

OF THE END TIMES

Two Letters by

Jacob Boehme

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THE FOURTH EPISTLE.

A LETTER TO PAUL KAYM, BEING AN ANSWER TO HIM CONCERNING OUR LAST TIMES. WHEREIN HE TREATETH OF THE FIRST RESURRECTION OF THE DEAD, AND OF THE THOUSAND YEARS SABBATH. ALSO, OF THE FALL OF BABEL, AND OF THE NEW BUILDING IN ZION.

1. *Light, Salvation, and Eternal Power flowing from the fountain of the heart of Jesus Christ be our quickening consolation.*
2. WORTHY and much esteemed sir, and good friend in the illumination of the Holy Spirit, and in the love of our Lord Jesus Christ: Beloved brother, I received of Mr. C. E. the letter you sent me, dated about the 20th of July, together with two small treatises annexed; and therein I understand that you have received and read some of my small manuscripts concerning the wisdom of God, and as you affirm, the same do rejoice you; and withal you bear a great desire and longing to them, being in the like exercise in the wisdom of God.
3. Which on my part doth likewise rejoice me to see that even now the time is at hand that the right divine understanding and true knowledge of God doth again spring forth in *Zion*; and that the ruate *Jerusalem shall again be built up*, and that man's true image which disappeared and went out in *Adam*, doth again put forth itself in *Zion* with a right human voice, and that God doth pour forth His Spirit into us, that the precious pearl in the power and light of the Holy Ghost is again known, sought, and found.
4. Whereby, then, we do clearly see and understand in what blindness we for a long time have been in *Babel*, going astray in carnal, evil ways; whereby we have forsaken the true *Jerusalem* and shamefully misspent our patrimony, and lightly esteemed our angelical trophy or diadem (*viz.*, the fair image), and wallowed in the filth of the devil; and under a show of divine obedience have played with the serpent and walked on in

mere erroneous ways. This the divine light doth at present set before our eyes, and exhorts us to return with the lost son and enter into the true Zion.

5. Not with historical supposals, opinions, or blind persuasions, as if we had apprehended and understood the same very well; this is not *Zion*, but *Babel*, which confesseth God with the mouth and maketh devout speeches to Him from the lips, but in the heart hangeth unto the *great Babylonical whore*, unto the *dragon* of self-love, pride, covetousness, and pleasure, and yet will set forth herself as if she were a virgin. No, this is not the virgin in *Zion*, it must be seriousness.

6. We must be born of God in *Zion*, and know and also do His will. God's Spirit must bear witness to our spirit that we are God's children; not only in the mouth with knowledge and conjectures, but in the heart in very deed; not in an holy seeming way without power [in formal ways of word-worship and rounds of lip-labour, wherein the captivated conscience placeth the power of godliness]; this the devil mocks at and cares not for; but we must put on the helmet of righteousness and of love, also of charity and purity, if we intend to wage battle against the Prince of this world; he careth not a whit for any outward show [or for the long and loud mouth cries of blind devotion], it must be power that shall overcome him, and that power must shine forth in *goodness, and holy fruits of Christianity*; and so we may fight for the noble prize or crown of life.

7. For we have a powerful warrior against us; he sets upon us in body and soul, and soon casts us down, and there is no other way to overcome him but with power in humility, which alone is able to quench his poisonous fire, wherewith he fighteth without us and within us against our noble image.

8. Therefore, beloved sir and brother in Christ, seeing you do apply yourself to the divine wisdom and labour in the same, it is right and requisite that we exhort one another to be vigilant to withstand the devil, and continually set before our eyes the way which we ought to walk, and also go on in the same, else we effect nothing. If we know that the world is blind in *Babel* and goeth astray, then we must be the first that effectually *go out of Babel*, that the world may see that we are in earnest.

9. It is not enough that we lay open and manifest *Babel*, and yet be found doing as *Babel* doth: for if we do so, we thereby testify that God discovereth His light unto us, so that we see, but we will do nothing but the works of darkness. And that very light which enlighteneth our understanding shall witness against us, that the Lord hath called us and shown us the way, but we would not walk in the same.

10. It is *well* that we lay open *Babel*, but we must *take heed* what spirit and mind, and in what kind of knowledge, the same is done. It is *good* that we be zealous, but the heart must be *upright* towards God, else we run without being sent. And in our course we are

not known or acknowledged of God; but so acting, the devil mocks us, and leads us into by-paths of error.

11. Besides, the Holy Scripture doth declare that our works and words shall follow us. Therefore we are seriously to consider in what spirit and knowledge we set upon the high mysteries; for he that will pull down a thing that is evil must set up a better in the room, otherwise he is none of God's builders, also he laboureth not in Christ's vineyard; for it is not good to pull down, unless a man knows how to make up the building again in a better frame and form.

12. For God only is the Master Builder of the world. We are but servants. We must take great heed how we labour if we will receive reward; and also that we have learnt His work in His school, and not run without being sent, when as we are not yet capable of His service, else we shall be found to be unprofitable servants. This I speak in good affection, and in all faithfulness, to instruct and direct one another what we ought to do, that so our labour may be accepted of God.

13. For the dark mysteries are no other way at all to be known, save only in the Holy Ghost. We cannot make conclusions upon hidden things, unless we have the same in real knowledge, and *experimentally find in the illumination of God*, that what we aver is the truth and will of God; and that *it is also agreeable to His Word and grounded in the light of Nature, for without the light of Nature there is no understanding of divine mysteries*.

14. The great building of God is manifest in the light of Nature; and therefore he whom God's light doth illuminate may search out and know all things. Albeit, knowledge is not in one and the same way and measure; for God's wonders and works are boundless, infinite, and immense, and they are revealed to every one according to his gifts, and he to whom the light shineth hath mere joy in God's works.

15. And also that which is old and past above a thousand years ago is as nigh and as easily to be known in the light as that which is done to-day; for a thousand years before God are scarce so much as a minute or the twinkling of an eye is before us. Therefore, all things are nigh and manifest to His spirit, both that which is past and that which is to come.

16. And if we see in His light, then we must declare His wonders and manifest and praise His glorious name, and *not bury* our talent in the earth; for we must deliver it unto our Master with *increase*. He will require an account of us—how we have traded with it. And without knowledge or certain illumination from God no man must presume to judge, or be a doctor or master, in the great mystery; for it is not committed to, or commanded him, but he must labour to attain the true light, and then he goeth rightly to work in the school of God.

17. For there be many masters to be found who presume to judge in the mystery, and yet they are not known or sent by God; and therefore their *school* is called *Babel*, the mother of whoredom upon earth. They flatter on both sides, they play the hypocrites with God, and also serve the devil; *they call themselves* the shepherds and pastors of Jesus Christ; they run and yet are not sent, much less doth God own them; and what they do they do for their honour and belly's sake [their livings], and they would not run neither, if they did not obtain it in their *course* of spiritual whoredom and hypocrisy.

18. They have turned the right and exceeding precious mystery of God to a mystery of their whoredom and pleasure. And, therefore, the spirit calleth it *Babel*—a confusion—where men do practice an hypocritical service and worship of God, acknowledging Him with the tongue but denying Him in the power; where men do dissemble and flatter God with the lips, but in the heart they embrace and love the dragon (in the *Revelation*).

19. Such as these we must not be, if we would obtain the divine mystery, and be capable of the light. But wholly approve our way to God, and resign ourselves up to Him, that God's light may shine in us; that He may be our intelligence, knowing, willing, and also doing; we must become His children if we will speak of His being, and walk or labour in the same, for He commits not His work unto a stranger, who hath not learnt His work, or the mystery of His *wonders in nature and grace*.

20. I have read over your books, and therein have found your great diligence with very much labour, in that you have gathered together the texts of the Holy Scripture in great abundance; I understand likewise that you are in good earnest about it, and that you would fain clearly prove and set forth thereby the dark terms and places of the Scripture concerning the last times, also concerning the first resurrection of the dead, and also concerning the thousand years Sabbath; likewise you would manifest and set forth the ruin of *Babel*, and the new building in *Zion* of which the Scripture speaketh in many places.

21. First, what concerneth *Babel*; how it hath grown up, and how it shall again be destroyed, is sufficiently manifest; the *destroyer is already on foot*, and is now about the work; he hath long since made a beginning; however, the world will not see or take any notice of it.

22. Men cry *mordio* [murder, confusion, and destruction, to their adversaries], and yet there is no strange enemy, but it is the *Turba* only which hath grown up in the midst of *Babel* in her wickedness and unrighteousness; that hath found the limit, and destroyeth only that which for a long time hath been naught, useless, and selfish, the which should at all times have been rejected, for where God should have been honoured, and loved, and our neighbour also as a man loveth himself, there men have set up in God's stead the abominable and bestial covetousness, deceit, falsehood, and wicked craft under an

hypocritical show and pretence of holiness, and have minded and loved falsehood in the place of God, and so have made of the mystery an abominable vicious Babel full of reproachings, revilings, and contentions, where they have with sweet speeches and enticing words of man's wisdom [with feigned glosses, and expositions of Scripture], blindfolding our eyes, and binding our consciences, have led us captive in a very deceitful way to the glory and magnificence of the great whore, so that she hath fattened her adulterous brat, and domineered over our body and soul, goods and estate.

