

APOLOGY TO BALTHAZAR TYLCKEN

Being an Answer of the Author Concerning His Book:

THE AURORA

Opposed by an Enemicitious Pasquillo or Opprobrious Libel

This Answer Written *anno* 1621 by

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Also Called *Teutonicus Theosophus*

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A brief and well-intended Answer of the
Author concerning his Book AURORA,
against the enimicitious Pasquillo or
Libel in respect of some oppo-
sed and falsely recited Arti-
cles or Conclusions, and
ill-understood by
this Libeler.

I.

Into what Calamity, Misery, Anxiety, and great Perplexity, we are plunged by the heavy fall of Adam, is daily demonstrated, in that we have not only thereby obscured and darkened our Noble Image; so that we cannot anymore see or apprehend the Divine Light, unless we become born of God again; but also we have thereby awakened and made stirring in US the Original fierce Wrath of the Eternal Nature, so that the fierce wrath, venom and poison thereof is become Springing up and burning in us.

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

3. Which as long as it remaineth shut up in the Light, is a Soaring or Fountain of Joy and Knowledge: but if the Light Extinguisheth, is an Evil Opposite Poison, wherein nothing qualifieth or operateth, but mere self-Enmity or Hatred; where instantly all Love and desire of Good hath an End.

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

5. Which great Misery and Evil is sufficiently to be traced in this Libel, and out of what manner of Mind, Knowledge and Will it is flown forth, in that he undertakes, not only to Misconstrue the words, but also to wrest the whole understanding into a false meaning or sense, and to pronounce the Author to be a Devil and in a very vaunting reproachful, Spiteful, Malicious and Odious manner, likeneth the Author's Will or Intent, thought or sense and mind, to the Devil, without any knowledge of him, who he is, how he is, or what Spirit's Child he is; whether he seeks God, or this World.

6. Thus he takes upon him to insinuate his innate poison into the Heart, thought, or sense and Will or intention of the Author; all which is very

horrible, lamentable and miserable, in that he knoweth not himself, or from what Mind his Zeal proceeds, and in whose driving he runneth.

7. He cannot see, that his whole writing, is a mere venomous Pasquillo or Libel, and Evil meaning or intention; for though that which is spoken is not reproveable by him, yet he cannot leave it unrepurchased: whereby a man may clearly see out of what Spirit and Mind it is flown forth, and how the miserable fierce wrath hath ruled in him; and yet he dares set in his title, that it is Christian-like, and well-intended.

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

9. An Enlightened Mind or thoughts (if the Light be from God) proceedeth friendly, and lovingly, and instructeth a Man, what he should Do and leave undone; it owneth others in a brotherly Duty; it hunteth not Men's Minds into the Jaws of the Devil, but they are Gentle in reprovng and teaching, with Good instruction: They reprove in General, they catch not hold of a Man Privately, Particularly and Singly, and make not a Den of Thievery or Murder, by the Good Wayside.

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

11. That God giveth to one from the gift of his Spirit to do Miracles or Wonders; to another, to interpret Tongues; to a Third to Prophecy; to a Fourth, to speak in Tongues, etc. and all from the One only Spirit of God: which thus speaketh from the Great Wonders of the eternal Wisdom of God, and thus Driveth and teacheth the Children of God, that the immeasurable Wisdom of God may appear in his Children.

12. If the Spirit of God ruleth in a Man, then he is NOT Crafty, Subtle, Deceitful, treacherous, Lying, astonishing, ambitious, but reproveable teachable and Meek; he is not thorny, prickly, Misconstruing and vainly frivolous; he suddenly apprehends what is in a Man, and from what Spirit he Speaketh: For the Spirit of God itself knoweth itself very well in a Man, it needeth no Witness, it tryeth the Heart and the Reins, Soul and Body, it speaketh the Truth and disgraceth or reproacheth no man, it drives on all to that which is good, and provoketh Men to Righteousness.

13. But this whole Libel or Pasquillo, is nothing Else but a Misconstruing, Poisoning and Disgracing; he draweth the Scripture by the hair of the Head, and corrupteth it, that he may but take occasion to prick with Thorns: besides he hath no right understanding of the Scripture, that must serve him as he will have it mean; that he may therewith satisfy his fierce wrath, and bring it as fuel to his fierce Fire, that it may burn far and near, and so make a show of his Deep Knowledge, though he should thereby tread his Brother Abel under his feet.

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

15. Not for my own sake, but for the sake of those whom he hath kindled with his envious fire, and poisoned, and hath insinuated into them very Erroneous Opinions, especially concerning God's Election of Grace; therefore it behooveth me to clear my meaning, how I have apprehended it, in Divine knowledge, and how also it is the True Ground and Foundation.

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

17. For, our Saviour CHRIST left us this at last, that when they would persecute, contemn, despise, reproach and speak all manner of Evil of us for his Name's sake, if it be false, that we should then rejoice and be glad; for if they have called the Master of the House Beelzebub, what will they not do concerning those of his Household: the Disciple is not better than his Master.

18. In Persecution, the Cross, and Tribulation, we shall Enter into the Kingdom of God; The Cross Driveth us on to Consider, that we should continually Crucify our Corrupt perished Man, and give ourselves up continually into the Love of God in Christ, that the New Man in us may arise, grow, and Live, in God.

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

20. Surely, were I to write concerning myself as if I were a Great Master of the Scriptures or Arts and Sciences of the Schools or Universities of this World, that is NOT so; I am a poor simple Man, and have my Skill and high knowledge, not from Art or from Reason, neither have I sought for Great Art, but from my Youth up have sought only the Salvation of my Soul, how I might inherit and possess the Kingdom of God.

21. But after I found in me a powerful Opposition, viz., the driving in Flesh and Blood, and the mighty strife between the Woman's and the Serpent's Seed, I then once set myself so hard in strife against the Serpent's Seed, and my own corrupt Nature, yet through the assistance of God, that I supposed I should overcome and break that innate evil Will and Inclination, and unite myself to the Love of God in Christ, to hide myself in the Heart or Bosom of God, from the terrible Tempest of the Anger of God, and the fierce wrath of the Devil, that, God's Spirit might rule, drive and lead me.

22. I purposed to keep myself as dead in my innate form and Condition, till the Spirit got a Form in me, and that I laid hold of him, that I might lead my Life through and in him.

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

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

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

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

27. I little understood the high Articles of Faith, before only after the Manner of poor Lay people: much less did I understand Nature till the Light in the eternal Nature began to shine to me, whence I became so very much Delighted and ravished, that I began, and would needs write down my knowledge for a Memorial.

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

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

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

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

32. Also the Labour of my Spirit in it and with it, was a continual Exercise; wherein my soul Dived the longer the deeper into the mystery of the Eternal Nature, as a Scholar which goeth to School, and strenuously exerciseth himself.

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

34. Concerning which, the Libeler knows Nothing, as his reproachful writings testify, that he understandeth nothing therein, but writeth, like a History,

from the School of this World, which I leave to its own worth; but he boasteth unjustly of Enlightened Eyes, seeing he useth them for a reproach against the Children of God.

35. Now this is THAT Book, which I wrote in my Childhood, when I was but an A. B. C. Scholar, which the Libeler takes upon him to Judge. But it was taken from me by Satan's Subtlety, who thought to make merry with it, so that I knew not of it in Three Years where it was, I supposed it was quite gone a great while before.

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

37. He exceedingly also covered me with his Thorn bush, by my Opponents, that he might bereave me of my Jewel: till after THREE Years, it was sent to me Written from highly esteemed People, out of my writings, who earnestly exhorted me to finish it; Then I saw that my writings were still Extant, and wondered at it, that it had so happened to them, and understood that they had had them in their hands for TWO Years before, and that all along One Good Friend had given them to another to write out Copies of them,

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

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

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

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

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

43. But Sir Libeler, I conceive thereby, that your Artful Mind, is standing in BABEL and would thereby slay ABEL; therefore you must answer it before the Judgment of God, let this be told you, you must know that you have opposed the A. B.C.

44. God hath bestowed so much Grace, that in the second Book which is made, we have written much clearer than in the first, and also than you have written in yours: The sense is a little Deeper opened to US, than to YOU.

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

45. Read my Three Books of the Becoming Man or Incarnation of JESUS CHRIST, how we must be conceived and enter into, the becoming-Man, or Incarnation of Christ, and become New-born in Christ, and how we with Christ must enter into his Death, and be buried with and in him, and die with him, and Continually slay the Old Man, also Continually rise with and in him, and Eternally live in Him.

47. Also read the Book of the Threefold Life of Man, and ye will find the Eternal Divine Nature and also the Outward Nature of the Stars and Elements, a little deeper and More fundamentally Described than in your Libel or Pasquillo: you will well see what Divine knowledge is, Moreover, what man is to do and leave undone, and what Faith and Blessedness or Salvation is.

48. Also you will find your Crippled and altogether Misexpounded Gracious Election, rightly in the Ground: that will better accord with the Apostolic Faith and understanding, than yours.

49. Yours, bringeth Men to Desperation, to vanity, and into mere anxiety of Spirit, and not out of it again; but mine brings them to the Light, that they may see what the Holy Scripture understandeth by God's Election.

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

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

52. For he is a HERETIC that wresteth the Scriptures falsely: and you do it not only to my meaning, and with my words, that are hidden to you, which stand yet partly in a Magic understanding, but you pervert the Scripture and draw it falsely to your Meaning, of the Election of Grace, and cast only a Mist before Men's Eyes, driving them into God's Anger and there let them Lie: and go your way, and moreover forbid any Man to search further about it.

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

54. I cannot remedy that, if you or others will not read my Book, let it alone; it is not Printed; who bid any write a Copy of it? leave it to me, I

have written it only for myself; it is nothing to you; I have not run about with it, and presented it to anybody, it is come forth without my will and Desire, and without my knowledge; as they that first came by it, well know.

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

55. The True knowledge of God is not from this World, but from God; why should a lodging then be sought for it here: behold and Consider yourself.

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

58. He that desireth a full Explanation, let him read the book of the Threefold Life: he will find more than he would search for especially in the Three Principles, which the Libeler or Pasquiller, dare not well believe: yet if he will be called a Christian, and Do that which is right, let him read that, he will see what Spirit's Child I am: perhaps we shall come nearer together, and he may of a Saul become a Paul; which I do heartily wish in his behalf, and had much rather have a hearty good and Christian Conference with him, concerning our IMMANUEL, than this Controversy.

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

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

61. But what concerns the Articles of Faith, which in this Book are still in a Magic understanding; those in the other writings are set down clear enough: more than the Libeler or Pasquillo requires or understandeth: yet if any desire more clearing, it shall be afforded him; and if he desire proof thereof, it shall also be given him.

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

63. But since honest hearts fearing God are found, whose Christianity is indeed sincere and in Earnest; should Christian Love be withdrawn from them? Or hath God given me it, that I should put it under a stool, or bury it in the earth?

64. Christ saith; *none kindleth or lighteth a Candle, and setteth it under a*

Stool, or under a Bushel, but setteth it upon a Table, that all that are in the house may see by it: The Divine Light will not be covered, those that God giveth it to, should let it shine, for God will require an account of his Talent.

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

66. A Christian must be born of Christ, he must have a Christian Will and desire, and lead a Christian Conversation. It is not only knowing will do it, and comforting oneself with Christ's sufferings, and be a Dissembling Hypocrite in the presence of God; to speak one thing, and Will, Desire, and Do another; and let the evil poisonous Worm of the corrupt Nature's Fire, burn still, and be but a Lip or Mouth-Christian.

67. It lieth not in knowing much, that a man should tickle himself with Christ's sufferings, and set them aloft on the Pinnacle, and yet retain the Evil Envious kindled poisonous worm Continually in the Heart, and continually carry Fuel to its Fire: I say, that very Mantle, will become hellish fire to Many: that he hath known God's will, and will not enter thereinto, and give up himself to him

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

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

70. For man of himself doth no good thing; but the Law of God, whatsoever God writeth in his Nature, that Doth the Good: that very Law is the Eternal Word of the Deity: and putteth on to itself Divine and heavenly substantiality, viz., the New Body; for it is become Man, and must also become Man in us.

71. And in that Body standeth the right willing, and doing, and the Performance and the ability of a Christian Man; without that there is no Christian, but the Antichrist and a spiritual Whoredom as the Revelation of St. John Testifieth.

72. Therefore it lieth not in Disputing, flying high and being acute, despising and giving his brother to the Devil: for God willeth that all Men should be helped or saved and he is not a God that willeth evil, as the Psalm speaketh: and Ezekiel the 33: *As true as I live, saith the Lord, I will not the Death of a Sinner, &c.* And Christ saith, *I am come to call sinners to Repentance, and not the Righteous;* Also Isaiah saith, *who is so simple as my Servant.* Also, *the Kingdom of God consisteth in Power.* What needs then such high flying and Contention?

73. God respecteth a shivered Broken Contrite and sighing heart, that is afraid of his wrath, that would always fain Do well, that always Desireth God and goodness, that Co-worketh with God: for what the Mind is desirous of,

that it receiveth, be it necessity or Death, or else the Kingdom of God; for the Kingdom of God is not far off, but within us, we must become born of God, if we will see God, or receive God's Will.

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

75. But he that hath not willed, but let the fierce wrath of the Eternal Nature detain him, him hath the fierce wrath and Anger swallowed up into itself, and kept him in the Abyss of the Original in the first Principle, out of which the Worm of the soul ariseth Originally.

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

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

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

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

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

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

82. But if not, and that it standeth barely in his Magic-fire, and will not introduce God's will into itself; then it bringeth the Will of the Original, viz., of the first Principle, or of the Kingdom of this World, which standeth in the Ground of the first Principle, into itself, the Image whereof, also the Magic fire of the soul receiveth; whence CHRIST called the Pharisees a Generation Adders and brood of Serpents, and Herod a Fox: Understand

according to the Image of the inward Man, which through the Imagination becometh generated and born.

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

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

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

86. We must give Divine fuel to our soul's-fire, if it be to burn in a Divine source or aspect, and if a Divine Light be to shine from it, earthly fuel giveth an earthly source or quality, and a Light according to that source or quality, whatsoever a man kindleth in himself, THAT burneth in him.

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

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

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

90. As one Member wisheth and doth all Good to the Other; so will also a Believing Soul Continually have his fellow Member with it, and endeavoureth for this, how it may shew his Brother any Good; it always sheweth him its

Light, and with or by its Imagination sets it before the Eyes of the soul, to be looked upon, and saith, Come I pray thee, hither; for which things sake, this Pen hath written so very much, which the Pasquiller or Libeler, doth not understand, for the Sting is in him.

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

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

93. O hearken Pasquiller or Libeler, Hast thou the Art of the World? If then I have the Art of the Divine World; thou hast learned Thine, and Mine is bestowed upon me of Grace in the Love of God; I shall well stand with mine against yours; it is as the Sun and the Moon, to one another. An honest Man, fearing God, who seeketh but God's will, may very well distinguish my writings, and thine, asunder.

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

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

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

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

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

99. The CENTER out of which Evil and Good, floweth, is IN thee; that which thou awaked in thee, be it Fire, or Light, that will be taken in again by its Like either by God's Anger-fire, or by God's Light-fire. Each of them Electeth or chooseth to itself, that which is like its property.

100. Will any be a Devil, then God's anger will have him; for he is of its Property; the Election or choosing is suddenly there; but will he be an Angel, then is the Election or Choosing also suddenly there.

101. But hath he been an Evil wicked Man, and likely that the Anger of God hath already elected him to Damnation, and yet letteth in the sparkle of God's Love, again, into the Light of Life, which notwithstanding, all the while the outward Man liveth, standeth presented to him, and calleth him, then is also as suddenly, the Elector or chooser to the Kingdom of Heaven in THAT and besides, with very great Joy and honor more than for Ninety and Nine Elected which need no repentance.

102. The soul of Man, is from or out of that Center, which is called God the Father, understand out of the Eternal Beginningless Nature; it hath the Center, to the fire, and Light, in itself; to evil and Good; what IT Electeth or chooseth for itself, of THAT it is re-Elected or chosen again and taken up; which is to be seen by the Devils.

103. They were Angels in God's Light; and their Center Moved itself yet higher than the right of the Angelical Nature was, and awakened in them the Mother of the Original in the fierce wrath; and that also suddenly caught their will-spirit, and Elected or chose them to be Creatures of the Dark world.

104. Do you suppose now, that it was God's Predestinate purposed Will to have it so? then must God have a Devil's Will in himself, and also an Angelical: which is quite contrary to the Holy Scripture, also against God's Love, and against the Light of the Eternal Nature.

105. But the Pasquiller or Libeler, understandeth NOT at all what God's Love and Anger are; or what is called God. He will speak of God's Will, and it is but a fighting with a Shadow and a juggling.

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

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

This shall be my Answer for this one Time,

*Here followeth further Information and
Refutation of the Pasquillo or Libel*

108. First the Pasquillo sets down, for an Entrance, a great Register of the Prophecies of CHRIST concerning the last Times; How Seducers and HERETICS would come, and say, *Here is Christ*, and that we should not then believe them: And that the Libeler doth to the End, that he may make to himself a stately Entrance and Door of reproach to the Pasquillo or Libel; That he may proclaim the Author for a HERETIC: and a man may soon see what he hath in his Mind and Thoughts, and what Spirit's Child he is; his Christian Vein suddenly appears, so that he may lay it upon the Author.

109. Indeed Christ and his Apostles have rightly prophesied, and it is, or standeth so, in the Substance, and it proceedeth at present with great prevalence, when every one Cryeth *Here is Christ*, or *There is Christ*, Run after Me; yon is a Heretic, and Babel at present is quite kindled with Clamour: it burneth also in the fire of God's Anger, in its senseless Sectarianism, so that indeed, if it were possible the Elect might be deceived. Matt.24.24.

110. But why doth the Pasquiller or Libeler wrest the words of the Prophecy, and not say what an HERETIC is? He thinks he hath caught a Mouse, and seeth not that he himself sticks fast in the Trap.

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

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

113. And then when it comes into a Custom then they call him a Saint or Holy Person, and Men devise and fain Continually more and more to adds to it, how they may flatter and serve the uproar-Masters; in the meantime not forgetting the Belly-God, they draw all with subtlety and Tricks, and draw the SCRIPTURE of the Saints and Holy Men by the Hair of the Head to it, and that with great mixture of their own with it.

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

115. Such Men set up, for Teachers, to the World; and these now are mere Contenders, strivers, boasters, and HERETICS, and stir up nothing but Wars, Plagues, and Vexation; they Teach only reproachful words, they drive about words, they dispute about the Shell and let the Kernel lie, also they know nothing thereof, for the Kernel is a Mystery to them; they dance about the Calf as in Moses' time; and leave Moses alone with God in the Mount, and likely slight whatsoever he shall say, when he cometh from the Mount.

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

117. But he is a true Christian, who is Obedient to CHRIST; And when those uproar- or Alarm-Masters cry out, *here is the Church of Christ, or there is the Church of Christ, Behold, he is in the Wilderness, He is in the Chamber; Also in the Supper,* And the other saith no, he is not there, *go not then forth;* for CHRIST saith; *Behold I am all the days with you, even to the End of the World; as the Lightning Springs up in the East and shineth to the West;* so will also continually and even in Eternity be the Coming of the Son of Man: *for where a Carcass is, thither the Eagles gather together.*

118. CHRIST is always the true Christian's, Carcass his; Lightning is continually IN them, they continually Eat his Flesh and Drink his Blood, and forsake boasting and playing the Heretic, they contend with none, they have no contention; Christ is with them, they are generated or born out of Christ, and Live in him, they seek only how they may do his Will.

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

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

121. As the Libeler shamefully falsifies it, as to Adam, and hides and obscures the true Ground, and in the stead thereof sets up a plea as Advocate for the Devil: whereas he knoweth very well, that the Author in his Book hath rejected that thing, yet he will set it up again, and the Pasquiller or Libeler is ready for that End and purpose, if any understand the Matter; Syrach [alleged writer of Ecclesiastes] saith, *He that throweth among the Dogs, and hits one, it will be discerned well enough which he hits.*

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

123. O, Great Babylonish holiness! Mind repentance or else thou Wilt not eat of Christ's Carcass: The Author is no Devil, but seeketh his Carcass CHRIST, and Desireth nothing Else. Math.24.28.

124. Christ saith, *how will you that are evil or wicked speak that which is Good;* also, *Can a Man gather Grapes of Thorns, or figs of Thistles?* Matt.

7:15. If a Toad did sit under a sweet-smelling Medicinal Herb, or in an Apothecary's Shop of Precious Ointments, or did Eat nothing but Sugar, and dainty Spice, yet it would suck only poison out of all, and continue an evil Toad still.

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

126. There the Libeler begins to reprehend, that which stands written in my Preface, *Till the Prince of Light came, out of the Heart of God, and became a Man in Nature, and wrestled in his human Body, in the power of the Divine Light, in the wild Nature: that Kingly or Royal Branch or Twig, grew up in Nature, and became a Tree.*

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

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

129. For, the Author's Text is very right, but the Pasquiller or Libeler, understandeth nothing therein, which by the foregoing Words of that Text is Demonstrated very well to him, what the Author saw if he had rightly taken in the Magic understanding, else he should have let it quite alone.

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

131. He looked in this Description, not only into the outward Kingdom, into the four Elements and Stars, but into the inward Kingdom, into the first Principle, whence the soul originally ariseth; He understandeth somewhat else by the Wild Nature, than the Pasquiller or Libeler understandeth. He meant not Stars and four Elements, also not the bestial flesh which is of this World, as the Pasquiller or Libeler reproacheth; but he meant the Center, the fire-source of the soul, which had Extinguished the Light of God, and introduced the earthly Imagination from the Kingdom of this world.

132. He understood how the poor soul after its fall became a Creaturely Magic-Fire in God's Eternal Anger-fire: and THAT he called the Wild Nature; for the soul standeth in the Eternal beginningless Nature, in the first Principle of God the Father, and is the Cause of the Image of God.

133. It hath all forms of the Eternal Nature in it; It hath in the Essence ever been, from Eternity; but in the Creation, passed into a Creature: It is from or out of the fire, wherein God the Father ever generateth forth his Light; And is in its Original without besides or beyond, the Light of God, an

anxious horrible Substance, like a horrible brimstone worm: for it is a Magic-fire, from or out of God's fire, which is the Eternal Nature's Origin.

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

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

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

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

138. And God calleth himself a God, according to the Lights property, understand, a God of Love, Meekness and Mercy; and according to the Fire's property, he calleth himself an angry, zealous or jealous God, and a Consuming fire: and yet he is but ONE and not TWO: as in the Book of the Threefold Life, and in the Three Principles is mentioned and expounded at Large with many Circumstances.

139. This, thus briefly mentioned, is now the Most Original Spirit, where, in the fire's property the Eternal Nature is understood, and much more in the forms to Fire, which make the Eternal Center, as is mentioned in the Three Principles.

140. And understand further, That the Desire in that Eternal Spirit, according to both properties, hath from Eternity Continually been a Delight, Longing or Lust, to seek and to find itself, and hath continually found itself in itself, each property its like, both according to the fierce Wrath and the Love, according to Fire and Light, and according to all forms to the Fire, and according to all forms in the Light, to the Love.

141. That which is found hath been the Spirit's Looking-Glass: In the Love in the Light, the Looking Glass is called God's Wisdom; and in the fierce wrath of the fire, it is called God's anger-Eye.

142. In this Looking-Glass, hath been seen from Eternity, the Substance of this world, viz., the Third Principle: for it hath stood in the Magical Desire, indeed not in Substance, but in the Looking-Glass, in the Desire of

the Eternal Nature, wherein the Spirit hath discovered itself, and with the beginning of this world, with the moving of the Eternal Nature, by the Spirit of God in the harsh or astringent Fiat, created it into a Substance, into a similitude, according to the property of the Eternal Nature, according to all forms to Nature, and according to all Forms in Nature.

143. Whatsoever, became generated in Nature, viz., in the Principle, belonged to the Kingdom of God, and hath the Name of God. But whatsoever became generated in the forms to Nature, that belongeth to the dark angry fire-world.

144. All properties became moved, and each property set itself in its Looking-Glass, for a FIGURE, according to its Essence; understand according to the Desires Essence.

145. The harsh or astringent Matrix to Nature, was the Fiat, which comprised the similitude and Image, and brought it into a Substantial Being, through God's moving.

146. Understand, according to the Will-spirit, which goeth forth out of the Light Center, and according to the Will-spirit which goeth forth out of the fire's Center, and yet is but ONE, But in TWO properties, viz., Two Magic desires.

147. As Men see in the Creature, how Love and Anger stick in one Mind, and yet have Two Centers, all accordingly as the Outward Will-spirit discovers in any One, so is the awakening in Love and in Anger: and Men see in this world in the Creatures, how there are Evil and Good, Wolves and Sheep, Serpents and good Fish, Poisonous Toads and lovely handsome Beasts and living Creatures; Every one out of its Mother's property, springing from the Eternal Original.

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

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

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

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

152. Where each World hath its Center to the source or quality in itself, and yet neither departed away from the other, but ONE world is in the OTHER, the Light holdeth the darkness captive, but the darkness is a cause of the fire,

and the fire is a cause of the Light: For in the Harsh or astringent and stern darkness, arise the Essences or the source or quality of fire and Nature.

153. Now we see plainly, in the fire and Light a Twofold Source, or quality, and desire; and we see also how the fire burneth out of a Dark Substance, which signifieth the Dark World dwelling in itself.

154. The Fire signifieth the Eternal Nature, in the Father's Will in the Desire to Manifestation or Revelation; the Light signifieth the Eternal Liberty, without, besides, or beyond Nature, which manifesteth Nature in Substance.

155. The Fire hath in itself the dark world's fierce wrathful Essence, and the Light hath in itself the Eternal Liberty, viz., a meek, soft, quiet, still Habitation or delight.

156. But now the Liberty and Meekness without the fire, would not be manifested or revealed; but would be a still Nothing, and the fire also would have no Glance or Lustre, without the Liberty; and so the fire and Light would be Nothing without the Desire; that is the Center to the Genetrix, and holdeth or containeth in itself, the FIAT of the word.

157. And in the Desire Becometh Generated, the Eternal Word, or the Understanding, also the wisdom, as also the Anger-Looking-Glass, out of the Root of the dark Center.

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

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

160. For the forms of the fire-Nature, are themselves at Enmity one with another; the Harshness, Bitterness and Anguish, are one against another, which are the fire's Root, where, in the Desire standeth the harshness, and in the harshness the drawing, where the Nothing becometh brought into Somewhat and the will overshadoweth itself, with that which is drawn in.

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

162. That fiery property is the Liberty's; viz., the Nothing's Revelation or Manifestation, for thus existeth the Glance or Lustre and shining. For in the Liberty is the property which is brought along with the other or second will, put into the still meek delightful habitation, and out of that very property, a Love-desire cometh to be.

163. Thus the Fire and the Light, in Similitude, signifieth to us the divine Substance, also the Soul and its Image: The Matter out of which the Fire burneth, signifieth the Forms to the Eternal Nature, and the Dark world, and the FIRE signifieth the property of the Father.

