totally to a transitory Substance, for it should be renewed in the Fire, & stand forth there again to God's Deeds of Wonder: Not FOUR Elements, but ONE wherein the Four lie hidden; For, not the outward world shall Rule; but the Inward Divine World through All.

80. As little as the Outward visible World can be called God; so little also doth the Name of GOD belong to the Outward Life in Flesh and Bones: For, God gave Adam a Name and called him Man; he called Adam Man; This the highest Tongue understandeth very well in the Language of Nature, that the Name Adam Originateth from the second Principle, from God's Kingdom out of the divine Essence; And the name man [Germanic *Mensch*], black from the Limus, out of which the Outward Body was created.

81. For everything getteth its right Name out of its Essence, according to its Spirit: As the Highly precious Name JESUS CHRISTUS, giveth us a twofold understanding, viz., in the Name JESUS, in the highest Tongue is understood, the Moving of the Divine Center, as an OUT-going delight longing or Lust, bringing forth the lowliness in the Humility; in the out-going Kingdom of Joy, in the Majesty.

82. And in the Name CHRISTUS, is understood an IN-going or entrance of the Love into the Anger, a breaking or destroying or killing of the fierce wrathfulness, and a Total Transmutation with the bringing out of the Kingdom of Joy: wherein then we understand, that God hath himself withstood his fierce wrath, viz: the first Principle, with the second, viz: with his Love; and himself broken the fierce wrathful Death: which only the Soul's Spirit understandeth, when it attaineth the Heavenly Mystery.

83. Therefore we should look to it, and not abuse or misuse the Highly Precious Name of God, but only call that a Christian which is a Christian, viz., the Inward Man out of or from Christ; The Outward sinful [Man] keepeth justly the Name from its Mother, wherein it liveth; seeing God hath given to Adam an outward Name, according to the outward Man, and to the Inward, according to the Inward Man; why therefore will we fly higher, then we are in the Ground or Foundation?

84. Now when the Author saith of himself; ***I the Living Word of God in this My Holy Flesh and Bones, say this or do this;*** Then is the Dear Name of God misused or abused; For when the Spirit of Man is chosen for a Prophet and Mouth of God, then it saith ONLY; Thus saith the LORD: as indeed all the Prophets have so spoken; he doth it Not from himself, out of his Flesh and Bones; but the Lord manifesteth or revealeth his will through him; he is but an Instrument about it.

85. He is not in Flesh and Bones, the LORD: but in the Life of Christ, a fruitful humble little Sprout; that itself willeth and doth nothing, and desireth nothing but his Mother's Essence; the Mother may do what she will to him: The Mother willeth only to have humble Children, which lie at her Breast, and drink or suck of her virtue or power, and live in her will; that she may enjoy herself in them: for her fruit groweth upon their little Sprouts, which is the Praise of the Tongue in God's Deeds of Wonder.

86. It should not have this meaning or understanding, as if I would despise a Christian Spirit; but I teach in the Spirit of Christ in HIM; seeing I should speak of the Root, and this My Office given to me, is, that we should Edify

one another in Christ in one Tree, in knowledge and experience; and do intreat it may be understood rightly: for to speak with an Angel's Tongue, with the Holy Spirit's Mouth; is a great thing; indeed let none ride unarmed, if the Spirit of God doth not Arm his Tongue Heart and Spirit, and giveth certainty of assurance, then let him NOT say, the LORD speaketh.

87. For, oftentimes, when the Holy Spirit's Fire out of the Inward, viz., out of God's substance, shineth through the outward; then is the outward Mystery kindled and highly full of joy, and beginneth in the knowledge of the Light; to speak with Tongues or Languages out of the Mystery; But the Will-Spirit should look well to it, that the outward Spirit do not bring itself too High; and speak with Tongues or Languages out of itself in the Name of the LORD; for the outward Spirit Triumphs, when it getteth a twinkling aspect or Glimpse, as if it were in the Inward, and often flyeth up very Joyfully: but the outward Reason Spirit, from the Stars, intermixeth itself readily with it.