23. This bastard is now at odds with himself about the great prey and spoil, and doth itself discover its own wickedness and great shame, so that we may see what good ever was in her, for the great wickedness which she hath committed doth plague her; and no strange thing, whereby it may be seen that her whoredom hath been manifold, and that the devil had beset and caught us in manifold nets, and that one whoredom [or mystery of hypocrisy and iniquity] runs in opposition to another, and are malicious, biting, devouring, destroying, and slaying each other in an hostile manner.

24. For the great pain is come upon her, and she shall now bring forth the great iniquity, wherewith she is become fully pregnant, and therefore she crieth out, because of her travail and woe, which is fallen upon her; and she speaketh of the child which she shall bring forth, viz., of murder, covetousness, and tyranny; she uncovereth her fair feature, and showeth what she is in the heart; now he that will not know her, there is no remedy for him.

25. The *Revelation* saith, *Go out from her, My people, that you may not be partakers of her plagues*, for she hath filled her cup full with the abominations of her whoredom in the anger of God, the same she shall drink off, and be forced to burst herself thereby.

26. And this is that which I say of *Babel*, that she is a whore, and shall suddenly break in pieces and be destroyed, and no stranger shall do it; the spirit of her own mouth doth strangle her; her own *Turba* destroyeth her; she crieth for vengeance and murder upon heresy, and yet she doth it not for God's sake, but for her *adulterous brat and belly-god*: for otherwise if it were for God, she would enter into His command and will of *love*, where Christ saith, *Love one another, for thereby men shall know that you are My disciples*.

27. The kingdom of God doth not consist in war and revilings, or in an external show in delicious days; herein the children of God are not to be found, but in love, in patience, in hope, in faith, under the cross of Jesus Christ; thereby groweth the Church of God unto the sacred Ternary [to an heavenly paradisiacal essence], and the new angelical man, hidden in the old, springeth forth in God; and this is my certain knowledge briefly comprised concerning this article; in my writings you may see further of it.

28. Secondly, concerning *Zion*, I speak and declare according to my knowledge, even as the Spirit showeth it to me; that there shall *surely come an ending and removal of the deceit* [or mystery of iniquity wherewith men are blinded], *and Zion shall be found only of the children of faith*; not in general, as if there should be no wicked man.

29. For the oppressor shall be a cause that *Zion* is born: when men shall see how *Babel* is an whore; then many children shall be found in *Zion* and seek the Lord, but the oppressor shall dog them and cry them down for heretics; also, persecute and put to death, and where one is killed there shall ten, yea an hundred, rise up in his room.

30. But the general *Zion* appeareth first in greatest misery; when *Babel* cometh to ruin, then it shall stand desolate and miserable, and the children of *Zion* shall then say: How hath the Lord forsaken us? Come, we beseech you, let us seek His face; let us cease from strife and war. Have we not, alas! made our country desolate? Is not all store and *provision wasted and spent*? Are we not brethren? *Wherefore do we fight*? We will now enter into love and unity and seek the Lord, and no more fight and destroy ourselves; we will be content; are we not here altogether pilgrims and strangers, and seek our native country?

31. In this time a *Zion* verily shall be found, and the heaven shall drop down its dew, and the earth yield her fatness; yet, not so as if wickedness should be wholly done away, for it shall continue unto the end, of which Christ saith: *Thinkest thou that when the Son of Man shall come that there will be faith upon the earth*? And though the children of *Zion* shall have a fiery deliverance, that they shall remain, in spite of the will of the devil; insomuch that God will work great things, *as at the time of the Apostles*, yet it endureth not unto the end; for as it was in the days of *Noah* when he entered into the Ark, so shall the coming of the Son of Man be, as it is written.

32. But that the Holy Ghost shall be in the hearts of the faithful in *Zion*, I acknowledge and I know it, for *Zion* shall not be from without, but in the new man; it is already born; he that would seek it, let him but seek himself, and depart from the old *Adam* into a new life, and he shall find whether Jesus be born in him.

33. If he finds it not, let him enter into himself, and seriously consider himself; and so he shall find *Babel*, and her workings in him; these he must destroy and enter into God's covenant; and then *Zion* will be revealed in him, and he shall be born with Christ in *Bethlehem Judea* in the dark stable, *not in Jerusalem*, as reason fain would have it, that Christ should be born in the old ass; the old ass must become servant, and serve the new man in *Zion*.

34. But that in *four hundred years* there shall be a mere golden age, I know nothing of it, it is not revealed to me; also, the *limit of the world's end is not revealed to me*. I cannot speak of any *four hundred years*, for the Lord hath not commanded me to teach it. I

commend it to God's might, and leave it for those to whom God would vouchsafe the knowledge of it; seeing, therefore, I have not as yet apprehended it I rest satisfied in His gifts; yet I despise no man, if he had a knowledge and command so to teach.

35. For the fourth book of Esdras is not sufficient, as I understand, to give a positive assurance to it; yet, I wait for my Saviour, Jesus Christ, and rejoice that I may find my Lord; when I have Him, then I hope after the death of my old Adam fully to recreate myself in the still rest of Zion, and to wait in my God, expecting what He will do with me in His and my Zion; for if I have but Him, then I am in and with Him in the eternal Sabbath, where no strife or contention of the ungodly can any more reach me in my *new man*, at this I do, in the meantime, rejoice in this miserable *Vale of Tabernacles*.

36. The first resurrection of the dead to the thousand years Sabbath (of which there is mention in the *Revelation*) is not *sufficiently* made known to me, how the same may be meant, seeing the Scripture doth not mention it elsewhere, and Christ also and his Apostles give not a hint of it in other places, save only *John* in his Revelation; but whether they shall be a thousand *solar* years, or how it may be referred, seeing I have not full assurance, I leave it to my God, and to those to whom God shall vouchsafe the right understanding of it, till God is pleased to open my eyes concerning these mysteries.

37. For they be secrets, and it belongeth not to man to make conclusions about them without the command and light of God; but if any had knowledge and illumination of the same from God, I should be ready and willing to learn, if I could see the ground thereof in the light of nature.

38. But seeing it behoveth me not to hide my knowledge of it, so far as I apprehend it in the light of nature, I will therefore set down some suppositions, or considerable opinions, which are in my mind, not positively to affirm, but give it to consideration, for good and wholesome instructions may be drawn forth thereby, and 'tis also profitable for man *so to search*. I will do it in all sincere uprightness, to see if we might attain somewhat nearer the matter, and perhaps there may be some to whom God shall bestow such a gift, stirred up thereby to write more clearly.

39. As first, whether or no it be certain that the world must continue *seven thousand years*, and one thousand of them should be a mere Sabbath. Seeing that God created all in six days, and began the rest on the sixth day towards evening, whence the Jews begin their Sabbath on Friday evening; and *Elias* also saith that the world should stand but *six thousand years*, and Christ likewise declareth that the days of tribulation shall be shortened for the elect's sake, else no man should be saved, which you apply to the fall of *Babel*, and to the time of *Zion*; but it seems as if Christ spake of the fall of the *Jews* and the end of the world, and foreshoweth an evil end.

40. Also Christ saith, that it shall be at the time of His coming to judgment as it was in the days of *Noah*, where men did marry, and were given in marriage; now we know very well (as the Scripture testifieth) what manner of wicked world was in the days of *Noah*, that the deluge must come and destroy them. (This would intimate and denote a very *mean Sabbath*.)

41. And though a man should otherwise expound the words of Christ concerning His coming, yet that would not be sufficient to prove it; being also that the disciples of Christ do always represent the end to be nigh; and *Paul* saith, that the end should come after that *Antichrist is revealed*.

42. But that the resurrection of the dead, and the last judgment, should be understood of both (namely, that the righteous shall arise to the thousand years Sabbath, and among them some ungodly; and that *Gog* and *Magog* at the end of the thousand years should fight against the saints), it seems to run quite contrary to the light of nature.

43. For first, I cannot apprehend how the first resurrection must come to pass, seeing the saints shall have their works follow them according to the words of the Spirit; besides, we know very well that all our works are sown into the great mystery; that they are first brought forth into the four elements, and so pass into the mystery, and are reserved to the judgment of God, where all things shall be tried by fire, and that which is false shall consume in the fire; and the figures shall fall unto the centre of Nature, viz., the dark eternity.

44. But if men's work shall follow them in the first resurrection, as you affirm, then God must verily move the mystery (that is, Himself), which denotes *the last judgment*.