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

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

166. The twofold Spirit which originateth in the Fire, with a twofold source or quality, viz., Heat and Air signifieth to us, in a similitude, the Spirit of God: the HEAT signifieth the Anger and fierce wrath of God, according to the Eternal Nature of the dark world, according to the property of the fierce wrath; And the Meek AIRY signifieth the property of the Meek Light, in the Love-desire, out of the source or quality of the Light.

167. The MEEKNESS of the Light signifieth to us in a similitude the Divine Substantiality, or the water of the Eternal Life, wherein Paradise is understood, and in the fiery property.

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

169. For, the Meekness originateth from the Liberty, without besides or beyond the Fires Nature, viz., in the Nothing, and they ever pant the one after the other: The Fire's or the Nature's fierce wrath panteth after the Meekness; and the Liberty or the Nothing panteth after the Manifestation or Revelation, which in Nature becometh Manifested or Revealed.

170. Now we see, that the Light affordeth a very friendly, richly Joyful Spirit, out of the source or quality of the Fire; that friendly and richly amiable aspect or Spirit, originateth out of the indrunk water's source or quality, of Meekness, viz., out of the Liberty.

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

172. Thus in this Type or Resemblance is understood the Divine Substance, and also the Eternal Nature; out of which Desire and Substance is become generated the Third Principle, viz., this outward visible World; and become Created in the beginning, into a Substantial Being, together with all Creatures.

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

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

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

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

177. The Glance or Lustre of the Fire, signifieth God the Father and the forms to Fire signify the Eternal Nature, and the power of the Light signifieth the Heart of God, viz., the true Deity, for it produceth another or second Center of another Source or Quality, then the fire, viz., a Love-Desire, and Meekness.

178. And the Outgoing Spirit, out of the Glance of the Fire into the power of the Light, out of the Light's Substance drunk in by the Fire, viz., out of the Love and Meekness, signifieth to us rightly the Holy Ghost; which continually goeth forth from the Father and the Son into the Divine power and substantiality: as the Air from the Fire and Light, and ruleth in the Lights Substantiality.

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

180. Man ought not to think that God is somewhat absent from anything, or space or place, for he filleth ALL, but in his own Principle, in the Middlemost World, which he himself is.

181. And now when the Invisible God once moved himself, according to the Eternal Magia, viz., in the Eternal Nature-Desire, he generated to himself in his wisdom, his likeness out of the properties of all the Three worlds, and out of Every Essence and property, created Creatures and figures.

182. For the Work-master viz., his Spirit, was in all things or substances, viz., in the Divine Light world, Angels and pure spirits; understand out of the Eternal Nature, viz., out of the Eternal Fire's and Light's property, out of Divine Substantiality.

183. For a Spirit hath the Eternal Center of Nature in itself, if it be an Eternal Spirit: it hath all form: to Nature, viz., of the dark world, and also of the Light world, in itself, for it is proceeded out of God's Mouth, it is Nature, else it were no manifested or revealed Spirit, with or among the Spirits.

184. Out of the Eternal Nature, God hath manifested or revealed his wisdom; for in the Essence, viz., in the divine wisdom, hath the Substance of the Spirits and Creatures been from Eternity; but with the Moving of God the Father, it passed into a formed Creation, according to the property of the Essence, *in Verbo Fiat*, in the Word Fiat, in the word of Power, and therefore were the Angels called Flames of Fire, but thoroughly Enlightened with the Light of God.

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

186. A Spirit [proceeding] out of Nature is a Magic-fire-source or quality, and is desirous of substance, or of the Substantiality of its form: the desire maketh substance, and bringeth that substance into its Imagination; that is the Magic fire's, viz., the Spirit's, Corporeity, whence the Spirit is called at Creature; Also that Substantiality is the Spirit's Food whereof the fire liveth or burneth.

187. Here now is understood, the Devil's and also Man's fall, for according to the Eternal Nature, they are both out of one Original; the Devil was an Angel, and should have set his Imagination in the Light of God, viz., in Love and Meekness, in the Divine Substantiality: and then he had conceived divine Substantiality in his Imagination, and his light had continued shining; his Magic fire-source, or quality, had eaten of God's Meekness, and then also, had the fire-source or quality burned in such an Essence and property, and then he had Continued an Angel.

188. But he turned himself back into the Center, after the Mother of the Genetrix, and set his Imagination [to go] after the forms to Nature, and would needs rule terribly in the might of the Fire; he contemned the Meekness, viz., the Second Principle, and would domineer over God.

189. What he now desired, that he received also into his fiery Desire; viz., the Substantiality of the fierce wrath out of the forms of the Dark world, out of his own Center; Thus now is that Substantiality the food of his Spirit's Fire, and his Fire-source or quality standeth in a dark fierce wrathful Essence, and can conceive no desire more, in the Meekness, viz., in God's substance.

190. Thus he is a Devil, and dwelleth in the Center of the Darkness, viz., in the forms to Nature; for his Light is extinguished, he cannot kindle that again, it shineth no more out from his Essence, neither can his Imagination any more reach or attain it and he continueth a fierce wrathful fire-source

or quality, in the Desire, and eateth of the dark Substantiality, and standeth in another Principle.

191. The Word *Fiat*, *verbum fiat*, which figureth his form or Image in him, is the Mother of the Dark world; viz., the stern forms to Nature, according to every Spirits property; as the source or quality in the Center is, so is also the Will-Spirit.

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

193. Thus understand also concerning Man's Soul; which is also a Magic-fire-source or quality, out of the Eternal Center, out of the eternal Nature; for after God created the body out of the Substantiality, then he introduced the Spirit out of all the Three Principles thereinto: He should be a Similitude and Image of God; understand, according to, and out of, all the Three Worlds, viz., out of the Eternal Fire's Nature, and out of the Light's Nature, and then out of this outward world's Nature, wherein the outward Man liveth.

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

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

196. And then the Center of the Light, as a Sparkle out of his Heart, out of which the Divine Will goeth forth, which appropriateth or uniteth itself to God again: and Imagineth according to its Mother, viz., according to God's Love and Meekness; That is the Second Principle, wherein the Angelical world consisteth.

197. And Thirdly, the Spirit-Air, with the Spirit of this outward world, out of the Stars and Elements, viz., the Third Principle; Thus Man became an Entire Total Image according to God, out of all the Three Worlds; An Image of God, wherein God dwelleth, wherein God beheld sound and manifested or revealed himself.

198. Now the Eternal Word was his Law of his spiritual Nature, that this introduced and in-breathed spirit of Man, should introduce his Imagination, into no other source or quality, but only into God's Love and Meekness; It should eat only of the Divine Substantiality, and drink the water of the Eternal Life, and then its Body had Continued Paradisiacal.

199. The Body had paradisiacal fruit to Eat, which grew for it IN all fruits: The outward Body of this world, was in the source or quality of the Light world, as it were swallowed up, and yet it was there: As the Light swalloweth up the Darkness, and holdeth it captive in itself, and yet the Darkness remaineth, but, in the Light, is not Manifested.

200. So also should the outward Image of this world; as also the inward source or quality of the Fire, out of the first Principle, stand hidden in the Paradisiacal Substantiality, and source or quality; and Man should bring his life and soul into the Paradisiacal source or quality.

201. He should set or put his Spirit's Imagination into the Heart of God, viz., into the Lights Center, and then had the Soul continually eaten of the Light's Substantiality; understand, the soulish Fire had conceived or received the divine source or quality into itself, and had burned forth, in the divine source or quality, in Love and Meekness.

202. Through that burning or Life, would the divine Substance have been Introduced Into the outward Body; viz., heavenly Flesh; and the Holy Body would have stood in the Tincture of the second Principle; and the outward Dominion of the Outward World would have stood hidden in the Inward World, and have been manifested in the Outward.

203. Such a Body also was created in the Beginning, viz., out of the inward Substantiality of the pure Element, which is manifested in Paradise, and an outward Body of or from the Four Elements, which stood manifested in the outward World; but the inward should lead the Dominion, and hold the outward as it were swallowed up, as the Light doth the Darkness.

204. Understand, each Principle should stand free and barely in itself, and set or put its Imagination or Desire Into God, and then would God's light have filled all in All, and the Earnest severe Fire-source or quality, of the first Principle, viz., the Eternal Nature of the Dark World; as also the outward Nature and source or quality of the Stars and Elements, would not have been manifested.

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

206. Therefore now if such a desire is to be in Man, out of which the Will-Spirit should barely be inclined or directed into God, then must Divine Substantiality needs be in the Soul's Fire, out of which a Will-Spirit might exist.

207. For out of no Earthly source or quality, nor out of the Dark World's source or quality doth any divine desire exist; Earthliness, knoweth nothing of God; also the Dark World hath no Divine Love or Desire in itself.

208. Whereby we know, that We according to the second Principle, viz., according to the Paradisiacal Angelical World, have had flesh and blood, out of the heavenly Essence and Substantiality, which was the light Body of the Soul; and therein stood the Image of Heaven.

209. And the Spirit out of the Magic-Fire of the Soul, which shined in the power of the Light, was the true similitude of God; according to the Trinity of GOD, the Image wherein God dwelleth; and wherewith God manifesteth himself: For that very Spirit is like all Angels in Substance and Being; of which Christ sayeth that in this Resurrection they are like the Angels of God.

210. When God had created Adam, he then stood in the Paradisiacal World, viz., in the Image of God; but God knowing, how he with his Noble Jewel

between the Inward Dark World, and then also the outward Elementary World, stood fast bound to BOTH, therefore he gave to the Soul's Nature, the Law and Commandment, *Thou shalt not eat of the Tree of Knowledge of Good and Evil, for in the day that thou eateth thereof thou shalt die the Death*, that is, die away from the Divine World; and in THEE, will, the Dark World, and then also, the Outward world, become manifested, and get the Dominion in THEE.

211. As also then it was so done, when Adam began and set or put his Desire and Imagination into the Outward World: then the soul's fire did eat of the forbidden Fruit, and brought the Earthly source or quality, and the substantiality of this World into his Noble Image, into the Paradisiacal Angelical World.

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

213. Thus the Image became Earthly, and fell among the Murderers, Who smote it, and wounded it, and left it lying half dead: thus Adam went out of Jerusalem toward Jericho, as Christ said. Luke 10:30

214. The Stars and Elements put on to the Body the fierce wrathful earthly Clothes or Garments of their Essence and substantiality; and the Dark-world gave to the soul-fire also its fierce, wrathful, severe or earnest and stern source or quality, and now the Soul's fire, burned in that fierce wrathful property, and so God and the Kingdom of Heaven was Lost; for the Divine Image disappeared or vanished, and the Earthly, began to appear; the Outward Fiat got the predominance.

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

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

217. And THAT is it which I wrote in my BOOK. That all was shut up in the Anger, Till the Prince of Light out of the Heart of God came, and became a Man in Nature, and wrestled in the Power of the Light in the Wild Nature.

218. By Nature, the Author understood, the Eternal Soulish Nature, the Center of Nature, which, in the Soul, after the Image became Earthly, became Wild and Strange as to the Divine World.

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

Here Follow the Pasquiller's or Libeler's Suppositions

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

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

222. *With these sayings, this Spirit obscureth the distinction between the heavenly pure, and the Earthly perished Corrupt impure Birth and Nature; Also between the Woman's Seed and the Serpent's, Abraham's and Adam's Seed, and will frame for us, A Natural Christ, in whom is Good and Evil, Light and Darkness, Yes and No, and set our Salvation on a Gog. But the Scripture discovereth his falsehood and Groundlessness, and saith; That not all Abraham's Seed are also therefore Children, but in Isaac shall thy Seed be called, and not in Adam, Cain, Ishmael, and Esau. The Children of the Promise are accounted for the Seed.*

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

224. *For as his Children are not born of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God: So also, according to his Human Flesh, he cannot be born of Adam's Natural, but of Abraham's promised Seed, which he himself is; nor be of less Descent and Honor, than his children are, seeing they all come from ONE, both that which sanctifieth and those that are sanctified.*

225. *Which Seed is not a Natural Adamical, but a Supernatural Heavenly Seed, wherein God and Man is united; God in Man and Man in God, out of which Mary, as a Daughter of the Promise, even according to her Flesh must aforehand be born, ere Christ had assumed his body in her, as the Holy Apostle saith clearly, that Christ proceeded from the fathers according to the Flesh, to whom belonged the Filiation, the Glory of the Covenant, the Law, the oracles, Ordinances or Worship of God, and the Promise, which Promise belongeth Not to Abraham's Natural, but to Abraham's Seed of faith.*

Hitherto the Libeler,

226. [J.B.'s answer] *Are not these high Inducing Vaunting Speeches? How should a simple Man be otherwise than led blindfold by them; who would say he doth the Author wrong? But hearken Libeler! you will not with this*

Description yet by a great deal lay bare the Root of the Covered Tree, as you suppose: you understand Nothing thereof, much less the Author's Mind and Thoughts, only you falsify, and pervert it with a strange understanding.

227. Are you not a false Expositor? then tell me; where stands it written in my Book that Christ became a Man in this World's Wild Nature; that he was begotten of and proceeded from Sinful Seed, as thou explained the meaning of the Author to be so; and settest down a heap of contradictory senseless meanings, and shamefully and reproachfully criest out upon him for a Devil, very blindly contrary to his meaning and understanding.

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

229. The Question is, What is the Wild Nature, wherein the Prince of Light out of the Heart of God, wrestled in the Humanity? Is it earthly Flesh? Or the source or quality of the Stars and Four Elements? No: For the Sake of that, the Prince out of the heart of God, came not. But it was the Soul, out of the eternal Father's Nature, which had through its Imagination and Lust, introduced Death and Earthliness into itself; and awakened the Dark world's fierce wrathfulness in the Anger of God, and there was no Remedy, neither in Heaven, nor in this world, unless the Prince of the Love of God came, and wrestled with the fierce wrathful Anger of God, and quenched the same in the Human Soul.

230. And therefore the Prince of the Love of God, viz., God's own Heart, became A MAN, in the human Nature, in human Essence, not in a strange One, as the Libeler wonderfully brings it in here: also out in the Wild of the Stars and Elements, not in Bestial Flesh of the Corrupt or perished out-birth of the Four Elements; it is not in that Essence, that the Deity is united; it is not the Wild Adamical Flesh which Christ assumed to himself, as the Libeler explaineth it, Who yet hath no understanding at all of the Essence, wherein God is become MAN.

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

232. God dwelleth not in the Out-birth of the Four Elements, but in Heaven in the pure Element, that is his Spirit's Corporeal Substantiality, and that Substantiality Adam had also for a Body, and stood in the outward Body, as the Gold, hidden in the Course or drossy Stone.

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

234. But as soon as the Soul's Fire began, and Imagined according to the Earthliness: and would Eat of the four Elements and Stars, then the outward Kingdom, viz., the Third Principle, drew in the first Principle, into the Soul's Fire, and also into the heavenly Body, and obscured the Noble Image,

so that it fell into inability, into Sleep; Then it was in inability, as it were captivated in Death, for the Earthly Source, or Quality, dwelt new therein, whence the Soul's Fire became fierce, wrathful, stinging, and Murderous, for it must now eat Evil and Good, and the Noble Image of the Similitude of God Disappeared.

235. Now when God saw, that the Noble Image was disappeared or vanished, and that the outward kingdom became Lord in it; His Mercy Pitied it, and promised it the Woman's Seed and crusher of the Serpent, and said, *The seed of the Woman Shall Crush or Bruise the Head of the Serpent*, which hath brought thee to Fall; He said the Seed of the Woman should do this.

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

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

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

239. If Christ had assumed on himself a strange Seed, such as I am not, and which in Adam I was not, what would that help me? where would my poor Soul remain? How could he then be the Woman's seed, or my Brother?

240. He promised to Abraham, not a strange Seed of the Woman, but said; In thy seed Shall all People become blessed: that is, in THINE, understand, in the heavenly Substantiality, in Adam, shut up in Death; shall the Messiah destroy Death: And thy seed, that is, in which thou in Man wert put to Death, shall in Christ, in God's Blessing, Live again: Christ shall live in THEE, in thy image, and thou in HIM, thou and Christ shall become one; he the Body, thou his Member.

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

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

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

244. The Love of God in Christ, went in the human Soul into the first Principle, viz., into the source or quality of the Anger in the Father's Nature, and kindled the fierce wrathful Anger-source or Quality in the Soul

with God's Love and Meekness, whence the Divine Light burnt forth again; That was a Poison to Death, and a Pestilence to Hell, for Love and Anger are Contraries.

245. Now if Christ had not assumed Adam's and Abraham's Natural Seed, as the Libeler saith, how then is he the Son of Man? Is he only a Seed come from Heaven? and hath assumed nothing from Man, but a human covering to himself, so that he only dwelt in Man, without any property of the human Essence; what would that avail my perished Soul?

246. Hath he not assumed the human Nature to himself? then he is Not the Son of Man, or my Brother, as he calleth himself everywhere the Son of Man.

247. The Libeler saith, I will make Christ Natural; Is he not become Natural? then can he not be the Son of Man, also not the Seed of Woman, much less Abraham's Seed.

248. But that the subtle Libeler, will make the Virgin Mary supernatural, and saith, she was begotten or Extracted out of the Seed of God, ere Christ became conceived in her, and will thereby bring strange seed thereinto, which is not human, that is very Heretical and Antichristian, and he should do well to smell into his own Bosom, before he condemneth others, and passeth his judgment upon them.

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

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

251. He speaks indeed of the High Blessing of Mary; but he draweth it to a Strange Seed, out of which Mary was begotten or extracted: but he saith not with any ground what kind of seed that was, whether it was barely the Spirit of God, or whether it was heavenly Substantiality, or the Seed in the Word, or was also somewhat of human Essence.

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

253. But Sir libeler hearken! we will not be so evil as you are, we will readily of Good Will show you the true Ground in the Mystery, if you will not go in that way, then go aside; we have other else then you have; Have you Art? then have we Light.

254. You are not our Judge, though you condemn me; I am a child of God in Christ, and my seeing is proceeded from God's seeing; Therefore I will from a Good heart shew you my open Face; though you are not able to apprehend, how Christ is become conceived and born of Human Essence; and you conclude throughout, that I speak of Christ, as if he were proceeded from sinful seed, though all indeed is very groundlessly Judged, and your meaning standeth in Babel.

*Therefore observe my Confession of Faith, and Acknowledgement,
as it Followeth Exactly*

255. God said to Adam as he stood in Paradise, and lived in the Divine source or quality and substantiality: *What day thou eatest of the Tree of the Knowledge of Good and Evil, thou shalt die the Death*; by Dying, he meaneth not only, the Outward Body, which with the Beginning of Sin, first became living.

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

257. The Spirit is the Life, the Flesh is not the Life, The heavenly Flesh's Life was God's Spirit, and the Earthly Flesh's Life was this World's Spirit.

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

259. For, that which is generated out of the Love, that receiveth no fierce wrath into itself: for the Light's Substantiality is water of Eternal Life; the water maketh no fierce wrath, but quencheth the fire's fierce wrath.

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

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

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

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

264. But when it would eat of Both, then came the Dark Body to have power or strength, and Light ruled over the right human Body: Thus sin began in the Soul-Fire; for it became kindled with the fierce wrathful Essence; and so now

the Soul Fire burnt, in that very source or quality, and the Divine Light of the Soul, which shone in the meek heavenly Substantiality, extinguished.

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

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

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

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

269. That Water hath not taken Sin into its Essence, for that cannot be: for that which is out of or from God's meekness, becometh not kindled in the fierce wrath of God, but is as an impotency or weakness shut up in Death, viz., in the Stillness, in the still nothing.

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

271. He hath also therewith put on again to the Soul, the holy Body, viz., the Innocent or Immaculate; and into that holy Body, hath taken a human Soul, out of Mary's Soul's Essence-seed; therefore must Christ afterwards be tempted and to want the outward Food for forty days.

272. For the Soul must be tempted, to try whether now in that holy Body it would Eat of God's Substance, and satiate itself, and therefore it was permitted to the Devil, to Tempt the Soul.

273. Seeing he Excused himself, that he could not stand because the Matrix of the fierce wrathful Nature had drawn him too hard, therefore now he should tempt, and try it, with THIS Man, as he had also tempted and tried it, with Adam, and overcame him.

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

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

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

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

278. For the Devil had to do about the Kingly Seat, that this Man was to possess: Therefore it was permitted to him, viz., to the Devil, to Tempt HIM, so that if he stood, the Devil should remain a Liar, and his Judgment be upon his own Lying Mouth or Tongue.

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

279. When the Divine Image in Adam was vanished or disappeared, then God pitied it, and would that this Image might be helped again, and Promised to Adam and Eve, the Crusher of the Serpent, viz., the Word and Power of the Deity, that should take the Woman's seed, understand, the disappeared Image's Essence, into itself, and therewith destroy the sting of the Devil and the Anger of God, in the Soul.

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

281. But by or with the Promise, it hath set itself before the Soul again, in the Light of the Life of the Soul; and set a Limit or Mark thereto, whereby it would again enter into the in Death-enclosed right human Essence, and awaken the Life from Death.

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

283. God's Heart had promised and espoused or united itself: In that the humanity, Limit or Mark, that Limit or Mark became adorned, with the highly precious Virgin of the wisdom of God, viz., with the Looking-Glass or Eye of the Holy Spirit; indeed not with any strange thing, but with the first Life, understand, the Divine, of the Noble Image in Adam, from which Adams Soul went forth into the Spirit of this outward world, viz., into the source or quality of the Stars and Elements, whose Center is the Abyss of the first Principle.

284. This blessed Limit or Mark, was promised to the Fathers, viz., to Adam, Abraham, David, and others; Oh, how have the Prophets delighted and rejoiced

at this Limit or Mark! the sacrifices of the Jews were a Type of this Limit or Mark.

285. For, when Adam had lost the pure and fair Image, understand, the power of the Heart of God, which stood in his body of the Heavenly Substantiality, as a Center of the Deity; then stood the Soul barely in the Father's Property, understand, the Eternal Nature, which without the Light of God is a fierce wrathful, and Consuming fire.

286. For the Soul is out of that Center; viz., out of the Eternal Nature of the Father; and therefore was that Soul in Israel led so long a while, even unto the Limit or Mark in the Father's Nature.

287. The Law on Mount Sinai, was given in Fire and Thunder in the Father's Nature, and Moses was also called in the Bush in the Father's Fire-flame

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

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

290. Israel offered Sacrifice with the blood of Beasts, that God's Imagination looked upon, through the Limit or Mark of his Covenant; since Man was become earthly, therefore God set the Limit or Mark before himself, for a Covenant of Grace, that his Imagination might not enter into the Earthly source or quality, and that his anger-Fire might not be awakened, with Man's Earthliness and Sin, and so he devour them, as was done by Elijah.

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

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

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

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

295. And yet, with the Entrance of the Soul into the Earthliness, was become shut up in the still Death, as in the Nothing; and that should again sprout out of Death, and therein rise again and be born New Man again, in Holiness Innocence and Righteousness; it should again be put on to the Soul.

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

297. Thus the Noble Lily Twig or Branch, groweth up; which first becometh as large as a Bay Tree; That is the True New Regeneration out of Christ.

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

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

300. Christ bids you not condemn, but meekly to converse and friendly Instruct, not to wrangle, or scoff, or pronounce Men to be in the Jaws of the Devil: My friend, you are yet very blind concerning the kingdom of Christ: I will rightly shew you the Door of the Becoming Man or Incarnation of Christ; as it is given to me from the Grace of God in the Love of Christ.

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

302. Therefore if you would be a Brother in Christ, put your Buck's-horns off, and then we may see one another with right Eyes and a modest Mind, and instruct one another in the Fear of God.

303. Such Surliness and Scorn is Babel, the Mother of Tyranny, and Great Spiritual whoredom, whence Wars and Strife is arisen at all times: your Libel is only a Bloody provocation; and a scoffing, an unseemly puffed up Pride, a Cainish property; go out from it, if you would see the richly Amiable countenance of Christ in the Holy Ternary, in *Ternario Sancto*, if you would see the Wonder-branch of the hidden LILY, which at present Sprouteth out of the Root of the Tree.

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

305. For None know anything of God, but only the Spirit of Christ which is in God, the Son in the Bosom of the Father, searcheth out in our spirit even the Depths of the Deity; Our spirit must stand in the Spirit of Christ, if we would understand the Divine Mystery.

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

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

308. Christ's Spirit must speak out of us, of the Divine Mystery, else we speak out of the Babel of Confusion: Christ is in our right human Essence, understand, in Adam's Essence, become Man; not in the Stars and Elements, but in the Essence of the One Element, through which before the fall, Paradise grew or sprouted in Adam.

309. When the Angel Gabriel came to Mary and Saluted her, and said, *Hail, Graciously Amiable, the Lord is with thee. Thou blessed of all Women, thou shall be impregnate in thy Body, and bear a son, whose name thou shalt call JESUS.*

310. Here it hath not that understanding, as the Libeler Explains it, that Mary was born out of God beforehand, ere Christ in her became Man; No, Christ is the first from the Dead; he first kindled the Life in Death, only the Limit or Mark stood in Mary; that was the Blessing; For in the Limit or Mark was the Living Word, and the Spirit of God; Surrounded and Clothed with the Noble Virgin of the Wisdom of God, in the Divine Substantiality.

311. When the Angel said, thou shalt be impregnate in thy Body, Virgin Mary thereupon said: *Behold, I am the Maid-servant of the Lord, be it done unto me as thou hast said;* then the Life in the Limit or Mark of the Covenant, viz., the Heart of God, moved Mary's in-Death-included Essence: That Word was clothed and surrounded with divine Substantiality, out of the Water of Eternal Life, generated out of the Meekness of the Light of the Majesty of God.

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

313. And in the Tincture, was the Chaste Modest Eye of the Wisdom of God, and the Wisdom is the Holy Spirit's Corporeity, wherein he dwelleth: It is his Eternal Looking-glass, wherein he hath discovered or discerned the Great Wonders from Eternity.

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

315. This very Substantiality or Corporeity, as is now mentioned, was Christ's heavenly Flesh and Blood: For the Noble Tincture maketh the Water out of the Majesty, [turned] into Spiritual Blood.

316. That very Substantiality, which was in the Covenant, wherein the Promised Word of God, stood, is Entered into Mary's Substantiality, viz., into the in Death-enclosed Substantiality, and is become a Body, and hath made that which was shut up, living again: The divine and heavenly Paradisiacal Substantiality in the Covenant, and Mary's Substantiality, is become ONE thing; the Life sprouted or grew in Death.

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

318. The Holy Tincture according to the divine Fire's Property, belongeth to the Soul, and the Water's property, viz., the Light's Meekness, belongeth to the Body, the Body is always under or beneath the Soul.

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

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

321. And what can the desire comprehend other than itself, that is, the Meekness of the Light, that is, a sinking down of the Love and Meekness towards the Fire-Spirit that riseth up: That, the Fire-Spirit continually comprehendeth in its desire, and consumeth it, that is, it bringeth it through the sharpness of the Father, and there it goeth through death again, forth into the Liberty, and maketh the source or quality of the divine World, for the Spirit of God, is understood therein.