88. Therefore it is a very subtle thing, with the outward Mouth to speak out of the Divine Tongue or Language: The Holy Spirit must ride upon the wings of the Wind, and direct the Understanding, that the Mind may try or Experiment it, for, in the Mind, must the certainty be.

89. The Prophet that speaketh, is not the certainty; for he speaketh out of or from Two Tongues or Languages, viz., out of the Turba of Man's Evil or wickedness, and he reproveth that: also he speaketh out of the Love; out of Christ's Humanity, and sheweth the Right way.

90. But now the certainty standeth in the Mind, that must be kindled and filled with the Holy Spirit, and then the Mouth of the Lord speaketh through the outward Mouth, not as its own word; but as God's Word; only the Noble Image in the Inward, standeth as if were Quaking or Trembling before the Countenance and Great Might of the LORD.

91. Indeed it maketh or Frameth not, words in the Name of the Lord: unless the Spirit of God formeth them; and then it should do as a Child in Obedience: and if the Lord bid fire fall down from Heaven, as Elijah, then it cannot forbear, it shall and must perform the Lord's work in Zeal.

92. Therefore I say, in true faithfulness from my Gift, that a Man should well consider himself, if he shall or will speak with the mouth of the Lord: For if any will say, I the Living Word of God, Speak and do this or that, then must the will of the Lord be there, and the Spirit of God must arm the Tongue Heart and Mind, and himself go along with it and upon it; else it is not the LORDS, but the word of the Outward Man.

93. What further the Author speaketh of the altogether fleshly Christendom, which carrieth no more than the Name only in the Mouth, whereas the Heart and Mind is known before God to be but a Scoffer or Scornor of the Name of Christ: It is just so as he holdeth: and he hath in his knowledge well and rightly written thereof.

94. It hath at present, exchanged and borrowed the Mantle of Christ with his suffering, dying, and Death, together with his satisfaction, and hath hidden the Antichristian Whore's Child, under it, and covered the Man of Pride and falsehood or wickedness, with the Purple Mantle of Christ, and it rideth therewith in Babel upon the horrible abominable Beast, in the Revelations of John.

95. It tickleth itself with Christ's suffering and satisfaction; but will not enter into Christ's suffering, dying, death, and Resurrection, and become generated out of CHRIST'S Spirit: the Whore's Child or Bastard must only be Comforted.

96. O how will the Mantle of Christ, wherewith many cover the Man of falsehood or wickedness, be turned into Hellish fire to them! Truly it is not comforting only will do it, but you must become born anew of the Water and Holy Spirit; Else ye shall not see the Kingdom of God, saith the Mouth Christ.

97. The will must be Reversed or averted from the deceit and falsehood or wickedness and converted into righteousness and truth, if it will with ground of Truth be called a Christian; and not only in Mouth but in Deed be a Christian.

98. But he that carrieth Christ in the Mouth, and is not generated or born out of Christ's will and Spirit; he is the Antichrist and unjustly boasteth himself a Christian, if he do not drive against the will of the Flesh, and continually kill it; then is the Life of Christ not in him: But the outward world's and the Devil's Will, in the Anger of God, IS in HIM: for Christ said, Whosoever will not enter in at the Door to the Sheepfold but climbeth in some other way, he is a Thief and a Robber, and is come only to rob and steal, and the Sheep follow him not; for they know not his voice; he is but a Hireling, whose own the sheep are not: he seeth only the Wool.

99. Will any be a Shepherd or Pastor; then he must not be a Stranger, but must be born of Christ, he must be in Christ, that he may have Christ's voice in him: else he CANNOT Feed the Sheep of Christ upon green fresh Pasture; what is a Wolf profitable in a Sheepfold, which only intendeth to Rob. He doth but destroy the Sheepfold; why therefore doth a Stranger press in to be a Shepherd or Pastor, who is not called by the Arch-Shepherd CHRIST? Why then doth he long teach the Spirit of the World, into Men, which is in them beforehand?

