POLEMICAL WRITINGS

By Jacob Boehme

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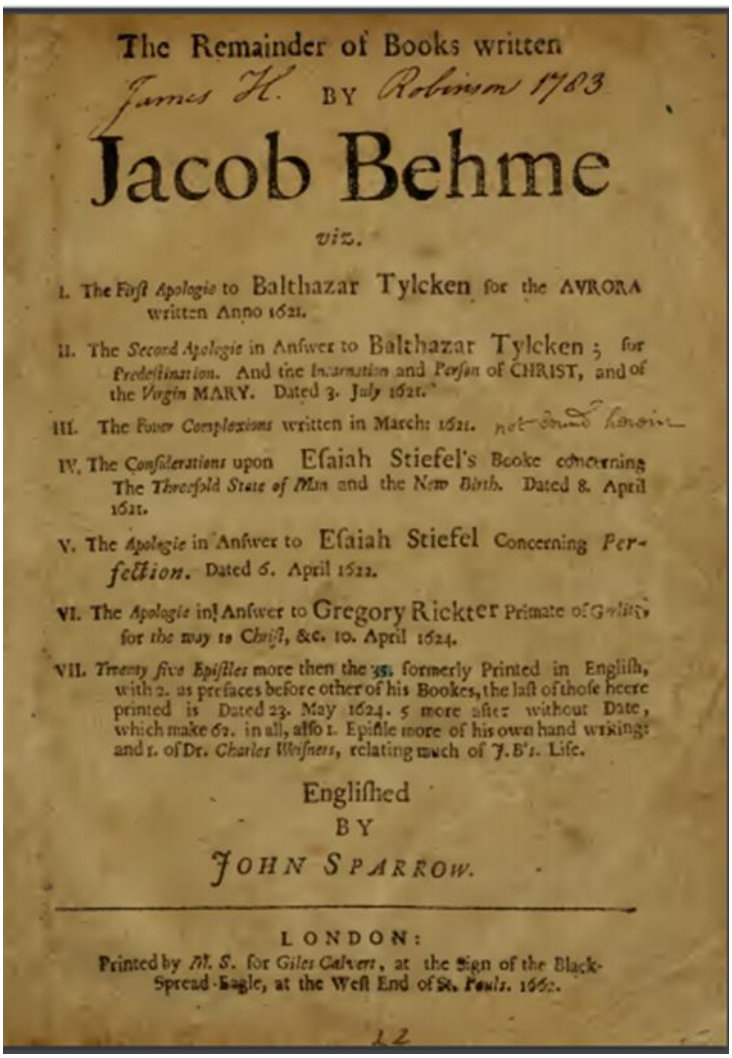

The Remainder of Books written

James H. BY Robinson 1703

Jacob Behme

viz.

I. The *First Apologie* to Balthazar Tylcken for the AVRORA written Anno 1621.

II. The *Second Apologie* in Answer to Balthazar Tylcken; for *Predestination*. And the *Incarnation* and *Person* of CHRIST, and of the *Virgin* MARY. Dated 3. *July* 1621.

III. The *Four Complexions* written in March: 1621.

IV. The *Considerations* upon Esaiah Stiefel's Booke concerning The *Threefold State of Man* and the *New Birth*. Dated 8. April 1621.

V. The *Apologie* in Answer to Esaiah Stiefel Concerning *Perfection*. Dated 6. April 1622.

VI. The *Apologie* in Answer to Gregory Rickter Primate of Gwlitz, for *the way to Christ*, &c. 10. April 1624.

VII. *Twenty five Epistles* more then the 35. formerly Printed in English, with 2. as prefaces before other of his Bookes, the last of those heere printed is Dated 23. May 1624. 5 more after without Date, which make 62. in all, also 1. Epistle more of his own hand writing: and 1. of Dr. *Charles Weisners*, relating much of J. B's. Life.

Englished

BY

JOHN SPARROW.

LONDON:

Printed by *M. S.* for *Giles Calvert*, at the Sign of the Black-Spread-Eagle, at the West End of St. *Pauls*. 1662.

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FOREWORD

These writings are from *The Remainder of Books Written by Jacob Behme*, translated by John Sparrow, 1662. They include *Apology to Balthazar Tylcken* (Tilken, Tilke), *Considerations upon Esaias Stiefel's Little Book* and *Apology to Gregorius Richter.*

In the old days a written defense against criticism was called an "apology" or "*apologia*." In modern language *apology* means to say *I'm sorry* and *apologetics* is an evangelistic method by which archaeology, textual criticism and fossil records somehow find their way into the proclamation of the gospel.

But these writings are what we now call "polemical essays." They are the least-read of Boehme's writings, but valuable because they are the only works written

specially for “blind Babel” rather than “lovers of the Mystery.” They carry different emphases and offer insights to JB’s thought not found in his more popular works.

“Polemical” means “disputatious.” Readers unfamiliar with the combat theology of Luther, Calvin and their post-Reformation disciples may find these writings alarming. One may wonder how religious writers could reconcile their Christian profession with the abuse, violence and bombast one finds in most theological writings from the 16th century to the 18th. In that long era, it was a well-accepted literary convention to use a rival churchman as a foil, and punctuate one’s theological reasoning with epithets like “oyster-shucker,” “chimney-sweeper,” “chamber-maid” and “toss-pot.” Boehme avoids such phraseology, but deploys “libeler” against Balthazar Tilken 118 times.

These old writers would typically begin by expressing their distaste for the task, their disgust over the “contentious” and “gladiatorial” writings that teemed from the presses of “the sects,” and their reluctance to join the fray:

“For a man to set up as a Writer when the Press swarms with…”

“The Tax upon Paper does not lessen the number of Scribblers who daily pester…”

“When every little would-be Wit takes pen in hand, ‘tis in vain to enter the lists…”

“What less than thy Lordship’s Patronage could compel me to join the innumerable Horde of Scribblers…”

“…the Multitude of Writers whereof the Multitude of Writers most reasonably complain…”

“…a Publick sufficiently glutted by the Augean Stable of Ink-Cows…”

“I had rather laugh from the Ramparts at they who assail us with Weapons of Straw…”

JB’s readers may be surprised to see him joining in this buffoonery, or maybe a little proud that our humble cobbler could hold his own in the blood-drenched coliseum of Protestant theology.

