

**AN
APOLOGY
OR
DEFENCE**

For the requisite Refuting of the shameful, disgraceful
Writings and horrible Libel, against the Book

**Of
TRUE REPENTANCE**

**And of
TRUE RESIGNATION**

Which

Gregory Richter

Primate of Gorlitz

Hath spread abroad about it, in Open Print

Answered

In the Year of Christ, 1624 10 April

By

Jacob Boehme

Also called

Teutonicus Philosophus

The PREFACE

To the Reader who loveth God

1.

Christ saith to Pilate *My Kingdom is not of this World; else would my Servants fight for it.* John 18:36 And to his Disciples he saith *Behold I send you as Sheep among Wolves.* Matt. 10:16 To signify that where Christ shall become manifest in a Man; that Man MUST in this world be surrounded only by Enemies, who without ceasing would root out, and kill, Christ.

2. Which is the way of all true Christians, for they must walk in this World among the Devil's Thorns; as now it is with the Name of the Author of that despised Book, as also with his Person, that Satan raiseth his stormy Winds against the Gifts of the Holy Spirit, and will not endure Christ in his Members, as in this enimicitious Libel is to be seen, how enraged Satan is and how abominably he slanders and reproacheth the Author, and how he sets himself a Richter or Judge over God's Work, and would suppress and root it out.

3. Dear Reader and Brother in Christ, who loveth God; though I am an Enemy from my heart, to such accursed, unworthy, reproachful, contentious writings of controversy, not accounting those divulged reproachful writings contrary to Christian Love and Truth, worthy any answer at all, yet for the Commands sake and the Love of my Lord Jesus Christ, I would make an answer, for their sakes, who do not understand the Matter, and have not read my little Book *Of True Repentance and Resignation as the Way to Christ*; nor know my person, and who only regard the respect and favor of the Primate, and suppose he reproacheth me out of Christian zeal, and doth it for the sake of God, in respect of his Office, or Ministry.

4. As the most part of them are led astray, and give him applause, and think he doeth right, and that it is all true what he cryeth out on in the pulpit, seeing he makes use of God's name in it, and so cloaketh the matter, that men cannot see his fierce wrathful heart and appeals to his Office and Ministry, then the simple people which know nothing of his dealing, how maliciously he persecuteth me, and dealeth quite contrary

to his Office, and never will examine me, about it, but condemneth what himself understandeth NOT: therefore have I made an answer; to try whether any will become seeing and go forth from reproaching the gift of God.

5. And do herewith testify in the presence of God that I have answered out of no other intention, then barely for the Love- sake of our Neighbour.

6. And do admonish the Primate, to consider better of me, for he hath no Lion to deal with, but a Lamb of JESUS CHRIST; or else he will find into whom he hath Pierced, lest the Sheep in the Spirit of Christ become a Lion, and the Sheep judge the Wolf; And this I intend heartily and faithfully;

Jacob Boehme.

Here followeth The Title of the Libel:

The Censure of GREGORY RICHTER Minister of the Church of GORLITZ and Primate of that Country; concerning the ENTHUSIASTICK Shoemaker's Fanatick Books

The Titles whereof are

- 1. The Aurora*
- 2. The Way to CHRIST.*
- 3. Of True Repentance.*

For the Removing of the scandalous Suspicions touching the Ministry of Gorlitz

The Libel begins and says:

1. New manner of Speaking bringeth commonly new Errors along with it

Answer:

2. The Scripture saith, Try all things; hold fast to that which is good. 1 Thess. 5:21

Libel:

3. As many lines as there are, as many Blasphemies against God, are to be found in the Shoemaker's Book: which stinks abominably of Shoemakers Pitch and Blacking; fy, fy, let this stink be far from us.

Answer:

4. That little Book teacheth the way to Christ, very earnestly and sincerely; And that FIRST; how a Man should go forth from the wicked ways of this world, and enter into true Repentance, and put on Christ in Faith, and be new born in Christ's Spirit, and how he must be renewed in Mind and how he must be renewed in Mind and Thoughts, and follow or imitate Christ.

5. SECONDLY; it teacheth of True Resignation; how a Penitent Man must give up himself to God wholly and altogether and begin and finish all his works in divine Trust and Confidence, and it signifieth moreover, how the Devil lays Snares, continually, for the children of Christ; that Man cannot otherwise go quite thru those Snares, than with prayer and true humility; and how Christ himself brings them through with HIS power, and perfecteth them; and how a Christian Man, must be a Branch on the Vine Christ, John 15, also eat his Flesh and drink his Blood, if he would be a Christian, John 6.

6. And THIRDLY; It teacheth very earnest penitent Prayers, how the poor Soul must in Great Earnestness enter into Christ's Merits Suffering Death and Resurrection, and Daily die away in Christ's Death, from the Evil Earthly will: And how it must go to the Father through Christ's wounds and blood-shedding.

7. And then FOURTHLY; in the Dialogue or Conference between the Master and the Scholar concerning the Supersensual Life, is signified, what our Eternal Fathers or Native Country is, and how the Entrance into it is effected. This Doctrine is the true Ground of the New Testament, as Christ and the Apostles have taught us.

8. But seeing the Libeler saith, there are as many blasphemies against God in it, as there are Lines in that Book; it is Christ that he blasphemeth, and reproacheth the Holy Spirit, in that he calleth Repentance and Prayer, a blasphemy against God, for the book teacheth only of Repentance and of the New Birth.

9. Dear *Herr Richtender Richter* [Ger. Mr. Judgmental Judge], Sir, thou Judging Judge, where will you go out, or where will you go in, when the Supreme *Richter*, or Judge, CHRIST, whom you disgrace in his Members will appear in his wrath, and will Judge the Judging Judge, and will himself be the *jus*, right or Law, and the Judgment?

10. That *Richter*, or Judge, will not respect a Primate or his followers, which he draws after him, nor any King, Prince or Lord of the world, according to the Authority they have had, nor their Laws, Statutes or Institutions, but will judge the LIFE; and try it in HIS Fire.

11. Where will then your reproachings and disgracings abide, which you have exercised against Christ in his Members: It is written; he that blasphemeth the Holy Spirit, hath no forgiveness Eternally. What will you then Answer to him? you, who have knowingly

blasphemed his Gifts, and so miserably persecuted the Children of Christ? when Christ will say, *What you have done to these the least of my brethren, you have done unto me*, what Answer will you then?

12. You despise me, in that I am a Laic [layman], and not come from the high Schools or Universities with my skill or knowledge; and cry out, *Fy*, upon my Gifts, which yet I have received from God, as a Noble Bounty, which also is more dear to me than the whole world, and reproachest my Trade or Handicraft, with your crying fye upon it, and callest it together with my Gifts a Stink; how can it go well with you, when such reproaching blasphemies, and your crying fy upon it, whereby, you cry *fy* upon the Gift of the Holy Spirit, shall awaken in you in Body and Soul, and become kindled with God's Anger? so that the world will become too narrow for you? what would you then afterwards? Give [out] that you had never done such a thing?

13. The Spirit, which now rejoiceth you, that you may have your will upon me, with reproaches, and disgraces; If that should become a Hellish fire and enter into your Conscience, where will you then remain?

14. You force Tears from me, and earnest Prayers against the reproaching or blaspheming of God, in that you blame me altogether with untruth, have a care, that my Tears become not Red Hot Coals upon your head.

15. I have prayed much to God for you, that God would enlighten you, and give you to acknowledge the Truth, but you become continually the worse, I will be blameless concerning you, if God's Anger touch you.

16. Why do you despise me because I am a Laic, and yet have high Divine and Natural Knowledge? Do you suppose the Holy Spirit is bound to your Schools or Universities? Did not our dearest Christ say? *The Father will give the Holy Spirit to them that ask him for it*; Luke 11. 13. *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you*. Matt. 7:7

17. I have received my Gift through earnest PRAYING and knocking; and relish it so, that I would not give it for all the world's Honours and Goods, also can never deny or for sake it, wherefore do you ascribe the Gift of God to the Devil?

18. Do but look back into the world, what kind of simple People hath he used for his Work? What were Abel, Seth, Enoch, and Noah? What were the Patriarchs? Shepherds, none of them was a Doctor: What was Moses? A Shepherd: what was David? A Shepherd; what were the Prophets, especially Elijah and Habakkuk? Honest simple people, who were Tillers of the Ground: what was Mary the Mother of our Lord CHRIST? A poor honest destitute young maid: was the Foster-Father of Christ, during his child-hood? A Carpenter: what were Christ's Apostles all of them? poor simple

Handicrafts-men or Trades-men, as Fisher-men and the like; why did not Christ reject them also, seeing they had not studied? did he cry *fy* upon them, because they were Handicrafts People, as ye do?