45. For God hath moved Himself but twice only from eternity; once in the creation of the world; and secondly, in the Incarnation of Christ according to His heart: the first motion belongeth to the Father of all beings, and the second to the Son, according to God's heart; now the third motion, of the Holy Ghost, is yet to be accomplished both in love and anger, according to all the *Three Principles*; where all whatever hath been corrupted shall again be restored in the motion of the Holy Ghost, and each given unto its owner.

46. How can, then, the dead arise in their works without the motion of the Holy Spirit both in love and anger? When as the restoration of life doth only consist in Him; moreover, I do not know how the first resurrection should come to pass, whether it should come to pass in the twofold man (which cannot otherwise be understood), that is, in good and evil; but what perfect Sabbath can we hold therein; was not *Adam* unable so to stand ?

47. Now, if the new man should only arise, then he would not be in the four elements of this world; moreover, the new body in Christ needs no resurrection; it liveth eternally without any want, necessity, or death, in Christ, and doth only wait when God shall move the mystery, where He shall *then* put on *the crown* of His wonders and works.

48. *The manner of the resurrection* is thus, the mystery shall restore whatever it hath swallowed up; man's works shall be put upon him, and therewith he shall pass through the fire, and it shall be tried what will endure the fire or not.

49. Now I *cannot* apprehend how this should agree with the *dwelling upon the earth*, for if it should be after a Paradisical manner that man should arise with the wonders, then it could not be done without the motion of the great mystery; for your writings say, that also some wicked men shall arise; this showeth that the mystery must be moved, and at the motion, the inflammation or last judgment of fire] must needs be; if now the mystery should be moved it would not only move [awaken and raise up] some, and that in one source only, seeing that likewise some ungodly shall arise.

50. Besides, you say that they shall all die at the end of the *six thousand years*, then there must be a dwelling upon, or an inhabiting the earth, where the ungodly that arise should again marry, and build; of whom there should not be only some as according to your opinion, but according to the Scripture *they shall be as the sand upon the seashore*; whence else should Gog and Magog come, or how should they fight against the children of Paradise, for in the Paradisical children there is *no* strife.

51. Also, it were not necessary that they should die at the *end* of the six thousand years if they should arise in the twofold body, as we are now, but if they should arise in the new body, then no ungodly man can either see or touch them, like as we *now* do *not* see Paradise; even such is the new body, no ungodly man can fight against it.

52. What should they fight for? Are the saints in Paradise? Then they make no use of the external elements, but only of the internal element, wherein all the four are couched in unity, so that they have nothing to strive for, but they are separate in the source.

53. But should the ungodly die, and also arise again in the four elements; this seemeth much more strange, but if they should arise in the spiritual body, then the four elements could not contain it, but the *abyss*, and still they would be separate as light and darkness. What pleasure or liking should God have to bring the saints again into the combat and source of the four elements, unto which they have been so long dead? And yet should they then begin to fight with the wicked? Much more fit and agreeable were it for those who here have suffered nothing for Christ's sake; that is, for those who here upon the earth have not lost their lives for Christ's sake.

54. And though you would say that they should not fight, but the Lord for them, what liking could God take to raise up the saints and to set them again in the presence of the ungodly; or should not the joy in *Abraham's* bosom be much greater than this in the four elements, whence natural strife and contention do arise; but if they should dwell in Paradise without the four elements, then no strife or ungodly man can reach them.

55. Besides, to what end should the ungodly be upon the earth if there shall be such a *Sabbath*? Their source is not in the four elements but in the abyss, whither their soul goeth when the body dieth.

56. Besides, should none but those dwell in the Sabbath who have died for Christ's sake (of which verily there cannot be such a number as is set down in the *Revelation*), that they should be sufficient to possess the earth? and should the ungodly also dwell upon the earth and hold their *hellish Sabbath*? This runs directly against the light of Nature.

57. Moreover Christ saith, *That they shall marry, and be given in marriage, as in the days of Noah*. Also, two shall be grinding in one mill, and two sleeping in one bed, and the one shall be taken and the other left, *when the last day shall come*.

58. Besides, Christ saith also, That when He shall come to judge the world, *all generations and kindreds shall see Him*, and tremble before Him; and the wicked shall wail, and lament, and say to the wise virgins, give us of your oil; all this denotes a *general expectation* of the last judgment.

59. For if at the last trumpet two shall be lying in one bed (namely, one holy, the other ungodly), this shows no difference, and if the saints be mixed with the ungodly, then verily there must needs be a poor Sabbath.

60. When we look upon the words of Christ and His apostles, they will not in the least manner agree thereto, and though there is mention made of a thousand years in the *Revelation*, yet the same is hidden from us, and we know not *when they may begin or whether they are begun*; if the first resurrection be Paradisical, then it may be done without our knowledge.

61. They shall not dwell among us, also they shall not marry; for we die once from male and female, and we shall not arise male and female, but we shall live in Paradise in the form of angels (*Matt xxii. 30*).

62. Besides, the wicked shall, in the appearance of Christ's coming, entreat the wise for oil of faith; and you write that the fire of God, being the anger and hellish source, shall be in them, and that they shall be tormented (here upon the earth in the four

elements) in the anger of God, whereas the anger of God is *not manifest* in the four elements; for therein good and evil are mixed together.

63. But how shall he that is once dead to good, and cannot so much as have one good thought, entreat the saints for faith and comfort? It much rather declareth, that when Christ shall come to judge the world, that they shall all yet dwell together in the flesh in the four elements, where the one shall be received and the other rejected; and the sins of the wicked shall then come in his sight at the appearance of the severe countenance of God in the fiery zeal of the first principle, so that he shall be affrighted, and then would fain begin to be honest.

64. And though you mention that they shall only awake, and not arise, yet the uncorrupted are to be understood; now you say that they shall dwell upon the earth in the four elements and the saints in Paradise; when this cometh to be, then there will be no more any strife or controversy; but they are eternally separate.

65. But shall the saints dwell upon the earth in Paradise, as *Adam* before the fall, and the ungodly be opposed to them, then they are in danger as *Adam* was, that they should again eat of the forbidden fruit, whereof they should yet once die.

66. But shall they be hidden from the ungodly a thousand years and also from the four elements, why should they then first at the end be manifest in the four elements, that *Gog* and *Magog* should then enter battle with the children of Paradise? It doth *neither agree with Scripture or reason*.

67. The first epistle of Saint *Paul* to the *Corinthians*, chap. xv. doth indeed teach of Christ's and also our resurrection, yet not of a third. But first of Christ's and then of ours; for he saith there, *That Christ is the first fruits*; and then we who belong unto Christ; this is the general resurrection; and though he saith, *That then cometh the end*, yet by the end he signifieth no resurrection, but the end is our resurrection; this is much rather to be understood, than that he should mean by the end another resurrection, or time; for just after our resurrection cometh the end of the world.

68. The dead shall first appear before the judgment ere that the end of this world and the four elements cometh, for the end is the *enkindling of the fire, and the last*.

69. Also, the apostles of Christ, and all teachers from God, have always represented the end as nigh at hand, for *John* himself saith in his Epistle, *that we are in the end*; he speaketh indeed of the last hour; but if the wicked were assured that he had yet four hundred years unto the end, how would he seek after riches for his children?

70. Besides, we are to look unto the end, for this world is confined and determined in the beginning of the creation; and then into the end where the creation ceased; all which

was finished in *six days*; and in such a time the mystery of God's kingdom shall be *finished*, and a thousand years are before Him as one day.

71. Concerning the seventh day of rest, whether or no the world shall yet be in *rest a thousand years*; the same is hidden to mankind; we cannot certainly determine, we must leave it unto His might; I have no knowledge of it, seeing the Scripture doth not give clear evidence when the thousand years *begin*, or what *years* they be, or to what they have relation; therefore, I let it alone in its own worth, and will hinder none that hath a certain knowledge or command so to teach; this I give you to consider of, meaning it well unto you.

72. What I might further answer concerning this matter, you find sufficiently in my writings, although I could set down a large answer about it, yet I thought it not expedient, seeing *this* knowledge is *not* given to me; thereupon I let it alone, for I know that I must give an account of my works, and I send you by the bearer hereof your two books again, and give you thanks for them.

73. Concerning the end, or limit of *Babel's downfall* (*viz.*, that *Babel* should be wholly destroyed about the year 1630, according to your computation, and albeit many more be of the same mind), the same likewise is *not sufficiently* manifest to me.

74. To me indeed is given to know that the time is *nigh* and even now at hand, but the year and day I know not; thereupon I leave it to God's counsel, and to those to whom God shall reveal it; I cannot *conclude* anything *without certain knowledge*, otherwise I should be found a *liar* before God.

75. But I wait for my Saviour Jesus Christ, and will see what He will do; will He that I shall know it, then I will know it; if not, then I will not know it; I have committed my will, knowledge, understanding, and desire unto Him; He shall be my knowing, willing, and also doing; for without Him there is mere danger and uncertainty.