This collection offers a deep look into JB’s private life. Such deep biographical looks are often disappointing as we see that our giants of the faith did not walk on water after all. They were very much products of the culture in which they lived and got embroiled in the silliness thereof just like we do.

Tylcken, a Calvinistic Silesian nobleman, published an attack on Boehme's first book, *Aurora*, on April 13th 1619. Toward the end of 1621, at the urging of another Silesian nobleman, Abraham von Sommerfield, Boehme wrote the first part of his "apology." He completed the second part on July 3rd 1621, after Tilken published a second attack on Boehme's book *The Incarnation of Christ.* Between the two publications Boehme and Tilken met at the castle of Hans Dietrich von Tschesch. Of the meeting between them Boehme wrote:

"In our late meeting I was ill disposed to such a disputation, for *wine* and *sumptuous* fare do *hide the pearl's ground*, especially because I am not accustomed thereunto, and at home I fare very meanly and soberly, and *Mr. Tilken* was not sufficiently answered; but I offer to answer *him, and all other* that mean Christianly, let them but give me their questions in writing, and explain their opinion therein, that I may see what they *conclude.* I will give them a fundamental, large, expositive answer, and not defend myself with any sect or sectarian name, or patronise myself therewith in the ground of truth, not a *Flaccinian*, as *Tilken* supposeth, but I shall stand in the ground.

"For I teach *no self-ability without Christ* to attain the Adoption, as *Tilken* thinketh, only I am not satisfied with his opinion, much less with *Mr. N. N.*, which wholly clasheth against the *Scripture;* for I am dead to all opinions in me, and have nothing but what is given me of *God* to know, and I leave all you to judge whence I know what it is; that I as a lay, illiterate, unexercised man have to do with you who are bred up in the high schools, and must set myself against *learned art,* and yet in my reason I know not, without God's knowing, to attain thereunto, but I look upon what God doth; but in the ground of my gifts I know well enough what I do in this purpose and intention; and yet it is no intention in me; but thus the time doth bring it forth, and thus *He,* who ruleth all things, doth drive and order it."

Part One is addressed to Tilken. Part two is more peaceable, being addressed to the "Sirs and Brethren" of Silesia and not the Libeler himself.

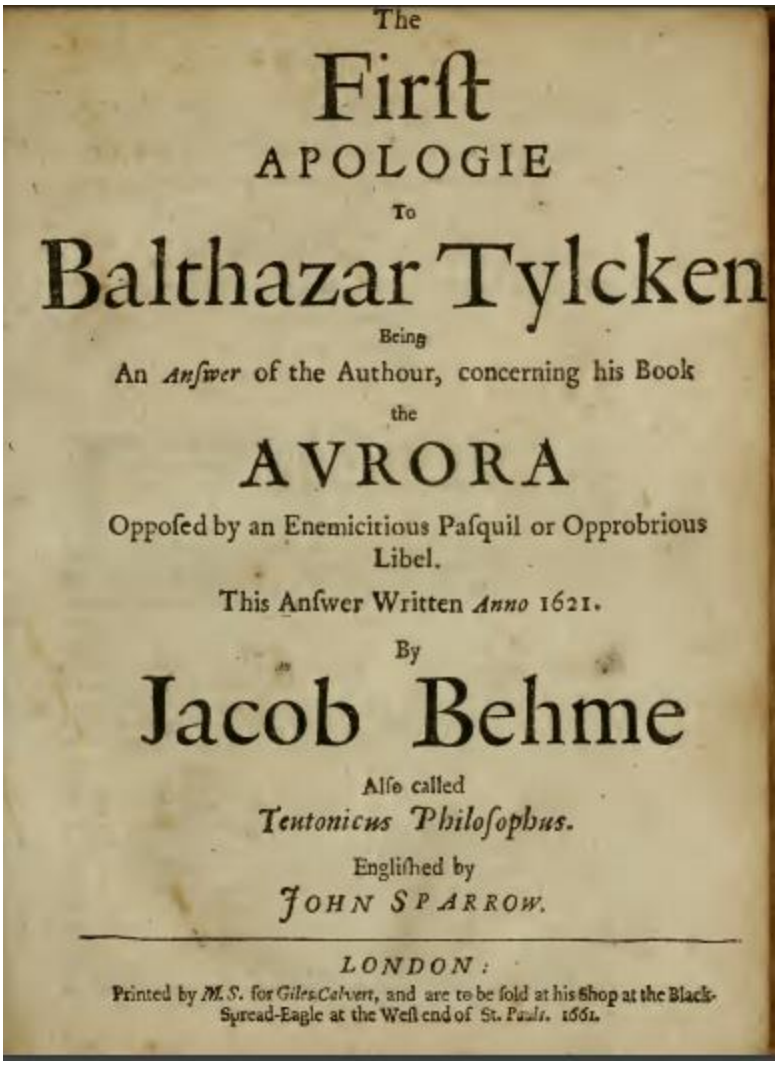
By 1623, Tilken had become a friend and follower, and it was at his request that Boehme wrote his great treatise, *On the Election of Grace*.

But in 1621 Boehme was fighting a two-front war. Esaias Stiefel was a millenarian and notorious "enthusiast." Influenced by Boehme, and possibly in an effort to capitalize on his notoriety, Stiefel published a book called *The Threefold State of Man*. Boehme recognized in Stiefel a kindred spirit, but believed his perfectionist theology to be in error. Boehme offered his corrective in a fatherly and genuinely

affectionate tone, but Stiefel answered rather dismissively, and then followed Boehme's *Six Theosophic Points* with a "Six Points" book of his own. Boehme replied with a refutation nowhere near as kindly-worded as the first. It is not included here, partly because digitizing ancient texts is a tedious labor of which I've had my fill, and partly because Jacob is rather ruthless toward young Stiefel, who I find an engaging character. Those wishing to read Part 2 can get the photocopy edition of *Remainder* from the Library Page. It has historic value, if nothing else, since it preserves writings of Stiefel's that would otherwise have been lost, and it lends *slight* weight to the claim that Boehme was a Rosicrucian. In a jab at JB, Stiefel asserts the superiority of the pure New Testament doctrine "NOT tinctured, according to the Cabalistical, Theophrastical, Roso-Crucian kind." (*Theophrastical* refers to Paracelsus, from whom JB derived much of his terminology.)