19. What was Christian Nobility from the Beginning? even Humility, and the Fear of God; where now lieth your great boasting in the Scripture? And in Art? shew me it. Saint Paul was a Scribe, learned in the Scriptures, but when he became a Christian, then he must first become a Fool to his Art and knowledge, that the divine wisdom might find a place in him, 1 Cor. 3:18.

20. Why do you brag so much of your Art, if you call yourself a Christian? do you not know, that we are ALL ONE in Christ, which is Christ in us ALL? If Christ teacheth us and loveth us, why then do you curse us; and call Christ in us, a stink.

21. Moreover, hath not that an ill aspect or symptom, as if the ill spirit were in you, that cannot endure Christ, nor willingly would see, that Men do repent and pray, being you call Repentance and Prayer, a stink? which you cannot deny, being, you say that every Line is a blasphemy against God; and you forbid the people to read it under pain of Eternal Punishment.

22. Do but open your Heart, and read that little book aright; you will find somewhat else therein; you have not read it at all, yes, that I perceive, by the Title of your Libel, for you set down the Title wrong, and have not seen the little book of true Resignation, of the Imitation or following of Christ, therein you set the *Morning Redness* or *Aurora* as the First book, of which you know little, or nothing, and the *Way to Christ* for the Second Book, and yet it is no single Book, but is only the General Title, And the Book of Repentance he sets for the Third, whereas it is the First in the printed Book, and the last, he hath never seen.

23. O Primate! Satan hath blinded you, and led you into Anger, that for anger you could not so much as read it, but he hath instantly made haste with you, to reproachings and scandalizing, for it is a stink in his Eyes, thus you have imitated and followed him; do but drive away Evil affections from you, and read it aright, and you will see very much otherwise therein.

24. Also you know, that God hath converted some thereby, so that they are entered into true Repentance, and have attained that very thing which Christ hath promised us, that is to say, the Gift of the Holy Spirit, Luke 11:13; there are eminent Examples nearby.

25. These Men's Gifts of the Holy Spirit, you call them all Stink, whereby Men may espy and discern that this little Book, is altogether against the Devil, and that in you no good Spirit must dwell, while you blaspheme the Gift of God, for you say, this Stink, viz:

Repentance and Prayer, which is the whole Contents of this Book, be far from you; it may well so come to pass, that God's Gifts should remove, and be far from you.

Libel:

26. You say also that *Great punishments hang over those places, where such Blasphemy against God, unpunished, may he devised, divulged, and believed, where Men may also freely without interruption, think write believe and divulge, what they will.*

Answer:

27. Yes, I believe so too, that those places, where Men blaspheme the Gifts of God, and ascribe them to the Devil, great punishments hang over them; Also there hangeth over the earthly Man, where such earnest sincere Repentance becometh exercised, clearly great punishment, for he must be daily killed, and be made a fool to the world, when he shall walk in the Divine way.

28. You see very well, how I am punished by you, in such Ways, and not only, by you, but you egg [on], and set on the whole City also with reproaching, upon my Neck, so that they believe you, and punish me; but it is the Badge Character or Mark of Christ.

29. But that you will prescribe a Model or platform of FAITH for the People, so that they should not everyone believe in his own Divine Gift, as the Spirit of God in their soul, manifest or reveals itself, to them; Another Libel is requisite for that, this is not sufficient for that purpose.

30. But that you threaten them with punishment, that I believe you in, very well, If you had the Power, then, they must either [be cast] into the Fire, or out of the Land, or Country.

31. But that you say the way to Repentance is a devised Doctrine; that the New Testament saith not, for when Christ began his Gospel with John the Baptist, then he said, *Repent*, Mark 1:15, and my book saith also the same.

32. The Natural Man receiveth or perceiveth nothing of this Way, 1 Cor. 2:14, you need not punish him, he goeth without that enough in the ways of the Devil, till Christ in Repentance doth enlighten him: Now look upon yourself, and try yourself, whether yourself be in such a way. Before you prescribe to me and other children of God, limits and bounds, in our Gifts of God, whereas your Prescriptions are but a defaming disgraceful Libel.

Libel:

33. *Further saith the Libel, God will wonderfully rescue his honour, and will not suffer his Eternity to be taken by such Sectarian or swarming Shoemakers, Tanners, Tailors, Women, Priests, and Doctors.*

Answer:

34. I hold the same opinion and believe stedfastly, that God, will suffer his honour, which he in JESUS CHRIST, with the victory over Death and Hell, hath manifested or revealed in us poor Men, to be taken away, by No Devil, much less a Primate, Doctor, Priest, Shoemaker, Taylor, Tanner, or Woman; but whosoever among these shall repent, and turn himself to him, upon those he will bestow his honour; I believe also well, that he will deliver his children from all Evil, and save them.

Libel:

35. *The Poison of Arius, which denieth the Eternity of the Son of God, was not so bad and pernicious as this Poison of the Shoemaker, which takes away the Eternity from the Eternal Father, and in a blasphemous way against God Teacheth the Quaternity or four-foldness in God.*

36. *The Eastern Countries in respect of the Heresy of Arius, have been horribly punished with the Mohammodan darkness; what kind of horrible darkness should we then Expect, if we do not with diligent earnestness hunt away and root out this Poison out of our Native Country.*

Answer:

37. To this I say clearly NO; you cannot in Eternity Demonstrate this; that I take away the Eternity from the Father, much less that I teach the Quaternity of the Deity; you have a long time groundlessly feigned that upon me, and cited my writings with a strange understanding, and in the Pulpit said that I have written that the Son of God was made of Quicksilver; you should demonstrate that; else it shall remain Eternally an untruth, in such untruth it might be well be said, *Fy* upon it.

38. I acknowledge ONE only God, which is the Eternal beginningless one only Good Substance, which dwelleth everywhere without or beyond besides or distinct from all Nature and Creature in itself, and needeth no space or Place: and is subject to no Measurableness, much less to any Comprehension of Nature and Creature.

39. And I do acknowledge that this one only God is threefold in Persons in Equal Omnipotence and Power, viz. Father, Son and Holy Spirit: and acknowledge, that this Triune Substance fills all things alike at once; and also hath been the Ground and Beginning of all Things, and still is, and will abide so, Eternally.

40. Moreover, I believe and acknowledge, that the Eternal Power, viz; the divine breathing or speaking, is flown forth and become visible; in which out-flown word, the inward Heaven and the outward world standeth together with every creaturely Substance; and that God hath made all things by his Word.

41 . That I have written in the *Aurora*, of Salniter, and Mercury; thereby I mean NOT the mere pure GOD, I mean HIS outflown Substantial word; viz: a shadow of the inward

Ground, wherewith the word hath introduced itself into a Natural working, & thereby made that Material; so I Demonstrate the three Principles in Nature, which are viz: a Spiritual Mercury, Sulphur and Sal, and what the Ground and Original of them is; seeing the Total Nature, together with all Creatures, standeth therein,

42. I have written of Three Births, First of an Eternal beginningless Divine, Secondly, of a Heavenly, wherein light and darkness, that is God's Love and Anger is understood; and Thirdly, of a beginning or inceptive temporary one; viz. the visible world: and I understand the Salniter and Mercury in the Third, viz. the Created Substance.

43. I demonstrate what the Heavenly and Earthly Mystery is, viz. the Holy and pure Element, and its Efflux with the Four Elements, and the Constellations, I demonstrate how the Divine Powers are flown forth out of the Heavenly and become visible; also what the invisible Ground of all Substances, and what Time and Eternity is. I believe very well that you understand nothing thereof, for it is not every Man's Gift, but theirs to whom God giveth it.

44. But that you say, that I by this, will search out the Deity, and call it Devilish: thereby you shew your ignorance to the day light, that you understand nothing of the book of Nature, and also do not read the New Testament; for Saint Paul saith: *the Spirit searcheth all things, even the depths of the Deity*, 1 Cor: 2:10.

45. It is not of Man's Ability, but God's Spirit performeth that searching, through Man's Spirit: But you call it Devilish: if I should speak with you of the hidden secret Mystery of Nature, you would be able to understand very little thereof: but I would demonstrate to you, my book of the *Morning Redness, or Aurora*, in all things; if you were not such an angry zealous or furious Man, so that a Man could but speak with you; but with such disgracing; you do but hinder the Gift of God, and make yourself unworthy.

46. It standeth written, *And after these days I will pour out my Spirit upon all flesh, and your Sons and Daughters shall Prophesy, and your Old Men Shall have Dreams; and your young Men shall see visions*, Joel 2:28, also at that time I will pour out my Spirit upon servants and hand-maids: why will you hinder the Spirit of the Lord?

47. If you see any of them, then you say, he is the Devil, and put reproachful blasphemous names upon him, and cry out, Men should send him from City and Country; pray shew in your banishing, your Christian Heart.