322. Not that there is a dying or Death therein, but the Fire-source or quality, is accounted for a Death, for the Root of the Fire, is the Dark World with its stern forms to the Fire-Nature: As in the Book of the Six Points of the Great Mystery, is expressly mentioned at Large.

323. Now understand the sense aright: God's Substantiality hath been from Eternity; it is immeasurable, and unfathomable, it is everywhere all over, wheresoever a Man can say here is God, there is also the Divine Substantiality, yet not in the Outward World in the third Principle; but in the Heavenly in the Second Principle.

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

325. Now, would any go into Heaven, they must then have His substance on them; He is the Ladder that Jacob saw, which with an End reached to Heaven, and with the other End in the Humanity.

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

327. The divine Substantiality is not totally gone into the Creaturely Image, that cannot be; for it is immeasurable; Only it hath revealed or manifested itself, in the human Substantiality in the Created Image, in the Becoming Man or Incarnation of Christ; and kindled the human, and given its Life, understand, into Adam's Image, which also was in Mary, and in all Men.

Question

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

Answer

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

330. And according to the second Principle, her Image stood also Shut up in Death; But the Limit or Mark stood in her, understand, in her Image, but undiscernibly and unperceivably; in that way and manner, as God is in all, and the Thing knoweth nothing of him: for God dwelleth not in the Thing, he possesseth Nothing, but only himself: Thus was the Limit or Mark in Mary; and God's Promise in the Word of Life, was in the Limit or Mark, yet not dwelling in Mary, but in itself.

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

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

333. But the outward Kingdom of this World, was not at this time broken off from Mar;; that held her still captive, SHE must through Dying, through her Son's Death, enter into the Eternal Life.

334. Her Body indeed did not vanish or fall away, for it was in the Midst, in the Blessing, only the Earthly source or quality must break or corrupt in her, and all Adam's Children must enter through One and the same Entrance

into Life, viz., through the Dying of Christ: when Christ quenched the Soul-Fire on the Cross in Death, then also Mary's Soul-Fire became quenched, that is, rightly kindled in the Light of the Majesty.

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

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

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

338. He became after the End of Four Months a living Soul, which now stood in the Image; but the Deity was in the Image the Center, which neither receives Addition or Diminution: the Divine Substantiality also, receives neither Addition nor Diminution, it becometh neither lesser nor bigger, only it hath manifested or revealed itself in the Human Image, and generated it to Life.

339. Thus in Mary's Conception in her Seed a Living Essence arose, no more shut up in Death, not a sinful One; for where God's Light shineth forth, there is no sin within: Sin originateth in that place where God's Light shineth not; but where it shineth, there is mere Love and Meekness.

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

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

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

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

344. The First Adam should possess the Kingly Seat, but seeing he stood not, therefore God generated to himself another or Second Adam out of the First: Now if he had not been Natural, then he had been unlike the first Image, also he had not been the Son of Man; as the Libeler supposeth.

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

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

347. But that he saith: I have written: that he became a Man in the Wild, viz., in the Outward Birth; that is NOT true: The Text in my writing saith thus; and he wrestled in his human Body in the Power of the Light in the wild Nature; Hath he not, in Hell and on the Tree of the Cross, wrestled with God's Angel? Hath he not Died and taken away from our Wild Nature the Sting of Death?

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

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

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

351. He saith, Christ, viz., the Eternal Word, hath assumed the Seed of the pure holy Virgin, Elected to it from Eternity, which died away from Nature, and was totally blessed in God: viz., the afore-mentioned Seed of Abraham: Tell me Libeler, Who is that Virgin that hath died away from Nature: then she must be a Monster without a Soul, without Flesh and Blood, and no Mankind.

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

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

354. Sir Libeler, err not, God will not suffer himself nor his children to be mocked: we suppose easily, that you are altogether blind still in the Mystery of God; you know nothing of the inward Man; much less the New Regeneration: I came first rightly to understand the Principles, and the Center of Nature,

before you Judge; you will needs be one taught of God or Learned in God, and yet know not one Letter in THAT School.

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

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

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

358. You come marching on with a twofold Seed in Adam, one must be Christ's Seed and the other Adam's Natural Seed, and found the Election of God upon it; but you look upon this Mystery, as a Cow looketh upon a New Barn Door; you understand nothing of it; you cannot explain, and set it down with any ground, what the Seed of the Noble Image is, and yet you will Judge.

359. Indeed, thou layest a snare before Men's Souls, especially the dejected sad sorrowful Tempted Souls, so that many a one thinketh thus with himself, saying who knows whether I be begotten or extracted out of a right Seed, out of Christ; especially when he feeleth the Assaults of Temptation: then he should seek comfort, in this Libel.

360. You say, the Gracious Election is a great Comfort to the children of Christ, when they feel God's Grace in them; viz., the Woman's Seed; but where shall he rest that is Assaulted and Tempted by the Devil? he may well in your writings despair; he would think continually, he were out of or from Adam's Seed, and that God will none of him.

361. If you will speak so of the Grace-Election, then you must not leave out the Love of God, which willeth not the Evil; you should join with it that which Christ saith, *Father, the Men were thine, and thou hast given them to me, and I give them the Eternal Life: Also Father, I will that those whom thou hast given Me be where I am, Also, I am come to call Sinners to Repentance, and not the Righteous; Also, There is in Heaven among the Angels of God, more joy at one Sinner that Repenteth, than at ninety-nine righteous, that need no Repentance; And, As true as I live, saith the Lord, I will not the Death of a Sinner, but that he turn and live.*

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

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

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

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

366. Christ saith, *You must be born anew, through Water and the Holy Spirit, else you cannot see the Kingdom of God*: He saith, YOU, not a stranger, YOURSELF!

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

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

369. And that Sparkle hath on itself the Divine Substantiality, viz., the Water of the Eternal Life, out of the Majesty of God, and therein the Wisdom with the Heavenly Tincture: this the Will-Spirit which is become generated out of the Soul, bringeth again with great Joy, into the Soul's-Fire.

370. And when the Soul-Fire tasteth the sweet Love and Meekness in itself, in its own Essence, then the Essence is so very vehemently terrified, that it appeareth overcome, as it were dead, and loseth its Fiery right, and the Fiery Essence falleth into the Meekness of the Love, viz., into the Liberty of God, without, besides or beyond Nature, and yieldeth itself captive to the Meekness, viz., to the Light's property, and is as if it were of the Fiery property, and yet were not of it: this is a terror of Great Joy, and the Aspect of God, in the Divine Power, whence Body and Soul do tremble for Joy.

371. For thus the Soulish Fire becometh put out of the Earnest severe pain of the fierce wrath of God, of the Eternal Fire's Essence and property, into another source or quality: viz., into a Love-Desire: for the Light of God kindleth itself in the Soul's-Fire; for when the Meekness and Love-Desire cometh into the Magic Soul's-Fire, then the Love and Meekness feeleth the Great Life, out of the Father's Nature.

372. For, the Meekness is a sinking down, it is the Water-Spirit, and without the Great Life, is as it were dead, in comparison of the Fire, but when it cometh into the Fire, it becometh as vehemently terrified, as the Fire in it, and the terror is the kindling of its Life and of the Light.

373. Seeing then the Soul in the beginning of its Creation, was clothed and adorned with this Heavenly Substantiality; and it was the Soul's right inward body, and that the Soul, in Adam is gone forth, with its Imagination, away from this Substantiality; whence that Substantiality is again become Shut up in Death, viz., in the still Nothing.

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

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

376. Understand it aright, This new Light-Life, is Christ: He first introduced it again into the Soul, and our right humanity, so that God and Man is ONE: Now we must follow after God, we must put our Imagination into him: for he hath put his into us, and then we become impregnate with the Saviour; we become new-born in his Limit or Mark, that God set in Paradise; wherein he is become Man: Death riseth up again in that very Limit or Mark: we must be true members of Christ, if we would see God.

377. When the Water, or the Water-source or quality out of the Meekness of God, cometh into the Soul's-Fire, so that the Light kindleth itself, then is the Noble Tincture already generated out of the Water in the Fire, which is the Glance or Lustre and Ornament of Heaven, as a Paradisiacal Delight or Pleasantness, in which the Substantiality of God shineth or appeareth; and therein the Holy Spirit, and in the Spirit, the Divine Center, viz., the Power or Heart of God, and in the Heart of God the Mystery viz., the Principle or the Father; viz., the Fire-World; and in the Fire-World, the Dark-World; and in the Dark World this outward World, together with the Stars and Elements.

378. Thus ALL goeth out of ONE Fountain Spring, but the Heart of God is the Center of All Substances, or of Everything: It is all Magical, and in the Magic-Desire standeth the Substance according to each World's property, and according to the desire of each of them; for the Desire maketh Substance, according to the Desire's property, therefore is the Fire the strongest, and the Light the Mightiest in the Power; the Fire giveth Life, and the Light giveth power and understanding.

379. Understand it aright; The Dark World is the Center of this outward World; The Dark World hath the forms to Nature, viz., the Great Magic Desire, wherein the source, or Torment and Anguish, generateth itself; It is the wheel to the Fire-Life, with its Forms, and hath in itself, the strong Magia

of the Desire: It laboureth in its own form till to the Fire; and there its Principle shuts up itself.

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

381. The Light or the Power of the Light is a desire; and willeth to have the Noble Image according to God's similitude; for it is created to the Light World: so also the Dark World; viz., the Desiring of the fierce Wrath, willeth to have it: for Man hath all the Three Worlds in himself, and there is a great Strife in Man: to which of these now he uniteth or giveth up himself with his Desire and Willing, that getteth the Dominion in him; as the Apostle saith, *To which you give yourself in Obedience, you are Servant of that; either of Sin unto Death, or of Obedience unto Righteousness.*

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

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

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

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

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

387. And here seek Cain and Abel, also Jacob and Esau, Isaac and Ishmael; here you will find them, and not in the Light World in God's Predestinate purpose: Here you will find my deep hidden Magical Book, which the Author at that time might not make more clear, but now through God's grace may do it.

388. Read the Forty Questions of the Soul, I assure you, you will become seeing, unless the Anger of God and the Devil's malice hath wholly blinded you, and that you are a total Cain; then you will see nothing but a Shell: And though you were such a one, yet then the Door of Grace standeth Open

towards you, and desireth to have you, and you may in Christ become generated anew.

389. The possibility is in ALL Men, but in God's Mercy, not that he would not have any that came to him, HE will always readily, only it lieth not in human conceits, running and own doing, none can make himself the Child of God; he must wholly cast himself into the Obedience of God, and then maketh him a Child: he must be Dead, understand with the outward Reason, and then God in Christ liveth in Him.

390. He should not feign to himself ways to the Kingdom of Heaven, and make Opinions, as the Antichristian Church doth; for in the Opinion he runs of himself, yet it lieth not in any Man's gong or running, but in a lowly humble Penitent Heart, which goeth forth from sin, those God hath Mercy on, for it lieth in God's Mercy.

391. When Man converteth, and goeth forth from sin, then he becometh IN God's Mercy, Elected to be a Child of God: then the Spirit of Christ draweth him to the Father, Christ saith, *None come unto me except my Heavenly Father draw him.*

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

393. God hardeneth no Man, but the Dark world in the Devil's Imagination and Enchantment, they harden Man, viz., the Soul's-Fire, they are a Door Shut against the Light.

394. Though indeed the Scripture saith, *God hath Mercy on whom he will and hardeneth whom he will:* yet it hath not that understanding, as if God would not hear the Poor Sinner: For Christ saith, *Come all to me, that are weary and heavy laden, I will refresh you:* Also: *I come to call Sinners to Repentance.* Also, *The Son of Man is come not to judge the World but that he might save the World:* He that runneth in his own conceit hardeneth himself, for he will needs be Christ.

395. God's hardening is, when he letteth one run on wither he will; God knoweth his, Very well, why should a Man pour Oil into those wounds to which it is poison, the Sore be but the Larger.

396. Who will help him, who himself will NOT: Or shall Men cast Pearls before Swine; If a man lets the free-will go whither it will, then it cometh into its Father's Native Country, out of which it is gone forth; why doth Man lend the Devil his heart, that he may introduce an Evil Will or Desire thereinto: a good Tree bringeth forth good fruit.

397. Why did Man bring his Imagination into the Serpent's Poison, into Pride of Multiplicity, into the wonder of the fierce wrathful Nature: He had the Command not to do it, why was he disobedient? who compelled him? Even the Lust or Longing which came from the Devil: and therefore is HE Guilty of Man's Fall.

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

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

400. He cannot better wrestle with the Devil then when he casts himself into God's Mercy, then he relies not on, or is not of, himself, but he is God's; the Devil may dance in his Smoke Hole how he will, a Man cannot hinder him of that, only let him not give his Will to the Devil, as Adam did.

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401. The Pasquillo or Libeler begins here again to Reprehend, but he perverteth the Author's Mind and Sense quite and clean; and casts Gall into it, where it stands written thus:

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

Now thus saith the Libeler:

403. And as this Spirit, determines of a Natural Christ, so will he also have the knowledge of him to be Natural, and from that, though they knew not the Tree of Life in Spirit and in Truth might attain Eternal Life Externally, as if there were more ways than One to it.

Thus far the Libeler,

Answer,

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

405. Is not the Father in the Son, and the Son in the Father and the Holy Spirit in them both? Now if the Heathen People are, without understanding, Zealous for the Living God, and yet have not the Knowledge of Christ among them, and know nothing thereof, but with a total earnest Sincerity Desire the Love and Mercy of God, will God then cast them all away, because they have not Christ's Name?

406. He that apprehendeth the ONE only living God; he hath apprehended the Holy Trinity: The Publican in the Temple knew not how to say anything else but only this: *O God be Gracious to me poor Sinner!* If now a Turk or Heathen should come in such a Manner, with sincere earnest Supplication and

Repentance, and yet knew nothing of the Kingdom of Christ: Sir Libeler, wouldst not thou admit him to the Mercy of God?

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

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

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

410 Doth now the blind Libeler understand Nothing, then I suppose the Devil hath blinded him: See further: But those that were grown in ITS Power, understand in the Power of the Tree of Christ, they were received: Dost thou here understand, the Natural Growth with or as to Flesh and Blood? then thou art blind indeed.

411. Do you not see my Text saith, Those who Were born in the Light of Nature and of the Spirit, that is no fleshly Birth, that which is born in the Spirit of the Light, is born of God. Sir Libeler you have the Property of a Toad, which sucketh Evil out of Good, what shall I say, or write much thereof.

Number III Page 26,

It standeth thus.

412. But if a Man will speak of God, what God is, he must diligently consider the Powers in Nature; as also the whole Creation of Heaven and Earth, as the Stars and Elements, and the Creatures which are proceeded from them, then also, the Holy Angels, Devils & Man, also Heaven and Hell.

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

414. And when thou rightly knowest what a Devil is, then thou knowest God's Anger and the Dark World.

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

416. And when thou rightly conceivest of the Creatures, thou then seest by the Creation, God's Wonderful Wisdom, and when thou rightly conceivest of the Heaven, then thou knowest the difference or distinction of the Principles.

417. But Hearken Libeler, why should I talk long with thee about it; thou art indeed wholly blind as to my Writings, thou bringest everywhere other meanings thereinto, than I emended by it: Thou sayest; Flesh and Blood cannot Conceive of God, thou oughtest not to oppose me in that, I say so too: and that the Outward Man knoweth or understandeth Nothing of God, but the Inward Man, especially the Spirit, searcheth even the Depths of the Deity.

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

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

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

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

422. When I in that Place speak of the Tree of vegetation, viz., of the sweet Tree; then I understand or mean not the will of the Flesh-Life, but the Dominion of the Spirit of God, I also speak not of the Corporeal and inceptive or beginning Birth, but of the Spiritual.

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

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

425. Hearken Libeler: what saith Paul, *There is no respect of Persons with God, they who have sinned without the Law shall perish without the Law, and they who have sinned against the Law, they shall be Judged by the Law. For in the sight of God not the Hearer of the Law are justified; but those that do the Law shall be justified; for if the Heathen that have not the Law, and yet by Nature do the works of the Law, those not having not the Law are a Law unto themselves, whereby they Shew, that the Law is written in their Hearts, seeing their Conscience witnesseth, as also their Thoughts, which accuse or excuse one another, till the Day wherein God will judge the secrets of Mankind, through JESUS CHRIST, according to my Gospel.*

426. Why then doth the Libeler reject this which I have written, that the Law of Nature is written in Man's heart, and Everyone by Nature knoweth well, and his Conscience witnesseth to him, that he should do Right: now if there were

a Stranger, who knew Nothing of Christ, and did from his whole Soul, Christian works, in hope of the Divine Wages, Wilt thou condemn him?

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

428. If thou canst, then blame Saint Paul to his face, as thou did me; Thou unintelligent fierce wrathful envious Libeler; Thou Judgest me and Condemnest me, contrary to the Commandment of Christ, who saith *Judge not and you shall not be judged, condemn not, so you Shall not be condemned; With what Measure you Meet to others, will others meet unto you again.*

429. What need you spread abroad such a reproachful Libel among the People, and Judge my written unprinted Writings, which I wrote only for a Memorial to myself, which are come to Light without my will; and to condemn me in such a vain, frivolous and altogether Diabolical manner.

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

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

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

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

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

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

436. Art thou a Master and a Christian, why dost thou not first instruct me, and teach me what is better; Dost thou not know me, I think it is not hidden

to thee who I am, viz., a Simple Man, and unlearned: Art thou highly learned, expert, and skillful, shouldst thou then deal so Tyrannically with me, as to cast me to the Devil?

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

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

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

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

441. A Christian hath no strife but only against HIMSELF, against his EVIL Nature; God saith *Vengeance is Mine, I will repay it*; we live and are in God, why will we then strive about HIM? Let everyone but judge himself, and turn to God. The Strife is always about the Shell; and the Kernel which belongeth to the Soul, men let that lie.

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

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

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

Number IV

445. The Libeler sets it down thus: **All men are created by God, according to the Flesh; and in that very Mass or Lump, they are all shut up under disobedience and Darkness, and none better than the other: but they are distinguished according to the Sprit: and the Children of the Light Generated from or out of HIM: whom he delivereth out of the Natural Darkness, and maketh their Darkness Light; But the Children of the World he letteth sit in Darkness and letteth their Light go out in the Midst of the Darkness, for he loved Jacob, and hated Esau.**

446. Hearken Libeler; why dost thou boil the Broth in thy Mouth, and tellest not all freely forth, as it sitteth in thy heart; you have it within you, I would have you only give it forth: What mean you by the Two sorts of Spirits from the Mother's Body or Womb? are there two sorts of Souls generated or born? one out of God; the other out of the Flesh, as thou supposes? O thou blind Reason, what dost thou Teach? Wilt thou judge, when thou thy self understandest it not?

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

448. Else, if it were so, that one Man did receive in the Mother's Body or Womb, an Earthly Spirit, and the other, one out of or from God; then were he which is Generated or born out of or from God, guilty of Adam's fall; also he were no Sinner from the Mother's womb, and the other from the Flesh, were from the Mother's womb Damned: as he finely Court-like applies it to Jacob and Esau: this is his meaning, and the understanding soundeth just so; only he boils the broth in the Mouth.

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

450. And the Libeler saith further; **Who then dare say that this is done without the command of the Lord; and that neither Good nor Evil cometh out of the Mouth of the Most High? Hath not a Potter Power to make of One Lump what he will, one vessel to Honor and the other to Dishonor? And cannot GOD do so with US Men?**

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

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

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

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

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

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

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

458. When the Life becometh kindled, then is in the Center the Strife in the Forms to Nature; there many a Soul becometh apprehended in the Essence; THAT is not God's predestinate purpose.

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

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

461. The Devil would be a Fire-Lord, and Adam the Lord in this world; God did suffer it to be done, seeing they both had Free-will

462. The Soul is not made as a Potter maketh a Pot, it becometh Generated; the Child's Soul is generated out of the Essence of the Parents; That would the Libeler fain obscure; only that he might out of God's predestinate purpose, Elect an Evil and Good Spirit, and thrust God's Anger-Will into the sad sorrowful heart, for Despair.

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

464. I say in the Power of my high knowledge given me of God, that the Door of Grace is not yet barred up to the poor Soul, and though the Devil had it on his chains, and would go away with it, if it be yet in Flesh and Blood, in

this world, there is remedy for it, if it bewail the Evil, and Convert, God forsaketh it NOT.

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

466. And according to the Soul and its Image, he is God's Child; and according to the Spirit and Body of this World, he is become a Beast, according to the source and quality of the Stars and Elements; As in the Book of The Threefold Life is expressed largely enough: The Reader himself may seek there; he will find the Grace-Election a little otherwise, and the Mark nearer, than in this Libel.

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

Number V

468. The Libeler produceth also the Text, Math. 24. **Where Christ saith, If it were possible even the Elect would be deceived; this he doth also upon pretense of the Election:** but No, friend, that belongeth not to it; If any remain steadfast in Christ; then it is not possible for the Devil, or any Heretic, to be able to seduce him, and pluck him out of Christ's hands.

469. But if an enlightened Christian, though he be indeed in God's Love, will be secure or careless, and Dance to the Devil after his Pipe, and receive him in for a Guest; there it is very possible; but though it were possible, that the first Man, as also the Devil, did fall yet cannot the Libeler be convinced with THAT.

Number VI

470. Then saith the Libeler; **God's WILL, whereby he Electeth one and rejecteth another, a man should not search for out of Christ;** there thou hast it, make no more ado, search no further than so; but consider, when thou lookest upon anybody, who knoweth whether he be Elected? whether he be a child of God or of the Devil?

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

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

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

Number VII

474. The Libeler saith further: **But why do not all seek Grace in Christ, but endeavor to set up their own righteousness? THAT, a Man must leave to the Secret Council of God, which is possible for no Man to reach.**

475. Hearken Libeler: Make thy breath longer: Put away Pride and State, Covetousness, Envy, and Malice, and the brave little son Falsehood out of the way, and then the wicked would seek it; the Lust and pleasure of this world Lieth in the way; Take a Besom, and in Christ sweep Fear out of the World; and then all Men would seek the Grace.

476. Yet thou seekest also with all thy diligence, how thou mayst Condemn me: also thou wilt set up only thy own righteousness, against thy brother, whom thou shouldst Love as thy self; Thou searchest into many Scriptures, that thou mayst judge him; Smell but into thy Bosom.

Number VIII

477. There, the Libeler supposeth he hath caught a Mouse: which must crouch under him, upon that where the Author sets it down; **That God knew not of Lucifer's Fall beforehand:** there he hath certainly got him in his clutches, O now he will tumble and toss him.

478. Hearken Libeler: That place is not expressed out of the Magic understanding: I will stand to it with you, in what I have written: but hearken; dost thou suppose it is not true? dost thou understand the Principles? dost thou know what is done in the Dark World? The Will of the Dark World is not manifest in Heaven; God doth not cumber himself with the will of the fierce wrath.

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

480. Else if a Man saith: *To God are all his works manifested from Eternity,* then a Man must say God hath been in all things from Eternity: He is in everything in the Essence, as the source or quality in everything is, [Ps. 18:26-27] as it is there written, *with the perverse thou art perverse.*

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

482. He understood the sense well, but he knew not of the Libeler, else he had set it down more simply and plainly: When a Man speaks of the Total God according to Love and Anger, according to ALL Worlds, then he saith rightly: *to God hath all his Works been known from Eternity.*

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

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

Number IX

485. The Libeler hath many Conceits, and a total strange understanding, Especially upon that where it standeth written by the Author thus; ***That Lucifer was a Part, of, or out of God:*** there he will be simply blind and understand nothing as it is meant; he will know nothing of God's Eternal Nature, he understandeth, by Nature, only the Outward World; he will by no means understand; that an Eternal Spirit, as Angels and Souls of Men, is proceeded out of God's Eternal Nature and Substance.

486. My Libeler, Open thou thine Eyes, and observe, that I, by the Eternal Nature, out of which the Angels are Created, understand, not the Divine Principle: can you not see a Similitude of it, in Fire and Light? Thou seest, thy self, very well, that the Fire is Nature, and not the Light: out of the Light can nothing be created; only out of the Substantiality, viz., out of the Meekness, can a thing be created, that is Substance.

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

488. A Spirit, as Angels and Souls are, is out of the Magia or Desire, of the Fire-source or quality, proceeded out of the Sons to Nature, viz., out of the Center: for Nothing is Eternal, unless it be proceeded out of the Center of the Eternal property.

489. The Center is a Desire to the Manifestation of the Abyss in a Ground, of the Nothing, in somewhat, to manifest or reveal the hidden Mystery of the Eternal Divine Substance.

490. The Light hath another Center: God is understood or meant, by the Light: the Heart of God, is the Center of the Light, and the Magic Desire is the

Center of the Fire; and in the Fire is the Liberty, viz., the Nothing, manifest; spoken after a Creaturely Manner.

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

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

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

494. Now then GOD himself is the Abyss and also the Byss, or Ground, in the Fire all becometh Manifest, both the Nature and also the Light of the Majesty: In the Fire is the Separation between God's Name, and Nature's Name, also between the Love-source or quality, and the natural fierce wrath's source or quality.

495. In the Fire, exist Two Principles, viz., Two Magias Two, desirous Wills viz., the Lights and the Fires.

496. The Light is a desire of Love, Meekness, and Substantiality, and that is in the Eternity called God: The Light is the Majesty, the Light's desire is the Other or second Center, or the Heart of God: the Substantiality is God's Substance; it is the Water source or quality, or the Spirit of the Eternal Joy's Life.

497. And the Fire maketh in the Water-source or quality, the Tincture, or Life, so that God's Substantiality is a Life: That very Light's Substantiality, is the Word's or Heart's Corporeity, wherein the Great Mystery of the Will of the Abyss, viz., the Wisdom becometh Manifest.

498. And the Fire is another Principle than the Light; it hath a fierce wrathful, stinging, consuming Desire, climbing up in Might and Pomp; it willeth to consume and swallow up all into itself, it is a cause of the Covetousness, its Bitterness is a Cause of the Envy, for it is the sting of Death and Anger.

499. And here go back into the Forms to Fire, and then thou wilt find the Dark World, and the hellish fierce Wrath, and in the Fire of GOD'S Anger, which the Light, viz., his Heart holdeth captive in the Love-Source or Quality, and allayeth or meekeneth the Fire's fierce Wrath.

500. For the Water of the Eternal Life, generated or born out of the Meekness, viz., God's Substantiality, maketh out of the Divine Fire-source or quality, another source or quality, viz., the climbing up of the Divine Joy's Kingdom: The Fire-source or quality, must only be a cause of the Life and of the Light, as also of the Spirit and of the Joy's Kingdom.

501. And here the Name God severeth itself in the Trinity; viz., In the First Center to Nature, viz., the Eternal Will of the Fiat, which in the Fire is a stern severe zealous Substance, and in the Light, the cause of the Joy's Kingdom, and of the Spirit of Life; That is the Father of all Substances, also of his Sons, viz., of the second Centers, of the Love-desires.