Gregorius Richter was the drunken primate of Gorlitz who attacked Boehme in 1612 for *Aurora* and again in 1624 for *The Way to Christ*. In 1612 Boehme was a terrified shoemaker upon whom Richter brought the full weight of his considerable ecclesiastic and political power; in 1624 Boehme was a famous theosopher with a circle of powerful friends and Richter was a broken-down alcoholic. *Response to Richter* demolishes its target. Within a few months they would both be dead.

This collection ends with Boehme's 1624 written defense to the Gorlitz city council, as translated by John Joseph Stoudt in *Sunrise to Eternity.*



The
First
APOLOGIE
To
Balthazar Tylcken
Being
An *Anſwer* of the Authour, concerning his Book
the
AVRORA
Oppoſed by an Enemicitious Paſquil or Opprobrious Libel.
This Anſwer Written *Anno* 1621.
By
Jacob Behme
Alſo called
Teutonicus Philoſophus.
Engliſhed by
JOHN SPARROW.

LONDON:
Printed by *M. S.* for *Giles Calvert*, and are to be ſold at his Shop at the Black-Spread-Eagle at the Weſt end of St. *Pauls*. 1661.

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 162I by

Jacob Boehme

Also Called Teutonicus Theosophus

Englished by John Sparrow

LONDON

Printed by M.S. for Giles Calvert, and are to be sold at his Shop at the BlackSpread-Eagle at the west end of St. Paul's I66I

Transcribed by Wayne Kraus for

Jacob Boehme Online

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

Part 1

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 enemicitiously, 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 unreproached: 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 reproving 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 Prophesy; 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.

I9. 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.

5I. 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 reproved 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 Neighbours; 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?

56. 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

It is noted with the page number, where it is found in the 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 beastial 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 LoveDesire, 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 Beastial 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; 0h, 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 bloodshedding, 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 inDeath-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 freewill 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.

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.*** From Aurora preface v. 77

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.

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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***: [Aurora ch. 14] 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***: [Aurora 14:36] 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 discoursest 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 Beastial 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 Beastial Birth, and the Beastial Impregnation: do you not feel it in you?

608. Tell me; if we were Created Beastial 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***; [ch. 26:122, 152; 18:1; 19:100] 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.

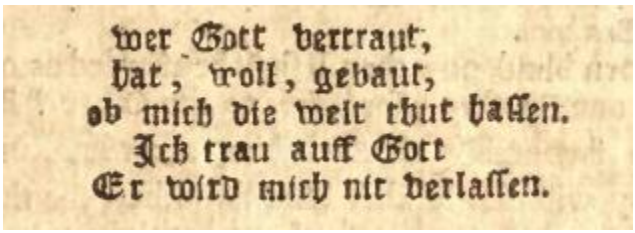
615. As to Moses, where I say: there sticketh yet much in the Mystery in Moses' Writings: I have NOT said that he hath written wrong; it is briefly and summarily written, and needeth an enlightened explanation.

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.


wer Gott vertraut,
hat, wol, gebaut,
ob mich die welt thut hassen.
Ich trau auff Gott
Er wird mich nit verlassen.

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.

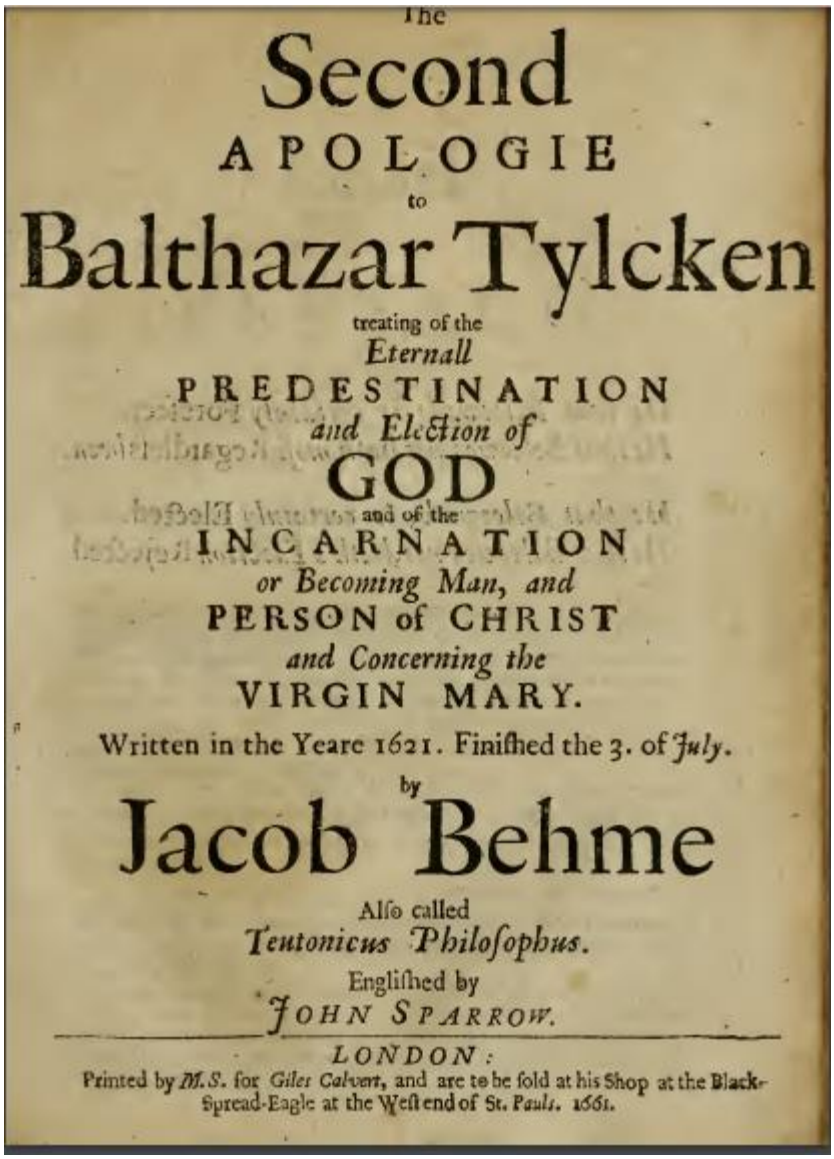
643. CHRIST indeed came in a meek lowly Form or Condition, also his Apostles were mean People: God can do so still; that he may bring to nothing the own self-Reason of this World. I say we speak what we know and witness what we see.