100. Will he strike the Inward in death enclosed Clock? Then he must have that very Hammer, which breaketh Death in pieces, that the dead Clock may sound; for, the divine Tongue or Language, became in Adam shut up in Death; now if any will awaken it he must make that Tang living in himself; he must speak out of Christ's Spirit and voice, else his Teaching is but a fighting before a Looking-Glass with a Shadow, and a Dead thing, and he is only a Belly-minister, out of Custom, and not useful to the Temple of Christ; for he is himself not therein, and HOW then will he bring others IN?

101. The Holy Spirit mixeth not itself, in the voice of the wicked, the Word of the wicked is NOT God's word: therefore it is a mere deceit to Preach from Art: Art is generated out of the Constellations, and awakeneth none that lie shut up in Death, It must only be a right Hammer that will make the Dead Clock, sound.

102. And it is very highly to be lamented, that Men do so brag about the Mouth-Apes, and honor them for Gods, also will needs be good Christians, and call themselves by the Name of a Wolf, and strive, and contend about him: also make desolate their Country and People; and destroy their Body and Soul, for a Wolf's sake.

103. O thou dear and Worthy Christendom in blindness; do but become Seeing! how art thou blinded? Thou lettest thine Ears be filled with a Tinkling Noise, that thou mightest but sleep in Adam's sleep in the Sin-World; with the Devil, very finely and securely in the Evil Flesh: but a Loud Thunder will awaken thee, for thou art so very fast asleep, there will be yet no awakening; let God call how he will, yet Adam the Old Man sleepeth in his Pleasure and Voluptuousness.

104. Also that the Author saith, ***This Fleshly Babel Will Fall, and a fountain Spring up in Zion out of the true Jerusalem***, that is so; and the time is clearly born, that that, should break in pieces, which is grown up of itself without the Divine Ordinance; for it hath attained its full Age and the Limit; the beginning hath found the End, the Middle shall become manifested or revealed; against which no strife or hindrance shall prevail: but seeing The Child of Sin and of Perdition doth so rage against it, therefore it must itself break its own self in its rage.

105. But if it would Enter into the Beginning, then it would remain standing, and only its wonders appear; but seeing it is grown in Pride, Covetousness, Envy, and in all manner of Malignity or Malice and wicked cunning Knavery: What will then the Evil Beast serve for? It is not fit for the Offering of God; also it will not Convert, that it might get a Human Heart.

106. Therefore God letteth it be made known, that his Children should Go out from it; for the Lord will terrify the Earth and destroy Babel, and a River will flow out of Zion, that the thirsty Soul may be refreshed; for the miserable shall be refreshed and eat in his Pasture.

107. The Driver & Persecutor will break in pieces, and thou wilt yet rejoice a little while; for thou art perverse from thy Youth up, and seekest only the Limit in the Wonders; as thy Beginning was, so is also thy End: He that is blind will not see this, but Sleep till the Day Break.

108. Christ said; When the Son of Man shall come, supposest thou that he will find Faith on the Earth? Therefore the Time of the END is a draught of Evil Dregs, and will not be mere Zion, but only in the Sanctified Children of Christ; for the beginning and the End are like a Parallel of two Lines one above another.

109. The Wonders, with the high Tongues or Languages were manifested or revealed in the Beginning; and the Tincture was highly known; and that cometh at the End again; but we understand also thereby a Good and Evil Time, wherein the Gates of all the Three Principles shall stand open; as we also see this in the beginning by Cain and Abel: Therefore let everyone look to it, what he speaketh teacheth and writeth, for it will be ALL tried by the highest Tongues or Languages.

110. But when we speak of the Temple of Christ, and of the River out of ZION, then we mean not one place in one Country alone; for the Temple of Christ is everywhere; we understand, among ALL Tongues Speeches or Languages, though indeed in one place the Tongues or Languages will be brought higher than in another: all according to the Property of the people, according as the Spirit IS in Men.