48. Are you Christ's Shepherd? where is your Love, wherewith Christ hath loved us; and wherewith we should also Love one another, John 13. Doth the Scripture bid you, drive out and hunt any into Misery? without hearing of any Cause? What doth it say to you? *If thou seest that thy Brother is a Heathen: then go to him and admonish him in*

Private; if he yieldeth to thee, then hast thou won thy Brother; if not then take one or two with thee, if he yieldeth not then, shew it to the Congregation, if he hear not the Congregation then account him a Heathen and Publican, Matt: 18:15. Not hunt him out, and reproach and condemn him unheard, as you have done to me.

49. You have set yourself in a Judgment that doth not belong to you: read I pray the Epistles of Saint Paul to Titus and Timothy. How a Bishop ought to be; and then you will find, that you have not a right Bishop's Heart.

50. You reprove my Book *Morning Redness* or *Aurora*, seeing you do not understand it, also it is not written for the Pulpit, or that it should come among the People, I have written it for myself, for a Memorial to me, with such words as at that time I could understand, what is that to THEE? why have you published it, and lent it to other People? None had known of it, if you had not mentioned and divulged it in the Pulpit, and lent it abroad.

51. Thou supposest, thou wilt stop and hinder these writings; and yet thou thyself art he that furthereth them; None would have known anything of me and of MY writings, if THOU thyself hadst not proclaimed them, and lent them out.

52. Afterward the Learned enquired for them, they have all had none so ill thoughts of them, as you have; Men may indeed find as Learned People among them, as you are, surely it is not you alone that have studied, also a Man may find more fear of God, in many of them, who read these writings, and account them Good, than in you; which you demonstrate by this Libel, and by your whole Life.

53. But all the works of God, must serve him, God hath used you for an Instrument, of this Publication of them, which God hath given me to know; therefore have I patiently a long time, born upon me, your unjust reproachings and disgracings, wherein yet no true word hath been; else I would have answered you, long ago.

54. You liken my Book of Repentance, to the Heresy of Arius, and say that the heathen Countries, for the sake of this, are punished with horrible darkness, and if men do not wholly root out my writings; and hunt me therewith: out of the Country, then it would go just so with us also.

55. Tell me I pray, whether also Lying and Sin be from the Devil or no; shew me the Opinion of Arius in my little Prayer-Book; there is indeed more Devotion, and divine power in the words of that little book, than is yet at this time come into your heart; which a Man may observe by your injurious persecution, in that you would wholly root out the Author, for his divine Gift's sake, had you the power, I should not live one jot longer.

56. Christ said: Be ye Merciful as your Heavenly Father, is Merciful, forgive and you shall be forgiven, Luke 6:6. Also Blessed are the Merciful, for they Shall obtain Mercy, Also, Blessed are the Peaceable, for they shall be called the Children of God: Matt. 5.:7. Where is your Mercifulness and peaceful Heart? do but once put away the Serpent's Poison from you, and cease from reproaching, and forcing untruth upon me; that I may acknowledge you, that you are a Christian in the Meekness of Christ.

57. Harken, Herr Primarius, Lord Primate: do you know wherefore God took from the Eastern Countries, as he threatens in the Revelations [Rev. 2:5]; It was for the sake of the Contention Pride and State of the Learned, in that they were only Mouth Christians, and sought only their Belly, God, and earthly Lucifer, and covered the Antichrist with Christ's Purple Mantle: and contended about Opinions, they forsook the Holy Spirit in Power, and set themselves in Christ's stead, they were but contenders and disputers, and their Aim was only at honour and respect.

58. These things the Eastern Countries looked upon and saw that in such Contention, God's Love was not, and in that respect they began to doubt concerning the Faith, and seeing the Learned did but contend, and one part acknowledged Christ, and the other part denied him, and run on to meet IMAGES and Opinions, wherein none saw conformity to the other, then the Potentates thought with themselves, who knoweth how it is with the Priests' contention, whether there be any thing in IT or no?

59. Then came forth Mohammed, and taught the ONE only God, without Trinity; to whom the people fell away, when they saw, that therein there was no strife in respect of the TRINITY, for they had enough of strife.

60. Also God permitted it to be so, because in their Contention they did only blaspheme CHRIST, then he took the Candlestick away, and so they became Mohammedans, and began to war and dispute with blood and Sword, and drave out the Titulary and Mouth-Christians, and God suffered it, that they might no more contend about Christ's Honour, seeing Christ's Honour is only Humility and Love.

61. Behold, and consider well, how are you, the Learned, at present, marked or characterized; how is it concerning Christ's Kingdom among you? see and compare the Times of Aforetime and the strife of the Learned, in respect of the Religion of your Times; and your Contention, which you have had a long time.

62. Shew me the true Christ in Love and meekness, in all your Books of Controversy and Contention, are they not mere libelous papers, and reproachful slanders, and evil aspersions? wherein every one cryeth out, Heresy: *Here is Christ, there is Christ; behold he is in the Wilderness, in the Chamber, in the Field* Matt. 24, Also in the Supper, in the Baptism and in Contentions; and the other say No: he isn't there, it is only a

Remembrance, and send forth such blasphemies reproaches and disgracings about Christ's Cup, Office and Person, as was done in the time of Arius.

63. Therefore you are now your own Prophet and threaten darkness to yourself; it may very well befall you; and unless you be altogether blind, you may see it before your eyes, yet you had rather contend, and reproach God's children, yes wholly thrust from you, CHRIST, in his Members, then repent.

64. Those who hitherto have prayed to God, and have confessed the people's Sins; they have kept back the deserved punishment, but you make haste, with them, out of the Country.

65. And seeing you call me a Prophet, but with an evil acceptance for scorn and disgrace; therefore I shall tell you what the Lord hath given Me to know; viz. that the Time is born, or cometh, wherein God will require an account of your strife about the Cup of Christ, and punish you for it, that which you now fear, and yet do not Repent, THAT will come upon you.

66. And then you shall give an account to God of your reproaching, for it will be required of you, how you have walked before the Lambs committed to your trust, with Good Life and sound Doctrine, there you will find a heap of Scorners, in that you have made all Erroneous and Blasphemous; and have cast your poison and reproaching upon them, and bespattered them therewith; where will you be come, when their blood shall be required at your Hands.

67. Look but upon your Fruit [Luke 6:44]; the whole City reproacheth in respect of your pourings out, upon a Lamb of Christ, and think, in their simplicity, they do right in it, because, you bid them do it; where will you abide, when this Lamb will at the Last Judgment Day stand before your eyes, and your Auditors or Hearers, whom you have made Blasphemers, shall say, behold is not this He, whom we once accounted a Fool, and made sport in derision of him, and accounted his life a Shame, how is he now numbered among the Children of Christ and his inheritance among the Saints? O we Fools and unwise, we have missed the right way; Then will all Curse you, that you have led them to such blasphemy and Reproach; O Primate! be you warned and admonished by the Life of Our Lord JESUS CHRIST; it is time to abstain; or else you will then see what hath been here told you.

68. You call, in your Libel, Herr Richten Richter, on the Righteous Judge, that he should awake and defend the Majesty of God; Now if the Judgment should come upon you seeing you do persecute Christ in his Members, it is you yourself that have called for the Sword.

69. Look I pray upon your own Heart, you paint a Mist or Smoke before the Eyes of the Church or Congregation, that they should believe you, that your Libel is right and true; why then do you not take the Certainty out of the Printed Book? it is likely you have none of them, or it doth not relish with you; For earnest Sincere Repentance puts the Flesh away; assuredly it relisheth not with you; but the People that read my little Book; and compare it with your Libel; they will distinguish us, and judge aright.

70. Have a Care, that the Dirt and Burrs, which you cast upon me, do not remain sticking upon you; I will no more remain silent as I have done: Abstinence were good. Peace is a good Country.

The Second Part in the Libel

71. The Libel saith, *The Shoemaker is the Antichrist.*

Answer:

72. If I should describe Antichrist, I could not demonstrate him otherwise, than that he calleth himself a Christian, and covers himself with Christ's Purple-Mantle; & acknowledgeth and teacheth Christ with the Mouth; but his Heart is altogether set against Christ, he teacheth one thing and doth another; outwardly, he calleth himself a Christian, and inwardly he is a Serpent; he persecuteth Christ in his Members, and resisteth the Spirit of Christ; he flattereth and playeth the Hypocrite, and will be honoured in Christ's Name, but is inwardly a devouring Wolf; as Christ calleth the Pharisees, who sat upon Moses' Seat, and managed the Law, Matt. 7:15j; But Christ said, *they were from beneath, from the Father of the World, viz. from the Devil,* John 8:23, 24.

73. Herewith I would not touch or disturb the good Conscience of any; but would try the Libeler, whether a young Antichrist doth not peep out of the Shell.