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.



The
Second
APOLOGIE
to
Balthazar Tylcken
treating of the
Eternall
PREDESTINATION
and Election of
GOD
and of the
INCARNATION
or Becoming Man, and
PERSON of CHRIST
and Concerning the
VIRGIN MARY.
Written in the Yeare 1621. Finiſhed the 3. of *July*.
by
Jacob Behme
Alſo called
Teutonicus Philoſophus.
Engliſhed by
JOHN SPARROW.
LONDON:
Printed by *M. S.* for *Giles Calvert*, and are to be ſold at his Shop at the Black-Spread-Eagle at the Weſt end of St. *Pauls*. 1661.

Part 2
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, by Jacob Boehme Also called

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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.

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 be 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 Scorner 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 reproves 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 unreproved.

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 Scorner 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 Scorner, 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 recomprehendeth, 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 drawing of the Father; and what is called 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 Beastial property.

123. Also together in that beastial 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 beastial property, which became manifested or revealed on them; the poor Soul was ashamed and is still ashamed to see the Beastial 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 preeminency.

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 wouldst 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 Darkness 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: Hearken 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 Scorner; 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.

171. I know also very well, that I can do nothing in my own Might or Strength; the Faith can do it; that can receive where there is nothing: if I call my will into God's will, then God believeth *in* my will, and then I can receive, for nothing is impossible to Faith: I can receive to myself the Becoming-Man or Incarnation of Christ, if my Will willeth, yet I cannot do it, but God's Will in mine.

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 he 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.

211. 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 Knowledge. 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 Beastial 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 selfguilty 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 Virginity? 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, selfprofiting, 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 Virginity 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 Admonition

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.

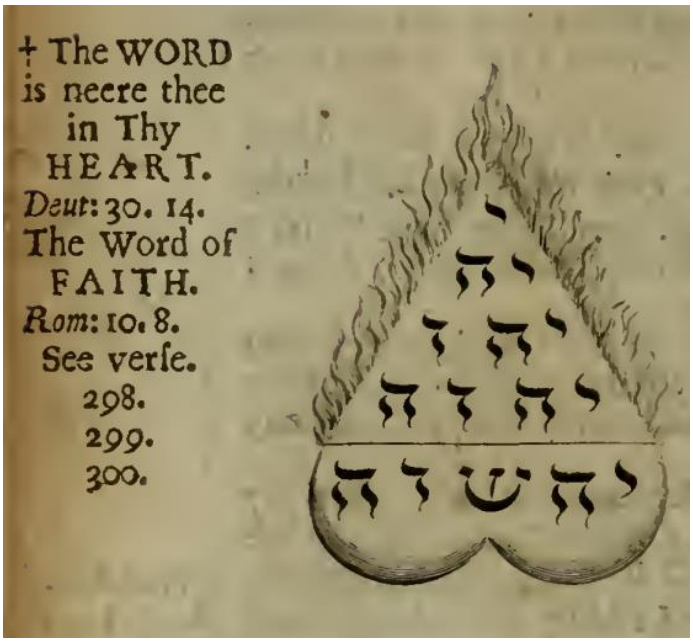
301. No skill or knowledge maketh you blessed, but that you enter into the knowledge, and be and become the doer or practicer of the skill or knowledge; Not a proud, surly, self-honoring, Stubborn, wild, withered Branch, but Living in the Tree of God, wherein one Branch affordeth Sap and Life to the 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.



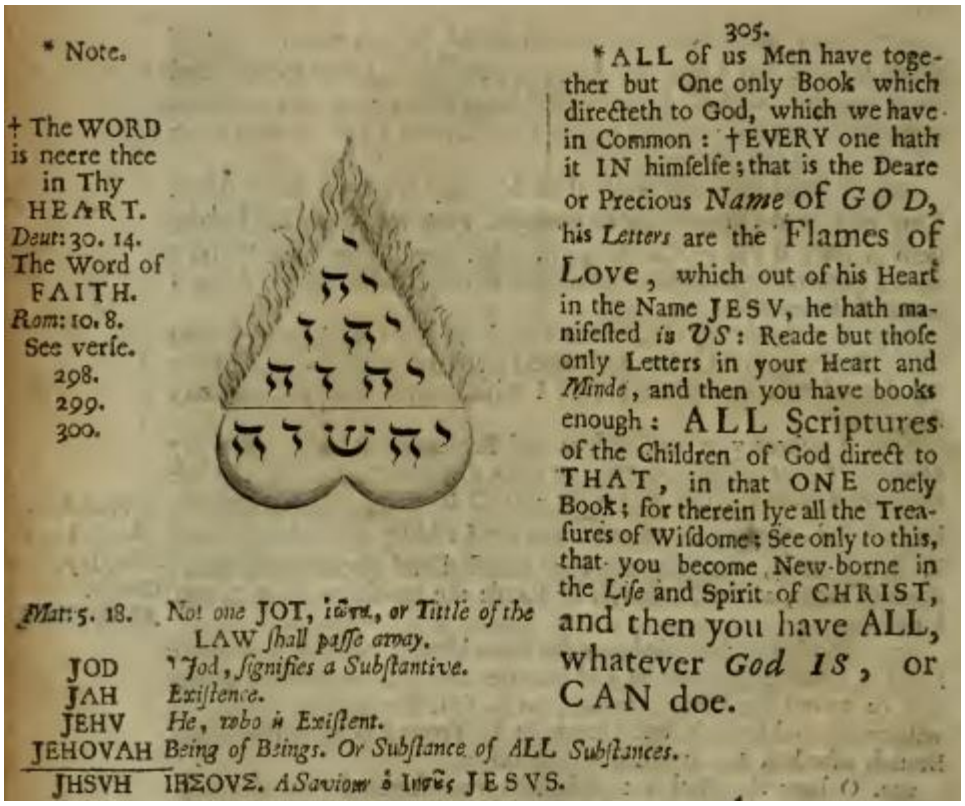
JOD Substance

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 Harvest 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.

