

THE ELEVENTH CHAPTER

Of the True Knowledge concerning Man

1. We *have* shewn you, what the essence of all essences is, and what its life and spirit is, and what the *matrix* of the *genetrix* is, *viz.* that it standeth in the eternal willing, and in that eternal willing is the *centre* of nature, and therein is the *Number Three*, which is the heart, which manifesteth the eternity in creatures, figures, and similitudes ; especially in *three* kingdoms; *viz.* the heavenly angelical; and then the hellish fiery diabolical; and thirdly, the substantial kingdom of the out-birth, *viz.* this world.
2. Now you know very well that the dear man *Moses* saith in his first book, [called *Genesis*], *That on the Fifth Day, God created all the living creatures at once:* which you are to understand thus; that in one revolution of the earth, God created (out of the earthly great mystery, out of the *matrix* of the spirit of the earthly property, as an out-birth out of the eternal property), all living creatures, that they should be *images and similitudes of the eternal being [essence or substance]*.
3. Now they are indeed created out of the *earthly Mysterium Magnum*, but yet the spirit *there* is not so wholly earthly; for it is yet *Luna*, as we see that the earth standeth next the moon, and [in the circle about] from the moon, and as every circle is,

so also is the spirit in its own inclination, and the property of the wheel in that circumference [orb].

4. Thus the *circle* between the moon and the earth, is both earthly and lunar; for the moon hath the properties of all the stars, and is as a sack or container of all the properties of the stars, which it continually *poureth forth* in its circle : for the earth longeth vehemently after the moon, and therefore attracteth the shining and glance of the moon, as also the shining and splendour of the sun: for all things long after the heart, and desire the liberty, that so they may be *freed from the vanity*.

5. Thus the earth, in its longing desire, hath attracted the *spirit* of the sevenfold wheel, and holdeth that in it as its peculiar *matrix* of nature, and would always fain awaken in itself the wheel of life ; and therefore it *wheelet* [turneth] itself *about*, for it hath both fires, the hot and the cold; and the nethermost always striveth upward towards the *sun*, for it receiveth virtue and spirit from the sun : and *therefore* it is so *rolled about* [turned]; for the fire wheelet it about: it would fain be kindled, that it might have a life of its own, but though it must remain in death, yet it hath a longing after the upper life, and attracteth the upper life to it, and continually openeth wide its centre, after the sun's tincture and fire.

6. Thus from the *longing after the sun*, springeth forth the budding and growing out of the earthly

matrix: for the essences of the earth climb forth (with the captivated life of the upper centre) always, upward out of the earth, and spread forth themselves into a great tree and stalk: and you see very well, that upon the tree and stalk there groweth a *mixed* fruit, half earthly, and half according to the upper centre: and the fruit never cometh into a joy [or to perfection], unless it be satiated with the upper [part], and then it is *ripe*, for it hath attained Venus's body. But as Venus's body is unfixed, and would soon fade, if the sun did not stay it with the virtue of Saturn, so also [it is with the ripe fruit], it is not durable, but soon turns to rottenness: It cannot be preserved [long], *because the paradise is out of it.*

7. And thus we give you to understand, that all creatures have been created out of the nethermost and uppermost life: The matrix of the earth afforded body, and the constellations [afforded] spirit, and their life reacheth not up into the sun ; for the earth hath *attracted* the sun's virtue into its matrix, and so all the creatures that dwell upon the earth *have attained* the virtue of the sun and of the stars: but the body of the *fowls* is out of the deep above the earth, and therefore they delight most *to fly* in their own matrix; and you see also how all *beasts* put *their* face and head forwards and downwards, and look after their matrix, and desire only the food thereof: for every life desireth its own mother, as you may soon perceive in the fowls, which are near of quality to

the earth, that they eat flesh and are birds of prey ;
for they proceeded from *two mothers* in the creation,
viz. out of the upper [mother], and out of the
earth.

8. The *earth* is a peculiar centre, and therefore
was created severally [apart by itself] on the First Day, and is an
out-birth out of the eternal substantiality, a corrupted
matrix, [corrupted by the Fall of Lucifer] :
in the eternity was therein known the virgin of
God's wisdom, wherein all the *wonders* of God
are seen: And in the creation, and afterwards,
even *till* Adam's fall, paradise sprang up through
the earth, and so the upper centre of nature, *viz.*
the sun's heart, drew forth paradisaical fruit out of
the earth, which indeed was not eaten after an
angelical manner by any creature, but only *man*,
though indeed he *had not eaten thereof either*, for
the longing of the twofold life caught hold of him
suddenly, and there he stood till his sleep in trial,
whether his will would continue in God, and
[whether] he [would] *eat* after an angelical manner:
But the beginning sheweth how he stood, which we
must chew upon, and must therefore *eat earth*, and
at last must become *food* for the earth.

9. Thus, if you consider it, you may see the
creation of God, and how God created the other
creatures *before* man, and you see how the life of
all creatures standeth only in the *matrix*, out of
which they were created.

10. Now you know what *Moses* saith, That *God consulted in himself to create a similitude of his essence, an image of himself, that should rule over all the creatures of this world, over beasts, fishes, and fowls, and over all that liveth and moveth,* and saith, *God said, Let us make man according to our image: and he created man to be his image, yea to the image of God created he him:* But reason asketh, out of what ? And *Moses* saith, God made man's body of a piece of clay.

11. Beloved reason, behold! open both your eyes, and look not with one eye only into the hidden Mystery of *the humanity*, as hath been used for a long while hitherto. Do you hear what *Moses* saith ? *God placed man in the Garden of Eden, which he had made, that he should till and keep it, and the paradise was therein.* Do you now understand the hidden mystery of man ? He was in paradise in the creation, and was created *in* [and for] *paradise*; for paradise grew up *through* the earth; and of *that paradisaical earth*, wherein the heavenly property [source or quality] was, the body of *Adam* was created; for so it must be, seeing he was to be a lord over the earth, and all that was earthly, and was to open the wonders of the earth, else God had instantly given him an *angelical body*: But then the *palpable substance*, with its wonders, would not have been manifested, therefore he thus gave him a palpable body, but not so dark a rugged and bestial one as ours are, but

a paradisaical one.

12. You must understand it thus : The eternal Virgin of Wisdom, stood in paradise as a figure, in which all the *wonders* of God were known, and was in its figure an image in itself, but *without substance* like to man: and in that virgin God created the matrix of the earth, so that it was a visible *palpable* image in substance, wherein heaven, earth, stars, and elements, stood in substance, and all whatsoever liveth and moveth was in this one image. The matrix of the earth could not overpower it, [*viz. the image man*], much less could the outward elements do it; because it was higher in degree than them all: It had received the neverfading substantiality with the virgin: The virgin *was* not brought into the image; but the matrix of the earth *was* brought into the virgin-like image; for the virgin is eternally uncreated and ungenerated: It is the wisdom of God and a [reflection, antitype, and] image of the Deity *in Ternario Sancto*, in the Holy Ternary, according to the Number Three, and all the eternal wonders of the eternal centre of nature, and is known in the Majesty in the wonders of God; for it is that which bringeth forth to light the hidden things of the deep of the Deity: *Thus, beloved man* [mankind], *you* see what you are.

13. Now, saith *Moses*, *And God breathed into him the living breath into his nostrils, and then man became a living soul.* This is the ground,

O ye universities, and high schools! dance about this as much as you can, shew yourselves here Doctors, Masters, or Batchelors [in Arts]: If ye be what you please to conceit yourselves to be, why then are you blind in this? Why will you be called doctors, when in the *ground* you are yet *scarce* school-boys ? What do you understand by that [inspiration or] *breathing-in*? Doth not *Moses* tell you, that *God breathed into man the breath of life* ? What do you understand here ? Do you understand it to be only air ? That is not *solely* the breath of God: for he breathed the air into his nostrils : but the breath of God *cannot* be breathed in from without, for God himself is the *fullness* of all things, and is present there already before-hand, where any outward thing cometh [to pass].

14. Now therefore, that you may rightly and fundamentally, and also certainly come to understand it, look upon what we have before mentioned; *viz.* How God longed after the visible substance of his similitude and *image*; and the *image* of the virgin, wherein his wonders stood, hath thus caused it, so that the one imagination embraced and conceived the other; though indeed God is *without substance* and *longing* [lusting]; [for his longing is only Majesty and liberty]: But the centre of nature, upon the cross of the wonders, *longed* [lusted] after the image which was beheld in the virgin, where the spirit of God goeth forth into the wisdom, so that the wisdom causeth *substantiality*.

15. Behold! God's *breathing-in* was thus: *The* spirit of God moveth on the waters, and rideth on *the wings of the wind*, as the Scripture speaketh: that [*spirit*] had then comprehended the dominion of this world with the word *Fiat*, and breathed it into *Adam's* nostrils: Now, the spirit breathed in *the air* from without, and *itself* forth from within into the centre of the heart; for it dwelleth not outwardly, Tout in the centre of nature, and goeth forth *from within* out of the Deity into the outward, and openeth [or discloseth] an image [manifested in a being] according to itself; understand, according to the centre of nature.