Libel:

74. *Thou Meek and Gentle Lord CHRIST sayest, My word is True and faithful; and thou perjured Shoemaker say it also; My words are true; which of them both shall credit and Faith be given to, To THEE thou True and Faithful Christ, or to thee Shoemaker, and thy Dung?*

Answer:

75. CHRIST is the Word of the Father, the way to God, the Truth and the Life, and *whosoever putteth on Christ, from his belly shall flow streams of Living Water,* as Christ said, John 14:16 & 7:38. Christ said, *whosoever eateth my Flesh and drinketh my Blood, he continueth in me and I in him,* John 6:54. And Saint Paul saith, *You are the Temple of the Holy Spirit, which dwelleth in you,* 2 Cor. 6:16. Also, *The Word is near thee; viz. in thy Mouth and in thy Heart:* Rom: 10:8, Deut: 30.

76. To this Living Word which is Become Man, I have wholly given up myself to be its own; And he, my Lord Christ, hath given of his Flesh and Blood in My Faith's Desire, and so incorporated, tied and united himself with me, according to the inward ground of my Soul and Spirit, that I am ascertained and stedfastly believe, that I am in his hand, and none can pluck me out thence, John 10; also none can separate me from the Love of Christ, neither Height nor Depth nor Principality nor Power or Authority, nor any Creature Shall separate me from the Love of Christ. Rom. 8

77. He, My Saviour, hath given to me, to be spirituallv minded, as Saint Paul saith: Those whom the Spirit of God driveth, they are God's Children, for we have not received a slavish or servile spirit, that we should fear again, but we have received a Child-like Spirit, whereby we cry Abba, Dear Father, that witnesseth to our Spirits, that we are God's Children, if we be Children, then we are also Heirs, viz: Heirs of God, and Co-heirs with Christ, if we suffer with him that we may also be glorified with him, Rom. 8:14-17.

78. Therefore say I, I have not my knowledge from Man, Gal. 1:12, or though Man, but from the Gift of my Saviour Jesus Christ, and desire to seduce none from Christ, but I shew them sincerely and heartily, how they should, through true Repentance and Prayer, come to Christ my Saviour; as my printed little Book teacheth throughout nothing else.

79. Why then do you separate me away from Christ, and call my words which direct to Christ, *Dung*? It is a sign, that the way of Repentance, which leadeth to Christ, stinketh like filth, this is the true Colour of Antichrist, for the Libeler spits *Fy*, and *filth*, against the Repentance and the very earnest Prayers in my little Book, and calleth it a stink.

80. This I offer to the impartial Reader to consider of, whether this Libel of the Primate, be not dictated from the Antichristian Spirit: seeing he will press that upon me, I offer it that it might be considered and known, from whom he is.

Libel:

81. Moreover the Libel calls me *a perjured Shoemaker*, and in the Pulpit he hath called me, *A Rascally knave*.

Answer:

82. This reproachful defamation, is in all Statutes and Laws of the Empire forbidden upon pain of severe punishment, that none should disgrace another's good Name and honour, or should make any defamatory Libel or disgraceful writings; He should be the Man to forbid others, and doth it himself.

83. O Primate! I ask you, if I had caused such a Libel to be printed against you, and had so abominably vilified and disgraced you, to what place would you have sent it and condemned it? surely to the Gallows, and the Author with it: but what shall I say to you? even, God forgive it you.

84. I have sworn an Oath to the Emperor, also to the Prince Elector, my Gracious Lord, as also to the honourable Council, and the City Gorlitz, to be true and faithful in their defense, and that I have firmly kept to this very hour, and you call me a perjured or forsworn Fellow & Rascally Knave: I have brought my honour & reputation to Gorlitz, and you would bereave me of it, for a perjured Man is not good enough to be in anybody's company.

85. Well now, you should and ought to demonstrate that I am such a one; and flee with earnest complaint for it to the Magistrate, and implore Justice and protection: but seeing you oppress me, therefor in the meantime these defaming reproaches shall rest upon yourself, so long, till you set before my Eyes, my perjury.

86. You have studied upon it this Fasting Time, how you might bespatter Christ's Children in the whole Church or Congregation with Serpent's filth; so that they are become Reproachers and disgrace me, and have not stopped there, but moreover called such defaming Poison to be printed, that they may read it at home, and tickle themselves therewith, that the Devil indeed may be proudly Courted and Banqueted in state.

87. I ask also yourself, is not that a sign of the Antichrist? was not this your Office and Ministry, that you should this Fasting Time have considered, CHRIST'S, Bitter Passion, Dying and Blood-shedding, and represent it well to your Parish Children, that they might also have laid it to Heart, but you on the Contrary have this Fasting time, contrived two Libels, and been angry at miserable People; so that you have been fain to leave Christ's Passion, Wounds and Death, lying on the Sick-bed; and you lay your self by it as an awakened Poison.

88. Thus unworthy have you been before the Eyes of God; Consider yourself a little seriously, if men would lay it rightly to heart, it might well make one's Hair stand upright, for fear and amazement, that you possess the place of God, and stand in the stead of the Holy Spirit, and yet pour out such poison, upon the poor innocent People, and not only here at Gorlitz, but you also send your disgraceful writings into strange places and Countries, and poison them, so that they help you to reproach and blaspheme.

89. All this is a certain sign of the Antichrist, which the Libel would thrust upon me: I pray, and he curseth me. Now judge upon it, those that understand, with which of US, Antichrist dwells.

Libel:

90. *O Christ! the Holy Spirit hath anointed thee with Oil, more than thy fellows, and hath made thee a Priest. But the Shoemaker, the Devil hath defiled thee with Dirt, and Dung, and made thee a Heretic.*

Answer.

91. The Holy Spirit hath anointed Christ and his Children with God's Oil of Gladness, and hath introduced that anointing into our Soul, so that we believe in him, and that I take or receive to myself, as a Branch of Christ, and have tasted his Anointing, powerfully in me; which I rejoice myself IN, under the Cross of CHRIST in my bodily Misery.

92. But that the Primate saith, the Devil hath defiled me with Dirt and Dung: that is true after his manner, for that very Dung, wherewith the Devil hath defiled me, is his reproaching in the Pulpit against me, and this Evil dirty Libel wherewith the Anti-Christian Devil hath defiled me, and made me as a Fool before the whole Congregation: so that the Ignorant People, which have a Mind to cast such Dirt at me: But the Primate thinks it were better to throw Stones at me for then would the Book of Repentance have a riddance out of the way. But the remembrance of Steven is still taught at this very day, though the High-Priests did Stone him: what God builds, no Devil CAN destroy.

93. But that he also saith: *and made thee a Heretic*, that is also a Ray of Antichrist's Colours; for when Men would persecute the right true Christian, and worry, burn and kill them, then hath Antichrist cried out, they are Heretics, none other Cause Men had to bring against them, yet thereupon execution proceeded.

94. O how will these Heretics at the last Judgment day, be set before your Eyes; when they shall be set before your Eyes; when they shall be set, with Christ, in the Judgment, and judge the Antichrist, who hath persecuted and killed them; what will you then answer to CHRIST, and to me, when your Libel will burn forth IN your Soul? who hath given you authority so to Judge? demonstrate it out of the Apostles doctrine: There is yet time to repent before I must, through God's driving, summon you before the severe Judgment of Jesus Christ: Observe what I say to you! I am a Christian in Christ; you call Christ in his Member a Heretic, and his Power, Dirt or Dung.

95. The Mercifulness of Christ calleth you herewith yet once more, to try whether you will repent, if not, I will be blameless concerning you, if you be set in the Judgment, you have a great Mountain before you, through which you must climb up: then if Christ leave you, you may well remain Eternally in this Cliff.

96. Observe what is said to you, it is well known, Hypocrisy availeth nothing, it must be earnest sincerity: to sin upon Grace makes a Man incapable of Grace, the hour is near, be persuaded, you will have no such Protector or assistance there; as you draw to

yourself here, upon which you rely: you must stand before My eyes and give an account for your Malice and reproaching Blasphemy.

97. Christ in me, and in all the Members of Christ, citeth you before the Judgment of Christ; what shall I then say to you, for all your scandalous blemishes you have put upon me here on Earth? I pray you as a fellow Member of my soul; convert yet, while the Door of Grace standeth open, before the Great Cliff or Gulf between me and you be Shut: Luke 16:26.

98. It becometh a High-Priest indeed very ill; who should bring into his mouth the Divine word of the Love of Christ, that instead thereof taketh filth into his mouth, and polluteth Christ's word, which he should teach; with filth, and spit such filth, into the Heart of the People, and poison them as you do; for where filth is, there is not at all the Holy Spirit in that Mouth, but Satan.