76. Man doth hardly reach that which is before his eyes, much less that which is hidden and mystical, except God be his light; this answer I give you out of good affection to consider of; albeit I am a simple mean man, and born of no art in this world [or not bred up in any *scholastic* learning].

77. But what I have, that is the gift of God, I have it not from any art or studying, but from the light of grace which I only sought for; and though my beginning was simple by reason of my childish understanding, yet God hath since that time, in His light, wrought somewhat in me and opened my childish eyes.

78. As for the book *Aurora* (which is the first), it were needful to be *better explained* in many places, for at that time the full apprehension was not born in me, for like as a

sudden shower, whatsoever it lights upon it hits, even so it went with the fiery instigation.

79. Although I had no purpose at all that any should read it, I wrote only the wonders of God which were shown unto me for a memorial to myself, and it went abroad without my consent, and it was taken from me perforce and published without my knowledge; for I thought to keep it by me as long as I lived, and had no intent to be known with all, among such high persons, as now is come to pass.

80. But the Most High (in whose hands and power all things are) had another purpose therewith, as is now manifest, and as I am informed it is known in many cities and countries at which I do wonder, and also not wonder, for the Lord doth effect His work marvellously beyond and above all reason; although he should employ a shepherd in the work: and albeit the art and outward reason will give Him no room and place, yet however His purpose must stand against all the ragings of the devil.

81. And though I have not obtained many days of pleasure thereby, yet I must not therefore resist His will; I have written only according to the form as it was given to me, not according to other masters or writings.

82. And besides, my intent was only for myself, albeit the spirit showed me how it should fall out, yet my heart willed nothing, but committed the same to Him to do therewith what He pleased.

83. I have not run with it (*not being called*) and made myself known to any; for I can say also with truth that my acquaintance knew least of it, but what I have shown unto any, the same was done upon his entreaty and importunate desire.

84. And then, further, I give you to understand, seeing that you have my writings in hand to read, that you would not look upon them as coming from a great *master*, for art is not to be seen or found therein; but great earnestness of a zealous mind which thirsteth after God; in which thirst it hath received great things, as the illuminate mind shall well see, and without light no man shall rightly know and apprehend them, as the *reader* shall surely find.

85. And yet it could not be written more clearly and ready for the understanding, although I conceive that the same is clear and plain enough in such a depth; but yet, if there were anything that should seem too obscure and difficult, I might represent it in a more simple and plain manner if it *were mentioned to me*.

86. There are yet other books besides this, written concerning the wisdom of God, of a very deep sense and understanding, treating of the great depths of the wonders of God, which at present I have not at hand.

87. But that I give you not a large answer of my judgment upon your book concerning the thousand years Sabbath and the four hundred years in *Zion* (which you suppose to prove with many places of Holy Scripture) is, because I do not fundamentally and certainly know whether those *texts* may be applied to such a meaning.

88. For there be many sayings of Scripture which seem to intimate only *one general resurrection* of the dead; and they are clear, especially in the words of Christ in the four evangelists, which I hold for the most certain.

89. In like manner the cause stands with *Zion*, that wickedness shall continue to the end, and though a *Zion* shall be, yet it will not be *wholly* universal; *Babel* shall go to ruin, and get another form, yet they shall not all be children of God that are called children in *Zion*.

90. Also, I have no knowledge of the thousand years Sabbath; I know not sufficiently to ground it with Scripture, for we find one place seeming to cross another; men may interpret the Scripture as they are disposed, but, seeing I have *no command* from God of it, I let it alone, and leave every one to answer for his own opinion. This I tell you sincerely out of good affection, and am, however, your faithful friend in the love of Christ.

91. In your forty-second and forty-third pages, where you write of the mystery of the *souls departed* [or separated], you bring the opinion of *Theophrastus and others into question* and suspicion, as if they had not written aright of the mystery; it were better that had been left out, seeing you have not understood *their* opinion, as you say, and just so it seems. You shall find in my book of the *Forty Questions* [about the thirtieth question] concerning the last judgment, and also in other questions, sufficient and large information, if the same be read and rightly understood.

92. There is no need of *any* further searching; it is *there clear enough* what the mystery is that compriseth body and soul, and also what condition the separated souls are in, both with their expectation of the last judgment and also, in the meantime, in respect of their habitation, source, life, and difference: I had thought that it was so deeply and highly grounded that the mind of man should be satisfied enough therewith; and if you neither have, nor cannot set forth anything more fundamental, then it remains of right in its own place, the thousand years Sabbath and the four hundred years in *Zion* will but find fault with all, and bring it into suspicion; and though many objections might be made, yet they would be of no service or esteem.

93. Moreover, the manifestation of the thousand years Sabbath is not of much importance or concernment to the world, seeing we have *not sufficient* ground of the same, it should of right rest in the Divine Omnipotence, for we have enough in the Sabbath of the new birth; for that soul that obtains this Sabbath [of regeneration] will,

after the death of the earthly body, have Sabbath enough in Paradise. We may very well leave and commend the other unto the Divine Omnipotence, and wait on God what He will do with us when we shall be in Him and He in us.

94. For I suppose there should be a better Sabbath in God than in this world, and if man should dwell upon the earth in Paradise, then must God restore that which in his curse entered into the mystery, as is to be seen in the forty questions.

95. But that you suppose that the righteous shall *not* be brought with their works before the judgment, is *contrary* to the words of Christ, who saith, *That all things shall be proved through the fire.*

96. I say *not* (that they shall come) *into* the judgment, for the judgment is in the wicked, understand the judgment of anger, of which the Scripture saith, the righteous, or as Christ saith, *He that believeth on Me cometh not unto judgment;* He understands hereby the source or pain of the judgment His words do hold forth, that they shall all come together before the judgment, and every one hear his sentence: The ungodly depart hence, and the righteous come hither, etc.

97. Also, every one shall stand forth with his own works in the mystery, and themselves be judged according to their works; now you know very well that our works in this world have been wrought in good and evil, and shall be proved and separated in the fire of God. How shall they then, being unseparated, follow the saints in the resurrection to the Sabbath, and *they* hold Sabbath therein? But if they shall follow them, then they must be tried and separated in the fire, and then they shall have no more any need to come before the judgment; but if they should keep a Sabbath without their works, then they are not perfect

98. If we would speak of *Paradise* and apprehend the same, then we must have clear eyes to see into it, for the internal Paradisical world and the external world do hang one within another, we have only turned ourselves out of the internal into the external, and so we work in two worlds.

99. Death cannot separate our works, the fire of God must do it, for they remain in one mystery till the judgment of God; every one at the hour of the resurrection shall come forth in his own mystery, and he shall see his works before him and feel them in him.

100. It is not understood that they shall answer for their selves with words, for the kingdom of God consists and proceeds in power, and albeit the ungodly shall cry out, woe upon his abominations and seducers; yet every man's work shall be *summoned in power*, which shall either rejoice or torment him.

101. Now, the old body of this world is the mystery of this world, and the new body is the mystery of the Divine light world, and the soul is the mystery of God the Father, and the earth with the elements hath also both mysteries, which shall be moved through the principle of the Father.

102. And then the doors of the mysteries shall be set open, and each shall give and set forth its *figures* which it hath swallowed up, for the principle of the soul .must stand before the judgment with both the mysteries.

103. Happy are they which shall have the body of Christ in the mystery of the wrath [or fire of God's anger], they shall have the soul's fire, or the principle of the Father surrounded with the light world, and illustrate with the majesty, they shall feel no pain or hurt, and shall pass insensibly through the fire, and there the outward or third principle shall be proved, and all earthliness or falsehood shall remain in the fire; but the works shall be renovated in the fire, and freed from their earthly source and soil; and then the *earthly mystery* remaineth in the fire, and is a *food* of the fire, whence the light ariseth and the *righteous loseth nothing*.

104. For the works of love which were brought forth in the new body do pass with the spirit of the soul through the fire, and remain in the Divine image in the source of the light; and they of the third principle, that is, of this world, do remain in the fire source of the soul.

105. But that which hath been wrought and acted in a wholly evil and malicious manner in the third principle, and yet in this world hath not been renewed by earnest repentance and reconciliation toward his brother, that falleth unto the *centre of nature*, that is, the root of the dark world.

106. But the works of the ungodly shall not be able to remain in the fire, for the fire swalloweth them down in itself to the dark centre, viz., the original of nature wherein the *devils dwell*, and thither also goeth their souls' fire, being the Father's principle, for this fire of the soul shall have no matter to make it burn aright; but it shall be as a quenched, dark, painful source-fire, only as an anguish that would fain produce fire; this is called *God's wrath* (and not a principle), a death or a dying source.

107. For the principle of the Father, wherein the right and true soul consists, is a flaming fire which giveth light, and in the light is the precious image of God, for that light doth qualify and sweeten the burning light with the essentially of *love*, so that it is a pleasing delight, and a cause of *nature* and of life.