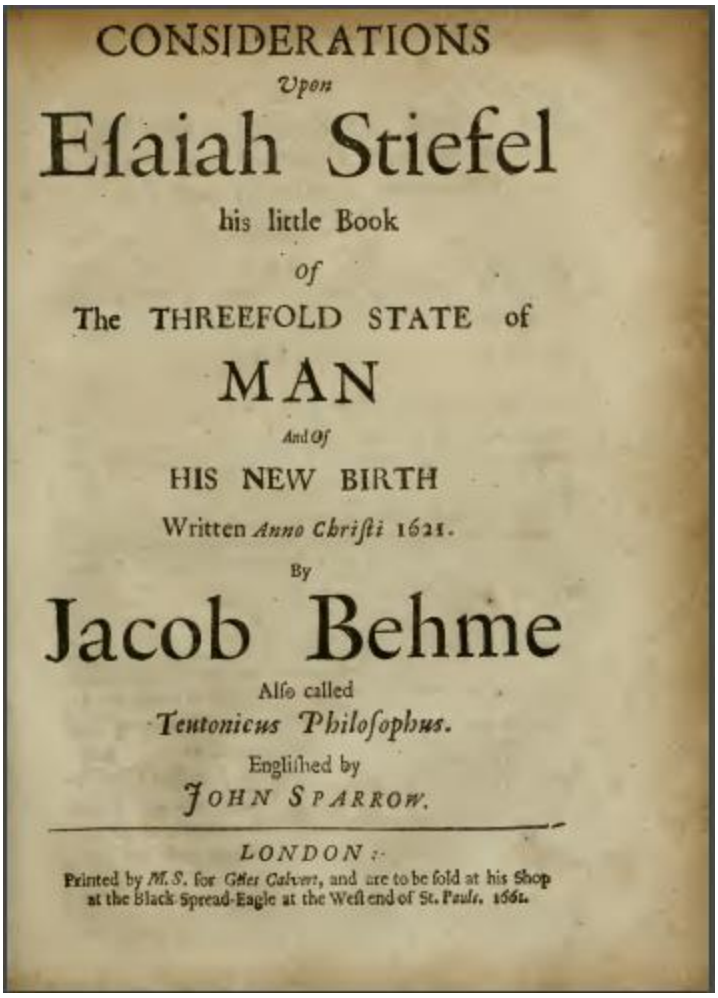
329. Now do what thou wilt, the Harvest IS near; that everyone will partake of what he hath gathered into his Barn; I speak from my whole Heart very Earnestly in my knowledge given Me of God, and Commend myself into your brotherly Love, into the Dear and Precious Name of JESUS CHRIST.

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 shooteth forth like a Sprout, and goeth on in Great Wonders, who will hinder it?

HALLELJUAH.



CONSIDERATIONS

Upon

Esaiah Stiefel

his little Book

of

The THREEFOLD STATE of

MAN

And Of

HIS NEW BIRTH

Written *Anno Christi* 1621.

By

Jacob Behme

Also called

Teutonicus Philosophus.

Englished by

JOHN SPARROW.

LONDON:

Printed by *M. S.* for *Giles Calvert*, and are to be sold at his Shop at the Black-Spread-Eagle at the West end of St. *Pauls*. 1661.

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

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

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

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

3. We were blind in our first Mother who generated us all; and now in our Old Age, wherein we are at the End, we become seeing again in our Mother's Lap: We

were dumb, and lost our Mother Tongue, and now find it again in our Old Age, so that therein we know our Mother, and can speak with her in her own Language: should we not justly wonder highly, that we were in our Mother, and knew it not? and have been so long a time Blind in her, and now in Old Age become seeing?

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

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

6. Seeing then dear Sirs and Brethren, as I perceive, ye also stand together in the Sprouting Essence, and have received a seeing eye; therefore it delighteth me to refresh myself in my Fellow-members in the Essence of my Mother, heartily with you, in our New Life: and I entreat you to understand it no otherwise, but in true faithfulness and Love, as one Member ought to do to another.

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

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

9. To one is given to understand and speak of the Ground to another, to speak of the whole entire building of God, as in a summary brief Contents: Yet the

Foundation and the total or Entire house of God is but ONE: It proceeds from One Spirit and all of it serves to the Wonderful Revelation or Manifestation of God.

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

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

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

13. And that now indeed the Mother's Spirit in him, as in the Old and now in a New sprouting Essence, holdeth the old Captive in the fierce wrathful Quality or Source, and is so immersed with the old Essence, that he cannot know himself, in that he supposeth, that he is wholly and altogether, and quite-thorough, New without Sin and spot or blemish. Indeed it is rightly spoken as to the Inward New Man only that is born of Christ; but not as to the Mortal Corruptible Man, which holdeth the New captive in it, as through-piercing or wholly over-shadowing or obscuring it.

14. The Old Stock, or Husk, understand, the Body, which Adam with his Imagination introduced for us, into the earthliness out of or from the earthly and

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

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

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

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

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

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

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

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

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

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

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

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

I.

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

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

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

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

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

II.

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

III.

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

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

IV.

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

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

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

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

As

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

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

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

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

35. Now it is very apprehensible and sufficiently well known to us that the Holy Spirit will not have his dominion brought into the Outward Earthly Flesh, but into the Inward Heavenly; for by or with his entrance into the Humanity, he also introduced the heavenly divine substantiality along with him.