111. For, the Temple of Christ is IN us, we must hear Christ Teach in Us; If Christ doth not teach in Us; then is the Outward Mouth-cry in vain, and spoken into the Air.

112. Therefore, let no Man think it will so come to pass, that Men will come, who will teach or compel the Holy Spirit with Authority or power into Men; No! It is said; Today, when you hear the Voice of the LORD, harden not your Ears and Hearts; Expect not another Time, for THIS is the Time of your Visitation.

113. Incline your ears and Hearts into the Temple of Christ IN you, cast your Abomination and false or wicked Will from you, and bring your Will earnestly, through Christ, into the Father; and purpose no more to enter into the Evil or wickedness viz: into Pride Covetousness Envy Anger and Falsehood; leave off the high loftiness of this World; and humble yourselves in the Hands of the LORD and in Love towards the needy.

114. Esteem yourselves meanly, and simply, in Christ; esteem your Art for nothing, for it doth but lead you from Christ; desire to know nothing else but that, which the Holy Spirit in Christ will know in you; that IT alone may be your knowing and willing.

115. For by NO searching from or out of REASON, will the Fountain in Zion be found, not from without or Externally will Zion first be generated or Born, but from within Inwardly, we must seek and find ourselves IN ourselves: none need run about for another place, where he supposeth the Spirit to be more powerful, but in himself is the Gate of the Holy Deity.

116. He must only enter into himself, and seek and call upon the Holy Spirit IN himself; in Heaven, and taketh in the Soul's Will with its desire.

117. Whither will the Soul long cast itself, it is itself the Fountain of the Eternity; In itself standeth the Principle to the Light and Dark-world: IT is all the Three Worlds.

118. The whole matter is about this: that as it hath in Adam with the Imagination, introduced itself into the Earthly World, which standeth essentially innately in the Dark World, wherein then the Omnipotence and ability is become broken and shut up in Death: so now it should in the Spirit of Christ, which hath broke open the Death in it, turn into the Light in the Omnipotence again: it must go into God's house IN itself.

119. Therefore to be new born or generated, is, to generate a New Son out of the OLD out of itself; Not a New Soul but a New Image out of the Soul, in the virtue or power of the Holy Spirit, a Twig or Sprout out of its own Essence springing forth in Christ's Spirit; and standing in the Light of the Deity, not shining to or upon, but giving forth Light out of itself.

120. The New Image, is the fiery Soul's Food, and Fire-wood or Fuel, for its burning, the Soul eateth of the Images Love-Essence, and giveth forth out of the Consumingness, viz: out of the fierce wrathful Dying, the High Light; and in the Light through the Fire out of the Desire of the Love; and out of the Desire of the Fire, the high Noble Tincture of the Holy Life, with the power of the Color and Virtues.

121. In which power standeth the Center of the Joy-Kingdom, of the Light, viz: the heart of the Deity, out of which the Holy Spirit goeth forth: For,

the Fire-Center of the Soul, and the Light's Center in the Soul's Image are that, out of which the Spirit of God becometh generated.

122. The Spirit of God, goeth not, from without, into the Soul; but it openeth itself through the Soul's Fire, and through the Light-Fire of the Image, in itself; it is the Holy Man's proper own.

123. When a Man entereth into earnest Repentance; and comprehendeth in himself an earnest Will to enter into the Mercy of God in himself, and casteth away from himself ALL false or wicked willing, then the Grain becometh sown, out of which the Noble Blossom in the Holy Trinity groweth: understand, the Soul's Will becometh therewith turned out of the Dark World into the Light World.

124. And then when it Imagineth into the Light World in the Center of the Deity; as it before Imagined into this World, then it becometh in itself, in its Imagination or Desire, pregnant with the SAVIOR, and out of this Impregnation God becometh generated EVER perpetually and in all Eternity.

125. THUS the right New Man is God's food and God is Man's food; and thus are we in God, and God in us; and we work with and in God; and are his right Children in HIM.