502. And the Other or Second Center, of the power of the Light, is his Son or Heart, and maketh in himself and in the Father the Second Principle, viz., the Angelical World, that, is our right Father's or Native Country, which Christ brought into US again.

503. And the Spirit going forth from the Fire in the Light, is the Third Person: in the Light, in the Love, and the Joy-source or quality, He is called God the Holy Spirit, understand according to the Son's Center, and according to the Fire's Center he is called, the Anger-Spirit of the Father.

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

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

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

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

508. Here consider what befell the Devil when he lost God's Love and Meekness; then he remained to be a dry hunger in the fierce Wrath of the Eternal Nature: thus it goeth also with the Soul of Man, for they originate all alike out of the Eternal Nature.

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

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

511. And you see now, that the Light dwelleth in the Fire without Source, Quality, or Torment, and knoweth nothing of the fierce wrath of the Fire, for it is in its Essence a Love-Desire: Thus have I written that the Deity, viz., God's Center knew nothing of the fall of the fierce wrathful Devils; but the first Principle knew it, viz., the Father according to the Fire's Nature, and according to the Desire, and according to the hunger in the Dark World.

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

513. For, Adam's Soul had turned itself out, and was Dead to the Light in the Substantiality: and therefore the second Adam brought the Soul again into the Fire, viz., into God's Anger-source or quality, and kindleth the Light again in Death, and there the Light shone again in the Darkness; That was Death to Death, and a Penitence to the Anger, viz., to Hell.

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

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

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

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

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

519. And this letteth the Great Mystery *Mysterium Magnum* be found by you, through God's Grace; this letteth the Root of the Tree stand open to you, if you be seeing and Not blind, not through conceits of Stories, but through a kindled Spirit, out of God's Grace: through seeing and not by conjecture whether it be true or no.

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

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

522. You must necessarily allow, that the Devils were Angels, now then Angels are children of God, out of God's Substance; they are Creatures, and a Creature must needs be out of or from Nature; now if they be Eternal Creatures, then they are also proceeded out of the Eternal Nature, and that is God the Father's in the First Principle.

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

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

525. The Soul of the wicked goeth together with the Devils, again into that place, out of which it went forth in the beginning of its Creation, viz., into the Center to Nature: and the Righteous go through the Death of the Fire, through Christ's Love-Fire into the Eternal Life, into the Liberty, without, besides, or beyond Nature, in the Light.

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

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

528. What have I now done to the Libeler, in that I have written, **it was God against God**. Do you not understand that? The Devil was a Great Prince of the Place of this World, Created in the Moving of the Father's Nature; he Imagined according to his Mother: he should have set his Imagination in the Light in the Love and Meekness of God: And then he would have continued God's child and an Angel.

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

530. Wilt thou know this in very plain terms in brief; then observe it. When the Substance of all Substances had once moved itself, then all Forms would be Creaturely; for out of the One only Will which hath been from Eternity, hath in the Substance of all Substances, gone forth the Will's Form, according to Every Property, in the Wrestling Wheel of Nature.

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

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

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

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

535. But that it is said; God could not withstand the Malicious Devil: that, the Libeler perverts, as one that understandeth nothing of my Writings, or else of mere Malice: Did he not see? how I have described with all Circumstances, that God's Heart or Love, went not into the Devil, for he, the Devil, would not himself have it; now where the Will itself willeth not, there is an Eternal Death.

536. The Will-Spirit was indeed in the Original out of God's Nature, but when it demersed itself into the Center, to hide itself from the Light of God; then remained fierce wrathfulness IN fierce wrathfulness. With what now should resistance be made, it was now in its most Original MOTHER.

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

538. Consider but the Earth, thou wilt well find it, thou blind World, with all thy Texts of Scripture which thou hast produced, thou wilt not put one word in my Book back from its place, only that thou settest a strange vizard

upon me, that the people might not know me, which I esteem not, for I am to YOU a very strange Man.

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

540. Thou runnest again into thy Center, towards Babel, and settest upon an Academy, out of which, Opinions and the Greatest Babel is grown; out of which all Strife hath followed, where Men have contended about Words, about the Shell, and let the Kernel lie, but hearken friend; tell but TEN, and thou wilt find it by Experience.

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

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

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

544. But when the Will of the Center, viz., the Fiery Will, which is called the Soul, went into the Earthly kingdom, and Imagined after Evil and Good, then it received also the same, then, its Light Extinguished, and it remained in its Mother, a dark, dry hunger, and must help itself with the Spirit of this World, as with a Sun-Light.

545. Therefore it comes to pass, that many times when a Man goeth in the dark, he is astonished and terrified, and always afraid somewhat should lay hold on him, that is the fear of the Soul, when it perceiveth itself to be without the Light of the Sun in a dark Dungeon, it is afraid of God's fierce Wrath in the Center, and of the Devils that dwell in the Darkness.

546. Since then the Divine Light is Extinguished in the Soul, therefore Man's Life and Spirit, at present without the New Birth, standeth in two Regiments or Dominions, viz., in the Soul's fire, it is the Dominion of God's Anger, and of the fierce Wrath, as the Fire's property is.

547. And according to the Spirit of this World, it is Evil and Good, according to the Sun, and according to the Constellation of the Outward Starry and Elementary Spirit, it is always according to its Constellation which stood in its Birth, as also hath stood in its Conception; As that it is at all times aspected with the Conjunction of the Constellation, with the imagination of the Constellation, so is also the outward Will-Spirit; unless it be, that the Soul do attain the Divine Light again in the New Birth, and then the Soul

constraineth the outward Spirit with the power of the Light, and leadeth it captive.

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

549. Now it lieth indeed in Man, that he should seek and desire it; for Christ saith; *Knock and it will be opened unto you, seek and you will find, ask and you shall receive; your Father will give the Holy Spirit to him that asketh for it.* Also, *There is no Son that asketh for an egg, and the Father giveth him a Scorpion: God willeth that all Men be saved.*

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

551. It cometh to pass many times, that a Soul hath demersed itself with its Will-Spirit into God's Anger into the Dark World, in its fierce Wrath to all Devils, with its Sins, and yet many in the time of this World, go out again and convert, and God receiveth them to Grace; He hardeneth them not.

552. Have you not an Example in the Prodigal lost son, who had consumed all his righteousness of his Father's Inheritance, with the Devil's Swine; and was become a Swineherd: What the Father did with him when he came again, how he fell about his neck and kissed him and said, *This is my beloved son, whom I had lost, he was dead, and is become living:* it is likely, thou wilt say; God drew him, else he had not come.

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

554. Understand, the Word is become Man or Incarnate, and standeth in the Soul, viz., in the Father's Principle, in the sound; for it hath by its entrance into the Anger, set the Looking-Glass of his Covenant, viz., the Virgin of the Divine Wisdom, before the Soul, that it should behold itself therein.

555. The Wisdom saith continually, Come; then saith the Devil behind it also; Come: now to which so Ever it goeth, thereby it becometh Elected for a Child.

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

557. Else if God did harden any out of his predestinate purpose, and did let his Light Extinguish out of his predestinate purpose, then would not that be true which David faith in the 5th Psalm, *Thou art not a God that willeth*

Evil: indeed he permitteth it to come to pass, that an honest virtuous Man becometh Evil, when the Will inclineth into Evil, then he letteth his Light Extinguish.

558. But not out of his predestinate purpose; so that he would not fain have that very Man: surely he receiveth him if he cometh again: so long as a Man liveth in this Tabernacle, he hath power to become the Child of God: for the Apostle faith also thus; *He hath given us power to become the Children of God.*

559. Understand, not out of or from the Will of the Flesh, viz., the outward World; that belongeth not to God's Kingdom, but out of or from the Will of the Soul's Spirit, which becometh Generated or born in God: For, God's predestinate purpose is, that the right Divine Will, should always become Generated out of the Soul, which is done when the Soul entereth into the becoming Man or Incarnation of Christ, in that it becometh Generated or born again to be God's child.

560. For the Soul's-Fire becometh introduced into Christ's Death, and Sprouteth again with a New fair blossom, out of the Death of Christ forth into the Divine Liberty, into the Angelical World.

561. That very Blossom or Spiritual Will is God's Will, and in that very Will-Spirit the Soul is an Angel, for it possesseth the Second Principle, viz., God's Majesty; it continually introduceth Divine Substantiality, viz., Christ's Flesh, which filleth the Heaven, so that the Soul eateth of Christ's Flesh, and drinketh his Blood, out of the Water of the Meekness of the Eternal Life.

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

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

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

565. We see very plainly in Man, that he willeth Evil and Good: he would always fain be an Angel, and would also fain have the Pride, in Covetousness and the Power of this World; Men should search, whence every Will taketh its Original; and not always say, God, God, God, willeth it.

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

567. On the Contrary, his fierce Wrath and Anger, which is the Root of the outward World, willeth its like, to have fuel or wood for its Fire.

568. Now being God's Love, hath set before Man, the Looking-Glass of his Wisdom, in the becoming Man, or Incarnation of himself; why then doth he go into the Anger Looking-Glass, and letteth the Devil sway him? God indeed sendeth Prophets and Teachers, out of his predestinate purpose; who reveal and signify, to the World, his Anger: why doth Man follow Sin?

559. That must needs be a wonderful thing: that God should cause any to be called to come to HIM, and yet would harden him out of his predestinate purpose, that he Could not: then God would be unrighteous; Indeed the Lust of the Flesh and of the Devil hardeneth the Soul, and holdeth it Captive.

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

571. As the Libeler supposeth, that it is out of God's predestinate purpose, that two unlike Sons were generated out of Adam, an Evil and a Good, and will make thereof two sorts of Seed: hearken, make two sorts of Souls, and then it may be.

572. When Adam became Earthly, then he became drawn of the Spirit of this World, and God's Anger became Stirring in him, then did the Soul give way, that the Devil through the Spirit of the Outward World, thrust in Evil Seed into the Soulish Essence, for propagation, which the Constellation of the Configuration hath increased, so that a fratricide or brother Murderer became generated; but was that God's predestinate purpose?

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

574. For the outward Kingdom, should not have possessed and governed Man in the inward Image; it should have been as an impotency or weakness in Man: He was Paradisiacal.

575. But that it standeth written, the Outward Man was created to a Natural Life; thereby it is understood, that Nature is a Ruler or Manifester of the Wisdom of God: and then in the Mortal fall, Eve is understood to be a Woman, (and not a Virgin), of this World.

576. Whereas it could not be otherwise; and that Adam stood not in the Proba or Trial; he let him fall into the Sleep of the Eternal Life, and made a Natural fleshly Woman out of him, out of his Matrix and Rib.

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

578. But, that thou wilt not allow me this, that in Man, understand in the Third Principle, a human Image according to the Angelical World, out of the Heavenly substantiality, hath stood in the Inward: yet I say, that God's Spirit, that in the Second Principle goeth forth out of the First, viz., out of the Soul's Fire of the Father, into the Second, out of the Love and Light

Fire into the Son, was never at all without Substance; for it is the Driver forth of the Divine power and substantiality.

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

580. Therefore saith Christ: *Whosoever eateth NOT the Flesh of the Son of Man: he hath no part in HIM:* He understandeth, the Corporeity of his immeasurable Eternal Divine Substantiality in the Water of the Eternal Life; and in the Tincture of the Power out of the Fire and Light, in the Glance or Lustre of the Divine Wisdom out of the word's Body.

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

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

583. In Brief, what is it, that Men should make many words? Man was a Total Similitude according to God, according to all the Three Worlds, and their Properties, and that he must be again, or else be Hunger-Spirit in the Dark World.

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

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

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

587. My high knowledge maketh me not happy or saved; for I know not my Self; it is not Mine, but God's Spirit knoweth it in ME; he allures Me therewith to himself; when he departeth or withdraweth, then I know Nothing.

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

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

590. Thou shouldst Converse in Love as a Christian if thou would be God's child; but if thou Judgest thy brother into Hell-Fire, for the sake of his Gift, what will become of thee? how dost thou know what is befallen him, that he runneth on thus: How dost thou know, upon what Branch or Root God hath engrafted him? Thou wert not at all by, when he did sow the Spirit of his Wisdom.

591. You say it is from the Devil: and there was Joy in Heaven *in Ternario Sancto*; in the Holy Ternary, especially in the Father's Nature, when this Seed was sown; I would NOT give the little Grain that was sown into me, for all this world's good; It is more dear to me, than Heaven and Earth, and thou treadest it underfoot; do but see what manner of Angel thou art.

592. Thou writest much, and if thou shouldst go with thy writings to the Center, there would be nobody at home; thou gatherest many Texts of Scripture together, which in themselves are GOOD, that thou mightest settle a framed Opinion, concerning that thou knowest no Ground for.

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

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

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

596. Let thy contemning alone, and do thou direct it to the honor of God, and make it serve the profit and Salvation of Man, that it may be a Sprout upon God's Table: and I will Answer thee that thou wilt Wonder, and if thou meanest piously, wilt highly rejoice: thou wouldst neither seek nor find any Devil in me.

597. There is a great earnestness in me to seek my Eternal kingdom in God; God hath not promised me a Scorpion instead of an Egg: he would not give me to the Devil when I prayed so earnestly to him for his Holy Spirit.

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

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

Number X.

600. The Libeler hath very fleshly or carnal Eyes: upon that which I have written, which is that The Man Adam, before his first Imagination, before the Woman Was made, had a powerful Body, and that he had no such Members for Propagation; he will merely have it to be an Earthly Man.

601. The Libeler understandeth not that the Kingdom of God Consisteth in Power, and that the Image of God was Created out of heavenly Substantiality, and that the bright Angelical Image was Lord over the Outward Life, that Man had not such gross Bestial Flesh till the Image became shut up in Death, as God said: *the Day that thou eatest thereof thou shalt die.*

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

603. If ADAM had not Imagined according to the Earthliness, then had not EVE been made out of him; but he himself would have been able to have generated after a Magical Manner; He had the Matrix and also the Limbus, he was Man and Wife before his Eve was, a pure chaste Masculine Virgin of God.

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

605. Though likely it was not manifested to Men's Eyes in Christ's Time, we had not heavenly Eyes: yet then he was the Light of the World; as he himself saith: Such a one also was Adam before his sleep, before the Imagination into the Earthly kingdom; I understand in my Book, not a power-body according to the outward World, but according to the Image; although the outward was totally much otherwise than it is.

606. My Libeler: you suppose, that at the Last Judgment day, another Man will arise, other than Adam was before the Fall: God's purpose must stand; the first Image must come again, and even in the Resurrection such a form as God Created it, to Eternal Life.

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

608. Tell me; if we were Created Bestial in Adam, whence the shame proceeds? that the poor Soul is ashamed of the Body's deformity, and of its propagation.

609. Do you not say, that those Members became manifested on Adam and Eve after Sin? and that they were ashamed, that according to the Outward Man they were become Beasts; they saw not what the Outward Fiat had made in the Sleep, till the Earthly source or quality awaked, then the Soul became ashamed that out of an Angel a Beast was come to be.

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

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

Number XI

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

613. Hearken Libeler! that which is said of Peter and Paul, though Peter or Paul had written otherwise, is spoken in way of a Proverb: it is not that Peter and Paul have written otherwise; but the Criers at Babel, the Grace Electioners, the Cripple Electioners at Babel, Cry out, thus hath Paul written, thus Peter, thus another; and draw it to their Conceits: against THOSE I set THAT, though Peter or Paul had written otherwise. Men should look to the HEART upon God's Grace, and his Promise, and not hang or depend upon their Conceits that urge the Apostle's words for them.

614. It is not my intention to blame the high Apostles, but the Cripple Electioners, such as thou art; who draw the Scripture about by the hair of the head, and leave out the Love of God, which willeth not the Evil; thou pervertest my Mind and Thoughts, therefore thou art a false wicked Evil Electioner.

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

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

617. He need not contend with me, I have written for myself, and not for the Grace-Electioners: much less for the New Babel, which Sprouteth up in the Libeler; it thrusteth out the Horns already, it will soon be born; only it sticketh yet in the Matrix; it is now high time to prepare for the Gossip's Gift.

618. If the libeler had not a Mind to read my Book, he might have thrown it away at the first Leaf, what need he seek in it for so much Evil: Sure he hath an Evil Mind, full of fierce Wrath, that but venteth itself, whereas it is not his Calling or Employment: He might only have that while thought upon his Mammon, or have taken care of his Soul, before he had Judged and Condemned other people; But Pride hath set him on Horseback, to ride over a Weak Man.

619. But it Cometh to pass many times, that a Little one beateth a Great one; let him not rely too much upon Art, for it exposeth many a Man to derision.

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

If they have called the Father of the House Beelzebub, what will they do to those of his Household? saith Christ. When they persecute you, and hate you for my Name's sake, then do you rejoice, for great is your Reward in the Kingdom of Heaven.

620. Men say, an Enemy's Mouth never speaks Good; there is nothing so Evil but some men make it worse. My Book is not Evil, it meddles with none; only thou makest it Evil; thou expounded it in an Evil sense, and my sense was right and Good when I made it.

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

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

623. God hath in Christ regenerated us in the Love, not in his fire's property; that we should meet together one with another, with a Modest and amiable condescension and behavior in a friendly Will and intention: and heartily admonish one another, as brethren.

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

625. Christ saith, *Whosoever saith unto his Brother, Thou Fool, he is guilty of Hell-Fire, or Raca, he is guilty of a Council*; what is he worthy or guilty of, who calleth his Brother a Devil and judgeth or condemneth him to Hell fire? O Man! Consider thyself, convert from such uncouth Paths.

626. We have indeed here in this valley of Misery; beforehand in the way of our Pilgrimage, a very small narrow Bridge into God's Kingdom; why should we ourselves first throw one another down? doth one go astray, then let the other shew him the way; let us deal one by another as Brethren.

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

628. O how Miserable is this Time of Ours, how the Devil hunteth for us with Snares and Nets, so that one Brother reproacheth, despiseth, contemneth and slayeth the Other, that he may captivate us in God's Anger: How doth he not afford us the high honor, which he had, but lost it with Pride.

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

630. Syrach saith, *The higher thou art, the more humbly behave thyself, Pride goeth before a Fall*; Our Reason-knowledge is folly, if God's Spirit in us kindle not the knowledge: if I knew all Scriptures outwardly, and had not the Spirit of understanding, what were my knowledge, other than a Conceit.

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

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

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

634. The Spirit sheweth it what it should speak; only it bewares and defends itself from the intermixture of the Spirit of this World, and from the Imagination of the Devil, that the right human will spirit, which goeth forth out of the soul's fire into the Light, be not infected with its Malignity or Curse.

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

636. You find by no Prophet or Apostle, that any hath spoken from Another's Mouth, but from his own Gift: sometime, the Spirit hath brought in a Text, and thereby cleared other Scriptures, but the main Matter hath been set down out of his own Spirit and Mouth.

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

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

639. Indeed the High Apostles have not commanded it: but they said: *Keep in Remembrance JESUS CHRIST, who died for us and rose again, and did bid us*

Teach and Preach that: they have barred up the Spirit of no Man, or commanded his Tongue to be altogether changed into THEIR Words: They have all of them indeed spoken together everyone out of his own Tongue, and yet out of ONE Spirit, which was CHRIST'S.

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

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

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

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

I say we speak what we know and witness what we see.

644.

There groweth a Lily in the Human
Essence, which will in its own
Tongues or Languages speak the Great
Deeds and Wonders of God, which shall
Sound over the Circuit of the Earth.
Hallelujah

FINIS.

Second
APOLOGIE
to
Balthazar Tylcken
treating of the
Eternal PREDESTINATION
and Election of
GOD
And of the Incarnation
or Becoming Man, and
PERSON of CHRIST
and Concerning the
VIRGIN MARY.

Written in the Year 1621. Finished the 5th of July,
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*He that Believeth is certainly Foreseen,
He that Believeth not hath most regardless been
He that Believeth is certainly Elected,
He that Believes not hath Election Rejected.*

Transcribed by Wayne Kraus for
[JACOB BOEHME ONLINE](http://JACOB_BOEHME_ONLINE)

A
Letter
or a
PREFACE
To Herr
J D K,

Written when this Treatise was Finished,

1. Esteemed truly Honorable highly Learned Sir; after my hearty desiring of the Grace, Love and Mercy of our Dear IMMANUEL, as also all temporal welfare of Body, for you, I will not conceal from you Sir; that I have received and read the Book with the Appendix, and considered the Opposer's understanding, apprehension and Opinion, in the Love and Fear of God; and sufficiently understand in what apprehension the Man runneth on; and that he hath not at all in the least understood my Writings.
2. Also I very much Lament the Man, that he hath plunged himself into such a Lake, with the Election of God, out of which assuredly he cannot get, unless he learn to understand the Center of all things, or substances.
3. Also he lamentably goeth astray concerning the humanity of Christ, and concerning his Mother Mary; which Opinion is quite contrary to our Christian or Spiritual Faith, upon which our Restored Salvation standeth.
4. But I desire from my heart, that this Man might become seeing, for he is zealous, for then his Zeal would be profitable: only the way which he now goeth, is an Open Gate to all vanity or Licentiousness, and despair; and there must a severe account belong to such, introducing Men into despair and vanity.
5. I desire he may be advised, that he might become seeing, that He may at length acknowledge the friendly Dear heart of JESUS CHRIST; which hath manifested itself in our humanity; to seek and save our poor lost Man.
6. For this vain frivolous reproach which he venteth against his Brother is no Christian way at all; it will not build ZION but destroy it; if he will be comprehended under the seventh sounding of the Trumpet, and be one among the first fruits, then he must go out from all reproachings, contention, and scorning, and seek only the heart of brotherly Love; else all is Babel, and a Fiction, even clamoring and Contending, and never coming to the Limit of our Rest in Christ.
7. I have a little presented it before him and other Readers of my Writings, to consider of it; since I see that not only my Opposer, but also others, for the most part Persons of high Dignity, are thus perplexed with this conceit about the Predestination or Election of God, to try, whether this most difficult error might be brought out of the Minds of many of them.
8. But I am intended to write an entire Book thereof, if I could but perceive that Men would not so spitefully oppose me; without knowledge what spirit's Child I am; this I offer to you as learned and experienced Men to consider

of, and entreat you, to ponder aright whence my apprehension and skill might come.

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

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

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

12. For I steadfastly hope, and do present it in my Prayers to God that, Sir, the fair Garland or Crown of Divine Honor in the knowledge of the Wisdom, may be set upon you, that you might not need to use either Mine or other's Writings to the knowledge of God: but Sir you know in yourself, as it hath also happened to me, out of what spirit I write, and use nothing else about it; for it is written, *They Shall be all Taught of God and know the Lord, and I will pour out my Spirit upon all flesh; your sons and your daughters shall Prophesy and your Young Men shall see visions.*

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

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

15. Therefore, God calleth you with a higher Voice, that you might yet see whence all Evil and Good Orginateth, and proceedeth, because you should cease from Contention and Strife, and most highly acknowledge that which from the Times of this World hath been hitherto hidden, and is only manifested or revealed to the Children of the Saints.

16. But seeing it shewed to me how your heart, Sir, is inclined to wisdom, therefore I speak sublimely toward you, and do hope you will accept it in true Love, and understand it rightly as it is intended: I wish I could give you half the Spirit of my knowledge: and then you would need no Writings; although I esteem you wise, yet I will once brotherly salute you with the Writing, before the rough Winter of Calamity Come, which is upon the way.

17. If your Honor Love my Writings, I pray you to read them diligently; and above all especially to lay them to the Center of All things or Substances; and then the Three Principles will be very easy.

18. I know and am assured, that if you apprehend the Center in the Spirit, that you will have such joy in it, as excelleth all the World's joy, for the

Noble STONE of the wise Men lieth therein; it giveth certainty in ALL things, and releaseth Man from all encumbrance and perplexity, in the Strife and Contentions about Religion, and openeth to him the highest secret Mystery which lieth IN himself: he bringeth his work which he is chosen to by Nature, to the highest PERFECTION; and can see all things into the Heart: must not that be a Jewel above all the precious things of this World?

19. If you should meet with anything in my Writings that were unintelligible and too high, I entreat you to Observe it, and send it me in Writing, and I will render it in a Childish manner.

20. But since I observe you have a very sublime understanding, therefore I exhort and entreat you, in a right intention, as it is set before God; that Men would enter into such a Life, and Live and Converse in the knowledge, that we may be sound as First-fruits of the Lord in ZION.

21. The Lord N. at N., if you did come into acquaintance with him, I entreat you to Judge of his Gifts, for he is zealous, and a great Seeker; God give him that he may find; and I entreat you to send the Enclosed Writing to him with the soonest opportunity; wherein you will do him and me a pleasure, also send this with it to the Lord N., or to N., that he may send it to him.

22. In respect of the venomous spiteful Pasquillo or Libel of the unintelligent zealous Person, I have given Three and twenty sheets in Answer; but have kept up that Answer to this time, that the Man might not be discountenanced, hoping that by the Information of Good People, he would somewhat become seeing, and still I have forbidden it to be given abroad, that if it were possible, he might forsake his Malice or Malignity; else if the Answer should be published, he would have small cause of boasting, as he supposeth to have by it; in the meantime deliver this to be considered of a little by HIM.

23. If he will not be thus satisfied, to converse in brotherly Love, let him certainly believe, that where God's Love is, his Anger is also; that will shew him, that he will be ashamed thereof, and wish that he never had begun it: but if he will be quiet, then may this Answer be laid up in some known place; he may assuredly believe that I see further than he understandeth.

24. For a Time openeth itself which is wonderful, which in my Writings is enough signified; it certainly cometh, therefore earnestness and sincerity is necessary to be used.

25. Out of respect, and for God's honor's sake, I have friendly answered the known Person; for I regard More the Children of God, viz., my Eternal Brethren, than my Vindication or Justification; for I willingly suffer reproach for the sake of Truth, and of the honor of Christ; for it is the Badge or Livery of Christ; I send it to your honor, friendly, and Commit you, together with all those that Love JESUS, into the Grace of Jesus Christ.

Dated the 3rd of July 1621.

Jacob Boehme.

The

INTRODUCTION

To the Answer

to Balthazar Tylcken's aspersing
Pamphlet, concerning some Points or Con-
clusions; in the Book of the Becoming
Man or Incarnation of Jesus Christ,
by him Opposed.

JACOB BOEHME

Warneth his Fellow-Brethren.

The Open fountain in the Heart of JESUS
CHRIST be our Quickening and Life,
and let it bring all into his Light, in a
Brotherly Love and Child-like Union,
that we may converse in his Power
or Virtue and love and know
ourselves in Him.

1. Dear Sirs and Brethren in Christ, in what dangerous Lodging, in the vale of this Earthly Tabernacle, in Flesh and Blood, in the Kingdom of the Stars and Elements, we lie captive in the Opposition and assaults of the Devil, and in what Dangerous Ways of the Devil in the Lusts of Flesh and Blood, we use to walk, unless the bright Morning Star of the Heart of Jesus Christ awaken or arise in US; is not sufficiently to be spoken or written.