108. Therefore I tell you that you should not think it strange or misunderstand it when I or any other (let it be *Theophrastus* or who it will) write, that man shall stand before the judgment *with his body which he had here*. I perceive very well that you have

not as yet understood my writings in the book of *The Threefold Life*, and also in the book of *The Incarnation of Jesus Christ* (which treateth of Christ's suffering, dying, and rising again, and how we must enter into His death and arise out of His death), you shall find it clear enough explained and enlarged; but seeing you have them not yet at hand, be pleased to have patience, you may very likely get them to read, and then you will be *freed* from your perplexity and deep searching in this manner.

109. For they lay their ground much deeper than your apprehension is in this; do but read them right, you shall verily find what the mystery is, what the magical *byss* and *abyss* is; also, what the Being of all beings is; there needs no consulting with one or another. He that understands the great mystery whence all beings have proceeded and do still proceed, he doth not encumber himself with such large circumferences.

110. You have undertaken a very hard labour which doth nothing but perplex, eat up, and consume your life; it is wholly needless; he that findeth and knoweth the great mystery, he findeth all things therein; there need no literal demonstration; God, Christ, and the eternity with all wonders do lie therein; the *Holy Ghost is the key to it*; are you in the new birth as you say, then there is no need of such hard seeking, with such hard labor; seek only Christ in the manger, in the dark stable, when you find him, then you shall indeed find where he sitteth at the right hand of God.

111. Searching only doth nothing; the *Philosopher's Stone* is a very dark disesteemed stone, of a gray colour, but therein liest the highest Tincture; would you search out the *Mysterium Magnum*, then take before you only the earth with its metals, and so you may well find what the magical or cabalistical ground is.

112. The deep and mystical numbers, which otherwise no man is able to fathom or find out, lie all in the Mystery; but he that finds it, searcheth not after the numbers, he taketh gold for earth, and dos as one that hath a costly treasure lying in an obscure place; the manger and swaddling clothes are more acceptable to him than the whole world with its figures [or external pomp, and glory]. He hides the numbers themselves, for the outward kingdom must accomplish its wonders.

113. Wherefore should the earthly Mystery be unveiled *before the time*; enquire of the *Magi* who have understood the heavenly and earthly *Magia*; wherefore they have kept the *Tincture* secret, and not revealed it; there is no other cause at all, but that the world is *not* worthy of it, so likewise it is *not* worthy of the *Numbers* of the Mystery.

114. Therefore God hath hidden them from us, that the earthly Mystery might be accomplished and fulfill its wonders on us. How can a man undertake to reveal such secret things *without* the *consent* of the Mystery; indeed he tampereth about the outside of the Mystery, but if he comes in he must have the will of the Mystery.

115. The outward instigation to manifest and reveal the Mystery proceedeth from the stars; for they would fain be freed from vanity, and they drive mightily in the *Magical Children* to manifestation; therefore we must prove and examine the instigation, whether it proceed from God's light, from God's Spirit, or from the dominion or government of the stars.

116. For God's Spirit speaketh plainly of the Mystery. He only declareth the *Turba*, and leaveth the *Numbers* alone. He hath once signed and sealed the Mystery, with the might of the First Principle in the *Seven forms of Nature* to the wonders of God, and again he hath signed it in the love in the humanity of Christ, with the *seven golden candlesticks* and lights, and therewith he continues until the judgment; each number manifests itself *in its own age*. No creature hath power to manifest the same, for he that hath it *dares not*, else he transgresseth the magical order, and becomes a loathing to the Mystery.

117. And therefore the Prophets, and also Christ himself have spoken all in Parables, after a magical manner; and even to this day *none* who is capable of the Mystery *dare* speak otherwise, unless there be a *peculiar purpose* of God, that the *Number* shall be plainly revealed; as *Daniel* who did clearly denote the *time* of Christ with his *own number*; he had *command* so to do. This I tell you sincerely and in all faithfulness, also in the right Christian love toward you, not out of contempt, but from my knowledge and gifts, seeing you desired it of me. I have given you a short hint, what you are to do herein, and entreat you to look upon it in a brotherly way.

118. But yet what I am able to serve you in, with my few gifts, if you shall further desire, it shall be done with a good will; provided, I shall perceive you are in good earnest, and that it shall serve to the honour of God, and welfare of mankind; and so I commend you into the love of Christ.

Dated, Gorlitz, 14th of August, ANNO DOM: 1620

THE FIFTH EPISTLE

TO PAUL KAYM

CONCERNING THE WAY TO TRUE KNOWLEDGE, AND THE REGENERATION IN
CHRIST:

LIKEWISE CONCERNING THE THOUSAND YEARS SABBATH; AND HOW THE
MYSTERIES IN THE REVELATION ARE TO BE UNDERSTOOD.

Our Salvation in Christ Jesus.

WORTHY and much respected sir, and in Christ beloved brother, I have received your last letter, and therein I have once more understood, and well observed your zealous inflamed mind in your intended labour and hard study, and then your anxious earnest desire after the light of the true knowledge thereof; and thirdly, the great thirst after the fountain and well-spring of Christ, wherein the mind is refreshed, quickened, comforted, satisfied, and appeased; and considering that I am a servant to my brethren, and no less than a debtor in the love of Christ to them; therefore, I shall in the same love show and impart to you what I know, and what is given to me, seeing your desire also requireth it.

2. Christ said, "I am the vine, ye are the branches; he that abideth in Me, and I in him, shall bring forth much fruit; for without Me you can do nothing; also, he that abideth in Me and [hath] My words [abiding] in him, he bringeth forth much fruit." Herein lieth the whole ground, and it is the only root or spring to the fountain whence the *Divine understanding* floweth; there is *no other* ground to the true and real knowledge in the wisdom of God, *no other* seeking, studying, or searching doth avail anything.

3. For every spirit searcheth only its own depth [or reacheth no further than its own natural capacity or instinct], and apprehendeth that wherein it doth enkindle itself, and though it doth search in its own enkindling, yet it findeth no more but a type or representation of things like a shadow or dream; it is not able to behold the Being itself, for if it would see the Being, then it must be in the Being, and the Being in it, that so it may be capable of the Being, and see really in the Being itself.

4. Now then, seeing that we are dead in *Adam* to the divine essence, and are become blind and estranged, we have no power in us *as from ourselves*, we know nothing of God in our *reason*, but only the history that there is a God; we do neither feel His power nor see His light unless we return and become like unto children, which know nothing, but are guided and ruled; and as a child looks upon its mother and longeth after her, and she also cherisheth and bringeth it up, so must the external reason be blinded, beaten down, and quite quashed.

5. And the desire must resign and cast itself into the grace and love of God, and not regard the opposition and contradiction of the outward reason which saith, it is nothing so. God is afar off. You must search, meditate, and represent Him only to yourself by your apprehension; you must seek after His will, how He hath *revealed Himself*; so He will be known, and no otherwise; thus the external, historical, astral reason doth judge, and it ruleth also the whole world except a very small number of God's children.

6. Christ said, *You must abide in Me; for without Me you can do nothing; you can neither know nor search out anything really and fundamentally of God; for he that cometh to Me, him I will in no wise cast out; in Me you shall bring forth much fruit; now every branch groweth on its own tree, and hath the sap, power, influence, virtue, and property of the tree, and beareth fruit according to the quality, kind, and property of the tree.*

7. Thus, likewise, he who desireth to be taught of God, and to have Divine knowledge, must stand in the tree whereinto God hath engrafted us through the *Regeneration*; he must have the sap and virtue of the tree, else he bringeth forth strange, unsavoury, wild fruit, which hath not the taste and relish of the good tree; we must become like unto a child which understands nothing, but only knoweth its mother and longeth after her.

8. We must drink of the new milk of Christ's incarnation, that so we may be made partakers of His flesh and spirit; His virtue and sap must be our virtue and sap, we must become God's children in *divine eating and drinking*.

9. *Nicodemus* said: *How can it be that a man should be born again in his old age?* Yes, good *Nicodemus*, and good external earthly reason; how could it be that *Adam*, who was a perfect image of God, did perish in his perfection, and became earthly; did it not come to pass by *imagination*, because he induced his desire, longing, and lust into the outward, astral, elemental, and earthly kingdom [and did set his mind upon the dominion of this world], whereupon he in his desire, lust, and imagination was forthwith impregnated, and became earthly, and thereby he fell into the sleep of the external *Magia*; and thus it is also with the *new birth*.

10. Through *imagination, and an earnest serious desire*, we become again impregnated of the Deity, and receive the new body, in the old; the new doth not mix itself with the old, like as gold in the gross and rough stone is quite another thing, and hath *another tincture and spirit*, than the rough matter in the stone; thus also is the new man in the old. The rough stone knoweth nothing of the gold, and so likewise the earthly *Adam* knoweth nothing of the Divine heavenly *Adam*, and therefore there is strife in man, and man is contrary to himself.