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

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

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

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

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

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

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

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

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

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

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

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

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

49. It is then necessary, that we convert with our wills, and enter again into the New Birth, which Christ hath opened in our humanity, and then we become

conceived again in the Word, which opened itself in Mary, in the right human Essence, and become pregnant of the Savior, viz: of the Divine Kingdom.

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

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

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

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

54. For in THAT Conception, the Kingdom of Heaven, or the Heart of God, is the Man or Husband as to the Seed that becometh sown; and the Woman's Seed, understand the Soul's and the Noble Image's, in Death enclosed Seed, is the Matrix, which taketh God's Seed into itself after an Essential Manner; so that God and Man becometh ONE Person, after the manner of the three Worlds; as they stand one in another, and none of them is the other; for neither possesseth the

other; but each dwelleth in itself; so that though indeed God in Christ is generated in us, yet we cannot by far say, when we speak of the Whole Man, that I am Christ; for the Outward is not Christ: but thus we may with good ground say; That I am IN Christ, and Christ is become Man, IN Me.

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

56. But if we were TOTALLY Perfect with this outward visible palpable Flesh; then must the Outward Man again have put on Paradise, and then were the Outward Man immortal and incorruptible, and could pass through Earth and Stones; all FOUR Elements would be as it were swallowed up into ONE, as we shall be at the Last Judgment Day: also then should the Outward Man no more eat of the forbidden Fruit; also then should the Magic Impregnation or propagation take effect, and should not be generated or propagated after a Beastial kind.

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

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

59. Thus far indeed it goes with Man, if he enter into New Birth; That he can compel the Outward Man so that it must do, what it would fain not do; for the

Inward takes away its power and penetrateth or presseth through it, as the Gold in the Course or Drossy Stone; but as the drossiness of the Stone doth not become Gold, so also the Earthly Man doth not become God: else it must follow, that even the outward World would come to be changed into the Clear or mere Deity.

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

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

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

63. But, that it is said, we are dead to Sin in the Death of Christ; that is indeed right; that was once done for us all, but we must yet continually thus die to Sin in the Death of Christ; we must continually Kill the Man of Sin, that the New may Live; but we cannot totally kill him; but lead him captive, but continually throw water upon him out of God's Meekness into his Fire-burning

64. For the Soul is a Fire-Eye, and is the Greatest Life, It will have Substance wherein its fire burneth; but seeing it is, in Adam's Fall, become turned into this world; therefore also is the Kingdom of the Stars and Elements in it, drawn in for a

Lodging; which often introduce a strange or marvelous Turba: Now if the Heavens are not pure before God; how then will any of that be pure, which is governed by the Outward Heaven; as the outward Life, is, which is barely driven on in the dominion of the Outward Heaven.

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

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

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

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

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

70. Without or beyond God nothing can fall, for he is himself ALL: but he is not as to All, called God, in respect of his Anger, which devoureth much thereof: It

devoured even the whole Royal Host of Lucifer: They were Angels and yet became Devils: How then should it not be possible in a Man, which yet carrieth the Sin-Looking-Glass, in the outward Flesh, in himself?

71. Indeed if the Soul entereth not into the false or wicked Lust, so that it doth NOT desire Sin; then it is Not possible; The Soul is Free, it hath the High Fire's-Principle, in itself, both to the Dark and also to the Light-world, what it awakeneth to itself, that it hath. It may live in God's Love or Anger; whithersoever it casteth itself, there it is received, so that it is as the Mother of the Eternal Nature is, in all things, whithersoever the Eternal will turneth in itself, according to that also its Image or Shape, becometh figured to it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

86. It should not have this meaning or understanding, as if I would despise a Christian Spirit; but I teach in the Spirit of Christ in HIM; seeing I should speak of the Root, and this My Office given to me, is, that we should Edify one another in Christ in one Tree, in knowledge and experience; and do intreat it may be understood rightly: for to speak with an Angel's Tongue, with the Holy Spirit's Mouth; is a great thing; indeed let none ride unarmed, if the Spirit of God doth not Arm his Tongue Heart and Spirit, and giveth certainty of assurance, then let him NOT say, the LORD speaketh.

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

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

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

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

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

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

93. What further the Author speaketh of the altogether fleshly Christendom, which carrieth no more than the Name only in the Mouth, whereas the Heart and Mind is

known before God to be but a Scoffer or Scorner of the Name of Christ: It is just so as he holdeth: and he hath in his knowledge well and rightly written thereof.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

120. The New Image, is the fiery Soul's Food, and Fire-wood or Fuel, for its burning, the Soul eateth of the Images Love-Essence, and giveth forth out of the

Consumingness, viz: out of the fierce wrathful Dying, the High Light; and in the Light through the Fire out of the Desire of the Love; and out of the Desire of the Fire, the high Noble Tincture of the Holy Life, with the power of the Color and Virtues.

121. In which power standeth the Center of the Joy-Kingdom, of the Light, viz: the heart of the Deity, out of which the Holy Spirit goeth forth: For, the Fire-Center of the Soul, and the Light's Center in the Soul's Image are that, out of which the Spirit of God becometh generated.

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

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

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

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

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

127. Understand; The Holy Tincture, went with the Divine Substantiality, in the Substantiality in God's Spirit, together, forth, up, and the Holy Blood, which, the Tincture in the Human Property, maketh to be Blood; when the Outward Life brake on the Cross, went together into the Soul's Turba, and there the fierce

wrathfulness of Death became broken, with God's Love and Meekness, and transmuted into a Joyful Life; and here Death was made a Shew or borne as a Spectacle in Triumph: For, there the Divine Love became again generated in the stern fierce wrathful Essence of the Soul: And this is OUR New Regeneration in CHRIST, into which our Soul's Desire must Enter, if it will see God, and be generated or born in Christ out of or from God.