16. We have told you before, how the wheel of the outward nature windeth itself *inwards*, even to the sun, and further through the fire into the liberty of God, where then it keepeth its station : and the inward longing of the eternal centre *presseth* with the spirit of God *forth* into the heart of the sun, which is the great life and fire, which melteth away stone and earth, wherein the eternal tincture is known *within*, in the ninth number.

17. You must also understand the breathing-in thus: The outward dominion of the spirit of this world, which *reacheth* even into the sun, was breathed into him *from without*, as an outward life ; and the inward dominion out of the inward fire in the eighth number was *from within* breathed into the heart; for that was out of the eternal

fire, which reacheth into the ninth number, towards the cross, after its own tincture which goeth towards the Number Three, *viz.* into the eternal liberty; and there man became a living soul, with spirit and soul; for the soul hath its original *a degree deeper* than the sun, out of the eternal fire which burneth in the eternal willing, which willing is, to generate the Heart of God, and to exalt the Majesty in the wonders.

18. Understand us rightly, thus: God's Holy Spirit hath *awakened the living soul*, out of the centre of the eternal nature upon the cross, as a peculiar centre of its own; not out of the Number Three, but out of the eternal nature, out of the fire of the centre of nature, in the fifth form of the centre, where the *two* kingdoms, *viz.* God's love and anger, *part*: There hath the spirit of God awakened the soul, and brought it forth from within, outwards into the tincture of the outward spirit, into the blood of the heart, *through himself*, and *this is the soul*: Master doctor, understand it aright, and do not vaunt so proudly, stately, and insultingly; for the soul is the child of God: Its will should always be inclined into the will of God in the tenth number, and then it is an angel, and liveth in God, and eateth of the word of God, of the virtue and life of God: *It should not* turn back into the spirit of this world, into the fire of the out-birth, but into the fire of the Number Three, *in Ternarium Sanctum*, into the Holy Ternary.

19. And thus thou mayest understand *what thou art*, and what thou wast before the Fall, for thou couldst rule over the sun and the stars, all was in thy power; the fire, the air, and the water, together with the earth, could not compel thee: no outward fire could burn thee, no water could drown thee, no air could suffocate or stifle thee, every living thing feared before thee, thou hadst thy own food of the paradisaical fruit to give to the outward life, and the *Verbum Domini* to the inward life of the soul: thou hadst lived eternally without woe, or feeling of any sickness or disease, in mere joy and delight, and besides, without care and toil: Thy mind was as the mind of a child that playeth with his father's wonders [or workmanship], *no knowledge* of any evil will was in thee: No covetousness, no pride, no envy, no anger, but all a sport of love.

20. Now behold, that you may once apprehend this : God took to himself *a particular day's work* about man; if he would have had him to have been earthly, bestial, and mortal, he would have created him on the *Fifth Day* with the other beasts: And that yet you may well apprehend this, he created *but one man*, with *the whole cross in the brainpan*, which signifieth the Number Three : He was *both* man and woman, yet you are not to understand any woman, but a virgin wholly pure and chaste: he had in him the spirit of the tincture of the fire, and also the spirit of the tincture of the water, *viz.* of Venus: He loved

himself, and through himself [he loved] God: he could generate *virgin-like* (out of his will), out of his essences, without pain, without tearing or dividing [his body] such a man as himself was; for he had *all three centres* in him: and as the centre of the eternal nature was not torn nor divided, when the spirit of God conceived his soul upon the cross, and brought it into the wisdom; also as the spirit of this world was not torn nor divided, when the spirit of God breathed into him the spirit of this world, as an outward life, so he also was not torn or divided: for he had *a body* that could go through trees and stones : If he had instantly gone on in the will of God, then had he brought *HIM* [viz. God], with him into the great wonders.

21. The noble *Philosopher's Stone* was as easy to be found by him as any other stone, and then he *might have adorned* the outward life with gold, silver, and precious stones, jewels and pearls, all to his own joy, and to [the manifestation of] God's deeds of wonder: He had not needed bestial clothing; for he went naked, yet clothed with the heavenly tincture : He had no such members as he might be ashamed of, as his Fall demonstrateth. This was his *Fall*: His soul imagined after the outward fire of the out-birth, after the spirit of this world, and turned himself away from God, and desired to live in his own property [or self], and to be lord; his will turned itself out from God's will, and was disobedient to God, and desired the

earthly fruit, out of the earthly essences, and caused God to suffer the tree of temptation to grow, that he might try what his image would do; and *he forbad him that tree*.

22. But his lust was instantly gone after the earthly essences, good and evil, which the devil did eagerly help forward, (as he doeth still), till *Adam* was overcome, and went forth from the will of God, and suffered himself to be *wholly* captivated by the spirit of this world; and then all was done with him: The heavenly image became earthly: The soul became captivated in the fire of God's anger: It had the heavenly tincture no more, and could not eat of the *Verbum Domini* any more; it had turned itself away into the spirit of this world, and was gone out from God's will into the lust of this world; and so also, at the *instant* of the Fall, the spirit of this world made the body wholly earthly: The paradise, with all heavenly knowledge, retired into itself [and so departed from *Adam*], and the dear virgin of wisdom remained standing in grief, till the *Word of the Lord* came again, and looked upon her [the noble Sophia] again with *the promise* of the seed of the woman, and then she passed into the light of life, and now warneth men of their ungodly ways; concerning which we have mentioned at large in our former writing, and also concerning his wife; therefore we here forbear to write any further of it, and only further shew you our propagation as to body and soul.

23. We have formerly mentioned, how the provocation between both kinds, masculine and feminine, to copulate, existeth; viz. out of *two* governments [or dominions] of one [only] substance [being or essence]: for when *Adam* could not subsist, then God let a sleep fall upon him, and took *the one* dominion, viz. the tincture of the spirit, from him, and left him [*the other, viz.*] the tincture of the soul, and framed a woman out of him: But that she *might have a soul* also, God took a rib from his body, with his flesh and blood, and comprised *the soul* therein, but without power of further propagation, [of itself], for her soul remained in Venus, being desirous of the man's soul, even as the lower dominion of the three planets under the sun, which make spirit and flesh, desire the three uppermost for their life, as is before mentioned : so also is the dominion *in the man and the woman*: for the man hath the tincture of the fire wherein the soul consisteth, in his seed; and the woman hath in her the tincture of the spirit of this world, viz. of Venus, naturally so called, in her seed and matrix. If it were not for the scoffers, I could exactly demonstrate it in the members of their copulation : You would indeed wonder rightly why each is as it is : *It shall be set down in a paper by itself*, for there is nothing without cause. Nature hath its own mouth, if it desireth to have any thing, it maketh itself a mouth fit for it, and giveth a form to that thing which it desireth, that it may fit the mouth, according as nature liketh best. Observe this.

24. Now, when the seed is sown, then not only the sower soweth, but the ground also affordeth its *essences* [or virtue] to it : The man soweth soul, and the woman soweth spirit, and both of them afford body, and not the one without the other: The tincture of the fire hath indeed a body, but it became very small in this corruption: and therefore the nature of the water (in *Venus*) must give a soft spirit to it ; for the man and the woman are one body, and *St Paul* saith, *If the man have an unbelieving woman* [to his wife], *and the woman have an unbelieving man* [to her husband], *let not the one forsake the other: for the man knoweth not whether he shall save the woman, or the woman the man.* Even as *Adam* saved his [wife] *Eve*, who first ate the bit [of the forbidden fruit], for she was a part of the life, out of his flesh and blood: and the same spirit and the same soul which *Adam* had, and which *Eve* got from *Adam*, is *now* also in us, in both kinds [or sexes].

25. Therefore ground your judgment thus : When the man soweth his seed, he soweth flesh and blood, and the noble tincture of the soul; and *the woman* receiveth that into her matrix, and instantly affordeth to the man's seed her tincture of *Venus*, wherein standeth the elementary spirit, and that assumeth *Saturn*, and bringeth it round on the wheel about to *Sol*, and there the natural life, with the life of the soul, is disclosed; for *Saturn* giveth it to the *Moon*, which breedeth it, and in a circuit

of all the stars, maketh essences therein : and then the essences exist, and wind themselves about to Mars, which striketh up the fire ; and there count the *signs* in the heavens, how many hours each of them hath, and *double* that with two kingdoms, and then you have the *ground* of the incarnation [or becoming man], and what is done every hour with the *sulphur*, [*viz.* with the substance which cometh to be man], for man hath yielded himself over to the spirit of this world, and is fallen home to it: and so now *that spirit* maketh an earthly elementary child, according to the stars and their dominion.