11. The earthly *Adam* will see, feel, and taste, but he receiveth only a ray, type, and twinkling reflex from the internal man, where he indeed at sometimes tasteth somewhat

of the divine Man, but not essentially; but as the light of the sun doth disperse, or swallow up the sad darkness, so that it appeareth as if there were no darkness more at all, and yet the darkness is really hidden in the light, which again is manifest when the light of the sun withdraweth.

12. Thus oftentimes the new man doth in the divine power swallow up the old, that the old man supposeth that he hath apprehended the Deity, whereas he is not capable of that essence, but the spirit of God from the new man doth pass through the old; but when the same entereth again into its mystery, then the old man knoweth not what happened unto it, but it seeketh ways to come to God, and searcheth after the purpose and will of God, and yet findeth nothing but invention, fiction, and opinion, and it is very zealous in its opinions, and knoweth not what it doth; it findeth not the root for it is not capable or worthy of it, and this showeth that it must die and perish.

13. But the new man, which in an earnest, serious will and purpose, ariseth through imagination [or the effectual operation of true faith], abideth steadfast in the rest of Christ, even in the tree (which God the Father by His motion, when He moved Himself the second time, according to His heart, did engraft into the human soul), and it springeth forth in the life of God, and doth grow and flourish in the power, virtue, and sap of the divine essentiality in God's love; this receiveth divine knowledge and skill, not according to the measure of the external will, what the external man will know and search out, but according to the measure of the internal heaven; the internal Heaven doth enkindle [and enlighten] the external, so that the understanding or intellectual faculty of the soul doth comprehend and understand the external.

14. For God, who is a spirit, and also a being, hath manifested Himself by the external world in a similitude, that the spirit might see itself in the being essentially, and not so only, but that the creature likewise might contemplate and behold the being of God in the figure, and know it.

15. For no creature is able to see the being of God without itself; the spirit seeth God in the essence and lustre of the majesty, and the same likewise in itself, and its own fellow-creatures like itself; for God is Himself the spirit of all beings (understand of heavenly beings), so that when we see the divine creature, then we see an image or likeness proceeded from God's being; and when we see the will and working of that Creature, then we see the will and working of God.

16. Thus also is the new man born of God; what it willeth and doth, that is God's will and work; its knowing is God's knowing, for we know nothing of God without God's spirit.

17. The external cannot see the internal, but if the internal draweth the external by a glimpse [or influence of light in its own idea or speculation] into itself, then the external

apprehendeth the mirror or resemblance of the internal for an instruction and direction, to show that the external world taketh its rise and original from the internal, and that *our works shall follow us in the mystery*; and that by the separation of God's judgment, by the fire of the Principle, they shall be set into the eternal world.

18. To which end God hath created angels and men, namely, for His deeds of wonders, that the wisdom of the *divine power* might appear, and that God might behold Himself in the resemblances and ideas of the creatures, and have joy in Himself with the beings created out of His own wisdom.

19. Loving brother, take it not ill that I speak roundly to you; you complain that you are not always able to reach, comprehend, and keep the divine mysteries, and moreover you say that many times you get a glimpse of them, and that my writings are *hard* and difficult to be understood of you; I will therefore show unto you, according to the power and ability that I have received from God, how the being of your hidden mystery standeth, which at present you are not able to understand.

20. Your meaning and will is to keep [the light of the mystery] in a continued steadfast comprehension; this is the will of the *external world* in you; it would fain be capable of the Deity, and be freed from vanity, but the spirit of the external world must stand in continual travail and earnest *seeking*, for by its seeking it findeth the wonders of its own *Magia*, namely, the type and resemblance of the internal world.

21. For God doth not always move Himself, but the *longing* and earnest travelling of the creature *moveth the mystery*, that the image, or idea of the divine wisdom, may be sought and found; therefore Christ commandeth us to *seek and knock*, and withal promiseth to give us the pearl or jewel *in the seeking*.

22. The external world likewise is of God, and from God, and man is to that end created into the external world, that he might bring the external figures into the internal, that he might bring the end into the beginning.

23. The more man longeth after God, and the more he panteth and runneth after Him, the more he cometh out of the end into the beginning, not only to God's wonder, but to his own edification, for the twig of the tree continually thirsteth after the sap and virtue of the tree, it travelleth in desire after the tree, and draweth its sap and influence into it, and so thereby it groweth up to be a great branch; thus the anxious hunger and earnest longing in the *human mystery* draweth the kingdom of God into itself; of which Christ said, *The kingdom of heaven suffereth violence, and the violent take it by force to themselves*.

24. A being or essence that is not attractive cannot grow up or get a body to itself, but it starveth and pineth away, as we see the fire of the candle draweth or attracteth the fat into itself, and devoureth it, and yet it affordeth from its devouring a shining light; thus

it is with man, he is shut up and enclosed (with his first divine essence) in the darkness of death, but God hath again opened the same to the soul in Christ.

25. Now the poor captivated soul is this very hungry *magical* fire, which doth again attract to itself out of the *Incarnation* of Christ the divine disclosed essence; and so it feedeth on God's being, and taketh it into itself, and from this [spiritual and essential] eating, consuming, or digesting, it giveth forth a body of light, which is both like unto, and capable of the Deity; thus the poor soul becomes clothed with a body of light, as the fire in the candle, and in this body of light it findeth rest, but in the darkness of this world [in its earthly carcass and clothing of clay, wherein the curse of God, and all evil inclinations and false desires do stick] it hath anguish and trouble.

26. But now, seeing it is so, that it hath with *Adam* put upon itself the earthly image, it must therefore bear the same, as the fire of the candle must take its burning light from the dark lump of fat; if it had with *Adam* abode in God's being, and had not put on the earthly image, it needed not to have borne the same, but now it is bound to bear it.

27. For Saint *Paul* saith, *To whom you give yourselves as servants in obedience, his servants you are, be it to sin, unto death, or to the obedience of God, unto righteousness.* Now seeing the soul hath put on the earthly image, which worketh nothing but fruit to death, and hath yielded and devoted itself a servant to sin, it is therefore now become the *sinful servant* of death.

28. Wherefore is it fallen in love with a strange master that domineereth over it? Had it but remained a child, and had not lusted after the tree of knowledge of good and evil, it needed not then to have been in subjection to both governments, but being it would be as God in love and anger, according to both the principles of eternity, thereupon it must now bear the image, and undergo the force and sway of both, and so endure the fire burning [the curse and anger of God enkindled in the divided properties of nature] till the day of separation.

29. Therefore it is called a bearing of the cross, for when the magical fire ariseth, it maketh a cross-like birth, and the one form of nature doth press and quite pierce through the other, that is, the one is contrary to the other, as sweet against sour, sharp against bitter, and the fire against them all.

30. And if the soul had let the body of light be only Lord and Master, and had not imagined on the external kingdom of this world (that is, on the spirit of the great world in the stars and elements), nor lusted after the earthly fruit, then the wrath [or the working power of darkness in the curse of God, which is the departure of His love from a being] (*or thing*) had been as it were swallowed up in it [and would not have been manifest or apparent]; there would not have been any sense, perceivance, or feeling of

the same; but seeing it is departed from the meekness of the light and gone out of the love of God, *therefore* it feeleth now the wrath or burning anger of the eternal nature.

31. And therefore it must work, labour, and endeavour to obtain the light again; whence it is that the life of man standeth in such anguish, in painful seeking, in continual abstinence and repentance; it earnestly desireth the divine rest, and yet is held back by the wrath of nature.

32. The more the life desireth to fly from the wrath [or fierceness of nature], the *more strong* and vehement the strife groweth in the life, besides that which the devil by his poisonous incantations, magical imaginations, representations, and insinuations, doth stir up and bring into his *nest* [being the centre of the soul], he continually representeth before the soul the magical image of the poisonous serpent, that the soul might still imagine upon it, and kindle or inflame itself in the poison of the same, which daily cometh to pass, and thus the fire of the soul becometh an evil, poisonous, burning, brimstonie fire.

33. Yet, if the soul departeth from the serpent-like image of the devil, and rejecteth the evil earthly tree [whereon the serpent hath cunningly twined himself), which *tree* is pride, covetousness, envy, anger, and falsehood, and longeth not after it, but maketh itself as it were dead in this figure, as if it knew nothing of it, and casteth away the very concupiscence and imagination itself, and desireth only the love of God, submitting itself wholly to God's will and working, that he may be only its willing working, and doing, then the divine light beginneth to shine in it, and it obtaineth an eye of the right seeing, so that it is able to behold its own natural form and feature, whereby it steppeth into plain, downright, and meek humility.

34. It willeth nothing, it also desireth nothing, but resigneth and casteth itself into the bosom of its mother, like a child that desireth nothing but its mother, inclining itself to her, and longing only after her; it doth not much esteem any art, subtle reason, or much knowledge; and though it knoweth much, yet it is not puffed up or elevated in its own conceit by its knowledge, but leaveth and resigneth the knowing, willing, and working wholly to its mother's spirit, that it might be both the will and work in it.