2. How indeed the World so altogether departeth from the ways of the Divine Light; and goeth groping in the Dark; neither will they suffer themselves to be helped, but do only despise and scorn God's Messengers, which are often sent to them from God out of his Love, to warn them of their ungodly ways; this we all see and know alas too much, how the own self-Reason from the Stars and Elements, layeth and setteth itself against the open fountain of the Love, in the Heart of JESUS CHRIST; and scorneth all that which God sets before them for a Warning and Teaching, as was done in the Time of Christ and his Apostles; wherein the Reason-wise Schools not only Scorned the simplicity of the Persons that taught the Kingdom of Christ, but also despised all Wonders or Miracles, and held only their own dissembling Hypocritical Reason to be true and right.

3. And as it was at the Time of Noah, before the Deluge or Flood; also at Sodom and Gomorrah; also at the time of the destruction of the Jewish people; also among the Heathen before Israel was brought out of Egypt into their Land or Country: when they drave them out and slew them: so also it is in this present Time, wherein all live in Strife or Contention and Opposition, and rage and rave, against God and the way of righteousness, as Madmen, and yet always Cry Here is the Church of CHRIST: avoid such a one; he is Mad or Senseless and from the Devil.

4. And yet One party liveth as wickedly as the other, they carry the Name of God in their Mouths for a shew, as an Oath; and yet their Heart sticketh full of Gall, venom, or poison and bitterness; *There is no fear of God in their Hearts; their Mouth is full of Cursing*, reproaching, scandalous deriding blasphemies; there is no desire to Love and Concord, or unanimity in their Hearts, but Pride, State, Covetousness, and vain voluptuousness, only that they continually lift up themselves above God's Children, and to obscure and overthrow their way which they walk in the Light of God, that their Teaching and Life might not be known, and that the Devil may continue to be Chief Great Prince in the human Will and Government or Dominion: therefore they blaspheme, scandalize and reproach the Children of God, and account them for Fools, that they may remain Covered in Obscurity.

5. And that which is more horrible, thus the Divine Omnipotence must be a Cloak or Mantle to hide their wickedness, wherewith they cover themselves, and mix God's Will therein, as if Nothing were done without God's Will, and that all of it is only God's purpose or predestination, who from Eternity hath concluded in himself, what shall be manifested in the Time, whether it be Evil or Good.

6. Whereas they yet understand nothing of God nor his Will or Substance; yes, they are as blind concerning it, as one that is born blind is to the visible things of this World, as is clearly discovered and presented to view in the aspersing Pamphlet, against the Book of the Becoming Man or Incarnation of

Christ, and in his former Pasquillo or Libelous Pamphlet [against the Aurora] that the poor confused Man, runs on so senselessly, and raveth against it, and yet hath no Ground or understanding in him at all, so that I lament his great want of apprehension, and must have a great sympathy or fellow-feeling with him, and do wish from my heart, that God would once open his heart, that he might first see and understand ere he Judgeth.

7. For the poor blind Man rejecteth many a thing in my Book, and sets even such a thing in the place thereof, as my meaning is, in the knowledge of it, which makes me wonder, how he is such a zealous Saul, and is zealous for the Law of God, and yet hath no apprehension of it at all in the Light of God: I wish heartily that the Light to Saul at Damascus might shine round about him, that he might become a Paul, seeing he is so zealous, then might his zeal be profitable towards the furthering the Salvation of Man.

8. But so long as he is in such a way, as to blaspheme reproach and persecute, and so to cage in blindness as Saul did, he will effect nothing, but only rave against God to his greatest Condemnation, and will but confound those whom he thinketh to teach, and lead them deeper, into darkness.

9. For he hath conceived such an Opinion in his Reason, which it were much better he had never set it down in Paper: Also I am very much afraid, that Satan hath Cast his own self-Reason, without Divine Light, into such a Prison, and Captivated him with such a Snare, out of which it will be hard to break forth, and without the Divine Light cannot at all be done.

10. But now seeing it is apparent, that not only he but others also are encumbered and perplexed with the purpose or Predestination and Election of God, and do thus represent the Omnipotence of God after such a manner, wherein they go on in ignorance very confusedly, and understand Nothing of God's Will to Good and Evil, much less do they know what God is, from whence horrible Opinions are concluded of, and yet this Man in such confused Reason so shamelessly intendeth to disgrace and suppress my Writings which yet have a far deeper Ground, than he ever understood; therefore it shall be a little signified to him, to try whether he or another will thereby become seeing in God.

11. Not with intent to contemn but to instruct out of my Talent which is given to me of God: For men know very well that I am no Doctor from the School of this World; if it were not given to me I should not understand it

12. And though I did not so highly seek, yet it hath been given to me without my knowledge: I sought only the fountain of Christ; and understood Nothing of the Mystery what THAT was; but now it is also afforded me as a Favour to see the Substance of All Substances, in which without the Light of God I should indeed be Blind.

13. But seeing Man with his Pamphlet annexed to my Writings understandeth nothing at all of the Mystery of the Substance of all Substances, much less the Principles or the Center in the Principle; and yet undertaketh to reprove my Writing, also with a strange understanding quite Contrary to my sense or meaning, and perverteth my Sense or Thoughts into a strange and very foolish understanding, only to bring forth his conceits under such Semblance, which neither consisteth with the Ground of the Holy Scripture nor with the Light

of Nature; therefore I am as it were necessitated to wash the Dirt from my sense and apprehension.

14. Seeing he begins so artificially, and drags the Scripture by the hair of the Head to it, that it must serve him as he will have it, let the Ground and Center Stone be where it will, whether there be such an understanding in the alleged Terms or texts, or No, only that he may bring Scripture and Letters, and exchange words with words, and thereby cloak his Erroneous meaning with such a semblance, so he doth but bring Scripture for it: and though many times in my Writings I handle not just that very Matter, that he should answer with Scripture, but bring clean another Meaning; and that he perverts my sense to the quite contrary, and thereby would make it suspected: therefore I will a little summarily and briefly answer him to his aspersed Objections: Not in that Manner as to Contend with him; but for those to consider of that read my Writings.

15. For a true Christian hath no Contention with any Man about Religion; he that contendeth about words, and despiseth his Brother, is blind, and hath not the Faith.

16. For FAITH, is not a Historical conceit, but a right Life; the Spirit of God must be generated in the Center through the Principle of the Soul, and spring up in the Mystery of the Mind, and therein Rule and Shine, it must be Man's Will and Deed, yes, it must be his inward Life and understanding, and Man must be resigned into it, else there is no right Faith or Divine understanding in a Man, but only Fables and Babel, Contention and Clamour, to tear and rend about the Husk and not enjoy the Kernel.

17. Therefore I say now, Is God's Spirit my scorner? why then is he a Scorer and Contender? Hath he the faith? why then doth he despise Christ's Children and Members whose Christianity is earnest and Sincere? Christ said; *Love one another, thereby Men shall know that ye are my Disciples*; Also, *Do ye not judge, those that are within; God will Judge those that are without*; Is he in the Spirit of Christ? why then doth he despise the Spirit of Christ? Or is Christ become at Odds with himself?

18. O dear Sirs and Brethren, take it into consideration, and look upon the holy Scriptures rightly in the Spirit of Christ, and then ye will find that a right true Christian hath contention with no man; for his Conversation is in Heaven as Saint Paul saith; from whence he continually expecteth the Saviour Christ, that God's Kingdom in him may come and God's Will in him be done; *Christ is come to seek and to save that which is lost*, what should then the Spirit of Christ in the Converted Man will otherwise?

An Admonition, also what the First
Principle or the Dark World is; and how
the fire is not the First
Principle

19. Dear Sirs and Brethren, I tell you in good will and faithfulness, as I have obtained Grace in the Spirit of Christ, that a Divine Spirit dwelleth in no contemning and scorning derision or disgrace: but go out from that, and tread the Contention in the Mind underfoot, count it as Dung.

20. And seek the Life of God in Christ with earnestness, when you get that, you need no other Master to teach you, the Spirit of God will well teach you,

lead you and drive you; yea, he will teach WITHIN you: For it is written, *they shall all be taught of God*; and Christ saith; *the Holy Spirit shall receive of mine, and make it known to you* within you.

21. All outward Teaching, doth not lay fast hold in Man, unless Man cast his desirous Will thereinto; how will it then take hold of the scorner, who bringeth an Envious opposition against the Spirit of Christ?

22. Dear Sirs and Brethren, do but see and consider him, what the poor Blind Man in his Pride and State sets before him, he reproveth that which he knoweth nothing of, and that which he hath no apprehension of, which I very much Lament that the Man runneth on thus without any Ground.

23. He begins to reprove, that I have written concerning the Great MYSTERY of the Eternal Nature, out of which the third Principle, viz., the Outward World, with the Stars and Elements are become generated and Created, and yet bringeth nothing to Light that Men may see, that he understandeth somewhat of the Ground and Center saith, ***The Word and the Wisdom of CHRIST are the Mystery, viz; the Outpoured Glance of his Glory, in which everything is Created***; who is it now that striveth with him about that, that all things are created by God through his Wisdom? I have in all my Writings written so, and it needeth not his Gloss or Exposition at all.

24. Only the Question is, out of what God hath Created them; If he will say, that Evil, as also Earth and Stone, also all venomous or poisonous Creatures, and particularly SIN, are generated out of the outpoured Glance or Lustre of his Wisdom, then he speaketh as a blind Man of Colors, which he hath never seen.

25. But, that he brings forth such a sad and miserable meaning, Men see sufficiently, in that which he writes concerning the Will and Election of God, and so thrusts all into God's Predestination, and drags the Scripture by the Hair of the Head to it, quite contrary to the Meaning of the Scripture: Oh that the Confused Man might come so far, as first to learn to understand the Center of the Eternal Nature, and of all things or Substances, before he speak of the Great Mystery of all things or Substances and reprove those to whom the same is revealed or manifested from God.

26. If he will now put it so, that all things were in the Great Mystery of God; then he must distinguish the Word of Love, and the Eternal Name of God, from God's Anger and fierce Wrath, in which he calleth himself a Consuming Fire.

27. If he will say that the Consuming Fire is God's Wisdom and Love, then he will say that Hell is Heaven, and that the Heaven, wherein God's Majesty dwelleth, is the Darkness, if he will not admit that the Center to the Fire of God is an Eternal Darkness, whereinto the Devil plunged himself, when he despised God's Meekness.

28. If now this outward World with all things or Substances therein, is become generated only out of the Word of Love, out of the Holy Name of God, out of the Wisdom, why is it then called, and is, Evil and Good, and moreover, a vale of Misery, full of anxiety and Toil? Why then did God curse it for the sake of one Sin?

29. If it be the Mystery of the Wisdom, why is it then without Divine Understanding; but if it be not that, as he also doth not determine, then I

ask, what kind of Mystery is THAT out of which it became Created, that it is Good and Evil; whether is it an inceptive or beginning Mystery or an Eternal one, seeing the blind Man will know Nothing of the Eternal Nature, and knoweth not nor will not distinguish the Clear Deity from the fierce Wrath of God and the Eternal Nature: whereas he hath a true similitude of this in fire and light and in whatsoever thing out of which the Fire burneth, if he did but see.

30. If he will not admit, that before the time of this World, there hath been a Mystery in the Eternal Nature, in which the Eternal Nature from Eternity in Eternity continually Originateth, wherein God's Anger and fierce Wrath from Eternity becometh generated, wherein the fierce Wrathful hard and Stern Property hath Generated Darkness and a Mist or Cloud or Vapor; and yet hath been like no Mist, but the fierce wrathful Spirit hath had such a property wherein all Evil is understood; as also the stern Earth: Then let him tell me, out of what THAT is proceeded; and tell me further, how the Life can subsist without the Fire's property; and whence the Fire's Property Originateth.

31. Let him shew me another Center than I have shewn him in the book of the Three Principles, as also in the Book of the Threefold Life of Man, and yet much more, deeply and fundamentally, in the Book of The Six Points, of the Great Mystery of the Substance of all Substances, concerning the Three Worlds; how they stand one in another as ONE, and how they Eternally support themselves, and each is the Cause of the Other, so that in the Great Mystery there is nothing Evil, nor anything without a Cause.

32. Let him first come into the School, and learn the ABC's before he call himself Master; it is not to go upon strange Feet, if one will speak of the Mystery, to furnish or adorn himself with strange Masters or Artists, but to understand it himself; himself to have the Spirit of understanding, or else to leave the Mystery undefiled and let those speak and write of it, to whom God hath manifested or revealed it.

33. His Tattle which he driveth on, with his drawing the Holy Scripture to it, taketh or teacheth not my sense and understanding at all: The Children of God speak in their apprehension and Gifts, not out of the Mouth of others, but their own, and I speak also not out of the Mouth of others, but out of my own: but out of One spirit we all speak, every one out of his own Gift; what doth that avail the unintelligent, to whom the Mystery of God is not intruded? why doth he reprove us all before he rightly understandeth one of them?

34. Learn first to understand the Center of the Eternal Nature, and how to distinguish the Clear or bright Deity from Nature, and learn how the Deity revealeth or manifesteth itself through Nature, and Learn what God's Wisdom is, how it is the out-spoken Substance of the Deity, and what the Divine-Life is, and then what the Nature-Life is; also what a Principle is, ere he wittily subtilizeth: Let him first learn beforehand, what the Eternal Tincture is, and what the One Element is; also what Paradise and Heaven are, what Evil and Good are; Let him first go into the School of Pentecost, that he may attain that Spirit, in which only there is Understanding.

35. But he must first become a Fool, and then come to be Nothing, as the World supposeth, if he will attain the Spirit of the Mystery, that God may be his Will and Deed, and then let him come, and I will speak with him of the Mystery, also let him leave my apprehension unreprieved.

36. If he be a Christian let him Live in Love towards a Christian, and rejoice in the Gifts, which God giveth us one among another; why doth he brag and reproach so much? that sheweth him to be a Proud Man, let him deal Meekly and I will meet him meekly; if he understand anything according to his Gifts, let him praise God, and not contemn that which God giveth to another, if he cannot endure to read it, let him leave it for those whom God hath called thereunto, to whom HE will reveal or manifest it.

37. Is not that a wonderful thing, that he will reprove the Three Principles, and understandeth not out of what Center and understanding the Spirit speaketh; he will begin the first Principle with the Fire; where then remaineth the Center out of which the Fire originateth?

38. Let him tell me, how the Eternal Nothing introduceth itself from Eternity in Eternity, into an Eternal Center; and how the Eternal Nature from Eternity continually generateth itself; whereby The Eternal Will, which is called God, manifesteth or revealeth itself from Eternity.

39. With this his half-mute, Description, he will not bring me into it; but in My Book of the Six Points he will well find it; let him read that; it is likely he will become seeing, if he but seek and begin aright.

40. When I write of Three Principles, then I understand Three Worlds, as first the Center to Nature, the Dark World, in which the Fire, or the Sharpness of the stern Might originateth from Eternity; the Form to the Fire-Life, in which property God's fierce Wrath and anger, also the fierce hellish Fire is understood; from whence the Nature-Life Originateth, which is not called God and though indeed it is God's, yet it attaineth not the Name and Divine source or quality in its own Essence, as Saint John witnesseth, Where he saith; The Light Shineth in the Darkness, and the Darkness hath not comprehended it, and this sheweth it fell also in the Outward World how the Light shineth or giveth Light in the Darkness.

41. Now if the Fire be the First Principle, as he saith; then let him tell me, whether the Darkness cometh out of the Fire; or whether the Fire maketh Darkness; Also what that is which Maketh Darkness; and how all this thus generateth itself from Eternity in Eternity.

42. I suppose here, my Pamphlet Maker will remain Mute; he will indeed be silent concerning it, unless he go with Me into the School: but he should first put off the cloak of Pride; else this Schoolmaster will not receive him; he will have Children, which look and trust upon him: Not Lords.

43. When I write of three Principles, then I write of Three Worlds, of Three Eternal Beginnings, how they generate themselves.

44. I understand with or by the Principles, Not the Chaos, the Eye of the Ether, which dwelleth without Ground or Place in itself, but I understand, How the Eye of the Ether Manifesteth or Revealeth itself, through and with the Principles, and introduceth itself into Power Might Shining Glance and Glory, viz., with Desire and Lust or Longing Delight; where, in the Desire the first shutting in is effected, which is a Darkness, where the Desire is the first Center to Nature, which introduceth itself into the source or quality, into the perceptibility and perception, even into the Fire, viz., into the fourth Form, as is sufficiently Described in our Books, viz., of the Three Principles, also of the Threefold Life; also in the Second Book of the

Becoming Man or Incarnation of Christ, concerning Christ's Suffering and Dying, and yet higher in the Six Points: to which Books I refer the Reader, and so in this Part, which the blind Man opposeth, it is not here expressed at Large.

45. Now if God's Fire, which generateth the Glance or Lustre of the Majesty, be the first Principle; and yet in the Darkness, the source, quality or Torment and Pain, and moreover the stern Life, is generated, and also the Fire itself Originateth out of the Darkness, viz., out of the Sharpness with the aspect or appearance of the Liberty in the Lust or Longing out of the Chaos, then tell me now my Opponent, whether the Dark World Be a Principle or whether He or I be blind in the Mystery.

46. I know also very well that the Fire is a source or quality of Every Life, but I say that the Root of the Fire is Dark and that the Dark world is not called God, for it is an Enemicitious quality in itself; a Cause of Nature.

47. Indeed it is God's, and God who manifesteth himself through the Dark World with the Fire, in the Light of the Majesty, is its Lord, for it becometh generated in the Desire of the Chaos, out of the Abyss in the Nothing, and in the Desire introduced into Darkness, but the Lust or Longing Delight, of the Chaos, to the Revelation, taketh only thus its Sharpness and Fire's Might to itself, and yet bringeth itself again through the Dying in the Fire, wherein the Darkness dieth, understand the Darkness's substantiality, forth through the Fire into the Light, and maketh another or Second Principle, of another source or quality, viz., Joy-Meekness and Love-Desire.

48. Thus the Dark-source or quality-Spirit, remaineth to be in itself an anguish and Pain; and is called God's Anger and fierce wrath, and the kindled Fire in the fourth Form at the Center, is called a Consuming Fire, whence God calleth himself an angry, Zealous or Jealous fierce wrathful God.

49. And here understand Death and Dying, as also God's Holy Kingdom, also his Anger or Kingdom of Hell; viz., the Darkness is the Eternal Hell or Hole wherein Lucifer Batheth himself, and into which the wicked Soul goeth; and the fierce wrath to the Fire-Life is the right hellish Fire-life therein, and yet there is no far distance from God, but a Principle only severeth them.

50. As we see a Similitude of this, in Fire and Light, where the Dark Matter in the Fire, Dieth, and the Light Shineth out of that which dieth, and dwelleth in the Fire, and the Fire comprehendeth it NOT.

51. Also the Light is not of the Fire's Essence, quality, source or Torment, for the Light giveth Meekness and an amiable thing or Substance: out of that which before was a Dead Dark Substance, a Water and herein lieth *Mysterium Magnum* the Great Mystery. My Dear Pamphlet-Maker, seek and you will find, knock and it will be opened unto you.

52. Your Conceit is a Dead understanding, as to the Mystery, if you be taught of God, then go with me to the Center, and then I will shew it you in all the things of this World, yes in your very SELF: I will have nothing excepted, wherein I will not shew you the Similitude of the Three Principles: Forbear your reproaching and become a Child, then it will be shewn you; but I will not cast the Pearl under your Feet, know that, nor under None.

53. I have my knowledge and skill not from Conceit or Opinions, as you have, but I have a living skill or knowledge in the visibility & Experience or

perceptibility: I need no Doctor from the Schools of this World about it, for I have not learned it from them, but from God's Spirit; therefore I am not afraid of your Clamour and Scorn.

Of a right Christian. And of the Divine
Wisdom, the Eternal Virgin that
is no Genetrix.

54. Dear Sirs and Brethren in Christ, I pray be Scholars of God's Wisdom; let none say of Himself, I understand it; we know nothing concerning God, what HE is; but God's Spirit must become the knowing in US, else our knowing is but Fiction, a continual Confusedness, a continual Learning and understanding nothing in the Ground of the Center.

55. What is it for me to speak much of the Wisdom out of the Scripture, and could repeat the Bible without Book, and understood nothing of what the Wise Men have spoken, and out of what Spirit and knowledge? if also I have not the same Spirit which they had, HOW then shall I understand them.

56. To such knowledge belongeth not Conceits, and to collect together a heap or abundance of Texts to his purpose; THAT no Holy Man, or wise Man, hath done; but a living Spirit out of God can See the Mystery, and converse in its own knowledge.

57. God's Spirit must be IN the Reason, if Reason will see God; there belongeth an humble resigned heart to it, not a Scorners in Reason, where Reason boasteth itself to be enlightened, that is only a Sidereal or Starry Enlightening, to be so sharp witted.

58. If any be a Child of God, then let him seek his Brother in the Love of God, and then I can trust him, but while he is a Scorners, he hath put on the Devil's Vizard and Hood, and goeth about in Pride; he is no Christian, but a Mouth or Lip-Christian and Confused Babel: as indeed such Books of Controversy or Contention and Hypocrisy are ALL Babel.

59. Let one shew another the Way of God, in Love, Humility, and in the Fear of God, as becometh the Children of God, then such Contemning would not exist in the World, whereby the Simple Laic is seduced; and totally ignorant of the Cause, falleth on in reproach and Contempt, against his Brother who is not of his Opinion or Sect of Religion; and yet One in a Religion, which without God's Spirit and Power, is but a conceit and Opinion, is as blind as the other.

60. For the true Religion standeth not alone, in outward Words, in appearance or shew, but in Living active power, that one desireth from the Ground of his Heart, to perform to another what he knoweth he ought to do.

61. It must come into deed, else it is but a Colored or Painted faith, a Historical Babel; where God's Spirit is not, there is no Faith, also no Christian; but where that is, there it worketh clear works of Love, He teacheth and reproveth Meekly, he is not puffed up and Scornful, as my Opponent.

62. He will needs write out the Ground of the Divine wisdom, & scorn my Explanation, which I have spoken from the Center & Confirm himself with the

Colored Texts of Scripture & despiseth that which I have Written: ***That the Wisdom is a Virgin without Generating; that she is NO Genetrix, but that the Spirit of God is her Life and Generating, which Revealeth or Manifesteth in her the Divine Wonder,*** and he will set that which is better in the stead thereof.

63. He faith, the Wisdom suffereth and Generateth; and he collecteth a heap of Texts for proof: Who now is at odds with him in this? Not I: I say the same, and he writeth but my words, but understandeth not my Sense or Thoughts; he is at Odds with himself.

64. I speak out of the Center, and he from the Substance that is Generated; I understand that the Wisdom is not the Center or the Opener, but God's Spirit is that; I understand thus, to speak in a Similitude, that as the Soul in the Body manifesteth or revealeth itself, through the Essence of the Flesh; and that the Flesh had not the Might or strength if there were not a living Spirit in it: so also God's Wisdom is the Out-spoken Substance, where-through the Power and the Spirit of God manifesteth or revealeth itself in Forms, understand in Divine Forms and shapes in the Wonders.

65. It generateth or beareth indeed, but it is not the Divine Principle or the Center of the Genetrix, but the Mother wherein the Father Worketh.

66. And therefore I call it a Virgin, because it is the Modest Chastity and pity of God, and carrieth no Desire backward to the Fire, but its longing pleasure or Lust of Delight goeth forward with or in the Revelation or Manifestation of the Deity.

67. She could generate Nothing if the Spirit of God did not work in her, and therefore she is NO Genetrix, but the Looking-Glass of the Deity, the Spirit of God generateth in her; he is her Life, the is his Chest, Cabinet, or Body; she is the Holy Spirit's Corporeity, in her lie the Colors of the Virtue, for she is the Out-spoken Substance, which the Father comprehendeth out of the Chaos, that is out of himself without, besides, beyond or before Nature in the Nothing; and bringeth the same forth with the desire to Nature, through the Eternal Nature, through the first Principle, through the Fire of his Might, into the Second Principle, in the Divine Power, into the Light of the Majesty.

68. It is that which the Father, from Eternity in Eternity continually re-comprehendeth, which the Father who is a Fire and Light, introduceth into his Fire-Life, to the Center of his Heart.

69. She is the highest Substantiality of the Deity, without her God would not be Manifested or Revealed, but would be only a Will, but through the Wisdom he bringeth himself into Substance, viz., that he is Manifested or Revealed to himself.

70. And therefore I call her a Virgin, being she is in the Marriage with God: so that she generateth without a Fire-life, for in her the Light or the right Divine Life, Manifesteth or Revealeth itself; she is a Virgin of the Modest Chasteness and purity of God, and yet is in the Marriage with God.

71. Thou subtle prudent School or University from the Constellation, if thou didst here Understand the Ground, thou wouldst NEED NO Books more, ALL lieth herein, the Stone of the Wise Men, or Philosopher's STONE, lieth in this place, but first put off your rough Garment, and then you will see it.

Of the third Principle which is the Bride
of God: and how the Spirit of
God is no Principle and yet
is a Principle.

72. Now when I speak of the Third Principle, I understand the Outward World: Then saith my Opponent, God hath made it through his Wisdom, and proveth it by Scripture; and I say so to; but I proceed not mutely, I say out of what; for God hath given me the knowledge; It is Not I myself that know it, but God knoweth it IN ME.

73. The Wisdom is his Bride, and the Children of Christ, are in Christ in the Wisdom also God's Bride: Now then if Christ's Spirit dwelleth in Christ's Children, and if Christ's Children be Branches on his Vine, and one Body with him also one Spirit; whose now is the knowledge? is it Mine or God's? should I then not know in the Spirit of Christ out of what this World is Created, if he dwelleth in me, which hath created it, should HE not know it?

74. Therefore now I submit and will know nothing, so far as I am self, viz., in that part from the outward World, that he may know in me, what he will, I am not the Genetrix in the knowing, but my Spirit is his Wife or Woman, in which he generateth the knowing, according to the Measure how he will.

75. As the Eternal Wisdom is the Body of God, and regenerateth therein what he will; then now if he generateth, it is not I that do it, but he in me, I am as Dead in the generating of the knowledge, and he is my Life, and indeed I have neither sought it or learned it: he inclineth himself to my Minehood, and my I-hood inclineth itself up into him.

76. But now I am Dead, and understand Nothing, but he is my understanding, therefore I say, I live in God, and God in me, and so I teach and write of him, Dear Brethren, and otherwise I know Nothing

77. Bear with my folly a little I pray, in that which I tell you, not for my own boasting, but for your learning and knowledge, that you may know whom you scorn and despise when you deride me; I will not hide it from you, but mean it heartily.

78. I have written of Three Principles, which are known in Me, but weakly, as a Scholar which goeth to School, so it hath gone with me.

79. My Opponent writeth of Four Principles, and calleth the Spirit of God a Principle also, according to his meaning, though I bring no Controversy into HIS meaning about it, he may make Ten, for the Wisdom hath neither Limit nor Ground, but he neither understandeth my meaning nor his own.

80. Let him tell me, How the Holy Spirit is a Principle; or what doth he understand by a Principle? will he make the Clear Bright Deity to be a Principle? which is Eternal without ground and Beginning, which dwelleth in the Nothing, also possesseth nothing but only itself? I cannot speak so of the Principles; but I speak of the Three Worlds, in and with which the Incomprehensible Deity manifesteth or revealeth itself.