26. If God had not become man [or been incarnate], we had remained *beasts*, according to the body, and according to the soul, *devils*: and if we go not forth out of the house of our sins, we are such.

27 . And therefore God hath made his *covenant* with us in Christ, that we should be *new born* again in Christ: for he hath given up his life into death for us, and hath brought our soul again quite through the eternal fire, and turned it about, that so we may see into the *tenth number* again.

28. Christ saith [through the Apostle *Paul*], *All shall be tried by the Jire: let every one have a care that his works burn not, for so he shall suffer loss.* And know this, that at the end, (when this world shall pass again into the *ether*), God will awaken the fire in the centre, which is the eternal

[fire], and will purge this floor: Understand, it is the soul's fire: and so then if the soul have been turned into the will of God, then the *Holy Ghost*, with the divine tincture, shall burn forth from the soul, and the tincture of the soul shall be taken into the *Majesty* of God; which the soul attracteth again into itself, and that will be its refreshing and quenching, and so it will be able to *subsist* in the fire : But that soul which is turned back into this world, and that the substance of this world cometh to be in the fire, then the soul will be without God, for in the abyss of this world is the *hellish fire*, and into that it must go, and there eat what it had cooked here : *for every one's works follow him*.

29. And then they will say to the *wise virgins*; *O give us some of your oil*: but the wise virgins will say; *O no, lest we should want as well as you, and perish with you: Go to the merchants of this world, to the sophisters, and buy oil for yourselves*. But before they shall bethink themselves how the oil is to be bought, and where it is to be had, *the gates* of heaven and hell *shall be shut*: and upon that followeth the eternity, and this being [of this created world] *passeth away*. Consider this, for there is no dallying with the spirit of this revelation: It concerneth body and soul: he that will see, let him see, but he that will not, yet he is warned.

The Gates of the Great Misery and Lamentation,

[shewing] *How the Image in the Mother's Womb, while it is yet a Sulphur, [viz. an inanimate Lump or Mass], is destroyed: [infected or poisoned] so that many an Image, according to the spirit, is a Beast, also a Toad, and a Serpent; which afterwards appeareth plain enough by its Condition, Will, and Conversation; and if it should not be helped again by God in Christ, so that it is new-born again, it must remain so Eternally in its Figure.*

30. Dear children in Christ, our purpose in revealing this, is not thereby to *reproach* mankind: It is the very truth, we have highly known it: Moreover, *Christ*, the mouth of truth itself, saith so, who calleth *Herod* a fox, and the *Pharisees* a generation of vipers and serpents: and the Scripture here and there calleth the *tyrants*, lions, bears, wolves, and cruel beasts; and the *Revelation of John*, also *Daniel*, and the other *Prophets*, have deciphered the potent rulers of this world, by evil, fierce, and cruel beasts ; truly they have not meant thereby the image of *God*; for that were not right, that God should compare his image, which is angelical, to such abominable *beasts*: and yet he is the truth itself, and out of his mouth proceedeth no deceit or falsehood, nor any untruth : and seeing he hath called the rulers of this world so, therefore it is [spoken] concerning their governments; for they raise wars, murders, and all mischief in their dominions : and *are those* devouring wolves, lions, bears, foxes, vipers, and serpents ; for they appear

so in the presence of God : though *outwardly* they have the image of man, yet the spirit of their soul is such a beast: and upon that followeth God's *Predestination* [Election]: although God willeth that all men should be helped [or saved], yet he knoweth very well *who are desirous and capable* of any help.

31. We do not here shut up the grace of God from those that turn and become *New-born* out of this bestial condition: for Christ is therefore become man on purpose to help us, that we may come again into the similitude of God: and *HE* hath therefore brought our human soul into the fire of the anger of God, as into the abyss of the centre, into hell, and into death, where our souls lay shut up, and out of death and hell again, into the tenth number, into the eternal tincture of God, upon the cross, from whence the soul existed from eternity, which appeared before the time of this world, in his wisdom.

32. And you are to know, that *every soul*, while it is yet in the seed, is no [living] creature, but is in the fire, or a fire of the tincture, and is a will of the creature; and it standeth yet in the *power of the parents*, either to quicken [enliven] or destroy the creature, which [to destroy] runs opposite against the order of the creation, and is an abomination in the sight of God: and hereby is shewed you, that *such as the tree is, such is the fruit that groweth out from it*: yet the compulsion is not wholly perfect, for the two kingdoms, *viz.* love and anger, stand

presently in the wrestling, one against another:
For God hath brought his love in Christ again into
the humanity : and so it standeth in strife against
the anger.

33. But you must know, that a false *wicked seed* may well be forsaken: and if that come to be so, then the nature of the fire often figureth the spirit of the soul in *a horrible form*, which is not known in the outward image, but only in the evil [or false] conversation and will; as is seen that everyone's conversation is from his abyss, and the spirit of his soul is so in figure : for the inward goeth outward: whatsoever the will in the abyss is, *that the body doth*; and though he dare not do it openly, because of disgraceful punishment, yet he doth it secretly, and hath continually a will to it, neither doth he account it any vice: for he knoweth not himself, but he himself doth that which he *judgeth* [to be *evil* in another].

34. And then, secondly, we give you to understand, that the outward dominion (*viz.* the spirit of this world) is also *in the seed*, while it is yet a sulphur, [that is, matter without form or life], and in that [spirit] hath the constellation its dominion, and it draweth also with it inwards the *constellation* of the stars, as they have influence [aspects], and infect or poison a thing, and also make it lovely, according as the imagination is at all times: for every star is a seeking; a desiring (*viz.* of the wonders), according to its property: Each of them desireth

a *life*, and the elementary sulphur, which is also desirous, longeth after the *desiring* of the stars, and attracteth, or letteth that into it, and becometh pregnant therewith.

35. Now, in the stars, there are *all the properties* of this world, whatsoever all the creatures are, that the stars are, every one of them helpeth towards life, and to the revelation of the wonders of God: for therefore they are brought into *being*, because God would open all forms of nature : and many of them make a property of a dog in the outward spirit of this world; many of a wolf, a bear, a lion, a fox, a hare, a bull, a peacock, a cock, also of a toad, a serpent, and so forth, after the *condition* of all sorts of creatures ; and so, if such a star be *fixed*, so that it hath received the virtue of the sun through the introducing of the spirit; then it is *powerful*, and its imagination presseth along in the seed, whereby a creature getteth such a property in the elementary life and spirit, as well in men as in beasts.

36. And such an *evil property* many times covereth the soul, and enticeth it from the will of God, so that it goeth out from God's will; for it often cometh to pass, that the image of God is in the soul (which desireth [or longeth after] God), and is captivated with such an *outward spirit*, which plagueth and tormenteth it; this you see and may know by such as many times fall into foul and *heinous* sins and wickedness, (for the outward

spirit casteth them headlong thereinto), and then *suddenly* they fall into such great sorrow and repentance upon it, that they sigh and turn and go on towards abstinence [or amendment]; and that is a strong *combat* of the soul against the spirit of this world: for it often doth a thing that it never had in its mind or thought, much less in the purpose to do it, and yet is so suddenly entangled [and overcome].

37. For when a man is secure, and doth *not always* stand in fear and trembling before the anger of God, then the devil *slippeth* into the spirit, and looketh narrowly when there is in a man any evil constellation of his property and stars, and so casteth a man headlong into an *unexpected* fall, into wrath, murder, whoredom, theft, poisoning, and death : This is his art, which he is most diligent in.

38. For *the outward life* is fallen quite under the power of the stars, and if thou wilt withstand them, thou must enter into God's will, and then they are but as a shadow, and cannot bring that to effect which they have in their power: *neither do they desire it*, but the devil only desireth it: For the whole nature boweth itself before the will of God: For the image of God in man is so powerful and mighty, that when it wholly casteth itself into the will of God, it overpowereth nature, so that the stars are *obedient* to it, and do rejoice themselves in the image: for their will is that

they may be freed from the vanity, and thus are kindled in meekness in the image, at which the heaven rejoiceth, and so the anger of God in the government of this world is *quenched*; for when that is burning, man's wickedness is guilty of it, in that men kindle it in the spirit of this world.

39. For a false wicked *malicious man* kindleth the elements, for he casteth his evil power and falsehood into them, which the wrath of the abyss devoureth, and *thereby* groweth stirring and working; which otherwise the love, in the meek life, would keep back: But if the wrath of God be *strong*, then it overpowereth this world, and then saith the prophet from the spirit of God, *I will* let my wrath come upon you, which will devour and destroy you.