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

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

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

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

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

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

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

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

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

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

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

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

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

141. He supposeth God forgiveth Sins, as a Murderer out of Favor hath his Life remitted him; and yet the Conscience continually complains against the Murderer; that he is guilty, of the Deed and of the Punishment: O no! It is not in such a manner; Christ saith, unless you convert and become as Children, you will not see

the Kingdom of God; No word, or verbal Forgiveness availeth before God, but it is as Christ said to those that turned to him; Thy Faith hath helped THEE.

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

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

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

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

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

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

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

149. As we know it by THIS; that God is in this world; and the world doth not know him nor see him; HE dwelleth a Birth deeper in the Center, than this outward

world is; He filleth all in this world, and Nothing apprehendeth or seeth him; for he dwelleth not in the world but IN himself; so also doth the New Man, and yet there is no separation or Sundering of One from the other.

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

151. But when the Author writeth; that the Old Man falleth quite away in Repentance; and that it Dieth altogether in the Death of Christ; he erreth: for, Christ is not come, for the sake of the Old Man, also he is NOT become Man in the Old defiled sinful Flesh, but in the Image's Essence, that a New Man should become generated in the Old; and dwell in the Old, not in the Third Principle in this outward World; but in the second, in the Heaven, in God, and God in it.

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

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

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

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

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

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

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

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

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

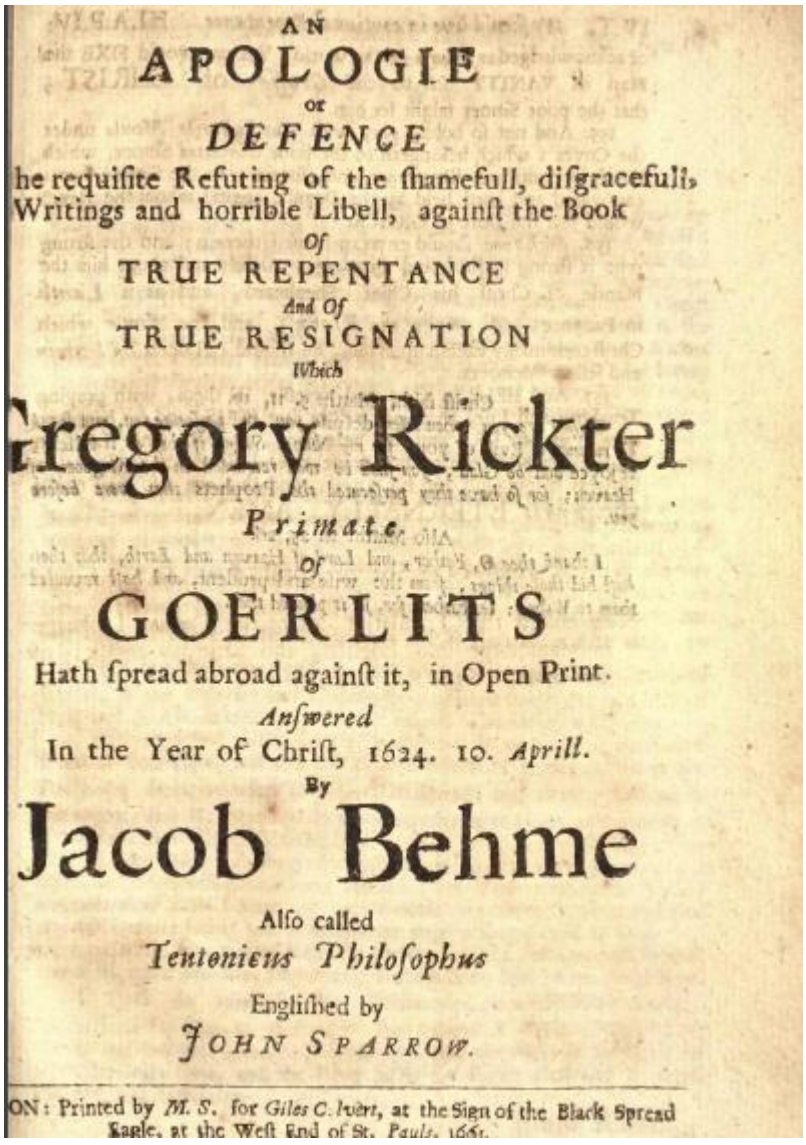
161. I say nothing else of myself; but that I first am become an ABC Scholar; and would heartily fain, in the Bride of Christ, from the Spirit of Christ, in my Brethren and Members, seek myself in them, and they so in me.

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

163. Therefore I exhort you, to understand this no otherwise, than Christianly and Brotherly; For I am not a Master of your Spirit and knowledge but your helper in the Lord; that the Author's course might not be in vain; and the Name of CHRIST

in his Members, may not be reproached; as Babel hath done. I have written this small Explanation and Declaration: to refresh one another in our knowledge in the LORD: What more there is, is to be found in the Book of the Threefold Life, and in the Three Books of the Becoming Man or Incarnation of CHRIST: and do commend you together, Into the Love of JESUS CHRIST.

FINIS.


AN
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Hath ſpread abroad againſt it, in Open Print.
Anſwered
In the Year of Chriſt, 1624. 10. Aprill.
By
Jacob Behme
Alſo called
Teutonicus Philoſophus
Engliſhed by
JOHN SPARROW.
ON: Printed by M. S. for Giles C. Ivèrt, at the Sign of the Black Spread Eagle, at the West End of St. Pauls. 1661.

RESPONSE TO RICHTER

AN

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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 yon, 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 Mohammadan 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, then 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. Hearken, 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 acceptation 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 spiritually 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 yourself 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 AntiChristian 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 than to another, and maketh of another a Saturnine Sour Grim-looked 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 CHRlST 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 Shoe-Maker'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 he 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 rot 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 Spiritualty 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 humblier 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 l0 April
Anno. 1624.

Jacob Boehme

Answer to the City Council

Noble, Most Worthy, Esteemed, Very Learned, Most Kind, and Most Wise Gentlemen! I presently appear before my lords as a Christian and I am prepared to give an account of my talents and knowledge which I have singly received from God’s grace only, as a gift.

As to my person, I know of nothing else except to say that I am a simple man, and as a Christian have become enamoured of my Savior’s love, and he has loved and betrothed himself to my soul’s inwardness, of which, since it is requested of me, I will give an account.