35. I speak according to my knowledge, that the devil in the power of God's anger doth continually shoot against and oppose this precious sprout of the soul [or noble twig of divine light and love, springing forth from the *Tree of Life, Christ, within us*, and doth cast vain insinuations, false desires, and earthly imaginations] after the root of nature, that is, after the forms of the fire-life in the first principle [to enkindle them in their own natural working properties, which are self-pride, covetousness, envy, anger, falsehood, hypocrisy, lust, &c.], and would continually by all means quite destroy the precious sprout [or noble twig of grace]. He continually shooteth his evil, poisonous rays into the soul's magical fire with evil lusts, concupiscence, and thoughts; and ministereth

strange matter or fuel to the soul's fire to burn or feed upon, so that it might by no means attain to a shining light; he quencheth, suppresseth, and hindereth it, that his kingdom might not be known.

36. But, on the other side, the *noble twig* defendeth itself, and will *none* of the fierce, dark, and wrathful source; it ariseth and springeth forth like a plant out of the wild earth, yet the devil striveth continually against it.

37. Therefore, my dearly-beloved friend, there is such strife and contention in man; and hence he seeth the divine light as in a mirror, and sometimes he getteth a perfect glimpse thereof; for as long as the twig of the soul can defend itself against the poison of the devil, so long it hath the shining light.

38. For when the magical fire of the soul receiveth the divine essence (that is, the divine body, Christ's flesh), then the holy spirit doth *apparently* arise, and glance forth in the soul as a triumph, as he goeth forth from God the Father through the word or mouth of the Son (that is, from the heart of the sacred Ternary), out of the divine essentiality, and thus he goeth or proceedeth forth out of the being or essence of the noble lily-twig, which springeth forth and groweth out of the fire of the soul, which (lily-twig) is the *true Image* of God, for it is the new-born or regenerated spirit of the soul, the spirit of God's will, the triumphing chariot of the Holy Spirit, in which he rideth into the sacred Ternary, into the angelical world.

39. And with this twig or image [of God renewed in us] as is before mentioned, we are in Christ without this world, in the angelical world, of which the old Adam hath no understanding or perceivance; also, it knoweth it not, as the rough stone knoweth not the gold which yet groweth in it.

THE GATE OF THE TRUE KNOWLEDGE OF THE THREEFOLD LIFE.

40. Man is the true similitude or image of God, as the precious man *Moses* testifieth, not only an earthly image (for the sake whereof God would not have become man, and put forth, unite, and espouse his heart and spirit [in deepest love] after the fall unto it), but he is originally out of the Being of all beings, out of all the three worlds, viz., out of the innermost nature world, which is also the most outward, and is called the dark world, whence the principle of the fiery nature taketh its rise, as is declared *at large* in my book of *the Threefold Life*.

41. And secondly he is out of the light, or angelical world, out of the true Being of God, and then thirdly, he is out of this external world of the sun, stars, and elements, an entire image of God, out of the Being of all beings.

42. His first image stood in paradise, in the angelical world, but he lusted after the external world (that is, after the astral and elemental world), which hath swallowed up and covered the precious image of the internal heaven, and ruleth now in the similitude as in its own propriety.

43. Therefore 'tis said: *You must be born again, or else you cannot see the kingdom of God.* And therefore it is that the word or heart of God entered into the human essence, that we with our soul might be able in the power of the word, or heart of God, to beget, and bring forth again out of our soul, a new twig or image, like unto the first.

44. Therefore the old carcass must rot, putrefy, and perish, for it is unfit for the kingdom of God, if carrieth nothing but its own mystery into its first beginning, that is, its wonders and works, understand, in the essence of the first principle which is immortal and incorruptible, being the magical fire of the soul.

45. And not this alone, but he must bring and unite the end with the beginning, for the external world is generated out of the internal, and created into a comprehensible being, the wonders whereof belong unto the beginning, and they were known from eternity in the wisdom of God, that is, in the divine *Magia*, not in the being or essentiality, but in the mirror of the virgin-like wisdom of God, whence the *eternal nature* doth always arise [or take its original] from eternity.

46. And to this end the poor soul standeth in the prison of the astral and elemental kingdom, that it might be a *labourer*, and reunite the wonders of the external nature with the light world, and bring them into the beginning, and though it must now be bruised and pressed, and endure much, yet it is the *servant* in God's vineyard which prepareth the precious wine that is drunk in the kingdom of God, it is the *only* cause of the *understanding*, that the desire worketh in the mystery, and manifesteth and bringeth forth to light the hidden wonders of God, as we see plainly how man doth search out and reveal (*or bring forth*) the wonders of nature.

47. Therefore we must not be amazed, and strangely perplexed, when as many times the noble image is hid, that we cannot receive any refreshment or comfort, but we must know that then the poor soul is put into the vineyard, that it should work and bring the fruit [to be set] upon God's table.

48. It hath then a twig or branch of the wild vine given unto it; it must trim and dress that, and plant it into the divine and heavenly mystery; it must unite it with the kingdom of God; this is to be understood thus:

49. As a plant or graft that is set doth work so long till it putteth forth its branches, and then its fruit, so must the twig [graft or scion] of the soul, which standeth overshadowed in a dark valley, continually labour, that it might come to bring forth

fruit, which is the noble and precious knowledge of God when the same is grown in it, that the soul *knoweth God*, then it yieldeth its fair fruits, which are *good doctrines (instructions or admonitions) works, and virtues*; it leadeth to the kingdom of God, it helpeth to plant and build the kingdom of God, and then it is a right labourer in the vineyard of Christ.

50. And thus that of which I teach, write, and speak is nothing else but the same which hath been wrought in me, otherwise I could know nothing of it; I have not scraped it together out of histories, and so made opinions, as the Babylonical school doth, where men eagerly contend about words and opinions. I have by God's grace obtained eyes of my own, and am able in myself to work in Christ's vineyard.

51. I speak plainly and freely, that, whatsoever is patched together from conjecture and opinion (wherein man himself hath no divine knowledge whereupon he makes conclusions), that [I say] is Babel, an whoredom; for conceit or thinking must not do it; yea, not any opinion or conjectural apprehension, but the knowledge of God in the Holy Ghost.

52. The children of God *have spoken as they were driven by the Holy Spirit*; they have planted many and divers trees, but they all stand upon one root, which is the internal heaven; none can find the same unless he likewise stand upon the same root, and therefore the external heaven cannot find them out or explain them by art.

53. The *words* of the holy children of God remain as an hidden mystery unto the earthly man, and though he thinks that he understands them, yet he hath no more than a darksome [historical] glimpse of them. As we see now-a-days how men do wrangle and contend about Christ's doctrine and worship, and fight about God's will, how He must be served whereas He is not served or worshipped with any opinion, but *in the spirit of Christ, and in truth*, men serve God.

54. It depends not on what ceremonies and manners we do use; every one laboureth in his work and gifts from his own *constellation and property*, but all are driven, and lead from one and the *same spirit*, otherwise God should be *finite* and measureable, if the gifts were only one. But He is a mere *wonder*; whosoever apprehends Him, he walketh in His wonders.

55. This I do impart unto you in all sincerity, out of a true Christian zeal, from my fountain, gifts, and knowledge; and I do exhort you to understand (*or take*) it in a right sense as it is meant. I do not extol or set up myself, but I speak brotherly to your mind, to stir you up and to comfort you; that you should not think the yoke of Christ to be heavy, when oftentimes the external man doth cloud the internal, that the poor soul mourneth for its image, which yet is purified, and truly begotten, and brought forth

under *tribulation* [and the Cross of Christ]. It is even so with me and other Christians besides; think not *strange* at it.

56. It is very good when the poor soul is in combat, much better than when it is imprisoned, and yet playeth the hypocrite, and maketh devout shows. It is written, *That all things shall serve for the best to them that love God.*

57. Now when the combat of the soul doth arise and proceed, that it would fain see God, and yet cannot at all times attain the same; then know that it fighteth for the *noble trophy*, of which the external man knoweth nothing; yea, the Spirit of God fighteth in the natural soul for that which is supernatural, that so He may lead the creature into God. He would always fain crown the soul with the precious image, if the blind reason would but give Him room, and suffer the understanding to co-operate.

58. We must labour and strive against the external reason, and also against flesh and blood, and wholly oppose the assaults and objections of the devil, always breaking them and casting them away, and resist the *evil thoughts, motions, and influences*, and effectually [with our whole soul] with prayer, supplication, or internal resignation, press into God's mercy.

59. Thus the precious grain of mustard seed is sown, which, if it be well preserved, becometh great like a tree, upon which tree the fruits of Paradise do afterwards grow, on which the soul feedeth, when it will *prophesy and speak of the kingdom of God*; when as it beholdeth the *divine Magia*, even then it *speaketh of the wonders of God*.