40 . For God is nothing but *goodness*, and willeth not the evil: He warneth man before-hand, that he should still the wrath, by turning and going out from the anger; but when this is not done, then he suffereth that to come which man hath *awakened*, viz. wars, famine, pestilence : Now God doth not this, but man himself, which maketh wars; and the heaven withdraweth its fruitfulness, and the spirit of this world kindleth itself in the hellish poison and wrath, and so *diseases* and the *pestilence* come forth, which God is *not guilty* of, but man hath awakened them, and they devour him: for thereby the anger is sharpened, and

getteth a longing to devour: for men awaken it in their wickedness and *malice*, and kindle it, whereas otherwise it would be at rest.

41. You must understand it thus; *Adam* hath left it us for an inheritance: If he had continued in the will of God, the anger had *not touched* him to eternity; and then the devil had been shut up in the wrath; and therefore he hath wrestled with man, and thrown him into sin, so that he hath awakened the anger in the spirit of this world, in which the devil is *the Great Prince*, and increaseth his kingdom with the souls of men: and thus *the devil is a prince of this world*, or else he could not touch a fly, or move a leaf, if man had not kindled the property [and working] of the anger; even as he is *altogether void* of strength in a time when men are virtuous and honest; and therefore he driveth men so eagerly to *unchastity*, for he knoweth well what he getteth by that, and what ability it hath in the incarnation, [or man's coming to be], and what fine spirit is begotten out of a false will [and *unchastity*], to which [spirit] he hath a great access and power.

42. And then, thirdly, we give you to understand, from a true ground, what the great *secret* mystery of the anger, and of the devil is; for we demonstrate it to you thus : There are *two sorts* of dominions in man, even while he lieth in the seed, enclosed in the mother's womb, as in *two* tinctures; one out of the eternal matrix, as the tincture of

the soul; and the other out of the centre of this world, as from the spirit and life of this world ; so that often a *whole false* soul is figured (according to the devil's will), and so is captivated by the anger; and then also the spirit of this world, (if it be in a good constellation at the time of the *spirit's awakening*), oftentimes figureth a very friendly, lovely, outward spirit, which can give good words cheap enough, and yet its soul is a devil: He giveth sweet words with his mouth, and the spirit of his heart is poison, and he *thinketh only how to do evil* or mischief, and that with a pretence of fair carriage to hide it ; and such an one dwelleth in *two* kingdoms, *viz.* in this world, and with the devil: He doth not believe in any God at all, for he accounts himself a god; and although he liveth in the history as an *hypocrite*, as if he were the child of God, that he doth for a show; and so the devil tickleth his heart, so that he supposeth the kingdom of God consisteth in an *historical knowledge*; if he can tell that there is one God in three Persons, and that God became man, and hath turned his grace and favour towards us, then he is Christian, and the child of God [enough].

43. Some ascribe to the sophister *power and authority to forgive sins*: but he that is a sophister, and attributeth such a power and authority *to himself* without the will of God, without entering with his will into God, he is the devil's and *Antichrist's priest*, as well as the

hypocrite which hangeth on the history, and accounteth the knowledge [of that] for *faith* : No, righteousness and truth must follow faith; and although the devil, in the outward spirit, (being evil in respect of its constellation), assaulteth man, and often *overthroweth* him, yet the heart suddenly desireth righteousness and truth again, and is at variance with the devil concerning the sin committed.

44. But a false *wicked soul* careth not for righteousness : If it can but cover its sin, then it is well enough : It seeketh merely to *deceive* under an outward appearance, which it carrieth about in the hypocritical spirit of this world: Its *holiness* is a mere outward show, and it knoweth not the will of God at all; but it supposeth the will of God consisteth in *ceremonies*; but the ceremonies are of this world, and are but signs, that the simple laity [or common people] might consider what God hath to do with man.

45. The *covenants* of the most precious testament, which the hypocrite useth for a show, are no benefit to him: He doth but provoke God to anger, in that he will go about to make God a dissembler, to cover his own wickedness.

46. O thou *Antichristian* world, what mischief hast thou done with *thy ceremonies*, in that thou hast set them in the place of God ? If thou hadst declared to sinners God's anger and punishment,

and the devil's false lust, and how a sinner must go forth from his sins into the will of God, and with true sorrow and *repentance*, in a right trust and confidence, be born again in God, and that God only seeketh and would have the abyss of *the heart, viz. the soul*, and that all false and wicked lusts and desires must be removed out of the heart, O *how well* hadst thou taught!

47. But the *Councils [Nice, Trent, etc.]* have been brought in, only that thou mightest be *lord over silver and gold, and over the souls, minds, and consciences of men*; and so thou art indeed *the Antichrist* in thy hypocrisy and appearing holiness: Thou hast instituted ceremonies, and glisterest in imitation of *Aaron* ; but why do you not live in the obedience of *Aaron* towards God ? Every one looketh upon the fine hypocritical performance of the work, and his heart is carried away towards the hypocrisy, and supposeth, that when it keepeth or celebrateth the *ceremonies*, that it is an *atonement* of the anger of God ; but it is *idolatry*, and that which entangleth the heart, and leadeth it captive in the hypocrisy : It were better to use *no ceremonies*, but barely to perform the express command of God, which he hath left us in his *covenant and testament*: The congregation of Christ can well sound forth, and sing of God's deeds of wonder, but best of all in the *mother tongue*, which every one understandeth, and can lift up his heart and soul therein, and so the whole church or congregation of Christ, as one body, exulteth in God, and

singeth of the wonders of God, which doth stir up attention and consideration, which in a strange, or foreign language, is but *hypocrisy* and ostentation, whereby pride will vaunt itself, for it always appeareth very willingly in a seeming *divine* posture in hypocrisy : for the devil is such an *idol*, for he mocketh God, his Creator, therewith, and so painteth forth the Antichrist before the face of God, that God should see what a potent lord and prince he is, who can shine as the Majesty of God shineth, and so he maketh such a glistening in mockery to God, and bringeth the souls of men into the glistening [*hypocritical show of holiness*].

48. O thou proud and covetous *Antichrist*, what hast thou done that thou hast thus brought thyself and many thousand souls away from God to thy own glistening pomp ? How wilt thou be able to subsist, when the bright countenance of God *appeareth* ? Where will thy poor soul turn away, in thy glistening hypocrisy, when the day of *Judgment* shall come ? Seeing *all must pass through the fire*, where will your own appearing holiness remain ? Will it not remain in the fire ? For no soul can reach God, unless it be turned into the will of God, and be regenerated in God, else there is no subsisting in the fire.

49. For the soul *must be tried through the fire*, and must not be turned in any whither, but into great humility, unto the love and mercy of God, in the humility of Jesus Christ; it must bring

Christ's body, and stand in the wisdom of God, that must be its body, else it will not be acknowledged for *God's child*: for it must be as pure as it was when it was created upon the cross : It must be regenerated upon the cross of Christ, and enter with Christ in the flesh and blood of Christ, through the death of Christ, through the anger of God, into the *ninth number*, as into the tincture of the eternal divine fire ; and there it standeth as a creature before the *tenth number*, as before the holy Number Three, and humbleth itself before the Number Three, and the Majesty of the Number Three embraceth it as a dear child: So the humility is the food and strength of the Majesty, out of which the *brightness* goeth forth from eternity to eternity.

50. Where wilt thou, hypocrite, remain with thy glistening *lustre*, which is generated out of covetousness and pride ? O ye children of God, *Go out from this whore!* She standeth on the devil's stage, and is carried in a show of triumph, to God's disgrace and contempt.

The Great Open Gate of the Antichrist

51 Hearken and see, thou poor soul, we will shew thee *the very Antichrist* who domineereth over the whole world, whom God hath made known to us that thou mightest see him: for thou hast hitherto *accounted him a god*; but now his shame

must come to light: for he is so secret that none know him, unless they be born of God, so that they apprehend God's essence and will, otherwise he remaineth hidden in every man; for there is none but hath him, and carrieth him *in his heart*; yea, if one be a child of God, and yet hath not the deep knowledge of God, he *hangeth* still to him [depends on him]: for the devil hath insinuated himself in the form of an angel into him : Therefore mark what here followeth, for it is *the number of the Seventh Seal*, and declareth the eternal day.

52. Observe it, ye children of God, for I myself formerly, before the time of my high knowledge, did thus *reverence* and honour him, and supposed it was [according to] God's will: for I was taught no otherwise; and the whole world is in the same conceit; though that doth not hurt the ignorant, but that he may be saved in his simplicity well enough, yet God will *reveal him in this last time*. For here the devil will lose his sting in the children of God, into whose hearts this knowledge shall spring up : for it is the right steel wherewith God's love-fire is struck, and whereby the soul *receiveth Christ's body*, and is born in God: for the soul needeth *no other* birth, but a returning and entering into God.