81. One of them, with or by the wrought power in the Desire to the Eternal Nature, viz., with the Spirit of the Dark-source or quality, through which the Will of the still Eternity sharpeneth itself, and brings itself in the Fire through the Light, and so the sharpness remaineth Eternally only in itself, and yet in the still Will of the Meekness thus receiveth a Cause, in the sharpness, to the Kingdom of Joy, and yet also remaineth not Essentially standing, with the Spirit, in the fierce wrathful Sharpness.

82. But the Root is a Darkness, and the Spirit goeth forth out of the Chaos through the Root through the Fire in the Father's Property, through the Second Center of the Love and Kingdom of Joy into the Light.

83. Now therefore that very SPIRIT which is the Life of all in every Substance or Thing according to its property, is NO Principle; but according to the Eternal Nature of the fierce wrathfulness, it is a Principle.

84. Thus also the Second Principle subsists with or by the Divine World, viz., where the Divine Power with the Glance of the Majesty is poured forth, which is fully accounted for all the THREE Persons.

85. But the Principle in the Fire, is to be understood, where the Dying is, and out of the Dying another Life existeth, viz., out of the Fire a Light, and yet there is no dying, but a consuming source quality or Torment, and out of the Source Quality or Torment, the high triumphing Spirit existeth; where then, God's Love Will, and Anger-Will, severeth itself into two Worlds, viz., into Light and Darkness, and he is called God according to the Light, and according to the poured-out virtue or power of his Wisdom.

86. But the Eternal Divine Original, is not in the Eternal Nature; the Will to Nature is sooner, and THAT Will is the Chaos, wherein all lieth, and the Spirit existeth out of that, and Manifesteth or revealeth itself with, or by, Light and Darkness; Therefore I call not the Spirit of God a Principle: for it is without or besides all Beginnings, yet with the Eternal Beginnings, manifested or revealed with God in Trinity, though the Ternary also is in the Chaos: as is expressed in the Book of the Six Points.

Wherefore the Outward World is a Principle
of its own; its Model is Eternal.

87. Now when I Write of the Third Principle, then I also say, that God hath created all things through his Wisdom, but out of the Spirit which is called God, this World is NOT Created, for it is called Evil and Good, and a Murdering Den of the Devil.

88. Also it is not generated out of the Divine Wisdom, but by or through the Wisdom; the Wisdom is Not the Matter of this World, else I must call a Stone God's Wisdom, and Sin also; but it is generated out of the two Eternal Principles, of both World's Substantiality, viz., out of the desires of BOTH.

89. God the Father who is ALL, hath moved himself with the Creation of this World, that is, in the Forms of both Worlds, of both Natures, and hath created Angels, understand out of the Spirit of the Eternal Natures.

90. For, if a Spirit be to subsist, in the kingdom of Joy, then it must have the Center in itself, out of which the Joy Originateth, viz., the

Center to the Dark World, which is the sharp might, else it would be a stillness, without Moving.

91. Therefore, when Lucifer contemned the Light, he remained in that part of the Darkness; for his Will went out from the Light, and would domineer in the fire's Might, whereby he angered God according to the Fire's property, that is, in the Principle in the Fire's property.

92. Thus I say, the Outward World is a Principle, that it hath a Life of its own, generated out of both the inward Spiritual Worlds, viz., a Revelation or Manifestation of the First and Second Principle, a Model or Similitude of the Eternal Nature, comprised in the desire of the Eternal Nature, and Manifested with a Beginning, and included in a Time, which with the End goeth again into the Eternity,

93. This Model or Time hath stood in God's Wisdom; which the Wisdom hath manifested through TWO Spiritual WORLDS, with the moving of the Eternal Father, and that which is Revealed or Manifested, goeth out of both Eternal Principles, viz., out of the Light and Dark World; and thus the Light moveth in the Darkness, and the Darkness comprehendeth it not.

94. And herein lieth the Drawing to Evil and Good, and here is that which the Scripture saith concerning the Will of Man; To which you give yourselves servants in Obedience, either to the Light of God, or to the Darkness in the Anger, of God, to that you are servant, and into that you go, to which you are obedient, of THAT you are led and drawn, also Elected for children; they are BOTH God's, but the Light is only called God or Good,

How the Soul is out of all the Three-Worlds,
of its Might and Freewill; of the draw-
ing of the Father; and what is cal-
led to Believe above Reason.

95. My Opponent writeth, that the Soul of Man IS inbreathed into Man, out of the Mouth of God, and I have no Strife about that, and it needeth no Gloss: But I speak not blindly as he doth; I say, out of the total Wonder of God, out of the Center, out of the Will to the Eternal Nature; that is, out of the Chaos, and out of the Eternal Nature, that is, out of the two Eternal Principles, out of Darkness, Fire, and Light, a total Image and Similitude of the total Deity of the Substance of all Substances.

96. And I say, that the Spirit of God, hath inbreathed itself, according to all the Three Worlds' properties, for it is the Life and the Spirit of all Substances, in every Substance according to its property.

97. For, before the times of this World, there was Nothing, no Life without him: but it is as the Scripture saith; *With the Holy thou art Holy and, with the perverse thou art perverse.*

98. In the Holy or Saints he is the Divine Kingdom of Joy; and the Divine Life; but with those which incline their will into God's Anger in the Darkness, he is God's Anger-Spirit.

99. Indeed God himself is ALL; for from him all is proceeded; why then do we longer Contend so much about God, let us strive after that which is Best, after Love, then we become Children of God's Love.

100. Why will you Deny Man Free-will? surely his soul is created out of the highest Omnipotence of God, and hath Divine might or strength, if it entereth into the Love of God, as Christ teacheth us; That we Should not only do such Wonders or Miracles as he did with the Fig-Tree, but much greater; if we had but Faith then we could with one word, cast the Mountains into the Sea.

101. He hath indeed told us he would give us Faith; for he said; *My Father will give the Holy Spirit to them that ask him for it*; his words Must be true, and whosoever speaketh against them, are Liars: Moreover, he saith; He was come to call Sinners unto Repentance, not the Righteous.

102. What folly is it to make or set and impose Election upon Man, and take away his Free-Will: hath not the poor Sinner Free-Will; that he CAN Come? Why then doth Christ call them to himself?

103. You say with the Scripture, *There can none come to him, unless the Father Draw him*: Very right, I say so too: it lieth not in our doing, willing or running; but in God's Mercy; He draweth whom he will, and hardeneth whom he will; it is all right; but you are Blind, and understand it not aright.

104. If it lay in Man, then did Salvation stand in Man's strength or might, to become saved through an Opinion, as or how he will, and though likely, the old Evil Man which died in Adam, continue.

105. Therefore, when we died in Adam, then we lost the own self right, and lay in God's Mercy: and it was instantly said; *You must become born of God again, if you would see God*.

106. Now at present after the Fall; we have no power as to the kingdom of Heaven, to meddle with it: but if we obtain the Spirit of Christ, which hath of Grace generated itself again in our Souls, *then the kingdom of Heaven suffereth violence, for the violent snatch it to themselves*.

107. It is not in our ability, that we snatch it to ourselves, but the ability is God's, who hath introduced it again through Christ into us; we cannot take it with force and own-self Right, but of Grace it is promised to be bestowed.

108. Now it lieth not in that we hunt after it in own self-reason, and are willing to take it; but it lieth in this; that we cast ourselves again into the Bosom; viz., into the Becoming Man or Incarnation of Christ; viz., into our New Mother's Body or Womb, viz., into a New Becoming Man or Incarnation, that we with our Will be in the Obedience of Christ's will, that we become Nothing; viz., nakedly and barely a glimpse or Seed of a Will, that Christ become our Will, and his Becoming Man or Incarnation be our Becoming Man or Incarnation; his New-Birth out of God and Man, our Birth out of God and Man; his slaying of the Anger of God in the Center of the Soul, our slaying; his Resurrection, our Resurrection; his Eternal Divine Life, our Eternal Divine Life; then it is really so; that *whosoever cometh to me, viz., into my Becoming Man or Incarnation, that is, into me, him I will not thrust away*. Also, *my Lambs are in my hands, none can pluck them away out of them; and the Father hath given them to me*.

109. Dear Brethren and Friends, do but understand the Drawing of the Father aright, it should not so be understood, that God hardeneth any, who desireth

to convert from Sin; but those who do not desire that; *the desire standeth in our will, but the Conversion standeth in God's Mercy.*

110. But now he hath promised the Mercy out of Grace to the desiring Will: for he saith, *Turn to me, then will I turn myself to you; Also, Knock and then it shall be opened unto you, seek and then you find, ask and then you will receive: What Son is there who asketh his Father for an egg, and he giveth him a Scorpion? Can ye that are evil give good gifts to your Children, how much More my heavenly Father.*

111. Wilt thou now say, God hardeneth thy Heart and Will, that thou canst not ask? prove that out of Scripture; or wilt thou say, thou canst not believe? that is also NOT true.

112. Canst thou not believe? then cast all thy Sins into the becoming Man or Incarnation of Christ, into the Spirit, and be in him as Dead; let Him in THEE believe, how or as he will; why dost thou long take care or perplex thy self about strong Faith which overthroweth Mountains? it standeth not in thy power, to believe SO.

113. Only take care about a true and sincere Will, go out from Sin, and strive against Sin in Flesh and Blood; desire it no more, become its Enemy, have Enmity against it, let God make of thee and believe in thee, as strongly as he will: depend on God, and wrestle with him as Jacob did the whole night, who then said, *I will not let thee Go unless thou bless me;* and David said, *Though it continue all the Day, and in the Night, and again till the Morning; yet my heart Shall not give over.*

114. This is really to believe above all Reason, when the Heart receiveth no Comfort, and yet dependeth on God; and faith in the Will; LORD, LORD, I will not leave thee, whether thou cast me into Heaven or Hell, I will not forsake thee; for thou art mine and I am thine: I will be Nothing in thee, make of me what thou wilt.

115. Dear Brethren, observe it well; This storm and force, at last breaketh Heaven and Hell: whereof my Opponent, as I understand, in his very lamentable Writings, knoweth nothing at all.

116. He saith, Man should stand still, and expect what God will do with him, whether he casteth him into Heaven or Hell; Man cannot prevent or hinder it, it is concluded in God's predestinate purpose, or Council; whether he will cast every One; O the Most Lamentable Place, and Miserable Faith, God pity us, that we suffer ourselves to be so blinded.

117. If we cannot come to God, why then doth he bid us to Come? Christ indeed saith, he came into the world to seek and to save poor sinners; also, he came to seek that which is Lost, viz., the poor condemned Sinner, whom God had clearly drawn into the Darkness, and firmly included therein, and Chosen him to be a Child of Darkness; the same is Christ come to seek, and to Save, and not the Righteous, who is honest or pious beforehand, look upon the Father of the Lost or prodigal Son; how he did with the Swineherd; who had spent his heavenly Goods, with the Devil's Swine.

Of the Gross Error of Balthazar Tylcken,
Concerning the Seed of Adam upon
which he buildeth his Election

118. MY Opponent will make TWO Seeds in Adam out of which Naturally two sorts of Men become generated from the Mother's Body or Womb, one out of the Seed of the Woman, and the other out of the Seed of the Serpent, therefore God Loved the One, and forsook or hardened the Other; and will prove it with Cain and Abel, also with Jacob and Esau: upon which he buildeth the Election.

119. But I tell you Dear Brethren; if at that time when he wrote such Blasphemy against God and Mankind, he had been asleep, how happy had the time been: thus he maketh of the Image of God a twofold Image, out of One Seed Two Seeds; One party he ascribes to the Devil, viz., to the Serpent; and the Other to the Woman's Seed.

120. But I would ask him, Whether Cain and Abel, as also Jacob and Esau, were both conceived from the Seed of Father and Mother; or whether at the Time, when Cain became conceived, there was in that very Seed in Adam and Eve, out of which he became conceived, a mere fleshly Essence, as he giveth forth; then must even the Devil have wrought or effected that very Seed in Adam and Eve, for which God, out of his predestinate purpose hath rejected him; or let him but tell me, who wrought or effected that same Serpent's Seed in Adam and Eve, of which he speaketh: being he will not permit him to be Good and Evil according to the Two Inward Worlds, and so maketh a Total Separation.

121. O thou totally blind lamentable miserable Reason! be but advised; The Door of Grace standeth yet wide open, do not thus seduce the Children of Christ, Whom Christ hath purchased with his precious Blood; who there saith; *Come all to me who are heavy laden* with sin; observe yet the Center, and the Ground of the Will of God, look upon the Center.

122. John saith: The Light Shineth in the Darkness;, and the Darkness Comprehended it not; do you not understand this? when Adam was in his Innocence, then his Light also shone to him in the Darkness, and the Darkness comprehended not his light; but when he Imagined after the Darkness, that is after Evil and Good; then the Evil, quenched out his Light to him; and the Darkness became manifested or revealed on him, then the Divine Substantiality died to him, understand, the Divine Body's, or heavenly Flesh's Substantiality, and the outward Spirit's, and the outward Elementary Flesh's Substantiality, awakened or arose; and got a Bestial property.

123. Also together in that bestial property, awakened or arose the Spirit or source or quality of Darkness, viz., the First Principle in God's Anger; and so he died to the Angelical World, viz., to Paradise, and awakened or arose to the Outward World which is Evil and Good, out of the Two Inward Spiritual Worlds.

124. The Dark World should not be manifested on Man; for the Light, Understand the Divine Light, shined in Adam in the Darkness, and the Darkness, viz., the first Principle could not Comprehend the Light; and all the Three Principles were stirring and manifested or revealed in Adam,

125. For Adam would be as God, and know Good and Evil, which God did forbid them; that they should not eat of Good and Evil, else they would die, but the Devil persuaded them, they should become wise thereby; yes wise Indeed! so

that, when their Eyes became opened, through their Imagination and Earthly Eating, that they knew the outward bestial property, which became manifested or revealed on them; the poor Soul was ashamed and is still ashamed to see the Bestial Property.

126. The Outward Body on Adam was indeed before the Fall, but not Manifested or revealed to the Soul, now at present the Kingdom of Heaven is in us, but to the Soul in its outward Part in this World is not Manifested or revealed: A Child of Christ liveth at present in this World with the New Birth in Heaven, and the Eye of the averted or reverse Soul, seeth it not: but the Eye IN Christ seeth it.

Why God hated Cain and Esau, and loved
Abel and Jacob, and which are those
lost sinners that Christ is come
to save.

127. Dear Brethren, do but understand it aright: Cain was not begotten out of a total devilish Essence, out of the Serpent's Seed, but out of the Essence of all the Three Principles, of all the Three Worlds, for as Adam was after his Fall, so also was his Seed.

128. But know this; when Adam fell, then came the Three Principles together in Adam, into Strife one with another, viz., God's Anger-Kingdom, God's Love-Kingdom, and this World-Kingdom: Cain was Comprehended in the Anger-Kingdom, and Abel in the Love-Kingdom; therefore rightly said God of Jacob, *Jacob have I loved, and hated Esau*; thus also it was with Cain and Abel; Cain had comprehended the Anger-Kingdom; viz., the First Principle in the Essence in the Seed in the Mother's Body or Womb in the Wrestling, and Abel God's Love, viz., the Second Principle; And now Cain was of an Evil kind or Condition, and Abel honest, or virtuous.

129. Now, see Dear Brethren; when Cain and Abel Sacrificed, their God, that is God's Love and Meekness; viz., the Second Principle, favored Abel's sacrifice, but Cain's God would not accept: then Cain was in fierce wrath against his brother Abel: there ye see the Strife between the two Eternal Principles, between Love and Anger in both the Brothers in Man; how the dark fierce wrathful Kingdom, is become also manifested or revealed in Man; then said God to Cain, *Why art thou in fierce Wrath? Is it not so, that when thou art honest or virtuous, thou art accepted, but if not then Sin resteth before the Door; but rule thou over it, and let it not have the authority or pre-eminency.*

130. Here observe: God said Rule over sin; let it not have the preeminence or power: Had there not been in Cain wherewith he could rule over the Evil, then God had not bid him do it, though likely the Anger in him was mightier or stronger than in Abel; yet he was not therefore altogether begotten out of the Anger's Essence, but out of the THREE into ONE: *Christ is come to seek and to save that which if Lost, as himself saith, and not for the sake of the righteous.*

131. Now who are those that are lost, Cain, Ishmael, and all poor Sinners comprehended in the Anger of God; who were lost from their Mother's Body or Womb, for their sakes is he become a Man or Incarnate, and calleth them all to him; they should come whosoever will; they should seek, pray, and knock, and he will give them the Holy Spirit; and if they come there is more joy at

one alone lost Man comprehended in the Anger of God, among the Angels of God in Heaven, than at Ninety and Nine Abels or Jacobs, which need no repentance, which became comprehended in the Love in the wrestling-wheel, in the Center of the Three Principles.

132. God loved Jacob, understand, he was comprehended in the Mother's Body or Womb, in God's Love, which co-worketh therein, and Esau was hated, for the Anger had comprehended him: But now the hate is not so to be understood, as if God would not have the lost Sinner; No, but for the sake of the Sinner is God become Man, and Come to call the poor Sinner to Repentance, and to the New Regeneration, out of the Anger in the Soul.

133. And Christ said, thou wouldest not; *Jerusalem, Jerusalem, how oft would I have gathered thy Children together as a Hen gathereth her chickens under her wings, and thou wouldest not; Also How fain would I eat of the Best Grapes, but I am as a Vine-gatherer that Gleaneth.*

What the hardening is: And how the Love
of God warneth the Sinner: Also how the
Love of God is as well Omnipotent
to preservation as his Anger
is to Destruction.

134.

Question

Now saith Reason, What is THAT Now which Willeth not? Seeing God calleth the Lost Sinner, and willeth in Christ to have them, and new Generate them; is that the Father's Hardening?

Answer

Yes indeed, it is his Anger's hardening; and the Devil's Will; understand it is the Dark World's Will which hardeneth Man, but it cannot do that, TO Death, but as a Dark Night.

135. But what doth God's Love, viz., the Second Principle; to that Man? It complaineth very often IN the Heart, when Man desireth Sin: and saith commit it not, or do it not: God's Anger will burn in thee; fear God's judgment, and it warneth Man of his wicked ways; now if he followeth the Free-Will and Converteth: then it is rightly said: To the Honest or virtuous; that is so long as he is honest or virtuous, the Light must arise or spring up to him out of Darkness, and then the Light beginneth to shine in the midst in the Darkness.

136. But if thou sayest, He cannot convert, it is impossible; then thou speakest in the Might or Strength of God, and against all that which Christ saith: he came for the sake of lost Man, because he would seek and save him; should then God's Anger be greater than his Love? Christ hath undeniably broken the hard Death and fierce Anger of God in pieces; which held us captive in the Center of the Soul, to the bands of the Dark World, viz., of the First Principle, and made a shew in Triumph of Death in the Soul, on the Cross, so that the Scripture in the Spirit of Christ saith; *Death, where is thy Sting? Hell where is thy Victory?* the Snare is broken and we are delivered; thus singeth the Church of Christ.

137. Dear Brethren, I will ask you; what Profit is there in all Teaching and Preaching, if GOD do harden Man's heart, as my Opponent saith? that he cannot

understand, and receive it? What need Men Preach to the Righteous, who run their Course without it? But Christ saith, he came for the sake of the poor Lost Sinner, and not for the sake of the Righteous, which need not Repentance: Do you not see, that Christ Drove the Devil out of those that were clearly already possessed of the Devil? and received them for Children; Also, Out of Mary Magdalene the great Whore.

138. Though now indeed the Scripture saith: *He hardeneth whom he will*, that is meant of the Stubborn arrogant Sinner, who sinneth against Grace, and doth but scorn God under a flattering hypocritical shew; he flattereth him with the Mouth, and his Spirit intendeth only falsehood and wickedness; from those he withdraweth himself at the Last, and letteth him go on in his flattery and hypocrisy; who will help him, who taketh his own Will in for a helper; Would he be helped, then must he go out from his own WILL, and be resigned up into God.

139. Then thou sayst; God is Omnipotent; and may he not do with Man's Will, what he will? It is he which is Potent in all things; *Who will Contend with him?* as the Scripture saith; and my Opponent urgeth that mightily.

140. Hearken my Opponent: you are much too young for that matter: Learn first what God is: What his Will in Evil and Good is; thus there is a Chain fixed in Reason; but know also that Heaven is against Hell, and Hell against Heaven, the Anger against the Love, the Darkness against the Light; What do you here mean concerning God? if I should speak after your manner; that God is Mighty to do all in all things: as indeed it is true: then must I say, that God is ALL, He is God, He is Heaven and Hell, and is also the Outward World, for from him, and in him all things Originate: But what do I effect by such Discourse, which is no Religion; such a Religion the Devil receiveth into himself, and would be Manifested or Revealed in all things, and be Mighty Potent in all.

141. Then thou sayst: ***Thus God IS at odds with himself, being he is Evil and Good:*** O thou Dear Reason, learn the Center here, or stay at Home with thy Teaching and Writing: Behold! I tell thee this: If there were no Anguish, there would be no Fire; if there were no Fire, there would be no Light; if there were no Light, there would be neither Nature nor Substance; and God would nor be Manifested to himself: What now would there be then? A Nothing: when thou wilt come on to the Center, then thou wilt see it: Concerning this very high Article I refer the Reader to the Book of the Six Points concerning the Three Worlds: there he will see what God is: and what his Will and Omnipotence is, and what is called God.

142. For if his Anger be Omnipotent to destroy, then is his Love also Omnipotent to preserve: if this Contrariety were not, there would be no Life; and there would be no Good, also no Evil; for if there were no fierce Wrath, there would be no Moving; thus the Substance of all Substances is a continual Working, Desiring and Fulfilling; the Fire Desireth the Light, that it may get Meekness and Substance, for its burning or Life; and the Light desireth the Fire, else there would be no Light, and it would have neither Power nor Life, and they both Desire the Dark Anguish else the Fire and Light would have NO Root, and all would be a Nothing.

143. Therefore I say unto you now, God's Love is as Great as his Anger, his Fire is as great as his Light; and his Darkness as great as either of the other; it is all alike Eternal, without beginning, and it beginneth itself from Eternity with or by the Darkness; and bringeth itself from Eternity to

the Darkness into the source or quality even into the Fire, and is the rising up of the Fire, is the Eternal Death; where the Darkness and the Light separate themselves, each into a Principle in itself; and the Light also itself possesseth itself; One dwelleth in the Other unapprehended by the Other; there is in Eternity no parting asunder: those that dwell in the Darkness see not the Light, and those that dwell in the Light see no Darkness.

What God is, and how without the Dark-
ness all would be Nothing: and in
what Manner Man hath Ability
or Strength to go out
of Evil into Good
and out of Good
into Evil

144. Then, saith Reason, what is God then: Or who is God, when it is said; God hardeneth Man's Mind? Behold he Is All, but the Light alone is called God, for in the Light is Power or Virtue, Love and Meekness or soft gentle Substance; and in the Fire, Honor, Might and Life.

145. Then thou sayst; thus the Darkness is a Cause of the Deity? NO: but God would not be Manifested or Revealed, and there would be no Nature nor Creature without the Darkness; neither thick nor thin, or Dense nor Rare, neither Color nor Virtue.

146. God is indeed without, besides or beyond Nature, but without Revelation or Manifestation of any form: through the Eternal Nature he Manifesteth or Revealeth himself in Trinity, and with the Wisdom in Wonders, and with the outward Nature Manifesteth or Revealeth the spiritual Worlds: viz., with the Time the Eternity; but whatsoever hath its beginning out of Time, passeth away with Time, and its Shadow remaineth in Figure according to the property of BOTH the Eternal Worlds: as it was before the Times of the World.

147. Therefore Observe now: God's Anger maketh the Dark Mind full; and God's Love maketh the Light Mind full; *For whosoever hath, to them it will be given.*

148. But now all standeth in strife: the Light against the Darkness, and the Life against the Death, and the Death against the Life.

149. But Man is out of the great Substance of all Substances; and in him is the Strife; now if he be Captivated, in the Evil or Malice, then he cannot avoid the Great Evil, unless he fall into Death, that is into the Nothing, then he is free from the Turba; or Wrath; and falleth into God's Mercy, for his Will goeth again into that out of which it IS Existed in the Creation at First; viz., into the foreseeing or Predestination in CHRIST JESUS, before the Foundation of the World was laid; there it is at the Limit and fallen again into the Fiat, and so Christ conceiveth or receiveth it.

150. For, *the Men were thine*, said Christ, *and thou hast given them unto Me: and I give them the Eternal Life; Father I will that they be where I am.*

151. But whosoever remaineth in that which is his own; as he is Born or generated to the World, he remaineth in that; as he is apprehended in the Wrestling-Wheel in the Center of the Life's Springing up: Now therefore it stands FREE for him; to go out of the Good into the Evil; and out of the Evil into the Good.

152. NOT that he hath the Power, to make himself a Child and Heir; that is done out of Grace, but the Maker standeth ready for him, and waiteth for him Every Hour, to Evil and to Good; Hell desireth him, and Heaven desireth him; both Desires stand ready for him and open in him, ALL the Time of his Life; he hath Hell and Heaven in himself; if he go with his Will out of God into Reason, in Flesh and Blood, then is he IN or upon the Ground or Foundation of Hell; which will when the Light of the SUN extinguisheth, be manifested on him: but if he demerse himself out from fleshly Reason; in Resignation, into God, then he is IN Heaven; All lieth in the Will: Whithersoever the Will entereth, thither Body and Life or Substance must go after it; and THAT Man is FREE.

153. Hath Man Might or ability, with his Will, to demerse himself into God's Anger; as my Opponent acknowledgeth; wherefore not also into God's Love; but he cannot Make himself a Child; he goeth only with the Will into the Matrix, and then the Divine Fiat apprehendeth him, and Maketh him One: Indeed he cannot make himself a Devil; the Hellish Fiat according to the Dark World's Property Maketh him One, when he doth but give his Will up thereinto.

How Balthazar Tylcken is the Devil's Advocate:
How the Devil doth assault
none More, with Despair,
than the Children of God,
also Concerning firm
Confidence of the
Faithful

154. My Opponent saith, *The Soul IS proceeded out of the Mouth of God*, and it is true; but if it be proceeded out of the Mouth of God, then it is proceeded out of the Divine Omnipotence, why then doth he take away the Free Will from it, It hath Free-will in Evil and Good; he speaketh so much, as if I should say I can think Nothing that is Good, I can never frame any good Will in me, to do any Good.

155. But the Scripture reproveth him and saith thus; Say not in thy Heart, if I Sin, God hath done it; for the Fifth Psalm Saith, *Thou art not a God who art pleased with wicked matters*; And in Ezekiel 33, *As true as I live, I will not the Death of a sinner, but that he Convert and live.*

156. But he saith, God hardeneth him out of his Predestinate purpose, so that he cannot Convert; who now shall be righteous, the Prophet or my Opponent?