60. For the Being of God is undivided; it needeth not any room or place, but it ariseth [moveth and flieth] in the *spirit of understanding* as the splendour of the sun in the air; it shooteth, or glanceth into the image, like lightning, whereby the *whole body is oftentimes enkindled and enlightened*.

61. Moreover, know that we in this life are labourers and not idle persons, for the birth of life is a continual strife and labour. The more we labour in God's vineyard, the more fruit we shall obtain and eternally enjoy; and it maketh for our own edification, for our labour remaineth in our own mystery to God's deeds of wonder, and to our own eternal *crown and glory* before God; as in my other writings is set forth at large.

62. Concerning the *Sabbath in this world*, of which you have written, and still continue in the same opinion, the knowledge and understanding thereof is *not* given to me; also, I do not know how there can be any perfect being in the torment-house of the stars and elements. I cannot find such an understanding thereof in the mystery, being the first man was not able to stand, when the heavenly Governor did rule in him, but was overcome by the kingdom of the stars and elements. Might it not therefore be *still* dangerous?

63. When we consider the possibility and the impossibility thereof in the mystery, it doth then appear as if there would be no Sabbath in the sad and sorrowful mirror of the divine Being, for the devil is a prince of this world, and though he should be bound for a thousand years in the dark world, yet the fierce wrathful stars, and also heat and cold, have their rule and predominance in this world; and this world is nothing else but a *valley of misery*.

64. Now if the dominion of the stars should not reach us, or have any influence upon us, then we should not be in this world but in Paradise, where no wicked man could oppose us or see us, for in Paradise we are swallowed or shut up in God.

65. As little as we with our earthly eyes see the angels, so little likewise shall a wicked man of this world see a new [regenerate] man in Christ. When we attain the new man in Christ, then we are (as to that new man) *already* in the Sabbath, and do only wait for the *redemption of the wicked earthly life*.

66. For we are with Christ in God, we are together with Him planted into His death; we are buried in Him, and arise with the new man out of the grave with Him, and live eternally in our own being or essence, understand, in his corporeity. We are with and in Christ in God, and God in us. Where should we then keep Sabbath? Not in this world, but in the angelical world, in the light world.

67. And if the wicked should be tormented for a thousand years in this world, then the place of this world] must be *translated* or withdrawn into the dark world; for in this solar world there is not *yet any hellish torment*; but if the sun were taken away, then it would be so indeed; and then the wicked would be yet far separated from the judgment, and there would be a gulf of a principle interposed and fixed.

68. Moreover, God is not a God of evil, that desireth revenge or torment, that He should out of His vengeance torment and plague the wicked a thousand years before the judgment. The wicked tormenteth himself in his own life's-birth; the one form of life is enemy to the other. And that shall be indeed his hellish torment; and God hath no blame in it.

69. He hath never desired the fall of man, but the wrathful nature got the upper hand, and the spirit of man's will (which is free, as God Himself) did freely and willingly yield itself up into the combat, supposing to domineer and rule.

70. It was out of pride that the devil fell, and man also. If they had stayed in humility, God would have continued in them; but they themselves departed both away from God. But God did so exceedingly love man's image, that He Himself, out of love, did *re-enter* into the image of man. Why should He then desire his torment?

71. In God there is no evil desire, but *His wrath*, which is the dark world, is a desire of evil and destruction, which hath brought the devil and also man to fall. The *dark world* caused the devil to fall, and the *external wrathful nature* caused man to fall, and yet both these are tied and bound one to another, which we should well see and feel, if the sun were taken out of this world.

72. Therefore I yet say; that the righteous keepeth Sabbath in Abraham's bosom, in Christ's rest; for Christ hath destroyed the wrathful death for us that held us captive. He hath opened life, that we in a new man are able to spring forth, blossom, and rest in Him.

73. But the old man of the stars and elements must abide in his own region, in his house of torment and misery, *till* he be committed to the earth, and then all passeth into its own mystery again, and the soul abideth in its principle *till the judgment* of God, where God shall again move and enkindle the mystery, and then everything severeth itself into its own property. Each world shall take in its own harvest, be it good or bad; it shall part itself as light and darkness.

74. And therefore I do entreat you wholly as a brother and a Christian, that you would be pleased to have a care that you *apprehend the Sabbath in the rest of Christ*; and be not so moved by the enkindling of the spirit [or fervent instigation of your mind], but search whether you be able to ground the same in the light of nature; if you be able to ground, and reach it in the light of the eternal nature, then indeed you may go on; but show it us plainly that we may see it, else our mind will be *unsatisfied*, unless it finds the ground.

75. It is not to be proved with Scriptures, which might be seemingly alleged for it; they give as well the contrary, and may well be otherwise applied; if my mind had not turned itself into the LOVE and REST of Christ, I would then show it you after the fashion of this present controversial world.

76. The *Revelation* is spiritual, and coucheth or sticketh deep in the mystery; it requires an high illuminate mind and understanding, which hath power to enter into the mystery of God; *it speaketh magically*. There belongeth likewise a magical understanding about it; on this manner I find not the magical apprehension, for that is an *historical* apprehension.

77. He that will set upon the *heavenly Magic*, he must know the heavenly figures of the form of the internal heaven, *viz.*, the centre or life's-circle, whence all beings do arise, whence this world is produced; if he hath not the magical guide in him, then let him not meddle with the heavenly figures, or else *Turba Atagna* hath power to *spew* him out of the *divine Magia*.

78. *John* the evangelist, or whosoever wrote the *Revelation*, knew the figures of the divine *Magia*, and though he saith that he was ravished in the spirit and it was shown him, yet they are figures which remain in the divine *Magia*, and though they be revealed, yet thereto belongeth such a *Magist*, who understands *Thesaurinella* [the little treasury of wisdom or cabinet of the divine *Magia*].

79. He must understand all the three principles with their figures; and then he hath power to open and reveal them, else his labour [writings or expositions] fall unto the *Turba*; I speak sincerely; if you please, read my book of the *Three-sold Life* aright, and there you shall find the *root* of the *Magia*; although there be *other* much deeper extant, yet I would you might but understand that, for it hath sufficient ground, else you will not be able to apprehend the other; if it please you then to search further you may *very well* obtain them, only there must be earnestness with all, otherwise they will remain dumb [or seem to be only a bare obscure history].

80. For the ground of it is deeply magical, as the illuminate mind shall find indeed, if. it will but dive into it; therein the revelation is very easily to be understood, and in no other manner shall it at all be understood save from the mystery of God; he that is able to dive or sink himself into that, *he finds whatsoever he doth but search*.

81. Accordingly I would fain have you to prove your inflammation, that you might know the *guide* of the internal world, and then also the *guide* of the external world, that so the magical school of both worlds might be known to you, and then the noble mind would be freed from opinion and conjecture, for in conjecture there is *no perfection*.

82. The spirit must be capable of, and acceptable to the mystery, that God's spirit may be the guide in its seeing, else it only seeth in the outward mystery, viz., in the external heaven of the constellation, which oft-times doth vehemently enkindle and drive the mind of man; yet he hath not the divine magical school, which consists barely in a plain *childlike mind*.

83. The external guide laboureth and speculates only in the glass, but the internal speculates in the essence, which yet it is not able to do, unless God's spirit guide it; therefore God makes choice.

84. Whomsoever the heavenly school taketh, he is made a *Magist*, without his hard running, and albeit he must run hard, yet he is taken by God, and *driven of the Holy Spirit*.

85. Therefore man must try of *what guide* he is taken, if he finds that he hath the divine light shining in his seeing, that his guide doth bring him into the *heavenly school* upon the way of truth to *love and righteousness*, and that he is thereby assured and confirmed in his mind with divine certainty, then he may proceed in his work.

86. But if it be in conjecture and doubt, and yet in a fiery driving, then the guide is from this world, which ought to be tried by its will and purpose, whether he seeks *God's or his own honour and applause*; whether he willingly resigns himself to the *cross*, and only desires to labour in Christ's vineyard, and to seek the *good of his neighbour*, whether he *seeks God or bread*; and accordingly must his understanding judge, and give it leave, or reject, and tame it as need requires.

87. This I would not as a brother conceal from you in a Christian exhortation, and I entreat you, that you would accept of it no otherwise than as meant well unto you, as my due obligation requireth; for upon your desire I am your debtor in Christ, to your anxious seeking mind, as one *member is bound* to assist another.

88. Concerning your very Christian offer, I acknowledge and accept of it as done in love, as one member cometh to help the other in time of need; it shall be requited in *love*; be pleased to make me acquainted with what your mind doth further desire, and I shall not withhold anything from you, so far as God shall enable me; and so I commend you unto the love of Jesus Christ. — Your affectionate friend and servant,

J. B.

Dated Thursday se'n-night after St. Martin's Day

The name of the Lord is a strong tower, the righteous runneth thither and is exalted.