53. Behold! thou poor wounded soul, thou standest and *prayest* thus, *O God, forgive me my sins*, let thy anger cease, and receive me into thy *grace*; and it is very well done; but thou understandest

not how God receiveth a poor sinner:

Thou supposest it is as when thou comest before the prince or judge of the land, and hast forfeited thy life, and prayest him, and he of grace forgiveth thee thy misdeed, and so thou art quit and freed : But thy *sins* fly in thy face, and thy heart accuseth thee, that thou art yet *guilty* of the punishment: And just thus you come also before God: and so many hypocrites are thereby generated: You suppose God, in his essence and spirit, taketh your sins away from you: Do you not know what the Scripture saith, that *all our works shall follow us* ? And if it shall happen, as aforesaid, then God must move himself upon every one's will and purpose to call upon him, and cast away his sins from him, and yet from eternity God hath moved himself *no more but twice*; once with the creation of the world and all creatures; and a second time in Christ's becoming man, and there the *Heart of God* moved itself. [Note, The *third* time God will move himself in the power of the Holy Ghost through the mouth of Christ at the *Last Judgment Day*, when all shall return again into the ether: The *first* moving is according to the Father; the *second* according to the Son ; and the *third* according to the Holy Ghost; otherwise he moveth himself *no more in eternity.*]

54. Behold! when God forgiveth thee thy sins, when thou callest upon him, he taketh nothing away from thee, neither doth he fly down from heaven into thee, *for he is from eternity in thy*

soul, but in his own Principle; thy soul, as to him, is only gone out from his Principle; understand, out from the holy will in the Majesty, into the anger. Now, in the anger, thou wert in the eternal death, and the man Christ, who is God and man, hath made a passage through the death and anger to the Majesty of God; you need only to *turn*, and go through that passage, through the death of Christ, through the anger into the Majesty, and so you will be embraced as the most beloved angel, that never committed any sin : also no sin will be known in thee, but God's deeds of wonder only, *which must be opened in the anger*: for the love hath nothing to do with that fire, [*viz.* the love cannot open the wonders of the anger], neither doth it mix itself with the fire [of wrath], but flieth from it.

55. Now, therefore, when you *pray* thus, *O God ! forgive me*; you always doubt, because of your sins, whether God will hear you, and come into your heart. Behold! do not doubt; for by your doubting you despise and contemn the Majesty: It is also a sin; but cast all your sins in general upon a heap, and come confidently [or earnestly] with your desiring soul, in humility, to God, and enter into him: Do but *turn your soul* out from the will of this world into the will of God: cast yourself, with your whole reason, and all your thoughts, into the will of God; and although your heart and the devil say utterly, No, yet make your outward reason dead, and enter in

with *force*, and continue steadfast: Look not back, as *Lot's wife* did, who *was turned* again into sulphur, and *into a pillar of salt*, but stand fast: Let the devil, and the spirit of this world, and also thy heart, with flesh and blood, struggle [what they will], yet give no place to reason; when it saith, *thou art without God*, then say, No, *I am in God*, I am in heaven in him, I will not in eternity depart from him: The devil may keep my sins, and the world this body, yet I live in the will of God; his life shall be also my life, and his will shall be my will: I will be dead as to my reason, that *HE* may live in me: All my doing shall be his doing: Give thyself up to him, in all thy *purposes*: Whatsoever thou takest in hand, commit it to his pleasure and government, that all may be done in [or according to] his will: Behold ! if thou dost thus, all evil lusts will depart from thee; for thou standest fast in the presence of God, and the Virgin of his wisdom leadeth thee, and *openeth to thee* the way to eternal life, she warneth thee of the evil or false ways, she always driveth thee on to abstinence or amendment, and submission or resignation.

56. But, that you have so great obstacles and hindrances of doubting in this way, is [caused by] the strife of the soul against the devil, who layeth himself in the way as a filthy swine; therefore cast thy sins upon his neck, and do not doubt; and if thou canst not leave that [doubting], then reach with thy soul into God, *for God is in thee*:

Christ hath opened the gates into his Father; do but enter in, let nothing keep thee back; and though heaven and earth, and all the creatures, should say thou canst not, believe them not, go forward, and *thou wilt suddenly get in*; and as soon as thou comest in, thou gettest a new body on to the soul, that is, the body of Christ, which is God and man ; and thou wilt afterwards have ease and refreshment in thy heart; thou wilt get one that will draw thee, and set the falsehood of the world before thy eyes, and warn thee of it.

57. Therefore, observe, there are many that think with themselves, saying, I will pray to God to take away my sins from me, that I may be released of my old sins: and when it cometh to pass that they attain the love of God, they think the old sins are passed away and *forgiven* ; [saying], I may now sin anew, I will afterwards repent once again, and cast the abomination away from me: Indeed that were a good way, if the purpose were at hand: But hear, when thou goest out from the love of God, then thou hast *all thy sins*, which thou hast committed all thy life long, upon thy neck again : for thou turnest back again into the house of sin, and forsakest God; thou goest out from God into the kingdom of the devil, and thy works follow thee whithersoever thou goest: The purpose cannot help you, unless you *go on* in your purpose.

58. Or do we alone say this ? Doth not Christ

say, *When the unclean spirit goeth out from a man, he walketh through dry places, seeking rest and finding none; and then he returneth again into his house, and when he cometh there, he findeth it swept and trimmed; and then he goeth and taketh with him seven other spirits, which are worse than himself, and entereth in, and dwelleth there, and so the last [condition] of that man is worse than the first ?* Do you understand this [similitude]? You have driven out Satan, and have cleansed your heart, and have well swept your house of sin, and trimmed it; and now, when you are secure and careless, then cometh the devil with all the *seven forms of nature*, and slippeth in, and thrusteth the old worldly lusts into thy heart again, out of which all wickedness and blasphemies are generated; for *he dwelleth* in those seven spirits, and tickleth thy heart therewith, and deceiveth thee *seven times more*, and so thou yieldest to him, and fallest from one sin into another; and then he bindeth the poor soul fast to the sin, and letteth it not run after abstinence or amendment, but bringeth it into *fleshly lusts* ; and when the soul beginneth to stir [or struggle], he saith, *To-morrow, to-morrow*: so long till he get the venison.

59. Therefore it is said, *We must stand still and watch; for the devil goeth about as a roaring lion, seeking whom he may devour*: He cometh at all hours before the door of thy heart, to see whether he can get in or no : for it is his

beloved lodging: He hath no rest in hell, but in the soul of man he hath joy and *pleasure*: he can therein open his malicious wonders, wherewith he may sport himself after this time also, wherein he taketh his pleasure; for hell and the anger of God desireth that.

60. Again, you see how the great whore of Babel hath set herself up in this her play of *forgiving* [sins]: She boasteth of the *keys* of *Absolution*, that she can forgive sins, and boasteth of *the Apostolical Keys*, and maketh sale of sins for money, and usurpeth that from Christ's words, *Whose sins ye remit, &c.*

61. Now I would fain know, how the sins of the repentant sinner, who casteth himself into God's will, and who goeth forth from this world's reason into God's mercy, can have his sins *retained* ? And much more would I fain know, how one sinful man can fetch another out of hell into the kingdom of heaven, *when he cannot get in himself*, and goeth about only to make the devil proud with his covetousness, in that he selleth the forgiveness of sins for money ? Whereas all sins are drowned only in Christ's New Body, in Christ's flesh and blood : And *Isaiah* saith, in the person of Christ, *I tread the wine-press alone: and I alone blot out your sins, and none besides me.* But if it were true, which *Antichrist* boasteth of, then one devil must drive away another; and then, what would become of the New Regeneration in Christ's flesh and blood,

whereby our souls are brought into God ?

62. If it could possibly have been that God might have taken away *Adam's* sin in such a manner, God had not [needed to] become man, and so have brought us into God again: He might rather have forgiven *Adam* his sin, as a prince pardoneth a murderer, and granteth him his life: No, *you yourself* must go out from sin, and enter into the will of God ; for God doth not stand by as a king, and forgive sins with words: It must be power: You must go out from the fire into the light; for God is no image for us to stand before, and give good words to, *but he is a spirit, and penetrateth through the heart and reins, that is, soul and spirit*: He is the fire of love, and his centre of nature is the fire of anger; and if you were in hell among all the devils, yet then you are in God, for the anger is also *his, it is his abyss*; and therefore when you go out from that, you go into the love of God, into the liberty that is without source [or pain].

63. There is no other forgiveness [to be] understood, but that thou goest out from [the will of] this world, and of thy flesh also, from the devil's will, into God's will; and then God's will receiveth thee, and so thou art freed from all sins, for they remain in the fire, and thy will [remaineth] in the tincture of God, which the Majesty enlighteneth: All is near thee; thy sins are near thee, *but they touch thee not*; for, as we have

mentioned to thee before, the still eternity is a liberty; but yet do not think that it will take away thy sins from thee into itself, as also thy abominations and wickedness; but they belong to the anger of God, there they must swim, and be bestowed on the devil; but they stand *beneath* thee in the centre, and thou art as a fair sprout [and fruit] which springeth up forth through the anger, to the love [fire], and to God's deeds of wonder; and yet the anger is not in God, but in the *abyss*; and when the devil lifted himself above God, then he went into the abyss, and became God's *footstool*.