99. The Christian Church or Congregation, should do well to open its eyes, and observe what it is Men teach them, the punishment of God followeth; be persuaded, dear Brethren, there will shortly come a Time, wherein you will well see, what I here say.

Libel:

100. CHRIST taught Men the divine Commandments, but this fellow teacheth with great earnestness the Seduction.

Answer:

101. Where standeth that in my Book, that I teach Men the outward Separation? Shew me that, or else it is not so. I teach them the Anointing of Jesus Christ, with his delicate humanity after a spiritual Kind, IN us, according to the inward ground of Faith, concerning which CHRIST saith, he who eateth my Flesh and drinketh my Blood, he continueth in me and I in him, John 6:53, 54.

102. For THAT is the Temple of the Holy Spirit, where Christ's Flesh and Blood continueth in us, as Saint Paul saith: 1 Cor: 6:16. Also it is the NEW Regeneration, wherein the HOLY SPIRIT in us SEARCHETH the depths of the deity: 1 Cor. 2:10. It is the out-powered word of the substantial Divine Love, which marryeth, and incorporateth itself with our Soul, as the whole New testament teacheth.

103. Where it is written; Try whether Christ hath gotten a form in you, Gal. 4:19; If Christ be got a Form in us; then must not that be absent, if we are to be a Branch on that Vine of Christ, then we must not cleave to another: for none can serve two Masters, saith Christ, Matt. 6:24. Also, My Father will give the Holy Spirit: to them that ask him for it; when that shall come, it will declare me in you: Luke 11. John 16:14.

104. It is not an outward seduction, but an inward Enlightening, whence the Soul, when it tasteth this Oil of Joy and Gladness, cometh into such great rejoicing, as is mentioned in my little Book concerning the Noble Sophia, which is, viz: the Substantial Love of JESUS CHRIST.

105. I understand very well, that you know not this Noble Sophia, it is no good sign, that you deny her and call her an Enthusiast; I know her well and have a love to her, for she is my Soul's dear Bride; If I knew her not, then surely, I would not have suffered so very much for her Love's sake, from you and other people.

106. Christ saith, John 10, *Whosoever entereth not through me to the Sheep, viz. Into the Sheepfold, but climbeth in some other way, he is a Thief and a Murderer*, and but an hireling, and is come only with subtilty, to rob the sheep of their food, and to sheer off their wool; these belong to the Wolves, and have not the Shepherd's Crook or Staff of Christ, but the Devil's Sheers, and must, hereafter eternally howl with the Wolves; But YE say, he that entereth not in through the high Schools or Universities he is a Thief and a Murderer, and so you deride the Door of Christ, viz: the anointing or Unction of the Holy Spirit, and will needs have it to be, that men must draw the divine knowledge and skill only from the high Schools or Universities and bind and tie up God's Gifts, to ART.

107. But Christ teacheth us quite otherwise, that *this thing is hidden from the wise and prudent, and revealed to the seeking and hungry Babes*: Matt. 11:25. As Mary also saith; *He thrusteth out the Mighty from their Seat, and exalteth the miserable and lowly*, who are humble in their hearts before him, Luke 2:12. She meaneth not Might and Authority but Spirit and Power.

108. O Primate! I had much to say to you here; but I know not whether it would be well bestowed or no, for you would cover yourself only with Christ's Purple Mantle; that you might live according to the lusts of the flesh; you would not become regenerated, and daily die away from sin, but only comfort yourself, that it is Christ, hath done it.

109. But I tell you, it will not avail you, unless you put on Christ's Satisfaction, through earnest Repentance and turning in, to grace; and become a Branch on the stock of the Vine Christ, that Christ in you also do kill sin, and renew to you your senses, thoughts and mind, so that you desire to imitate Christ, else will your tickling be unavailable, and be only an hypocritical flattering Shew.

110. I tell it you in love, observe it well. I have received it from God, so that I know it, also the New Testament throughout teacheth you the same; I have in my little Book very well signified to you; that No man knoweth or understandeth this Noble Sophia, in the feeling or Experimental Love of JESUS CHRIST, unless it be given him from God.

111. I will not here further cast the pearl under your feet, till you are fit and prepared for it in true Repentance, if that were done, which I would wish, then would I have further speech with you about it, for now you are not yet worthy of it, seeing you contemn it.

112. In that regard also, is your teaching so cold, because you have not this power in you, for you yet have not the right Hammer to strike the Clock, you cannot yet strike the Clock which availeth the poor captive Soul, you must use the right Hammer; if you would strike the right Hour and awake the Soul out of sleep; you have the WORD indeed, but the right power is not in you, wherewith you should Co-work with the Literal Word itself; Therefore said Christ, *the Sheep hear not the voice of the Hireling*, John 10:3, for his crying and calling is but mere juggling, and a fighting with a shadow; He is with his teaching, without God's Hammer, but a Juggler, a Belly-Hammer, an Ear-Hammer, and not a Soul-Hammer.

113. This Power, which I mean, is the Door to the Sheep; you often use with your blaspheming reproaches, Satan's Hammer, under Christ's Purple Mantle, your Heart is full of Gall and Bitterness, O, alas, it is Time! Repent!

Libel:

114. *CHRIST hath directed us to the Word, and to the hidden secret Mystery which the Believing hearts hold or retain in the Faith; but the Shoemaker leads us to head-long Seduction, and to Dreams which rob the believing hearts of Faith.*

Answer:

115. I lead not Men away from the Preached and written Word; you do me wrong in that, but I say, that they should bring along with them the Temple of JESUS CHRIST, to the preached or written Word, viz: a Repentant hungry Soul, which heareth in its own self Christ, which is, viz: the LIVING Word, in the literal and preached Word; as David saith, *I will hear what the Lord saith in me*, Psal. 85:9. And Christ also saith: *He that is of God, heareth God's word*; and to the Pharisees he saith: *therefore you hear not, for you are not of God*, John 8:47, also, *you art not my sheep*, John 10:26.

116. This now I intend in my meaning, that a Man should have divine Ears, viz. a Repentant Soul, if he will hear Christ's voice, be it in the Preaching, in Reading or Conference, for this hath CHRIST taught us, whom I more believe in, than I do all ART whatsoever; for the Historical Faith, to tickle and comfort oneself with knowing without power, and an earnest sincere will, is dead; and but a Shell, it attaineth not the divine Childship, or Filiation, it must be earnest sincerity that will do it.

117. It is not enough, that we go to Church and to the Sacrament, and sit there an Hour; playing the Hypocrite and hearing a Sermon; wherein oftentimes Wheat and Tares are sown together, one among another: in that you many times reproach and blaspheme;

No, going to Church makes none virtuous or honest; unless he hear in the Church, God's Word operatively in his Soul, for the Lord saith by his Prophets, they draw near to me with their Lips, but their Hearts are far from me: Ezek. 29:13.

118. *Not all that go to Church and say, LORD, LORD, shall enter the Kingdom of Heaven, but they that do the will of my Father in Heaven, saith Christ; Matt. 7:2. It must not be Historical believing only, but Powerful Doing; Now if they are to do the Divine will, then must the same, viz: the Spirit of CHRIST, work powerfully IN them; for Christ saith, without me ye can do nothing, John 15:5.*

119. Therefore flattering Hypocrisy, and Luke-warmness availeth not, for the true Faith is not only an imprinted or imaged figure, but it is power Spirit and Life, it is a Fire of the Divine word; which there burneth, and shineth abroad, which Co-worketh with God, the right and true Faith, is the Seat of God, on which he sitteth and speaketh.

120. Faith is not mere historical Breath, wherewith a Man only comforteth himself, and flattereth the Evil Beast full of false and wicked desires: No, it is a living working Power of God; its burning Fire, is the fire-flaming Love of God, which breaks forth, and doth the work.

121. Your Preaching is all in vain, if CHRIST worketh through your word in the Hearers, but if that must be done; then you must teach them LOVE, not Contention disgracing and Contemning, you must put the Dung and scorn out of your Mouth, not Judge falsely, and Blaspheme or reproach; for in reproachings, SATAN worketh, but with a pure soul, CHRIST worketh; the Reproaching is the ANTICHRIST.

122. But that you say; *I direct Men to Dreams*, that is worthy of no answer, for it is not so; this reproaching is also a Signature or Sign of Antichrist, which thus defileth the Children of Christ; shew it, or it is not true.

123. But that you also say *My Dreams*, for such you hold my writings to be, do rob the believing hearts, of FAITH, that also is not so, but they lead Men from the Historical Faith, from Hypocrisy, to the Living Faith, which is, JESUS CHRIST: and do shew them how they should daily die away from sin, and become new born in Christ, and imitate or follow him in Faith and Spirit, and become ONE Spirit with Christ.