126. And this we had not been able to do, in that Adam had introduced his Soul's Fire, and his noble Image out of the Soul in God, into the fierce wrathfulness; If God's Heart, were not entered again, into the In Death enclosed Image of the Soul: and had not given in itself into the fierce wrath of the Soul's Fire, and had not introduced Divine substantiality again into the Image; understand into the Essence of Mary, to the Image.

127. Understand; The Holy Tincture, went with the Divine Substantiality, in the Substantiality in God's Spirit, together, forth, up, and the Holy Blood, which, the Tincture in the Human Property, maketh to be Blood; when the Outward Life brake on the Cross, went together into the Soul's Turba, and there the fierce wrathfulness of Death became broken, with God's Love and Meekness, and transmuted into a Joyful Life; and here Death was made a Shew or borne as a Spectacle in Triumph: For, there the Divine Love became again generated in the stern fierce wrathful Essence of the Soul: And this is OUR New Regeneration in CHRIST, into which our Soul's Desire must Enter, if it will see God, and be generated or born in Christ out of or from God.

128. Christ is the New Stock, and we sprout forth as Branches in him; we must become generated in God, and must again also ourselves generate GOD in US; if we would be Branches on the Tree: For, upon the Branches, which we are, groweth the Holy Fruit, which God's Spirit in us eateth, viz. The Praise of God.

129. Dear Brethren, slight it not, and do not account it a Conceit, it is become known *in Ternario Sancto*, in the Holy Ternary, in the pure River Flowing out of Zion; let none Wait for a GOLDEN Time, wherein the Holy Spirit out of or from the Outward Mouth will cry into the Hardened, into his Bestial Will, who will live only in the Lust of the Flesh: O no! that is NOT to be done.

130. Whosoever will hear the Holy Spirit teach out of the Mouth of another, must beforehand introduce his Will into the Holy Spirit, and then the Holy Spirit Preacheth to him out of or from another's Mouth in him.

131. The Time is already come, that Enoch teacheth; and Noah declareth the Deluge of Sin: there is henceforth no other Sign or Token, but the Sign of Elijah: why doth the world Gaze so long, and in vain permit their Ears to be filled with the Constellations? It is all frivolous.

132. Whosoever will enter in with Zion, and praise God, in Jerusalem, hath now the acceptable Time, the sound of the seventh Trumpet is already sounding, the Fountain of Israel is open; Let none think, that the Sound of the Trumpet will come from this or the other Place: for As the Lightning breaketh up in the East and Shineth to the West, so from the Beginning to the End is the Coming of the Son of Man.

133. Let none wait for the Outward Prophet: He appeareth or shineth Inwardly in the Spirit; the outward Man will not know him for he standeth in the Number of the Crown, and Preacheth in the Mystery: He is already become found and known; whosoever desireth to see him, let him seek him in HIMSELF, and let Babel go: He will find him.

134. The right way into the Eternal Life, is IN Man: He hath introduced the Soul's-Will into the outward World, and that he must again IN himself, Introduce into the Inward World the Paradise; must Sprout up IN Man.

135. But he hath a dangerous and bitter way to go; for the averted or reverse Will must enter again into itself, and must break through the Kingdom of the Stars and Elements; but Oh how he will there be held back: It must be great earnestness, not hypocrisy, and to remain still with the WILL in the Stars.

136. The will must forsake the outward World, and yet cannot altogether neither, for it must nourish and maintain the outward Body; Oh how hard doth it go in the Entrance; when that must be forsaken which is dear to the Outward Man, wherein his Joy and Glory consists! How hard doth the Outward Man hold against the Soul's-Spirit?

137. How many Battles and storms must there be maintained? how ready and busy is the Devil; and holdeth the Bravery and Glory of this world, before the Soul, viz: the Riches and the Voluptuousness or pleasure of the Flesh?

138. It doth not instantly fall from him on a heap, the Outward will must be broken with a hard Combat, and yet it dieth not: but becometh shut up in the Prison of the inturned Will, and must be servant still in the breaking of the outward Life.