I have my knowledge and science out of such gifts, and certainly not from the Devil, as I am unjustly accused, to which a serious reckoning before Christ's judgment belongs, as is whosoever mocks the Holy Spirit eternally has no forgiveness, yet on my part I wish him God's heart-felt compassion.

I wrote my first book in such knowledge, and only as a memorial for myself with intention to keep it only by myself and to show it to no person; but this, through divine intervention, was taken from me, and given to the *Primarius*, as the worthy Council well knows.

In this same book a philosophical and theosophical ground is described in such words as I at the time of my simplicity could understand by myself and I did not intend that any-one else should read it. The *Primarius* has advertised this same book for me with a wholly strange understanding contrary to my meaning and so scolded this whole time which for the sake of Christ's Glory I have thus borne with patience.

When I defended myself against him before the *Ministerium* and proved my ground I was then obligated by the Primarius not to more which I readily conceded. But at that time I did not understand God's way, what He would do with me. On the other hand the lord *Primarius* as well as the other preachers promised me to be silent in the pulpit which has not taken place. But [he] has insultingly slandered me the whole time and often ascribed things to me which I am not guilty of, thus slandering and deceiving the entire city so that I as well as my wife and children had to be a spectacle, jest, and fool among them. Further at his command I left all my writing and speaking about such high knowledge of divine things alone for many years, and hoped that there would be an end to the slandering, which did not happen, but became worse.

But the lord *Primarius* did not let it rest here, but loaned out my book and answer to strange places, towns, and villages, and himself spread the same without my knowledge and desire, where it has been copied out and viewed with other eyes than he viewed it; through which it has gone from one city to another, to many of the educated, both priests and doctors, and many noble persons, also to the Duke of Liegnitz, who wanted it, but wholly without my knowledge, unknown to me.

Afterwards many educated persons or priests, doctors, also noble and ducal as well as princely persons united themselves in writing and also a part in person, asking for more of my gifts, knowledge, and confession; to whom I said in the beginning that I dared not do it, it was forbidden of me by the *Primarius*. But they produced Scripture with serious threats of divine punishment, and demonstrated that each one shall be prepared to give an accounting for his gifts and faith, as well as his hope, and that God would take the pound away from me and give it to him who accepts it; also that one must obey God more than men, which I considered and implored God that whatever such as did not redound to honor His Name He would take it from me, and [I] gave myself fully and completely to His Will, with prayer to Him and with petitioning day and night, until the divine noble gift was renewed for me and became enkindled with great heavenly light.

So in divine knowledge I began to answer the gentlemen's questions and upon request and desire to write some little books, among which also is this *Of True Repentance*, which now has been published.

For in this book my own process is shown through which I have gotten my gifts from God, which was written at the request of high and educated people and fell so deeply into the hearts of some that one of the nobility had it printed.

But since the Lord *Primarius* thunders so violently against it, condemning the same to the fire, also citing my person so insultingly, and setting the whole congregation on [my] neck, also proclaiming that I have poisoned the whole city of Görlitz as well as the principality of Liegnitz with it, and spread the same, and because of this the great clamor of the priests of Liegnitz arose about me, also that because of it the Honorable Council as well as the city of Görlitz stood in danger.

Therefore do I give answer, that such count for nothing and that such things are ascribed to me out of evil bias only by a few and perhaps even the aggravation of the Lord *Primarius* himself, since he observes that my innocence shall come to [the light of] day.

For in the first place I myself did not let the book be published. Secondly I did not circulate it in the principality of Liegnitz, Thirdly I know that his fears regarding such danger that the Duke of Liegnitz and the whole clergy would be annoyed do not hold up for I know this much that the Duke as well as some Counselors, also many of the clergy themselves, read [the book], who along with some of the high schools who are highly learned men love it; also it is beloved by some distinguished gentlemen in the Electoral courts in Dresden and Saxony, as also by some Prince Electors and gentlemen of Electoral cities, as I could demonstrate by many letters.

And [I] therefore fully consider that this is both from the Devil, directed for his kingdom, since he sees that his kingdom is revealed through it, and man is directed to repentance and Christian living.

Since the Lord *Primarius* condemns my books to the fire then ask and request that the Honorable Council, for God's will, shall command him that he show me my errors in this book item by item, allowing me to come to an answer or to a verbal conference in the presence of some gentlemen of the Council. Were he then to show me an error, I should gladly allow myself to be instructed and to follow him. But if not, since it is in print, he may also write against it, if it please the Honorable

Council. There are surely learned people who will take my [cause] and answer him.

Finally he denounced me before the whole congregation, saying that I despised the church and the Holy Sacraments, often scolding me as a heretic, Schwärmer, and knave, and attacked me with regard to my honorably begotten good, honorable name [which has always been maintained] in good repute, and ascribed to me such things as are not true, saying that I continually drink myself full of brandy and other wines and beers like a hog, which is ascribed to me against God, honor, righteousness, and truth, out of bad feeling to make me hated by the congregation.

First, I do not despise the church because I myself go into it, much less the Holy Sacraments which I myself partake of. On the contrary I profess the temple of Christ Jesus in us, that we should hearken to Christ teaching us in our hearts according to Saint Stephen and the Apostles' 'teaching. Also I have written more clearly about the Holy Sacraments than I have ever heard from him in the pulpit, how they were to be explained.

So I am also no teacher nor preacher, and I do not preach nor teach, but I only give account of my gifts and knowledge, how I came thereto. And as far as I am concerned I dare not fear disciples for with my talent I do not associate with common people but with doctors, priests, and noblemen who are educated.

On this account [I] ask the one most worthy and wise Council to take me into proper protection against such Blunders, insults, and untrue accusations for with such accusations, violence, and injustice are done me, and [Il live wholly soberly with prayer and meditation on God's gifts. I appeal to the whole city and know that there is no man who can show me to be so. But with the Herr Primarius one can often discover a drunken man! Yet I hardly go to one person's house, much less to beer-parlors or wine-cellars. But dwell alone and quietly, as is well-known to the Council.