124. Which makes the Devil, afraid, that Men will no more endure him under Christ's Purple Mantle, but the time is Born or Come, that his Kingdom shall be revealed and brought to scorn, which no Primate shall hinder; it is so ordained of God.

Libel:

125. *CHRIST hath handled weighty Matters; but the Shoemaker, slight contemptible Matters.*

Answer:

126. Christ hath brought, and shewed us the way to Blessedness, and Salvation, and the Shoemaker desireth to walk therein, but Satan calleth it a slight and contemptible way, seeing it is a Cross-way, wherein a Man in this world in misery and humility must follow or imitate Christ; for Satan is a Spirit of Pride, and therefore he despiseth the Path of Christ's Pilgrimage: being this way is straight and narrow, and pleaseth not the fat belly, and the Eyes that are full of their own Honour and Self-hood.

127. Christ hath destroyed Satan's Kingdom, and generated Christianity, but the Antichrist hath set himself in Christ's Seat, and this the Shoemaker revealeth or Manifesteth, according to the will of God, and that the Primate supposeth to be a slight contemptible Matter; but when the Hour shall strike but Seven, then, it will have been a Good Matter.

Libel:

128. *Christ Contemned worldly Riches, but the Shoemaker desires them.*

Answer:

129. CHRIST said, *Come to me, all you who labour and are heavy laden*: Matt. 11:28. He made no difference between Rich and Poor, which came to him but that the Primate is troubled, that a Laic is helped by Rich people that fear God thereby, it is likely, he supposeth, somewhat goeth away from him, it belongeth to him alone to converse with the Rich, for his own Profit, to him belongeth Riches: On the contrary the Shoemaker desireth no Great Riches in this world, for he not proud, as men may well see by him.

Libel:

130. *Christ led his Life soberly, but the Shoemaker useth commonly to be full and drunken.*

Answer:

131. CHRIST was indeed Sober: but what the Primate lays upon the Shoemaker, he is that himself; Men use sometime to take him from lying drunk under Tables, abroad, and bring him Home: Men may indeed find him oft drunk in one week, but the Shoemaker not in Three years.

132. This Article he hath wholly taken from his own Conversation. Saint Paul saith to the Roman's, Therefore O man, thou canst not excuse thyself, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, seeing thou dost the same thing which thou judgest; for we know, that God's judgment is just against those who do such things.

Libel:

133. *Christ hath abstained from superfluous Laughter, but the Shoemaker laughs in all that he speaks.*

Answer:

134. Men find not that Christ ever laughed, but only rejoiced in Spirit, but that the Primate hath imputed Laughter and Phantasticalness to the Shoemaker, and saith, he laugheth at every word, that is indeed an open gross untruth, and cannot be made [to] appear; neither can any honest faithful Man say it; but that Nature giveth to one to Laugh and to be friendly and affable, more then to another, and maketh of another a Saturnine Sour Grim-looking Man, that the Primate cannot Mend: he should do well to be silent in that, if a Man should describe him, and his foolish flouts, which he oftentimes in his Tippling and Quaffings gives forth, a Man would be constrained to bring out some strange Monsters.

135. It seizes upon me with wonder, that he is not ashamed, being an old Man, in whom a Man should seek for wisdom, that he dares write such open untruths and foolish flouting Expressions, and cause an honest Man of Credit to be oppressed, with scorn; they are worse than a common jeering flouting Jester; this Libel is very like Marcolphus [King Solomon's fabled Court Jester], his filthy scurrilous scoffings, who always carrieth filth in his Mouth, as this Libel also doth.

136. It bringeth but little repute to a Teacher of Christ, who should forbid it others, and yet doth it himself: The Shepherds Office will be handsomely served by it; none should trust his SOUL to such scoffings; he will be deceived: this Spirit standeth upon the Sand, and tottereth to and fro. Men may try him now, in such scoffings.

137. Men may well know the Fowl by his Feathers: Christ said: *That which is within, that cometh forth, what the Heart is full of that comes forth. Also, how can you that are evil speak that which is Good? Can a Man gather Grapes of Thistles, or Figs of Thorns? A Good Man bringeth Good forth, out of the Treasure of his heart, and an Evil Man bringeth Evil forth, out of the Treasure of his Evil Heart, Luke 6:45.* 138.

138. This I give now to the Reader, to ponder of, what kind of Good Treasure can the Primate have in Heart, when he brings forth such wondrous things out of his Heart, there must certainly needs stick many strange things, therein, which he ought indeed to be a little ashamed to bring forth; seeing he is the High-Priest, but if a Man come to him, and but displease him with one word, then a Man may hear Satan many times laugh out from him, with reproachings and blasphemies.

Libel:

139. *When CHRIST taught the people, he did it openly, but the Shoemaker useth to creep into secret corners.*

Answer:

140. CHRIST was a Teacher sent from God, and yet must oftentimes depart from the Pharisees, and Scribes learned in the Scriptures, and go into the Wilderness to teach the People, when they saw him teach, they would fain have killed him, and called him a deceiver and maker of uproars, and said: he had his skill and Doctrine from the Devil: and though they saw the wondrous signs or Miracles, yet they were so Mad and hardened, and supposed Teaching belonged only to them, and did to him also, as the Primate doth to the Shoemaker: they called him a Wine-bibber and Minister or Servant, to rich Publicans; And John the Baptist preached also in the Wilderness, Luke 7.:34. Yes in the Wilderness was the Gospel of Christ began by John, also the Apostles must often for fear of the High-Priests, Teach in Corners, and Houses, as the Acts of the Apostles witnesseth.

141. But the Shoemaker is no Preacher, but he giveth only an account of his Gift and knowledge, and speaketh often with Honest Hearts, concerning The Way to Christ; how we must convert and repent, and become new-born, for CHRIST saith also thus; *Where Two or Three of you are met together in My Name, there am I in the midst among them.* Matt. 18:10.

142. The Primate should teach us, that when we come or meet together, we should speak of GOD and of our Salvation, and edify or build up one another in true Love; on the Contrary, he forbids us this, whereby Men may try what spirit he serveth; A high Glass of Wine, in his meetings, is better liked by him, than a hearty blessed Conference, concerning the New Birth.

143. CHRIST on Earth had no greater Enemies, then the High Priests, it will be so still at this Day, for all Wars and strife come from the High Priests' disputings and reproachings, as it is before our Eyes, if our Eyes be open to see it, but the account is near at hand.

Libel:

144. *Christ desired no Kingly honour, but the Shoemaker if he could, would be King, and God too.*

Answer:

145. CHRIST came upon Earth, poor, that he might have compassion on us, and make us rich in Heaven, and like his Dear Angels. The Shoemaker also is upon Earth Poor, and despised, but desireth from CHRIST the Heavenly Kingly Honour, and to be like the Angels, also he desireth in Christ, according to his Inward Faith's Ground, to become with and in CHRIST, Deified, that Christ's Deity, may dwell and eternally abide in him, and that, No Primate shall take away from him. Hallelujah.

146. The Star is appeared which leadeth the wise men or Magi, to the Babe JESUS: oppose it how thou wilt, O Devil! It is in vain, here is Body and Life , MY Eternal Kingdom with CHRIST and the Holy Angels, can none take away from me; and if the whole world lay full of such Libels, yet I would keep my Kingdom in Christ, and tread the Libels under foot, and not spare my outward Life for it; I know a better Life, which Christ my Lord will give me.

147. Therefore then begone thou fair wicked world, I ask not after thy Honour, Goods nor Money, our Conversation is in Heaven with Christ, for he is mine and I am his, the Enemy shall not part us, Hallelujah! It is fallen, it is fallen, Babylon the Great City upon Earth, and become a habitation of all Devils and unclean Spirits: Now is the Kingdom of our Christ; sing my Soul, and rejoice, that the Dragon in THEE, is killed, and the Life of GOD is brought forth again.

*Let Devils rage, and Hell, have Indignation;
The Son of God's become our sweet Companion.*

Libel:

148. *Christ desired no Title and vain honour, but the Shoemaker is brag of his Titles.*

Answer:

149. The Will of God was the Title of CHRIST, his honour was in God, and he introduced it into our Humanity, and exalted our humanity to the right hand of the Power of God: that very honour he hath bestowed upon his Christians, that they also in him, sit at the right hind of the power of God, and reign over Sin, Death, the Devil, Hell, and the World; This high Title also the Shoemaker claimeth unto himself, and desireth, the highest Kingly Title, in the Victory of our Lord JESUS CHRIST, as a Champion over Death and Hell, he desireth such a high Title, that he may stand in the strife against Death and Hell, and that, in CHRIST he thinketh, to conquer and overcome the whole world, to be a King in Christ; & to rule over all Enimicitious Libels and reproaches of the Primate; otherwise, he desireth no worldly Titles, for the Kingdom of a Christian is not of this world, John 15:19. for Christ saith, *I have called you out of the world so that you may be where I am*, John 17:24.