139. Therefore I say with good Ground, that all whatsoever is Taught out of or from the Spirit of the outward World concerning God, and heard in the outward Spirit, is not God's word, but Babel, a confusion only, a Misery, a howling and crying, and none heareth it, but only the spirit of the outward world: It is only an Antichristian Hypocrite and dissembling flattery.

140. A wicked Man goeth into the outward CHURCH, and a wicked Man remaineth sitting therein, and a wicked Man goeth out of it again, and is a Hypocrite; who giveth Good words before God; and comforteth or tickleth himself from without externally, with Christ's Satisfaction; and continueth IN himself the Old Man.

141. He supposeth God forgiveth Sins, as a Murderer out of Favor hath his Life remitted him; and yet the Conscience continually complains against the Murderer; that he is guilty, of the Deed and of the Punishment: O no! It is

not in such a manner; Christ saith, unless you convert and become as Children, you will not see the Kingdom of God; No word, or verbal Forgiveness availeth before God, but it is as Christ said to those that turned to him; Thy Faith hath helped THEE.

142. For Christ's Spirit entered into the Patient's Faith; and the Faith of the sick, into Christ's Spirit: thus the Cure was done, else there was no Healing performed.

143. Which Men see, on the Day of Pentecost, when Men heard Saint Peter, whose Will did stand inclined into itself, and desired the Kingdom of God; in those the Spirit of Christ sounded out of Peter's Mouth; but those whose will stood inclined into this world; those, the Spirit passed over them: who said The Men are DRUNK that they thus speak.

144. Thus it goeth also at present; where the Spirit of Christ speaketh, then saith the outward Spirit, these Men are Mad or Fanatics and Sectaries: but those whose will standeth turned into itself, in Desire after God's Kingdom, they hear the Spirit of Christ speak.

145. Therefore all those into whose heart this penetrateth are exhorted, to continue steadfast, and to go MEET the Golden River that springeth and floweth out of Zion; they shall find the Pearl; for it is generated or Born; Let none gaze upon Time or Person; The spirit of Christ is that which speaketh.

146. And the Author writeth out of or from the Bride of Christ, very rightly concerning the Spirit of Christ out of the New Man: but he should learn to distinguish the Old Mortal Man, out of or from the spirit of this perished cursed world, from the New Man: and not account the Mortal perished Flesh and Bones for Christ's Flesh.

147. Also not seek for Christ's Flesh in the FOUR Elements; in the spirit of the outward world; but in the Root of them; viz., in the HOLY Element; a Principle deeper than this world is; Not absent from the Outward Body,

148. Also NOT the Old transmuted into the New; but as the Gold in the course drossy Stone groweth out of the Stone, where the Sun is a Cause of the tincture, and the course drossy Stone a Cause of the Body, & yet the New body should be understood to have no place or room in the Old in its Principle; for, it standeth a Birth deeper in itself.

149. As we know it by THIS; that God is in this world; and the world doth not know him nor see him; HE dwelleth a Birth deeper in the Center, than this outward world is; He filleth all in this world, and Nothing apprehendeth or seeth him; for he dwelleth not in the world but IN himself; so also doth the New Man, and yet there is no separation or Sundering of One from the other.

150. As there is a different distinction in the Fire and Light, where the Fire cannot apprehend the Light, and yet the Light becometh generated out of the Fire: so also doth the New become generated out of the Old, through the entering in of the Spirit of Christ, as the Sun maketh a Tincture of Gold in the Stone.

151. But when the Author writeth; that the Old Man falleth quite away in Repentance; and that it Dieth altogether in the Death of Christ; he erreth: for, Christ is not come, for the sake of the Old Man, also he is NOT become

Man in the Old defiled sinful Flesh, but in the Image's Essence, that a New Man should become generated in the Old; and dwell in the Old, not in the Third Principle in this outward World; but in the second, in the Heaven, in God, and God in it.