The Scripture answereth thus; It is much more so, that *God is true and every Man a Liar.*

157. My Opponent sets it down evidently, and giveth it forth to be so understood, that God willed the Fall of Adam, if the Magical Paradisiacal Birth had not pleased God, else would God's Majesty not have become manifested or revealed; if that were true, then God were unrighteous, in that he did forbid Adam to Eat of Evil and Good: why then will God Judge me for it; and account or impute that for Sin, if I do what he willeth to have.

158. But I say, the Devil willed to have it so, that Man should Sin, and that the Earthly became Manifested or Revealed in Him, of which he is ashamed; and my Opponent thereby affordeth the Devil a right Advocate of which I verily Lament, that this Man speaketh even the Devil's Words and Will; and so casteth a Snare of Despairing, on to Man's Neck; he giveth so much to be understood; that Man cannot be saved, though he would never so fain, unless he be Elected to it; that is assuredly the Devil's Doctrine and Word.

159. Where will the Tempted remain, when the Devil assaulteth him and saith, Despair, thou art Not Elected of God, he should by that Doctrine Despair and say, I can do no more, if God will not have me then thou mayest take me away.

160. And yet he is so Holy, and tickleth also some dissembling Hypocrites, and saith in the Pasquillo or Pamphlet, It is a great Comfort to the Children of God, viz., To the Elect, when they find by themselves, that they are Elect Children of God. O how many dissembling Hypocrites would not lie under this Mantle, if Sin Sleep!

161. O alas, Miserable Doctrine; O man, open thy Eyes wide and beware; the Church of Christ singeth;

Where he is most pleased with Man,
he will not always shew it,

162. Whom doth the Devil assault with Despair, but even the Children of God, that they might not be manifested or revealed, and God often hideth himself, that they might cry aloud anxiously to God, for so the Noble Pearl-Tree groweth.

163. He often sheweth himself strange to his Children, so that they can oftentimes fetch no Comfort: as the Canaanitish Woman, when he likened her to a Dog, only that the Faith and earnestness might become greater in the Storm, he letteth the heart even Quake or Tremble, that the Earnest may become great.

164. Now if doubting thus seizeth upon a Man, then with this Man, he must Despair: *It standeth written, God willeth that all men should be saved.* Which now is true? your Crippled Election or Christ's Promise?

165. The Apostle saith, It is a precious worthy Word, that JESUS CHRIST came into the World, to save all poor Sinners: Who hath now the Right? I will remain by the Words of my Saviour, and will believe, that Nothing, whether it be High or Low, whether Power or Principality, whether Hunger, Nakedness, vengeance, also No Creature can tear or separate me from the Love of God which is in Christ Jesus.

166. And if all men did say, thou art damned, and my Heart also did say it, yet I will not believe it, but demerse myself into Christ's Sufferings and

Death, and let the Death of Christ make of me what it will, if I must be in Death, then will I will be in his Death, and in no other; but seeing his Death is become an Eternal Life, therefore I shall well remain in him, let whoso will Elect me there, I elect or choose my Saviour Christ: my Will shall remain in him; though the World in God's Anger make of the Outward Body what it will; when I have him; then I ask not after Pope, Turk, Emperor, Devil, Hell, nor Heaven: he is my Heaven, I will be Dead and a Nothing; that he may live in Me, and I in him; and if Body and Soul should break in pieces, yet I will not depart from him; what now will the Election or Predestination do to ME?

167. I have Elected to myself, my Saviour, and he hath Elected me, even before I was, I believe NO otherwise, let any Teach or Write what they will; he that will venture and try it with me shall find it by Experience: I am sure it is the right way, therefore I speak and write thereof; for it is my Pastime, and I rejoice that I shall come to this, that I shall be delivered from the Opponent of the Anger of God.

168. Therefore I say to my Brethren, what the Lord hath said in Me; whosoever will go along, let him come; he that will not, but will look upon many Elections, and expect till the Spirit of God fall upon him and draw him, let Him stay there till that be done, if he will not labor and Work with God in his Vineyard then he hath also no Wages to expect. I know not how to get anything out of his Description, that may refresh me, but only Sadness and Sorrow of heart, Doubting and Despair

How Nothing is impossible to Faith.
What God's Drawing is. Why
the Wicked Becometh Not
Drawn, What a right
Christian is: and
who becometh
hardened by
God,

169. MY Opponent in Scorn saith; **Could God Create nothing steadfast?** He likeneth us Men, as to God, to be as the Potter and Clay or Lump, is One to the Other: Harken my Opponent: why then dost thou say that the Soul is proceeded out of God's Mouth; how doth that accord with the Clay and the Potter? What Man would become a Pot, for a Pot's sake: Or if that were possible; Is God become Man for a handful of Earth's sake? O No, it is another Manner of Pot, wherein God became Man; it was also another Manner of pot which brake in Paradise; look upon the dry Rod of Aaron, which Sprouted and bare Almonds; ask it what it signifieth, it will tell thee.

170. My Dear Scorners; thou understandest nothing thereby, wherein God is become Man; much less concerning God's Creation, of the Possibility and Impossibility; thou sayest only God, God, and knowest not what God is, also thou wilt not know it, only thou sayest; A Man can take or receive to himself Nothing in God, unless it be given him.

172. My Will and God's Will must be One; for my Saviour hath told Me he will give the Holy Spirit into my Will, if I but ask him for it: And Should not

that be true then? would my Opponent deny me also to Ask? I Can Ask; THAT none can deny.

173. Now Christ hath promised to hear; and though I find it not instantly in the power or virtue, yet if I ask; THEN I believe that God hath given me his Spirit; and though my heart and all the World should say clearly No: yet I will let the Words of Christ be more certain to me, then all Babblings and Fictions.

174. Am I indeed the dry Staff or Rod of Aaron? in me lieth the Drying or withering, through Adam: but if Christ hath introduced his Sap into my withered Flesh, and into my Dark Soul again, shall I not take or receive it to myself? shall I first expect the drawing?

175. I know that I can have no Good Thing in me unless it be from God: Now if I would fain be saved, then I know, that very Will is God's Drawing; why should I long then expect other drawing, if the Lord calleth in me, and biddeth me turn to him, is not that Drawing? but what Man can say he is not so drawn? Even none at all: God draweth every one.

176. The evil Man will not follow; he goeth on in a disputable Way, and seeketh Subterfuges or Excuses; and saith he is Holy; and his Heart is a Thief, and Covetous, a Murderer, and moreover a Proud Devil; he flattereth himself only under Christ's Purple Mantle, and tickleth himself with Christ's Suffering and Death; but will not enter thereinto; and with Christ die to Sin and become an Enemy to it, he will only walk upon Roses in fat and Jolly days and devour the sweat of the Miserable in Pride, for saith he, God draweth me not; yes, thou wilt not: therefore he hardeneth thee, and his Anger draweth thee, also the Devil, whom thou servest.

177. Should God draw thee? then cast the false or wicked ways from thee, set thyself as if thou wert to meet an Enemy, where it concerns Body and Life: If the Anger draweth thee and holdeth thee, do but Defend thyself and thou wilt soon get One that will help thee.

178. Doth the Anger in the Conscience Say, thou art mine, thou canst not be saved? then say in opposition, I take only CHRIST'S Death with me, and do with me how thou wilt; take that and wrap thyself therein, let God's Anger and all Devils roar over thee and say and complain against thee what they will, out of these Swaddling Clothes shall no Election pluck THEE, whether it be of God, or the Devil, or Man.

179. But the wanton Licentious way which men now walk, wherein Men only tickle and comfort the Old Evil wicked One, the Murderer, the proud stately Covetous Babylonish Antichrist with Christ's sufferings and Death, he should only be quiet, and fatten himself well, Christ hath satisfied; if he be marked or noted under Christ's Blood Banner, and Elected, then he cannot be damned; this way is totally false or wicked, Murderous and unrighteous.

180. If thou wilt be a Christian, then thou must be and become conformable to Christ's Image, and walk in his Footsteps, and with him suffer persecution, disgrace, and scorn, love the way of Truth and Righteousness, do that which Christ hath taught thee; not with hypocrisy, to take double or fourfold; and give a little piece of it to another; No, it must be earnest; thou shouldst not Esteem anything thou hast, as if it were thy own, only: but consider, that thou art only a servant therein, and servest thy Lord in Heaven, therein thou shouldst dispose of according to HIS pleasure.

181. Not to suck up the Miserable, and give a little piece thereof to a Beggar: and say, I minister indeed to the poor: First, leave them their Sweat, else thou wilt be accursed in all thy Service of God, and be kept back from God.

182. Serve him with Mind and Heart: walk in the Light; let the scorn of the World be the Prints of Christ's wounds to thee; labor, watch and pray, and stand always in care and circumspection against the Devil; Arm and fortify thyself continually against him; and consider thou art here a Pilgrim; and in the Vineyard of Christ, labor faithfully in the Kingdom of God: all thy Labour followeth after thee; for Christ said; *my Father worketh and I work also*, so too thou also, as a Branch on the Vine work and bear fruit.

183. For a Christian is a Branch on the Tree of JESUS CHRIST, if it will not work and bear fruit, then it Shall be cut off, that it hinder not other Branches, that is, it must quite wither and be hardened as to the Life of Christ: these will God harden. Here it is said; I harden whom I will; viz., a Branch that will not bring forth fruit; to such a one God will not give the Sap of Christ; It is not said, God will not be mine; but thou wilt not be his, and so you are parted.

184. Dost thou say God can make of me what he will, he is Omnipotent; he maketh of thee what thou wilt, his Love is Omnipotent, and also his Anger; THAT which getteth thee, holdeth thee; the Wicked is to God a good savor to Death, and the Saint or holy, is so, to the Eternal Holy Life: as thou growest, so thou art, such Sap as thou drawest into thy self, such Fruit thou bearest.

185. Why dost thou blame God? God, so far as he is called God, C A N N O T will Evil; for he is Good, there is no Evil Will in Him, but according to his Anger, he desireth Wood or Fuel in his Fire, which is conformable to or fit for the Fire.

186. Therefore rightly saith the Apostle, *to who you give yourselves for servants in obedience, his servants you are*, whether of God's Love or Anger: Here the Apostle speaketh of Man's Election, that Man CAN give up himself, and be given up: and though indeed of himself he cannot take or receive, yet God giveth him the taking or receiving, for he hath promised it him.

The abominable Doctrine of Balthazar Tylcken: Admonition not to doubt of Election: Admonition and Warning to Balthazar Tylcken.

187. The Doctrine of My Opponent is throughout no other, then this: ***If God make a Good Tree, then it is so***, that is, if he make one a Christian, then he is so, as if Man need do nothing in it, he need not work and labor for it, that he may become a Good Tree.

188. Alas, God pity us, why hath God given us the LAW and Teaching; and said, thou shalt not do this, or that, if he will have Evil? How very shamefully, goeth this Man astray, how very careless and negligent, doth he cause Men to be: Dear Brother, Mind and Consider of this abominable Doctrine; How he gathereth the Texts of Scripture together, for a false service to God, only that he may prove that God worketh both Good and Evil in us.

189. What needs proof for that? I say so too: that God's Love worketh Good in us, and his Anger, if we give ourselves up into it, worketh evil fruit to Damnation: but what doth it avail him, to bring men into such a careless, negligent way? He should rather tell them, that they should Repent, as God saith in the Prophets; *Today when you hear the Voice of the Lord, Harden not your hearts:* Let my word enter into your Hearts and Ears.

190. But he saith, It cannot Enter; God maketh either a Good or an Evil Tree: this serveth well to all careless negligence and wickedness; and lastly to Despair; that is the end of his Doctrine, you will find nothing better or more in his Grace Election or Predestination.

191. And I say with good ground, and it is the precious truth; that if such Doctrine should become embraced or received, then will the World at length become a Murdering Den of Devils: For everyone will say; how can I do otherwise, than God driveth me, if God will have me to be his child, he will teach and lead me well enough, but if I be not Elected, why should I long favour the Honest and virtuous; I will do as the Devil doth and hate them, and be their Enemy, to his kingdom I belong; I will steal, rob, murder, and cheat, and deceive the simple: that I may be potent and voluptuous; there will no other come of it, being God will not draw me, therefore really I must serve God Lucifer, but if God will have me, he will well draw me from THAT, that I shall not do it.

192. Alas, be not so Evil and wicked, do not that, God hath forbidden it, let everyone have a care of his own salvation, and fear the Lord with Trembling; let no Man despair, and say, there is a fast door upon me, I cannot be saved, for such Thoughts the Devils have, and the Damned in Hell: If I knew there were but seven Men Elected in our City, or scarce two, I would NOT despair, but believe that I were one of them.

193. My Opponent, consider yourself, for the sake of your Salvation: when you shall appear before the Judgment of God; and Christ shall say to the wicked, who in such Doctrine have become lazy, careless and negligent, *go away from me ye cursed, I was hungry, thirsty and in prison, and ye have not ministered unto me,* and they shall say, Lord, Lord, thou hast not Elected us for Children, and drawn us, then will he say, have I not caused my goodness to be presented to you, and caused my Word to be taught, and faithfully called you, and warned you of the false or wicked way? and they shall say, we have been Taught, that thou hast out of thy predestinate purpose Elected one to the childship or filiation, and hardened the other; now being that standeth in thy Word, why wilt thou blame us then, we were able to do nothing that was Good.

194. My Opponent, I put you in Mind of this, Consider I pray, what will you answer, that you have expounded thus; that the Anger of God, which God in his Love, in the Soul of Man, hath drowned with the blood of his Son; you make to be an Elector again, you give the Sword into its hand again.

195. The Anger was indeed in Adam before the Fall, yet not manifested or revealed, and the God of Love hath set his heart upon it, that he will build it up again in the human Soul, that we should run to him as to an Open Fountain.

196. I would have you asked: that if Adam had continued in his Innocence, where then had remained your Eternal Election or Predestination, if he had

begotten children in Paradise? therefore now if you will maintain your Eternal Election over Man, then must you say, the Fall of Man is also out of God's predestinate purpose.

197. But what means that which God said; *Thou shalt not eat of the Tree of Good and Evil*, if he would have that to be done, and hath also forbidden it, then God were unrighteous, and Men need keep no Commandment which he hath forbidden in Moses: For he would have it that Man should Sin, that he might have cause to punish him; thus it were to be Concluded in Reason.

198. Beloved, Consider your Gloss or Exposition, I will speak brotherly and Child-like to you, put but away your Crooked scornful Horns, and let us deal one with another as Brethren, and Members; with scorn, we can advance Nothing that is Good, we do but deceive the Men in the World; that are plain and simple, therewith

199. If you have Christ's Spirit, as you would be thought to have, then meet Me and my Brethren, in the Meek Love and Humility of Jesus Christ, shew me I pray you, your love in the Spirit of Christ, who came in great Humility to us poor lost children of Adam, to seek and save that which is Lost; if you be a child of that Spirit, be so faithfully, with Meekness, Love, and Friendliness, with modest speech, and cast the Horns of scorning away: that I may know that you are my Brother: then will I be very Loving to you: if God give you more than me: but if not, yet I will in that weakness, rejoice with you, and refresh myself in that which God giveth.

200. And be not so furious against the dear Revelation, which God hath favored US with at Last; read it first aright; it hath a very Noble precious Original and Beginning, which reacheth above all Reason, yes, above the Outward World, and above the Light of the Outward Nature, why do you rage against the Most High?

201. I Christianly admonish you, take heed what you do, that the Anger of the Lord, do NOT take hold of you, and God Curse you; I tell you I will be guiltless as to your Soul if you do awaken it.

202. See what was done by Elijah: Also to Corah, Dathan, and Abiram, in the Wilderness: I tell you, for so much as it is known to me in the Lord, it may happen so to you and more besides, for at present it is a Wonderful Time; not known or acknowledged by All; The Lord hath sent his Spirit of Zeal or Jealousy: There is a Wonderful time before the Door, which you will find by Experience, if you Live.

Of the Eternal Predestination and Election
of God; The beginning and End thereof
is One only, and Always the same.

203. MY friend, you speak after a human Manner; and write of God's Eternal Predestination and Election; it will not bear to be so written of.

204. When the Scripture speaks of God's Eternal purpose or Predestination; it speaketh not of a purpose or predestination that hath been Long before; for in God there is no beginning: but there is an Eternal beginning, where the beginning and the End is all ONE; the First is continually the Last; and the Last is the First; whatsoever God hath begun, from Eternity to foresee, that he beginneth now also at this Day always every Moment to foresee.

205. I CAN say with good Ground, thus, that if I were in my Mother's body or womb, comprehended in his Anger, then God had from Eternity seen me and apprehended me in his Anger; and I were from Eternity Elected in his Anger.

206. But if I convert in Repentance, so that God's Love apprehend me, then I am also from Eternity foreseen out of the Anger into the Love; for in God, ALL is Eternal; whatsoever at this day beginneth to alter in the Eternal, that is, from Eternity, to Eternity, equally in the Eternity.

207. The Spirit in the Scripture hath another kind of speaking than the World hath: Know you not how it stands written in the Scripture? where the Lord saith; *Suddenly I speak against a Nation, or People, which are Evil, that I will destroy it, but if they convert, then it repenteth me of the Evil, which I thought to do unto them.*

208. Look upon Nineveh; there you shall see whether God doth not alter his Will, for Man's sake: and the Apostle saith, that even the Spirit of God, is subject to Man, viz; to Holy Men. 1 Cor. 14:32

209. His Election and beginning is always every moment; his Eternal Birth or Geniture, is also every moment, in him and before him, is all, both New and Old: for the same God who hath Elected us in Christ before the Foundation of the World; he also every moment Electeth his Children that come to him: the Matter consists only in the Conversion of the Will.

210. And though it standeth written, that it lieth not in Man's willing: that is only concerning those that Desire God, and yet will not go forth out of their sinful Will; they keep their Sin, and yet will be saved, therefore it lieth not in HIS Willing, but in this, that Man go out from Sin into God's Grace; and then it lieth in the Mercy; and that God doth readily, for he hath promised it.

211. It lieth not in Man to make himself blessed or saved, but in the Grace, which God in his Son hath promised and bestowed; for God willeth that All Men should be helped or saved, as the Scripture saith; his Election and outgoing is from Eternity, and his Mercy is also from Eternity in Eternity, ALL is in him ETERNAL.

212. Therefore Men should better consider the Scripture as to such Terms or Expressions; for it often speaketh out of the Eternal Mouth, which beginneth every Moment.

213. For, when the Scripture saith, *He hardeneth their Heart that they believe not, and so come not to be saved,* then it speaketh of those who would be saved by their own ability, in their evil Will and Life: those he suffereth to go on in their purpose or predestination, for they will do it.

214. As also Adam did, he would not be resigned into God as a Child, but be his own, and apprehend and know Good and Evil, and Live in all the Three Principles; but he went out from God's will into his own, of set purpose; therefore God left him, and then he fell down and slept.

215. And when he did eat of the forbidden fruit, then God's Anger Elected him to the Damnation of Death, and God's Love spake against it, saying, *The Seed of the Woman shall Bruise or Crush the Serpent's head,* and that was also an

Eternal Election, and yet it was also a beginning Temporary Election: for how can an Election pass upon a thing, when as yet it hath no Root

216. God's Anger hath from Eternity continually and still at this very day: Elected ITSELF to be a Darkness; that God's Love and Light might in the Anger become Manifested or revealed.

217. Now that which is out of the Eternal, as the Soul of Man; that hath also Freewill, to manifest itself in the Light, or in the Darkness, NOT that it hath the Light and Darkness in ITS power, but it hath ability to work in Good or Evil, that is in the power of the Light, or of the Darkness, and in whichsoever it worketh, that manifesteth itself in it.

218. The Might or power is God's, and the Soul is his Child, a Branch in the Tree, proceeded out of God's Mouth; out of Love and Anger; all THAT lieth in it, and is its own propriety.

219. Who will then take away the Free Will from it, being it is a Branch in the Eternal Tree, and hath Love and Anger in itself; or is it not true? My Opponent speaketh Even so, that the Anger lay hidden in Adam before the Fall, and hath manifested itself with the Fall.

220. But he maketh me Wonderful beginnings in the Seed of Adam; One with God, another with the Serpent, and that is a gross Error, there are not TWO sorts of Seeds, but ONE only, but two sorts of Dominions lie in the Seed, viz., God's Love and Anger, and is but one only Seed.

221. But as to one part from the Divine Substantiality, from the Holy and pure Element, in which the Paradise and Heaven lieth; as also the Tincture of Fire and Light, that very Seed disappeared in Adam when he fell, whereof God said; *The Day that thou eatest of this Tree, thou wilt die.*

222. And the other Seed, understand Spirit, is the Center of the Eternal Nature, viz., of the Dark World, according to which God calleth himself an Angry God, but that was not stirring and manifest, while the Light shone in the divine heavenly Paradisiacal Substantiality; but in the Fall it became manifested or revealed.

223. But now, Adam was also shut up in the Dominion, and in the Spirit of the Outward World, but that must in his Innocence go also behind and come after; for God's Kingdom ruled in him: but when he fell, then it became also manifested and powerful in him, and instantly, heat and Cold fell upon him, so that he must clothe himself; and he fell by the Outward World's Might into the Corruptibility of his Body.

224. Now what kind of Seed should become generated in Adam out of which Cain and Abel could be conceived, even such a one as Adam was after the Fall, viz., according to the Outward World Evil and Good, and according to the Anger-World totally Evil.

225. But now the Kingdom of God, viz., the Heavenly Substantiality was faded or disappeared in him, for the Darkness had received in, the Light in him; as you have an Image thereof in the dry Staff of Aaron which Sprouted again; So also did the faded disappeared Substantiality in the Spirit of Christ, when God became Man, in that very faded Substantiality.

226. Now my Opponent with your Election, come hither to School: now shew me the Grace-Election; I will also shew it you in the Divine knowledge, to me is given to see as sharply and acutely, as anyone can search. Mark this which followeth.

227. Now when the Image was faded or disappeared, what did God with it? did he let it fall quite away and remain in Death? No. Then instantly the Door of his Mercy set itself Open, and said; *Woman's Seed shall Crush the Serpent's head.*

228. Then the Dear Name JESUS incorporated itself in the faded disappeared Image, and the Mark or Limit in this faded disappeared Image became strengthened; which with the Revelation or Manifestation, stood in the Body or Womb and Seed of the Virgin Mary, as a propagated Seed; for if that had not been so, then had all those before Christ's Birth been Lost.

229. For the high Noble Virgin of the Wisdom of God; with which Adam in his heavenly in-breathed Spirit, was Espoused or Married, that is Immortal; that presented itself in the Light of Life to Man, viz., to Adam and Eve, and warneth them of the ungodly ways, and continually sheweth through the Prophetical Spirit, the Limit or Mark of the Covenant, where it will, with the Dear Name JESUS, with the Word and power of the true Deity, open itself again in Man's Soul.

The Second Part.

Of the Becoming Man or Incarnation and Person of Christ.

How Christ is become Man or Incarnate out
of No strange Seed, but out of Mary,
and yet indeed not in Eve's Earthly
Essence, the Holy Ghost was
the Man or Masculine
therein.

230. My Opponent, tell me here, what the Woman's Seed is, upon which you found your Election, you say, the Children of God must become generated out of the Woman's Seed, as the Dew out of the Morning Redness, and reject Adam's and Eve's Seed, and make a Strange Seed, and yet God said; *through the Woman's Seed Shall the Head of the Serpent be Crushed;* Who is the Woman? is it Eve? No, that you will not admit! Why? Because otherwise you cannot Cloak your Election or Predestination.

231. Well now; if you be Learned; as indeed you go about mightily to Color your Cause with Texts of Scripture; then shew in the Holy Scripture, that God intended a Strange Woman; you say, that Mary is not from us Men; but is a Virgin from Eternity: that you must and shall prove, or else it shall have neither place nor belief.

232. But I will demonstrate with strong Arguments, that the Word of Promise goeth upon the Woman's Seed, viz., upon Eve and Adam, that is, upon the Matter, or Matrix, which was taken from Adam, out of which the Woman was framed, out of and in which Adam should have impregnated himself, if he had stood, and had not suffered himself to be overpowered.

233. For the Woman Eve, should have been the propagated Child, but it could not be, and therefore she was taken out of Adam's Essence and Bone, and was Made a help for him, so that the propagation must be performed through TWO.

234. Now if Mary, Christ's Mother, be not from us Men, then is Christ not the Son of Man: as he so very often calleth himself: and where then would my poor Soul remain, which lieth Captive in a dark Dungeon? whereas if God would Regenerate it again as the Dew out of the Morning Redness: could he not well do it without becoming Man.

235 Besides, if Mary were not Man or Human from us, what then would the strange CHRIST be profitable to Me, and then it would not be true, that the Word is become Flesh; Or how could I enter into CHRIST'S Suffering, Dying and Death, if it were not done in Me.

236. But I can with Truth say, as the Apostle saith, that I believe I am Crucified and dead with Christ, and rise up in and with him, and bear his Image on me.

237. Thus saith my Opponent, then Christ were conceived in a sinful Seed, if Eve had been the Woman in the Promise, No, I say not that.

238. Christ, viz., the living Word, was not generated from Man's Seed, but in the shut up Seed of the Heavenly part, which in Eve faded or disappeared: as the dry or withered Rod of Aaron signifieth; he became again, the dead part's Sap and Life; for the Sin fell not upon the heavenly part, but that died; understand Substance; and not God's Spirit, which rested in the Covenant; till at the Limit of the Covenant in Mary.

239. The Anger of God Manifested or revealed itself in the Earthly Part, as a Life; and the heavenly, disappeared or faded, as God said; *the day thou eatest thou diest.*

240. He meant not solely the Earthly Death, for Adam lived nine-hundred and Thirty Years ere he died: and God said, the day thou eatest thou diest, that is, to the Kingdom of Heaven; and livest to the Earthly World, as it came to pass.

241. I say not, that God became Man in Eve's Earthly Essence, else he must have had a Father; but thus himself is the Father.

242. Understand this aright; The Angel said to Mary, *the Holy Spirit will come upon thee, and the Power of the Most High will overshadow thee*; in that sticketh the Mark or Key: the Angel said, *he will come upon thee, and the Power of the Most High will overshadow thee*; Do you not understand this? The Holy Spirit would open the shut Center in the Covenant in the Dead Seed, and the Word of God would give itself in living heavenly Substantiality, into that which was shut up in Death, and become a Flesh; the Holy Spirit was instead of a Man or Husband: he brought the Heavenly Tincture of the Father's Fire's Glance, and of the Eternal Son's Light's Glance. He was in the Tincture, the Life and the Moving.

What Manner and Essence the Word received
or assumed, wherein God and Man
became One Person: Also how
Christ is a Creature, and
how he is No Creature.

243. Now understand me according to its high worth; I speak in the Vision or Sight and not in the Opinion or Conceit; In Adam, when God inbreathed the Soul into him then was the Soul surrounded or endued, from the Glance of the Father's Fire, together with the Center to the Fire, and also from the Glance of the Light, with Divine Substantiality, Moving in God's Wisdom or Substantiality.