150. But the Primate doth desire a Title, for he hath set his Titles of the High-Priest's Office, and of his Person, in the Libel, with GREAT LETTERS, that men might see the Richter, or JUDGE, who hath authority over Christ's Children, also, if one come a little too near him: and did but forget to take of his Hat, for fear of him, he might well expect some strange kind of Title from him, if he were not kicked for his pains.

Libel:

151. *CHRIST was satisfied with the Name of a Master, but this Fellow, will called Doctor or a New Prophet.*

Answer:

152. Thomas said to CHRIST, *my LORD and my GOD*: and Christ did not speak against it; now there is no higher Name than GOD: therefore it is likely the Primate seldom readeth the BIBLE; seeing, he doth not know that Christ took a higher Title than Master, and before Pilate he said; *I am indeed a King*.

153. It is a Wonder to me, that seeing he hath studied so much, he is not yet come to that place, where CHRIST'S Titles stand IN the SCRIPTURE.

154. But that he saith, *the Shoemaker will be called Doctor and a New Prophet*, this is only his Fiction, as Men use in such Libels to feign, after the Manner of Poets. The People need not believe it all, for a good Man may now and then Err, especially when a Man is Drunk, and puts on a Vizard, a Man cannot know him; and though he were High-Priest, if men see him go so from one house to another, then People say, there comes a Fool, and many may well say, it were the Devil: But it is not all true; the People give them only such a Title, when they assume such Images Shapes or Gestures; afterwards they become Men again, when they put off the Vizard, many a one goeth so, only that he may come to his paramour or whore, then he makes some foolish Occasion; but men should not in such matters believe the Title, when the People say, one with a Vizard, is such a Beast, it is Death, or the Devil; No, he is but a captive of the Devil.

155. Thus also men should not believe, when the Primate puts Titles upon the Shoemaker, and calleth him A Heretic, A Sectary, Fool, Phantastic or Fanatic, Enthusiastic; A Rascally Knave, A forsworn or perjured Shoemaker, and more, like that; they are such stretched strained Names, like a vizard, which the Devil puts upon him, because he is in strife and at odds with him; it is not [good] to believe, though the High-Priest himself say it; men may be deceived, for great people may be mistaken, for, the Pharisees were mistaken in CHRIST'S Titles, how then will the Primate not be mistaken in the Shoemaker's Titles, seeing he knows that he is but a Laic, and he knoweth not the Name of CHRIST in him.

156. The good LORD [i.e., Rev. Richter], sure, was once with some Shoemaker, who had touched the Blacking, which made him stink, whence is so very much angered offended and enraged, that he supposeth, that THIS shoemaker always smells of that colouring, and therefore he is so fiercely enraged against the Shoemaker's Titles; likely some Shoemaker's Pitch remains sticking to his Hands, that is dried to them, and in that regard, he giveth the Shoemaker such abominable Names, that he is still angry at it: He cannot endure the Shoemaker yet, and is afraid, the Shoemaker may defile his own Pen, and therefore forbids him to use it: O, Primate! the Shoemaker hath his Titles IN himself, you cannot defile them, he will Eternally keep THEM, well enough.

Libel:

158. *CHRIST gave the Thirsty, water of Eternal Life to drink, But the Shoemaker runs every Morning, to the Brandy-wine or Strong-water, or the Water of Death.*

Answer:

158. Christ, at this very day, poureth on his Children Water of Life, and giveth them His blood of Love to drink; that very water he giveth to my thirsty Soul to drink, for which I thank him Eternally, that he hath through the Water, made me living and Seeing, that very water I drink; and that is a water for or against Death, though the Primate speaketh thereof in a perverted way.

159. But that he saith, *I run every Morning to the Brandy-wine or Strong-Water*, that is not true, I may not nor cannot drink any Brandy-wine, and have a long time had a dislike against it, it is contrary to me, so that I do not willingly smell to it; It is a wonder to me, that he being a High-Priest, should be so very much mistaken, he would look upon it very ill, if a mean Man should do so, then a Man would say, he were a Liar, I know not at all, what answer I should give to such untruth; I believe verily that the Satanical spirit of Error hath feigned this untruth.

160. I counsel you, that you hunt that away, from you, it defileth you with such untruth very much: but if you will have it right then set before me an honest honourable Man of credit, whether he be in the City, or out of the City, whoever he be; that can with truth say, he seeth me every Morning at the Brandy-wine; I appeal to the whole City, and a Noble Counselor's Cellar-Keeper: whether there be any Man, that can say so, of me.

161. It is a great shame, that you cause such untruth, to be printed to the reproach of another; with you, men may well find great Cups and Glasses of Brandy-wine; but as you are mistaken and do err in this, so you are mistaken also in all other Articles of the Libel, there is not one of them true in the sense you represent them.

Libel:

162. *CHRIST scarce drank any wine, but the Shoemaker guzzles freely, Outlandish wine, and Brandy-wine.*

Answer:

163. Christ made Water to be good Wine, and is himself the Good Wine for the thirsty Soul, which my Soul freely loves to drink of; but that the Primate saith, I love to guzzle Outlandish Wine and Brandy-wine, that he takes from his own Example, and thinketh another doth as himself doth; O, no, we poor men have not to pay for it, we must be content with a draught of Beer or small Drink as we can buy it, but men must give the Primate Outlandish wine indeed, though Guests at the same time must be content with smaller.

164. Spanish wine causeth that Men sometimes want or lose the Primate for a while, also men may see by the red Wine-pimples in his Face that he drinketh strong Wine much more than I, for I have no such sign of it as he; he drinks more foreign Wine in a week than I in a year.

165. But I understand very well where the matter pincheth; He knoweth that I through divine appointment have often, been requested to go to Great Lords and Noble-men, then thinks he, when we come to meet, we sit together, and quaff our Fill, as he useth to do with his Companions; But No! the Nobility and Potentates in Authority, which are served with full draughts, do not cause me to be sent for, to them, but only honest Lords fearing God, who earnestly seek after Salvation.

166. But there is in the Primate a Mistrust and grudging, he thinketh somewhat is going away from him, but he need not fear it. Those People, which desire to have ME, they desire not to have HIM at all, there is a great difference between Hypocrisy or Flattery and telling the Truth to ones Face; whether the Primate will believe it or no, it is not my Custom to flatter the Rich for gifts and presents; as he supposeth.

167. I believe verily, that some Old Ruffians have brought him those tidings as News concerning Me, And the Good Lord hath believed it as Gospel, and with great earnestness written it, and so enraged himself at it, that he hath thereupon condemned the poor Shoe-maker, unheard, but it would look strangely, if Men should ask after the Ground of it, and compare this Answer with the Libel.

168. It is truly a great Matter, for such a Man as you are, so to deal with the Truth. The City Gorlitz knows very well, that I for a long time without necessity, have come into No Man's House; The Tap-houses and Wine-Cellars, are at quiet for all me; for you have so judged and condemned me that I would willingly come no whither now, if I should go to drink in Tap-houses; how many hundred of your Flouts should I not get; which you have cast among Common-people, which are all your Fruits, which will follow you, you may well rejoice at them.

Libel:

169. Now if by this thou knowest the Shoemaker, as the Lion by his Paw: Wilt thou then read his Books? NO, but shun them as the filthy Spawn of a Devil, and abominable Error, and hold thee close to the Word of God, and beware of the Shoemaker's Scholars or Disciples, whether they be Noble-men or Doctors, Tailors, Men or Women; The LORD CHRIST destroy Satan's Instrument, and let not THY Word be suppressed or obscured.

Answer:

170. In these words it may well be observed, wherefore the Libel hath been written, viz: that he might bring to nothing and quite root out my writings, by these defamatory Reproaches; It vexes the Devil, that my writings do lay open his Smoke-Hole, and

therefore it is, that he paints me with such colours; that NONE should READ me. Men might otherwise Repent, and so there would be a great Breach made, to his Kingdom.

171. But this Devil is so very Grossly vile, that he goeth quite Naked, the People may easily observe him, and learn to know him, for men see his Paws in his disposition and reproachings, and that he is altogether a Poisonous venomous or Spiteful Spirit; It is now quite another Time, than it hath been, Men will not now so suddenly believe what every one saith; Men will see proof for it: why doth he not demonstrate what he says out of the printed Book; seeing he forbids it to the Congregation of the People; such defamatory reproaches are no demonstrations, men may well call them Filth and Dung.

172. He speaketh of the Lions Paw, by which Men should know the Shoemaker; Now it may well be true, that men at present may easily see the Lion's Paw in Me, how the Lion with contemning and reproaching, hath griped and clawed Me; but the Blood of JESUS CHRIST hath hitherto resisted the Lion, else He had torn the Shoemaker in pieces.