64 . The text in *Matthew*, Chap. 16. ver. 18 , 19 , hath another understanding in it : *The Temple of Christ (viz. Christ's children) is Christ's Bride*, he hath adorned her with his fairest ornament; and, as he hath loved us, and brought us through himself into God, his Father, *so we should love one another*: And when a sorrowful repentant man cometh, which will yield himself into the congregation of Christ, and desireth Christ, him the congregation should receive, for Christ hath received him; and so we are *all one body* in Christ: And as one member preserveth and loveth another, so we should receive the poor converted sinner into our congregation, and in the place of God *make known* to him the forgiveness of his sin, and lay our hands upon him, and make him partaker of our body and congregation; and so our spirit, and virtue or power, will rest upon him, as is to be

seen by the Apostles of Christ.

65. And when we receive him into the congregation of Christ, then he is [become] our brother:

When we say, thy sins are forgiven thee, then they are drowned in the blood and death of Christ, and he is a member of us : We take not away his sins from him, but *Christ, in us*, drowneth them in his blood, through our, and his, faith [earnest desire]: When we lay our hands upon him, and pray over him, then we, with our will, which is [given up] into God, penetrate into his will; and bring him into our will, as into one [and the same] body in Christ, to the Father: His will becometh our will; for he giveth up himself through Christ into the bride, as into our will, *which is also Gods will*; and we receive him with good cause into our love, into our will, and sink ourselves down in him through Christ into God : *Thus we forgive him his sins*; for we are the congregation and bride of Christ, whom he loveth, and what we do, that doth Christ in us, and God in Christ: It is all one, Christ is ours, and God is Christ's; and the converted sinner is ours and Christ's, and also God's: We live in one body, and have one spirit, and are one flesh; and as we enter into the will of God, so we also take *our brother along with us*: We cast the sins away behind us into the fire of anger, but we live and flourish in God: *We have the key of heaven and of hell*: When we make known to a sinner his sins, and he will not be converted, then *we bind him up in the abyss*; for we pass through and shut

it up, and then he must swelter in his sins; and then the devil *buffeteth* him: When we draw him no longer with our word, *which hath power*, then the devil draweth him, but if he turn at length, *then we have power* to take him away from the devil again, (and through our spirit) in Christ to bring him into God.

66. Behold! such a power *Christ's bride only* hath, and none else; and if it were so, that a man were in a wilderness where he never could meet or see any man, and turned himself away from sin into Christ, and desired and longed after our society, when he could not possibly come to us, and though we did never know of him, yet nevertheless, since he casteth himself into our society *[by his desire]*, we take him *along* with us through Christ to the Father, and thrust his sins quite away behind him, and spring up with him out of one and the same ground, for Christ's body is the ground of our souls, wherein he groweth and beareth fair fruit *in Ternarium Sanctum*.

The Highly Precious Gate.

67. Now, saith reason, How can *Christ's body* be our body? Is he a creature? How can we dwell in the body of Christ ?

68. Behold, O man! *Adam* was our father, and also our mother: Now, we have all of us *Adam's*

flesh, soul, and spirit; for we are all begotten out of one and the same flesh, soul, and spirit, and are all of us members of him, (as the branches are members of the tree), and he brought us into *death*.

69. *He* had the fair virgin of the wisdom of God in him, which is *every where*, and is the fullness of all things, as God himself is, which he lost: He should have left it us as an inheritance, yet he went out from it : *But* the second *Adam, Christ*, came forth from God, and was the heart of God, and had the fair virgin in him : *He* took our flesh and soul into his virgin, and that became flesh, soul, and spirit; flesh of our flesh, and soul of our soul; and yet remained God: Our flesh stood in Christ, *in Ternario Sancto*, he received from us, in the virgin of God, the eternal, and also the earthly flesh; though indeed it was only the *earthly source* [and *property*], for nothing that is corruptible entereth into God.

70. When the *Word* came into [became] the flesh, it then became heavenly; as in *Adam* it was become earthly; for the flesh of Christ was in the eternal will brought into the Word, so that the flesh and the Word was *one* undivided *Person*: Now, the business is done in the eternal will, out of which *Adam* was gone away, and God brought us, in the soul of Christ, into that will again.

71. Now *Christ's* soul is our soul, for it is

Adam's soul; and Christ's flesh is our flesh, for he took it on him from our humanity; and the fair virgin of God in Christ is our virgin, for Christ hath put the same into our souls; and so now, if we give up ourselves wholly into Christ, then *Christ liveth* in us, and we in him: though the outward mortal body hangeth to us, yet Christ liveth in us, and will at the end of the world present us wholly pure, without blemish, in his flesh.

72. Thus we are *one body* in him, for *he* is our body in God; and *Adam* is our body in this world: There is no such gross untoward body in God, but a body in power, with heavenly flesh and blood; where our will is, there is our heart also: God is in us, and when we enter into his will, then we put his wisdom on to us, and in the wisdom *Christ is a man*. Thus we enter into his humanity, and are *a New Man* in the life of Christ, in the soul of Christ, in Christ's flesh, in the tincture of Christ, in the Majesty of Christ; and Christ is in his Father, and his Father is the eternity, *and the end* of nature.

73. And whither wilt thou go further, thou poor man? Let not the devil and Antichrist befool thee: *No man* hath any power in God, unless he be in the will of God, in God's love in Christ, and then he hath the soul and flesh of Christ; but if he have that, then he is not a covetous wretch, nor a flattering hypocrite, and one that selleth the kingdom of heaven for money; as *Simon Magus*

offered to give money to St. Peter, that he would give him the power, that on whomsoever he laid hands, they should receive the Holy Ghost: Then, saith Peter, Be thou accursed with thy money: Dost thou suppose that the gifts of God will be sold for money ?

74. And where then have you your power and authority, ye sophisters, to sell the kingdom of heaven, and usurp it into your power ? Ye are not Christ's disciples, but the disciples of Antichrist, the whore of *Babel*: No priest is capable of the office, unless he be in the will of God, his absolution is no absolution; but? the congregation of Christ, to whom he giveth up himself, absolveth him: The *sophister* is as useful to the church, as a fifth wheel is to a waggon.

75. Thou sophister, how wilt thou impart the *Mysterium Magnum*, which thou hast not? The congregation or church hath it ; and the repentant sinner that cometh to thee hath it, and thou art a sophister, and art fitter to be in a *stall* of oxen, than in the church: How can the devil absolve a sorrowful sinner ? And thou only servest thy idol, the belly.

76. O thou blind world, how art thou blinded ? Thou supposest thou oughtest not to dare to meddle with the *Mysterium Magnum*, and that thou art not capable of it, and that the priest only is capable of it ; but if thou art in Christ,

thou hast *all free* [unto thee], thou hast his covenant, [together] with the *Baptism* and *Sacrament*, and the body and blood of Christ therein; but the covenant belongeth to the believers, and not to the sophisters; Christ's disciples, and again their disciples, and successors, have baptized; and the believing church or congregation have broken bread in houses, and where they could, and have fed upon the body and blood of Christ: The *Temple of God* was everywhere, wheresoever Christians were met together.

77. We do not mention this for the pulling down of churches, in which Christ's office is exercised; but we shew you the *hypocrites*, who bind you wholly to them, that you may go out from them, and go to the congregation of Christ, into the temple of Christ, and that you may not rest satisfied merely with the *churches of stone walls*, for they are only a heap of stones, which is a dead thing; but Christ's Temple is living.

78. You are all agreed about the church, and go diligently thither, but none will enter into the temple of Christ: But pray go into the temple of Christ, and then of dead you will *become living* : There is no other remedy, neither in heaven, nor in this world: It must be so, or else you remain in darkness.

79. *Not* that we judge so rigorously, *for the will*

of God standeth open for all men, by what name soever they are called: A Heathen may be saved, if he turn to the living God, and with true reliance yield himself up to the will of God, for then he cometh into the will of God, though he knoweth not what the kingdom of Christ is; and in the will of God, there is the Heart of God, and Christ hath the Heart of God in him, for such an one doth truly believe: Yea, one that is dumb and deaf is saved, that never heard of God at all, if he incline his imagination unto obedience, into the will and righteousness of God.

80. *Who will judge such an one? Wilt thou, sophister, do it? Thou who makest [Articles of Faith] out of opinions ? What need opinions ? Opinions are not the spirit of Christ, which is a quickening spirit; but Christ's spirit testifieth to our spirits, that we are the children of God: It is in us; what need we then seek so long after opinions ? We say, that in all [sorts of] opinions there is heresy, as also Antichrist. But if you have the words of Christ, cleave to them sincerely, not only to the letter, but to the living Word, which is God and man. That is the Scripture which you should read and preach out of Christ's spirit, and not out of conjecture: but if you cannot apprehend that, why then do you teach so much, and contrive opinions ? Do you suppose God to be a liar, as you are, that he should hold your invented opinions to be his Word, whereas you are but dead to God? He that hath an*

opinion whether a thing be or no, he is in doubt:
Now *doubting* is not *believing*, but is a dangerous
way to go.