244. But now, in the Fall, the Light extinguished and only the Fire, with the Center to the Fire, remained, that was now the Dried or withered and dead Soul, as the Dry Rod of Aaron signified; and Old shut-up Barren Sarah, Abraham's Wife; and Old Elizabeth dead in the Womb or Matrix, the Mother of John the Baptist.

245. This Soul was, from Adam thus dry or withered, propagated, except some Holy or Saints in the Covenant, where the Holy Spirit in the Covenant Moved, as is to be seen by Old Elizabeth; that the Child in the Covenant in the Mother's Body or Womb, when the Spirit moved the Child's Spirit, when Mary came to her, that it leaped for joy, in the Spirit of the Messiah, when it perceived THAT; and both the Mothers Prophesied.

246. This dried or withered Essence of the Soul, understand the Woman's Part, not the Man's, although the Man's Part also lieth in the Seed of the Woman, but too weakly in respect of the Fire, the Word took or assumed to himself, with the dead Substantiality, into the Living now opened and introduced with or by the Holy Spirit, and God and Man became ONE Person.

247. But now understand me aright; my Opponent will not permit that I should say, CHRIST is a Creature, and yet it is true, so far as concerns the Soul, and the Outward Kingdom, viz., the Third Principle, he is a Creature; for the outward hangeth to the Inward; else Christ had not been in this World, if he had not had the outward Kingdom on him, but without impurity in the Similitude of the Deity.

248. He was a Creature, and he IS one Eternally; understand as to the Soul, and as to the Substantiality which died in Adam, which he with the introducing of the living Divine Substantiality, and with the Word and Spirit of God, made living again; and as to the Third Principle, with that he is a Creature and a King und High Priest of Men.

249. But as to what concerns, the Eternal Word, together with the Divine Substantiality, which now became introduced into the in-death-enclosed Substantiality, Christ is NO Creature, but the Firstborn of the Father in Eternity

250. Understand, in the Creature is the new introduced Substantiality, viz., Christ's heavenly Flesh; Creaturely, but without, besides or beyond the Creature, it is uncreaturely, for that very Substantiality is the right true

Divine Principle: it is as great as God's Majesty; in all places, filling all in the Second Principle; and THAT in the Body or Creature, and THAT without the Creature is totally entirely ONE undivided, totally one power or virtue, might, and Glory, Paradise and pure Element; wherein God's Eternal Wisdom dwelleth.

251. As the SUN shineth or enlighteneth in the whole World: and so now if there were not in the deep such a substance as the Sun, then it would not receive the Glance or Lustre of the Sun: Thus the Corporeity of Christ, is the fullness of the Heaven, in the Person, Creaturely; and without the Creature, Living; in ONE Spirit and Power or virtue, Not TWO.

Of the Virgin Mary.

How Mary was no strange Virgin, but
the Daughter of Joachim and Anna.
Whence the Author hath his Know-
ledge. And what is called:
Christ's Descending into Hell.

252. MY Dear Opponent, you will needs have a strange Virgin, and you despise my very high knowledge, given me of God; was Mary, whose Generation or descent is sufficiently to be found in the Bible, a strange heavenly Virgin? And moreover standing in God's Wisdom? And from Eternity Elected or predestinated thereto? How then came it, that, when the Angel came to her, and brought the Message, That she should be impregnate or with Child, And bear or Generate a Son, She said, *How shall that come to pass, seeing I know of no Man?* Did not the Eternal Wisdom then know it, how it should come to pass?

253. I Suppose therefore, my Dear Opponent, you must permit Her to be the Daughter of Joachim and Anna; as the Holy Scripture sets it down, else our Salvation will stand in suspense and be in doubt.

254. I ask you in earnest, if you be God's Child then tell me: How or where hath Christ Broken Death? And whither went he into Hell, as the Church teacheth? tell me! If he hath NOT received or assumed our Soul.

255. Your Conceited work of a Sacrifice alone doth not satisfy me; I would know from you, HOW Death in the Soul is become broken; neither Covenant, nor promise availeth as to that, if Sacrifices could have done it, then it had been done among the Jews; it must be done With right Heavenly Man's Blood.

256. Now, I would know, whether it be done in my Soul? Whether my Will-Spirit have attained an Open Gate to God with or by Christ's Death; that I may say, Abba, my Dear Father; or No? Tell me this, or leave my Writings uncensured.

257. I have my knowledge from God, and not from your Fiction-Schools or Universities; where you Contend about words, as a Dog about a Bone, go with me into the Center; be taught of God, I will shew it you, in the whole World, in all Substances, living Creatures, and Created things, I will set it lively before your Eyes: how the greatest secret hidden Mystery is in Death.

258. Now if my Soul were not together in the Death of Christ, seeing it was in the Father from Eternity, in the Divine Essence; then have I no part in Christ's Death.

259. I know, that JESUS CHRIST'S precious heavenly Blood, which out of the Divine Substantiality became Blood, in the dried or withered Image's Seed, through the Might or strength of the Heavenly Tincture, hath kindled the Fire which was dark in the Soulish Essence, so that the same Soul's Fire in that very hour began to burn in a white clear bright Majestic Power Light and Glance or Lustre.

260. And there God's Anger in the Soulish Essence was quenched, and made to be love, THIS is called CHRIST'S Descent into Hell: When God's Love in the Virtue or Power of the Living Word in the Heavenly Substantiality, with Christ's Blood, brought itself into the Center of the Soul viz., into the Father's Anger, and overcame and quenched the same with Meekness.

261. That was the Smoke-Hole, where the Devil and the Serpent's Seed Ruled, and Now that very Hell was destroyed; and the Devil's Kingdom in the Soul taken away.

262. And here it is rightly said: that as Sin came from One upon all, and penetrated from One upon all; so also came the Grace and Eternal Life from One upon all, and penetrated upon all. Now whosoever will not himself receive it, but expects another peculiar Election, let him remain as he is, he may come or not come: It is said: *We piped to you and you did not dance*, we have called you and you have not come to us.

Question.

How is the New Birth performed in us?
Also: WHAT of us shall Arise?

263. My Dear Brother, Tell me, if you be born of God, and enlightened, as you suppose, how is the New Birth performed in US? is it entering in or exgenerating? is it not performed in us in our Souls? Indeed Christ must become manifested in us, after the Manner as in Mary.

264. What mean you by the New Creature? Also do you understand, a New Soul? Or the Old, which you have inherited from Father and Mother? or what do you hold concerning the Resurrection of the Dead, WHAT of us must arise? For, the Soul dieth not, also Christ in us dieth not; for he is once dead to Sin, for and in us. What is it that ariseth? The EARTHLY Body? Viz., the Evil Flesh that is infected by the Devil, and full of Sin and Abomination? THAT is NOT it that shall live in God: For Christ said, *Flesh and Blood CANNOT inherit the Kingdom of Heaven*.

265. What is it then? For the New Creature generated out of the Dew of Heaven, as you say, also cannot arise, for it dieth Not: Christ's Life, is its Life; You will quite take away the first Adam; what remaineth then? If you are Learned, tell me! and play not on my Pipe: you would have it that Christ hath not received or assumed Adam's Flesh: then can Adam NOT rise again.

266. My Friend, I Exhort you in the Love of Christ, be not an opposer, till you understand the Center of all things or Substances, together with the Three Principles: For the Power or virtue of the Resurrection is performed according to the Third Principle, there shall Nothing of ADAM pass away, but only the gross Drossiness of the Bestial Property, and the Sin, which hath been wrought or committed according to the Anger of the First Principle.

267. The Mystery, viz., the *Quinta Essentia*, shall arise; for Christ's Flesh, so far, and in whomsoever it is become Living, Dieth NO more; In whomsoever, the shut up heavenly part, is, in the power of the Word that became Man, become Living, that dieth not: It died in Adam, therefore it needeth no [further] Resurrection.

268. Also our Works follow not after us, in Time; but in that which is a Similitude of the inward World; viz., in the Outward Mystery: Now if Christ hath not received or assumed that to himself from US Men; how then will it arise?

269. I say Christ hath received or assumed the whole humanity from us, onto his Heavenly; but only not the BEASTIAL Property and Sin: but he hath received or assumed the Sins of the World on to himself; as an own self-guilty person, and slain the Death in our own Soul and Flesh; else there were no Remedy for Man: therefore must only a strong Saviour come into the Human Property, and slay Death, and destroy Sin, and Introduce his Love into us.

270. Now I believe, that I shall arise in HIS and MY Flesh and Eternally Live in him, his Life for mine, his Spirit for mine, and all whatsoever I am, for him; He, God, I, Man, and in him God and Man; and he in me God and Man.

271. This shall none tear out of my Heart; I have known it; Not I, but Christ in me, therefore whosoever will, may Fable and Babble about it, I need no Election or predestination to it; my Saviour Christ hath Elected me IN my Soul Spirit and Flesh in himself; I am therein Joyful and Comforted; let who will be a Heretic and Feigner: I have with MARY Elected or Chosen the Best thing, and will in the meantime sit at the Feet of my LORD JESU; till all Feigners and Grace Electionists or Predestinators, have feigned and babbled Out ALL they CAN.

272. They say they cannot [do so]: that is their Obstinacy or Willfulness; I say, if I cannot, yet Christ in Me can: And say with Jacob, *I will not leave thee unless thou bless me*; and Though Body and soul Should be dissolved, yet I will not leave thee, cast me into Heaven or into Hell, yet I am in thee and thou in me; Thou art mine and I am thine; the Enemy shall NOT part us

How Mary was Eve's Daughter,
And how Christ hath had a
Human Soul, which
is Eternally
Immortal

273. My Opponent, hath so wonderful a vain discourse concerning Mary, he will prove out of the Scripture, that SHE hath been from Eternity, and draweth a whole heap of Texts together about it which yet are all against him; those

very Texts speak all of the Virgin of the Divine Wisdom: and then, who is it that contendeth with him, that Christ is become Man, in that very Virginitie? Not I; I have throughout written just So: but I understand also, that the same Virgin was also IN the Mark or Limit of the Covenant, in which God became Man.

274. But Mary was from Adam, else Christ had not received or assumed our human Soul; as he also very strongly denieth it, that he hath assumed no Soul from us, a strange thing helpeth not me, in a strange thing he is not my Brother.

275. Is his Soul no Creature but God himself; Is he not out of or from us? why then did he commend it to his Father in his Death, into his hands: And said on the Mount of Olives; My Soul is troubled even unto Death: May God also be troubled? I believe he must now permit it to be a Human Soul, if he will stand before the Scripture and Truth; that so Christ remain to be our Brother: as he said After his Resurrection; Go and tell my Brethren, *I ascend to my God and to your God*, else how should Christ say, I go to MY God, if he were no Creature? God needs no going without beside and beyond the Creature.

276. Beloved, what may indeed his Temptation in the Wilderness have been? WHAT in him became Tempted? His Deity? or his Soul? Beloved, pray tell me, Did God Tempt himself? Or what had he to do with the Humanity? I suppose the Man will here be Silent; Read my Book of the Threefold Life; therein thou wilt have the ground of all, even More than anyone could Ask, which I here let pass.

277. He writeth that Christ's Soul did flow forth out of the Word and the Wisdom, then is Christ Totally Strange and not my Brother; as he saith, if they are to be Brothers then they must come out of ONE Body; but Christ would not have spoken right, if this Opinion should take place.

278. God promised Abraham that HIS, understand in Abraham's Seed, should all people be blessed; but he saith no; but in Abraham's promised Seed; he saith not, in the Seed which I promise thee; or in my Seed, but in thy Seed.

279. O how terrible it is, that Man desire so to pervert the Scriptures; Dear Sirs, where will you abide? How will you stand before God? Have you not the Spirit of True Knowledge from God? why then do you make Glosses or Expositions upon the Scripture? what are your conceits profitable? that you Exchange Words for Words, and embitter the Scriptures? let them stand unexplained, if you be not called to it of God; Why do you so long make many Errors? leave the Explanation to the highest Tongue in Every Man.

280. Why do you juggle so much with the Holy Spirit? are you more knowing or skillful than HE? Yes indeed ye are stately, proud, self-honoring, self-profitting, willful, stubborn Children; *Ye run and none hath called you*; suffer yourselves to be enlightened with God's Light, before you run.

281. From such embittering, from the beginning of the World to this time, nothing hath existed, but strife, Wars and Desolation; and Babel is an unsure Leader, full of Abomination and Pride, to make Ostentation of itself, that a Man hath studied, that a Man hath read much: But the Holy Spirit useth in those Children which he calleth, only ONE Book with THREE Leaves; therein only they must study, they need none of them more, neither are they profitable.

282. My Opponent will not permit, that the Virgin Mary is out of or from Adam; if that were true, then she had also no Soul; or else a strange one; for she said, Being with Old Elizabeth, *my Soul doth magnify the Lord*, and Simeon said to her, *A Sword will pierce through thy Soul*: Now if she be only the Virgin of the Wisdom of God, as he writeth, then no Sword could pierce through her Soul; for that is God himself, that is, his outspoken or Expressed Substance.

283. Also I tell you indeed, that the Virginitie of God, the Wisdom, became Manifested or revealed in Mary, through the awakening of God, when God manifested the Limit or Mark of the Covenant which stuck in her; then she became highly blessed above all Women, for God was manifested in her and in her Seed; her, in Adam, dead Substantiality, viz., the heavenly part, Sprouted again; but her outward Body was from this World, that we see in all her life, and Conversation, in Eating and drinking, in sleeping and waking: Also in her perplexity when she had lost her child JESUS: when in the twelfth year she offered JESUS in the Temple.

284. Now if she were only God's Wisdom; and not Man or human; why did she not then know all things, as JESUS her Son did? seeing in the Wisdom of God, ALL knowledge lieth, from Eternity in Eternity? and though likely she did give up herself into the Lowliness, as the Opponent saith; that doth not cause her skill and knowledge to cease; it did not cause the skill and knowledge in JESUS her Son to cease; why then should it do so in his mother? Had she not the Flesh of Joachim, and of Anna her Mother? Why then did she Suck her Mother's breasts? and desired the Essence of this World? and did Naturally eat Earthly Food? what manner of Body had she then nourished with the Earthly food? Doth the Divine Virgin Eat Earthly food? I suppose my Adversary is in an Error.

285. There is in Mary, assuredly, a twofold Virgin to be understood: viz., One out of God; and One out of Eve; I believe and know that the inward was hidden in the outward, and only manifested in God; as also in US the New Man is hidden to the Earthly.

286. For nothing may become manifested in the outward World, unless it take or assume the outward World's Substance on to itself; Indeed the Outward World, as also the Outward Man is generated through God's Wisdom, and the pure Mystery of the Outward World; which lieth hidden in the impure; standeth in the root of the inward World, and belongeth thereunto.

287. Therefore shall the Outward Man with his Mystery of the Third Principle arise at the Last Day, and enter into the inward; so that the inward standeth turned outwards, and the outward inwards, and so God is ALL in ALL.

288. I know not what manner of understanding that would afford, if I should say, with my Opponent; that CHRIST hath not assumed our humanity; would God only Tincture Man, through the Wisdom; then it might have been done without becoming Man.

289. Also if Christ be no Creature, why then hath he conversed in a Creaturely form, and died with woe and pain, as a Creature, on the Cross? Can the Deity also suffer and die? I know nothing of that yet: that it can die, which was from Eternity without beginning; had that been possible, to have died, then should Lucifer and Adam's Soul also have died.

290. But now, that only dieth, which is generated out of Time, viz., the outward Man from the Third Principle; that so out of the Temporal Death, the Eternity may Sprout forth; and the Time, viz., the temporary Figure, become turned and brought into the Eternity.

291. For, therefore came Christ in our outward and inward Mystery, that he might introduce our Temporary Mystery into the Eternity: that he might Convert Man again IN and WITH himself, into that Form, which Adam was in the Creation, when he knew not what Evil and Good was.

Of the vain Contention about knowledge:

When we read IN OURSELVES,
then we read in God's Book; No
knowledge maketh us happy;
A Warning and Ad-
Monition

292. Dear Brethren in Christ; take it into Consideration, pray be Christ's Members, pray be Branches in the Tree of Christ; see diligently in the Epistles of Saint Paul, how we must Enter into Christ's Suffering and Death, and die away to the old Earthly Man, and enter into a right Love.

293. Of a Truth most certainly, in Contention and Reproaching, the Spirit of Christ is not, but only a painted Looking-Glass; without Life and knowledge; but Consider that we are Branches in one and the same Tree; which is Christ, and God is Christ's Tree.

294. Why do we so long contend about knowledge? Indeed Knowledge is not alone the way to blessedness or Salvation; the Devil knoweth more than we, but what doth that avail him? For, that I know much affordeth me no Joy: but that I Love my Saviour JESUS, and continually desire him that affordeth me Joy, for the desiring is a receiving.

295. I know Nothing, also desire to know nothing, nor have I at any time sought any skill or knowledge; for I am a child in knowledge, and a Nothing; I would also fain know Nothing, that I might in knowledge, be dead and a Nothing, that God in the Spirit of Christ, may be my knowing, willing, and doing, that I may run in his knowing and willing, and that not I, but he; that I may be only his Instrument, and he the Hand and the Labour.

296. Why will you long contend with me? I know Nothing of your Knowledge, neither have I ever learned it; Search yourselves, in whom knowledge is, wherein it is that I know, seeing I am indeed dead in the knowing, for the sake of that which will know IN Me.

297. In my knowing, I do not collect Letters together out of Many Books, but I have the Letters in Me, indeed Heaven and Earth together with all things or Substances, and Moreover God himself lieth in Man; Should he not then dare to Read in that Book which he HIMSELF is?

298. If I had no other Book at all but only My own Book which I myself AM; I had Books enough, even the whole Bible lieth in me; If I have Christ's

Spirit, what need I then more Books? Shall I contend and dispute against that which is without me? Before I learn to know what is in me?

299. If I Read myself, then I read in God's Book, and ye my dear Brethren ALL, are my Letters, which I read in me, for my Mind and Will findeth you in me: I will heartily that you also may find me.

300. I exhort you as Children and Brethren, out of or from my precious Talent, that you go out from Contention, and Read the brotherly A.B.C. IN you: for it is all Nothing and unprofitable before God, that you contend about the Letter; it standeth indeed in ALL Men, the Plowman is as Learned and near to the Kingdom of God, as the Doctor if he Read the Brotherly A.B.C. IN himself.

301. No skill or knowledge maketh you blessed, but that you enter into the knowledge, and be and become the doer or practicer of the skill or knowledge; Not a proud, surly, self-honoring, Stubborn, wild, withered Branch, but Living in the Tree of God, wherein one Branch affordeth Sap and Life to the other.

302. O how the Mother complaineth over some of you, that you are dry withered Branches; It is told you, that the dry withered Branches shall be cut off; for the Tree shall renew itself, and present its first Form of Youth again, for the End belongeth into the Beginning.

303. If you shall all despise this, which is at present told you; and turn into yourselves, and learn to Read your own Book; then will an Axe from the Rising or East and Midnight or North, Cut you off, that you shall never more say, I read in strange or foreign Books, and feed myself in strange pasture.

304. God hath sent his Heart together with his Life INTO us, wherein all standeth written; he that readeth that Book in himself, is Learned Enough; the Other is Babel, and a Fable, that a Man will needs be learned in the Letter without him, before he can read his own Book: Let him first read his own, and so he will in his own, find ALL whatever the Children of God have written.



JOD Substance

JAH Existence

JEHV He who is Existence

JEHOVAH Being of Beings

JHSVH Savior, Jesus

305. ALL of us Men have together but One only Book which directeth to God, which we have in Common: EVERY one hath it IN himself; that is the Dear or Precious Name of G O D; his Letters are the Flames of Love; which out of his Heart, in the Name JESU, he hath manifested in US: Read but those only Letters in your Heart and Mind, and then you have books enough: ALL Scriptures of the Children of God direct to THAT, in that ONE only Book; for therein lie all the Treasures of Wisdom; See only to this, that you become New born in the Life and Spirit of C H R I S T, and then you have ALL, whatever God IS, or CAN do.

306. But you are drunken, and err, and go astray, and seek the Key to the Book, and Contend or dispute about the Key; everyone saith, I have the Key; and yet none will unlock his own Life's Book; every one hath the Key to God in himself, let him but seek it in the right place; but you would rather contend or dispute, than seek the Key in yourselves; Therefore you are all of you blind, that contend or dispute; you do but go Seeking, as before a Looking Glass; why do you not go into the Center? for with other seeking you will not find the Key, be as Learned as you will, it will not avail.

307. It lieth not in Art and Reason, but in an Earnest purposed resolved Will, to go out from self, and forsake all own self, skill, and knowledge, and with Repentant humble desires, to cast yourself into God's knowing, and desire only God's knowing, yet with or in this manner, that he in you may know what he will; thus you will put on Divine skill or knowledge; and FIND the Key about which you contend or dispute.

A Conclusion. Also how the present so called
Christians, Turks, Jews and Heathens
are alike. And how one people shall
devour the other: The Har-
vest is near.

308. MY dear Brother: hate me not for my knowledge sake, for I, so far as I am I, knew not beforehand, that which I have written to you; I supposed I wrote it only for myself, and it is without my knowledge so come about; I tell it you in true faithfulness; if you have not the Gift to understand it, then leave it to me, for I understand that well, which I have written.

309. If any can understand it, and hath a Mind to it, I willingly and readily afford it him; but if not, and that he doth not desire it, in that he doth not understand it: let him not rise up with scorning and blasphemy against God, else there will follow an Earnest Severity, which you neither can nor will know anything of, in such a Course; but afford me leave to Labour in that wherein I am set.

310. But my Opponent saith; without God, we canst think nothing that is Good; also know nothing of God, without him; I say so too: that I know nothing of God without God; my knowing is in him, and standeth in his might or power.

311. Why then is HE my Enemy, for that which God knoweth in ME, that I should manifest or reveal to you, the way to him? I am indeed Nothing; and he is ALL; he that can understand it, let him understand it; but he that cannot

should let it stand; with such objecting you will not fathom nor understand my Writings.

312. I see your Spirit much better than you understand, what manner of Objections you make; but I cannot find that my Opponent understandeth anything fundamentally, in my apprehension or sense; but it is all of a wild, surly, envious property; very scornful, so that I more lament his misery, that he is so blind therein, than that I desire to answer him.

313. I exhort you all that read and hear this, stop not your hearts, look upon the time, and consider it; see in what time we and our fathers have lived, viz., in vain Contention and Strife; what is the World, viz., Man, become the honester, or better, by the Strife? Nothing but more hellish, wicked, voluptuous, reproaching, and more scornful.

314. He is by the Manifestation of the Gospel, in his Life become the worse; all the while they have contended, one brother hath contemned another, and persecuted and hated him: what manner of fruit have you of the Gospel at present, as there should be?

315. Must not the Dear and precious Name of God, at present be the Cover to Man's wickedness? Are not the present Christians, so called, as also Turks, Jews and Heathens, all alike to one another in Life? What doth the Name of Christ avail you if you live but heathenishly? Do you suppose it is enough, that you know that Christ died for Sin? That you need only to tickle and Comfort yourselves with Christ's Death, and retain the false or wicked Man, who is only proud or stately and a Contender?

316. Can you not perceive what will suddenly follow upon it? viz., that seeing they are all alike in Life and Will, they should be accounted alike, before God; and so if Men seek nothing but strife and mere Contention, it must come to such a mixt Confusion in the Strife, that one people will devour the other.

317. For God withdraweth his hand from People, while they will not suffer his Spirit to reprove them, therefore hath the Wrath taken up its sword and desire, and driveth on mightily in the Minds of Men, so that one people destroyeth and devoureth the other; What our Fathers have laid in with reproach and scorn, that will their children Eat up with Sword and Slaughter.

318. And that God suffers to be, because Men only use his holy Name to Cursing and Swearing, and so misuse it: and in the knowledge of his Name and Will, are only self-willed and use his Name only for a reproach, so that one brother despiseth another only for the sake of the knowledge of his Name, though he should seek him in his knowledge in Love, and go before him with a holy Life.

319. What now are the Christians so called, better than Turks and Heathens, if they live Turkishly, and more than Turkishly or Heathenish is this Christian and Evangelical Fruit?

320. Everyone saith, It will be good when this Evil is past and gone; but I tell you in true knowledge, that it will not be good, but worse and worse, unless you Convert everyone in himself, and turn his Heart and Mind to Love and condescension; else one people will devour another; and the Countries will Consume, Waste and Destroy Themselves; there will be such a vain Evil World, that they will not be worthy to be called Men.

321. And this they will do themselves one among another; and there will be a General Mixture and Confusion of People in the Strife; no one part better than another; till the Anger of God satiates its fierce Wrath; and the people introduce themselves into the highest perdition and misery; and then thou wilt see and learn to know thyself, what thou hast been, in thy Pride, when thou art Naked, and wilt Seek the Lord in thy Misery, and see what Evil thou hast done to THYSELF.

322. Therefore my dear Brethren: Seek but the Pearl; all you that intend to avoid the Anger of God, look not one upon the Life of another, but upon his OWN: For it is no more Disputing, but either Convert, or perish.

323. The Time of Disputation and Babbling is out, you will get no further with Disputation; but with the Regeneration in the Spirit of Christ, you will reach and obtain the Pearl; so that you need never to Dispute More.

324. Let everyone be in Sincere Earnest, and seek himself in himself, and see what he is: and Consider how to Seek his brother in Love: let him but go out from Covetousness and Pride, and Content himself with food and Raiment, and put his trust in God, who giveth Rain and Blessing.

325. Indeed we take nothing along with us from this World, why then do we then contend about that which is Vain, and thereby squander and lose that which is untransitory? it must come to the Limit or Mark, or else it will be still worse, and that People which will not enter into this Limit or Mark, must be quite devoured and Consumed, saith the Spirit of Wonders.

326. This I would not have concealed from you, Dear Sirs and Brethren in Christ, who read my Writings and make use of them, in consideration of my Opponent; and I exhort you brotherly, as also my Opponent, that you would lay the Holy Scriptures upon my Writings; but in the Scripture seek nothing else then the Paternal Love-Heart of JESUS CHRIST, and then you will well FIND from what Spirit I have written.

327. But he that hath no mind to do this, let him leave my Writings at rest, for I have written Nothing for him; I have written them for myself, without any thought how it would go with them; neither do I know how it Cometh to pass, that they run so abroad, for I have not run after anybody with them, and I wonder as much as you, what the Most High doth about them.

328. Yet Observe it, and become seeing; for the Day breaketh or dawneth: if you will learn rightly to understand my Writings, then you will be freed from all Contention and Strife, and learn to know yourselves: yet indeed the Letter cannot do it, but only the Living Spirit of Christ; the way is faithfully shewn you.

329. Now do what thou wilt, the Harvest IS near; that everyone will partake of what he hath gathered into his Barn; I speak from my whole Heart very Earnestly in my knowledge given Me of God, and Commend myself into your brotherly Love, into the Dear and Precious Name of JESUS CHRIST,

Dated the 3rd July, 1621.

330.

Rejoice in the L O R D all Countries, and Praise
him all People! For his Name goeth over
all Mountains and Hills, HE shoot-
eth forth like a Sprout, and go-
eth on in Great Wonders,
who will hinder it?

HALLELJUAH.