173. But that he saith; the Shoemakers Doctrine is Filth and Dung; therein he calls CHRIST'S Mind or Thoughts, and Spirit, Filth and Dung. And that Men should beware of the Shoemaker's Scholars or Disciples, to that, I say, I know of no Scholars or Disciples, but only of Christian Men, where one SOUL is refreshed by another; I have no New Doctrine, but only the Old, which is to be found in the BIBLE, and in the Kingdom of NATURE.

174. But that he calls his reproaching Blasphemies, GOD'S WORD, which men should hear, only from HIM, and should so reproach; as he doth; that I offer to Christian Hearts to consider of, what Spirit's Child he is.

**The Third Part in the
Libel:
A Spending Penny on the Way**

Libel:

175. *The City of Gorlitz driveth thee Shoemaker away, and commandeth thee, to be gone thither, where thy writings are highly Esteemed, away quickly, and get thee A great way off, thou vain Mouth which reproacheth and blasphemeth GOD, and try thou Miserable Man, what Mischief is prepared for thee.*

Answer:

176. O Primate! keep this Spending Penny for yourself against you go to Heaven, I desire nothing from you: your vain reproaching Blasphemies, will indeed follow after

you for a Spending Penny; Be not deceived, he that standeth, let him take heed lest he fall; Though indeed you persecute Me, and intend to Banish me; who knoweth? who it is, will persecute you so also in a short time.

177. The Signatures, or signs of it, are at hand, it is equal that you beforehand do to others, as afterwards you would it should be done to you for a Punishment; but you must fill up your Measure; and if you do not repent, then will the Evil Spirits one day sing you a very grievous Song, and command you to go away a far off from the Countenance of God; For what you do now at present, that you do to CHRIST in his Members; and that will He also do to you, if you do not quickly convert and Repent.

Libel:

178. *Thou art just like Oedipus, whom the Earth swallowed up; O take heed, that the like doth not befall thee also; his shadow did much hurt the People who stood near him, but believe me, thy shadow hurteth many of them exceeding much.*

Answer:

179. The Shadow of St. Peter did the Devil also very much hurt, so doth my Shadow also do hurt only to the Devil & so Antichrist; it's likely you suppose, that my Shadow might hurt you as to your earthly Life, because I make known the imitation or following of Christ, and so the people, who receive that Doctrine, would require of you, that you also would live as the Apostles of Christ did, and Imitate or follow their example, and that relisheth not with you, therefore you say my Shadow hurteth some, viz. the false or wicked Spirituality or Clergy, very Mightily. It may not be otherwise; it must so come to pass.

180. But I know very many Spiritual Priests, or Clergy-Men, whom it will NOT hurt, but do them much good, whose Office of the Ministry, is sincerely and earnestly intended by them; BUT who can [do anything] before the Time, which bringeth ALL THINGS to pass?

181. If the Primate with his Warning or admonition, intend so faithfully, then let him leave his reproaching Blasphemies in the PULPIT, and only require me, to come to him, and shew me my Error, if I did but find that he had anything of Truth against me; and would shew me a better way; O how I would cheerfully love him, and faithfully thank him for it; he rejoiceth, that he hath but anything that he CAN reproach.

182. AT the beginning, after his first reproaching Blasphemy, and persecution, I bowed and yielded to him for Six years together, and wrote No word further of my works, why did not he cease to Reproach? who did anything to him? But he could not; why? Because God had made him a driving Hammer, that must drive on the work.

183. His reproaching hath become my strength and growth, through his Persecution my Pearl is grown, he hath pressed it forth, and published it himself; and in that regard I wish him God's Mercy and Compassion, that he might yet partake thereof, seeing God hath used him for my Instrument in my work.

184. I would do much humbler toward him, if he would convert, than he hath done towards me; He need not think I shun coming before his Face; I have a good Conscience, and wish him one too.

185. In no Judgment, to sentence one, unheard, doth avail, I submit not myself in such a way to his Judgment, for my heart is not convinced, with such a sentence, I am innocent of all that is laid to my charge; All that he hath spoken against me in the Pulpit, is quite contrary to my sense and meaning, and not one true word of it, he hath wrested and perverted all my words, with a strange understanding.

186. Therefore seeing I can now, have no other *Richter*, or Judge, who himself will understand my Gift, I appeal from his *Judicium*, Censure or Judgment, before the Judgment of my Saviour JESUS CHRIST, till I be orderly heard; then I will give Account of My cause.

Libel:

187. *Thou hast hitherto Imitated or followed after Cerinthus, in that thou hast feigned and cooked wondrous Matters, and proclaimeth horrible things: when this Cerinthus was in the Bath, he despised the LORD CHRIST, and raged in his railing, babbling vehemently against GOD, but the House fell down and Slew him: thus was the Teacher together with the Scholars or Disciples, brought to derision.*

Answer:

188. Was Cerinthus against CHRIST? that I leave as it is, in its own place; I am with Christ, and acknowledge JESUS CHRIST for my LORD and GOD; and have submitted and given up myself in Obedience to him, to live according to his Will and Commandment; but that the Primate saith, that I have done like Cerinthus, that needs well to be demonstrated, else it will not be true.

189. But that he speaks of my Wondrous Things; To that I say with truth, I have written of No Wondrous things; I have only written, what NATURE and MAN is; but seeing this seemeth to be wondrous to the Primate, the fault thereof is only this, that he doth NOT understand it.

190. What can I help that? that he is blind concerning it; I have not written it for him, but only for those to whom God gives to understand it: Let him remain a High Priest,

and not be a Philosopher or knower of Nature, and so we are parted; he ought not to thrust the old Sects upon me, I have seen none of those writings, it is only his Malice.

Libel:

191. *Thy filth O Shoemaker, hath exceedingly defiled OUR City.*

Answer:

192. You have so bespattered it with Dung of Reproaching Blasphemy, in regard of the Shoemaker, that Many stink with Reproachings; that is the Filth, which hurteth them in their souls; you are the cause thereof, that it hurteth them; in that they believe the reproachings, and take them into their heart, and so reproach God's Gift.

Libel:

193. *O that all those who read thy writings, might away along with thee into Perdition.*

Answer:

194. What a Christian wish is this of the High Priest? Man could scarce, Nay not at all, find such a one, in Caiphas: also it might not well stand, anywhere, in the BIBLE; It will soon come to that, that his Christian wish will be true, that the Sheep will be severed from the Goats, and be parted one from another; that the Goats may have scope and room in Hell, seeing on Earth they could endure none other to be among them.

Libel:

195. *Yes, thou hast kindled or inflamed all Silesia with thy Doctrine, where thou wilt be received by Many whom I very well know, who, as they are in respect of their Nobility, much more of Note than others, so they have a greater influence upon others, with their Novelties; but you his Companions, beware and take heed lest these notorious writings of this notorious Man, and you perish together.*

Answer:

196. Men find indeed at present in Silesia, many excellent Learned Men fearing God, which see further, then the Lord Primate doth, whose Christianity is in right sincere Earnest; who walk in the Imitation or following of CHRIST, they read many good Books, which lead to the right ground or foundation Stone; they have not first learned of me the Imitation or following of CHRIST; but they had it before, and now do but rejoice themselves in this, that God also pours out such knowledge into simple People, which is indeed *A wonder of God.*

197. But you ascribe it to the Devil as the High Priests did to Christ; some of the Nobility also follow after you; yet some of the highest of the Nobility in Silesia observe the Time, and see that God hath some great Thing in hand, but you are blind concerning it, and hardened, as the Pharisees were also in the Time of Christ; Therefore The Day of your punishment from God cometh on apace, and is near, know that.

Libel:

198. *O, now then begone, and come no more, that thou mayest miserably perish, and rather take a Shoe into thy hand, than a PEN.*

The 27 March 1624.

Answer:

199. CHRIST said, if they Curse you, then bless them, and then are you the Children of the Most high: Matt. 5:44. Seeing therefore the Primate willeth me a Miserable Death, his will must needs be from the Devil, for it runs quite contrary to God's Will and Commandment, as also contrary to all honourable reason, and honesty here: Men shall know the tree by its fruit, and every one may well conceive out of what Spirit and Mind he persecutes me, and that he doth it to please SATAN, and is No Minister or Servant of Christ.

200. But seeing he curseth me, therefore, I bless him through the Blood and Death of our Lord JESUS CHRIST, in the Name of God the Father and of the Son and of the Holy Spirit, Amen: and wish unto him, that this Blessing may take effect, and light upon him, and generate him to be a Child and Heir of Eternal Life, that he may become and Eternally remain to be, my brother in the Life of our Lord JESUS CHRIST, Amen, Amen, Amen: and I conclude it with my whole heart, will and desire.

Dated at Gorlitz the 10 April

Anno. 1624.

Jacob Boehme