81. But now the troubled soul, which is thus
tossed to and fro, from one conceit and opinion to
another, when it perceiveth every one to cry out,
Here is Christ, Here is Christ; follow me: the
other party are heretics, and speak from a false
spirit: The soul then asketh, To what party shall
I turn and apply myself? Whither shall I go,
that I may hear the *right gospel preached* ?
Where shall I find Christ? They all curse and
judge one another, and yet I hear them all speak
from the Bible, and confirm their doctrine from
thence, and teach the way of God: What shall I
do ? For I find them to be so spiteful and bitter
one against another, and they ride up and down in
the hearts of princes, and stir up wars and persecutions
for the cause of *faith and religion*, and
deliver one another up to the devil, and say one
of another, that the devil speaks out of this and
that man, he is a *heretic*, fly away from him.

The Gate of IMMANUEL.

82. Behold, dear soul, how faithfully Christ
warneth us concerning *these times*, concerning
which we have been hitherto blind : For these *false*
self-erected *priests* will cry out and say, *Christ is*
in the wilderness: Another of them will say, He

is not in the wilderness, *he is in the chamber,*
or he *is in the field;* and another again will say,
No, he *is here or there,* or he is in the Supper, or
in the Baptism; and another will say he is not
in them, they are only signs and symbols: But
Christ saith, *Believe them not, and go not forth;*
for as the lightning shineth from the east to the
west, so also shall the coming of the Son of Man
be; for where the carcase is, thither the eagles
gather together.

83. Christ saith, *I am the Way, the Truth, and*
the Life, none cometh to the Father, but by me :
I am the Door to the Sheepfold, and am a
Good Shepherd; but all that came before me, in
their own name, of themselves, are thieves and
murderers, and seek only to rob and steal; for
they seek their own honour, but I seek not my own
honour, but my Father honoureth me, and they
dishonour me: I am the Light of the World,
whosoever followeth me, shall have the light of the
eternal life; my Father will give the Holy Ghost
to them that pray unto him for it; when he shall
come, he shall lead you into all truth, for he shall
receive of mine, and make it known unto you:
Take no care of your life, for my Father careth
for you: for where your heart is, there is your
treasure also. [Therefore let your heart and mind
be in the will of God, and then your treasure is
there also.]

84. Which is as much as to say: Run not after

the self-erected teachers, who teach from the history, without the spirit of God: If they can speak a little in a strange language, then they will be teachers, and teach out of art and vain-glory, to exercise their eloquence, wherein one flattering hypocrite helpeth forward the other, especially where much money and honour may be gotten in the *office*. Christ said, *I seek not my own honour; my kingdom is not of this world*: But they teach that Christ's kingdom is in the history, [*viz.* in art, in eloquence, in the universities, in synods and councils]. But Christ said to his disciples, *The Holy Ghost will receive of mine, and make it known unto you, and bring into your mind all whatsoever I have spoken*.

85. Thus, dear children of Christ, let none run after contentions, controversies, and disputations, they all say the truth one of another; for they are all grown out of one and the same tree, and they are at variance about the booty and prey of *Antichrist*, whose *end is at hand*: Turn away your heart and mind from all contention, and go in very simply and humbly at the door of Christ, into Christ's sheepfold; seek that in your heart; you need not much disputation: Pray to God the Father, in the name of Jesus Christ, upon his promise, that he would *open your heart* through his holy spirit, turn with all diligence into him, let all go whatsoever maketh a fine glistening holy show in the heaps of stone, and enter into the temple of Christ, and there the *Holy Ghost* will

meet you: Yield yourself entirely up unto him, and he will open your heart, and bring into your mind all the merits and benefits of Christ; he will open your *understanding*, and bring into your mind whatsoever Christ hath spoken, for he shall receive from Christ, and *make it known* unto you.

86. Neither trouble yourself with taking care where the best place is for him to open it in, [whether in a cloister, a college, a wilderness; in this or that office, ministry, or opinion] for, as the sun riseth in the east, and shineth to the west, so Christ shineth in every corner and chink of his Incarnation, or being man, even to eternity: seek not after one place more than after another, he is *every where*; for where the carcase is, thither the eagles gather together: Christ is every where, and his children *can* come to him every where, and when we enter into Christ, then we are with our carcase, and satiate ourselves with his flesh, and drink of his blood; for he said, *My flesh is the true food, and my blood is the true drink, they that eat of my flesh and drink of my blood continue in Me, and I in them.* Also, [he saith], *Father, I will that those whom thou hast given me, may be where I am; they were thine, and thou hast given them unto me, and I give them the eternal life; and I will raise them up at the Last Day: if you continue in me, then my words continue in you.*

87. Now therefore, when you see that the world contendeth about the kingdom of Christ, then

know that *they have lost the keys*, the *Mysterium Magnum*, and are not in Christ, for there is no contention in Christ, but love and humility, and a desire to walk before his neighbour in righteousness; wheresoever we are, there we are in Christ: Whensoever we meet together, we should all bring his will with us into the congregation, *viz.* the desire of Christ; and when we desire him, we receive him, and become one body in him: He feedeth us with his body and blood: When we use his testaments, with the *Last Supper*, then he feedeth us with his flesh, and giveth us his blood to drink, he *baptizeth* us with the baptism, to be one body in him: Why then are we so long a-searching ? for as the sunshine filleth the whole world, so doth the body and blood of Christ also: His substance is the eternity, where there is no space nor place: He is shut up in nothing, for he is in the Father, and the Father is in him, and the Holy Ghost goeth forth from the Father and the Son: Now, every being [or all whatsoever is brought into a being] is created out of the Father, and the Father is in all [things], and upholdeth and preserveth *all* [things], *he giveth to all things life and being*: And the Son is in the Father, and giveth to all things virtue and *light*: He is our light; without him we know not God: How can we then speak rightly of him ? If we will speak rightly of him, we must speak from his *spirit*, for that *testifieth of God*; but if we speak from art and history, we speak from ourselves, and not from God, and so we are thieves and murderers, and

not shepherds of Christ: A thief cometh but to rob and steal, and so the disputers come but in their own name only, in that they desire to have great respect, and many rich friends ; and such cry out, *Here is Christ!* and *there are* heretics !

88. Dear children of Christ, stop your ears from these blaspheming wolves, for they scandalize not only one another, but the congregation of Christ, which is *every where*, in all countries where there are repenting men, who turn from their sins unto God: They are in Christ, though they be Turks : There is no respect of persons or of names and opinions with God: he seeketh the *abyss* [or bottom] *of the heart*.

89. Antichrist is the cause of the Turks falling into peculiar opinions of their own; for there was no end in controversies and disputations, which was a stumbling-block of offence to the *Asians, Assyrians, Egyptians, Moors, Grecians, and Africans*: The *Indians* lead a more divine life, in their plain simplicity, than *Antichrist*; though indeed not all of them; yet nevertheless there are many customs among them that are more pious than the pride of the whore.

90. The whore hindereth the kingdom of Christ, so that all people are scandalized and stumble at it, and say, How can those be God's people, who are only tyrants, proud, covetous, obstinate, stubborn, blood-thirsty people, which practise only how to

get away that which is another's, and seek after power and honour ? The very Heathen are not so malicious: We will not make ourselves partakers with them: God dwelleth *every where*, he is as well with us as with them: We will lead an honest, virtuous, and pious life, and call upon the only true God, who hath created all things, and go out from their *contentious disputations*: We will continue in one sort of opinion, and then our country will continue in *peace*; when we all believe in one God, then there is no strife, but then we have all one and the same will, and may live *in love one among another*.

91. See here, beloved Christian, this is that which hath so advanced the Turk, and brought him to that great strength, so that their might is climbed up *into the number thousand*: They rule in one opinion and love towards [or over] the whole world ; for they are a tree of nature, which *standeth* also in the presence of God; but it groweth no higher than to the number thousand, for then its wild heart getteth a countenance, having eyes, [or he will then come to see].

92. Thou Antichrist *shalt not devour him* with thy dragon's mouth, as may be seen in the *Revelation*: He possesseth his kingdom to the end: but when *thou* shalt be gone down into the pit, and that *Christ himself* shall feed his lambs, then will he come to be [of the fold] of the lambs, when thy murdering sword is *broken*; thou shalt *not* be

broken with spears, or weapons of war, thou hypocrite, but thy lies shall stifle thee.