152. Therefore he Should Not write thus; *I, Christ, the Living Word in this my visible Flesh and Bones*; that, none will grant him, who is generated or born of Christ; the Outward Man is Conceived and born in Sin, It is not Christ; but the Inward is in Christ, a Member on Christ's Body in the Essence of Christ.

153. And that he supposeth, that Nature falleth totally and altogether away from Man, when the New Birth Springs up; that also is not so: And in that, he yet understandeth nothing of the Eternal Nature; there falleth NO Nature from him; for the Life standeth in Nature: the Soul's Life in the Eternal Nature, and the outward Spirit's Life in the Stars and Elements.

154. The Eternal Nature containeth in itself, the Seven Spirits or Forms of the Deity; whence the Holy Divine World Originateth; and also this outward World; In Eternity it goeth not away from Man, else Man were a Nothing, for out of Nature, is the Mystery of Eternity Manifested, and also the Divine Substance: as in my Book of the Six Points, is expressed at large: Nature NOT come into Man for the sake of Sin; why should it then fall away for the sake of the Regeneration.

155. In the Dying the Outward Nature falleth away from the Soul's Nature; but it passeth only into the Outward Mystery: till to the Day of Judgment and then will All its here wrought Wonders and Works, shine or appear, when the Spirit of God will move the Mystery of this world; then will all be Manifested; and the Turba will be severed from the Good; and be given to the Dark World; and the Mystery to the New Man, but only Holy and without blemish.

156. And that is the Resurrection of the Flesh; It is not the Husk, viz: the Beastial Flesh, that shall arise, but the Life in the Outward Mystery with the Wonders, that shall be Comprised in the Holy Element, and be united with the Body of Christ [even] of the New-man; and in Eternity stand with its WONDERS in IT.

157. But Not in the Earthly Essence, but as a Shadow or Figure: for, because of the Divine-Life, that our Life, is accounted as it were Dead: for thus was Adam also before his Eve, before the Imagination: and in the Imagination the Outward Life, became Manifested and the Heavenly Died.

158. This, Dear Sirs and Brethren, I was not to hide from you, upon your little Book sent to me, as also from the Author thereof; for my Conscience requireth it of me in the LORD: Not with the Intent to suppress or reject the Author's Book and His Spirit; but in Love towards HIM; I would give him my Gifts and understanding into his Gifts, as one Member to the other; that we might Edify and know one another in Christ, as Members in One Body.

159. For, I know the Author's spirit very well; and I would fain speak with him; seeing he hath suffered much, for the sake of Christ's Name; as he mentioneth; and hath willingly brought his Life into Christ's Foot-steps; therefore I acknowledge him for a right true Christian.

160. But, he should not be ashamed of this; to learn better to know himself; and to learn more in the Spirit & Bride of Christ; For Christ said, Seek, and then you Shall Find: The Wisdom hath neither Number nor End.

161. I say nothing else of myself; but that I first am become an ABC Scholar; and would heartily fain, in the Bride of Christ, from the Spirit of Christ, in my Brethren and Members, seek myself in them, and they so in me.

162. I do not ascribe to myself any PERFECT knowledge yet: for what is any Way PERFECT, that, is not from my understanding, but manifested or revealed in the Spirit of Christ in my Brethren; I am in myself as a Nothing, that in the knowledge in my Brother in my spirit, may be found and known to be somewhat; and that God in Christ may be All in us; both the understanding, and also the will and the deed.

163. Therefore I exhort you, to understand this no otherwise, than Christianly and Brotherly; For I am not a Master of your Spirit and knowledge but your helper in the Lord; that the Author's course might not be in vain; and the Name of CHRIST in his Members, may not be reproached; as Babel hath done. I have written this small Explanation and Declaration: to refresh one another in our knowledge in the LORD: What more there is, is to be found in the Book of the Threefold Life, and in the Three Books of the Becoming Man or Incarnation of CHRIST: and do commend you together, Into the Love of JESUS CHRIST.

FINIS.