93. He that goeth about to *slay* Antichrist, is Antichrist's *beast*, upon which he rideth: he will be but the more potent in contention; for the hearts of people turn away from the truth, and go out from God into contention: and there every one looketh after the wonders of the contention, and runneth after the eloquent *sermons*, and so cometh out from Christ into *opinions*, and seeketh ways in the darkness, wherein there is no light: thus the *devil* ruleth in the Antichrist, and leadeth the children astray into by-ways of *human invention*, so that they see *no more* in the light of Christ.

94. Thus it happened also to the mighty countries over which the *Alcoran* ruleth, where they departed from Christ, and fell into opinions, and then there grew to them a tree out of nature in their heart, and they fell upon one opinion, and so lived in that *wild tree*.

95. But the Antichristian kingdom liveth *in many trees*; they run from one to another, and know not which is the best; for they are gone forth from the paradise of Christ, they boast of the doctrine of Christ, and deny the *power* thereof, and thereby they testify that Christ is not in them: nay, they *desire not* to have him in them: they thrust him, with his body and blood, with his humanity, out of the congregation, they will have

a sign from him, whereby they may in their pride possess his place, and so keep up their rich fat bellies: Christ, in this outward life upon earth, was poor, and had not whereon to lay his head: But they in Christ's place will be rich and fat : they say, He is in heaven, we will therefore erect a stately glorious pompous kingdom to his honour, that we may enjoy good times, and honour *in his office*. We are the highest in this world, for we are God's *stewards*, we manage the office of Christ, and have the *Mysterium Magnum*: How dare any speak against us? We will quickly make them hold their peace.

96. O beloved children of Christ, open your eyes, and see; do not run so after *the devil*; do you not see ? Pray learn to see! Do you not see how all is done for *money* ? If one give them store of money, they praise him for a gracious Christian, who is beneficial and bountiful to the *Church* : If one die, though all his life long he was an unjust false usurer, whoremonger, thief, and murderer, and they knew it very well, if he or his bestow much upon the *Church* [colleges or learned men], O how is he applauded for a *blessed* and glorious man ! What great *sermons* do they make for him, that other unrighteous men may hear and consider, and follow their example *to do the like* ? But stay, doth the kingdom of Christ consist in such [giving of] *money*, and *in the mouth of the priest* ? No, it shall not prosper; here the wine-press yieldeth much blood, as the *Revelation* of *John* speaketh.

97. And thus the innocent are seduced, [or the poor souls hereby fall into despair], for he that giveth not to them much, or hath it not to give, is *no honest* man with them : He is not beneficial towards *the ministry*: but if the least mote is found amiss in his life, O how they divulge it, and make a great matter of it, how is he trodden underfoot! However, at length, they devoutly send a good wish after him, and say, *God forgive him*. Open your eyes, ye children of Christ, this is *the Antichrist*, go not a-whoring after him: Many such have been sinners, and have turned from their sins, and have entered into Christ, and their soul is in Christ an angel of God; and therefore how dare you, proud Antichrist, according to your own pleasure, despise one that is the angel of God ? O thou blind man, dost thou not see this ? *Art thou the shepherd and minister of Christ, and steward of God?* Hast thou the *Mysterium Magnum* about thee? Is thy office the office of Christ, as thou boastest? Why then art thou *a liar*, in applauding the wicked for money ? Have Christ and his Apostles *done so* ?

98. Hearken, thou opposer of Christ, look into the Acts of the Apostles ; *Where one sold his possessions, and laid a part of the price of the money at the Apostle's feet: And Peter asked him, saying, Have you sold the. field for so much ? And he said yea; and had a false, doubtful [and deceitful] mind: then said Peter, thou hast lied*

unto the Holy Ghost; behold the feet of them that stand at the door, they shall carry you away out of the congregation of truth. What think you now of yourself? Seeing this has happened to the *hearers of Peter*, what would have been done to *Peter himself* if he had *thus lied* for greediness of money, and so blasphemed the Holy Ghost ? But thou art he that dost *so*: thou applaudest the unrighteous, that thou mayest but *get money*; but thou regardest not his soul, neither dost thou regard how thou broachest forth thy lies in the congregation. How many times do some stand and bewail the wickedness and deceit of those thou praisest, wherewith they unjustly oppressed and wronged the needy, and also bewail thy flattering hypocrisy and lies ?

99. Hearken! Is not the name of Christ blasphemed thereby, and the congregation of Christ scandalized? When they say, The *priest* tells *lies in the pulpit* for money, if it were a sin, he would not do it : and so in like manner, when any lie and deceive people *to get money, goods, and honour*, if they can but cover it with a fine pretence, what matter is it ? For [they think] if it were so great a sin, the priest would not do it; they think they will once repent of it, and the *priest hath grace enough* in store for them.

100. Behold, thou false and wicked Antichrist, thus thou liest to the Holy Ghost (in Christ's office) who trieth the heart; and thou liest to the congregation

of Christ, and dost scandalize it therewith:
it were a great deal better they had *never heard*
thy lies, and then their hearts would not have been
so filled with lies.

101. How canst thou say, that thou executest
the office of Christ, seeing thou art a liar and
mocker of Christ? Thou art not born of Christ,
but of lies; and when thou speakest lies, thou
speakest from thy *beast*, on which thou ridest, in
the *Revelation*; thou speakest of thy own, from
the spirit which is in thee, and yet wilt [take upon
thee] to feed the sheep of Christ; thou shouldst
feed them in a green meadow, in the fat pasture
of Jesus Christ, and *tell them the truth*; but
thou feedest them upon the devil's rocks, and the
mountains of the abyss, in his lustful grass.

102. If you be the *minister* of Christ, then
serve him in spirit and truth ; reprove sins without
any respect of persons; spare not; lift up your
voice like a trumpet; reprove *all* wickedness of *all*
persons, both superior and inferior; teach the way
of Christ rightly; praise [or sooth] none for his
money and honour's sake: for Christ praised none
of the potentates for gain's sake; neither did he
reprove any of them out of envy of their greatness
and honour; for he *commendeth order* and saith,
Give to Caesar the things which are Caesar's, and
to God the things that are God's: but he reproveth
the hypocrites, the Pharisees, *in that they*
made long prayers, and stood in the streets,

making a devout show, and would be seen of people, and sought only after praise; and such an one is the Antichrist also : and therefore the spirit . in the *Revelation* of Christ saith, *Go out from her* my people, that you be not made partakers of her *sins*; for he that alloweth of sin is one spirit with the sin; he that for favour confirmeth [or consents to] the lie of liar, he is guilty of that lie, and of the wickedness thereof.

103. God the Father hath regenerated us in Christ, out of the truth, therefore we should *not* be the servants of lies; for when we enter into lies, we go out from Christ, and are with the devil, *who is the father of lies*; and so is the Antichrist also, and all that depend on him, and serve him; it were better to be far absent, and to have Christ formed in the heart, than to hear lies in the *Antichristian office* [of the ministry].

104. I know, thou evil beast wilt cry out upon me for an envious person, as if I did grudge what good people give thee; no, that is not my ground [or meaning]; for Christ saith, *Whosoever ministereth the Gospel, should live of the Gospel; you must not muzzle the mouth of the ox that treadeth out the corn, it must feed* : they cleave *not all* to the Antichrist; we have only set forth the wicked Antichrist, who rideth in the hearts of men; we despise none for their good *conscience*: Only, the Antichrist shall stand naked for a witness to *all people*: He rideth over the face of the earth in

all countries and nations. [Note: wheresoever pride, covetousness, envy, and wrath, are predominant in falsehood, deceit, self-seeking, and an hypocritical show of holiness, there is the greatest *Antichrist* of all.]

105. People now suppose they have rooted him out, and are now in strife and contention about him; every one will *slay him*: O thou blind simplicity, thou *slayest him not*; do but go out from him, and enter into the temple of Christ, and let *Antichrist's houses* stand [empty], and then he will *fall of himself*, and at length be ashamed of his own abominations and whoredom: only do not worship him; do not bow the knee before him; but worship God.

106. Do but open your eyes, the whole world is full of God, the whole matter [of conversion] is about the outward life; in the inward God dwelleth in himself; and the outward life is also God's; but the *abyss* is in it, viz. *the centre of nature*, in which the severe, stern life is, which is the cause of this warning.

107. There are Three Principles, (three kingdoms), two are eternal, and one hath a beginning, and is transitory: Each of them is desirous of man: for man is an image of *all three*: and the Being of all Beings is a longing, seeking, and desiring, which existeth out of the eternal will, and the will is *the eternity*.

108. In God there is no dominion, but in the Three Principles, in their creatures: There is in God no more but one only *spirit*, which cometh to succour his whole Being in the water and in the fire, out of which everything existeth; he is no destroyer, but preserver of a thing; and if any thing perisheth, the fault lieth in the *dominion* [government] *of nature*; but that which is out of the eternal cannot perish, but only changeth into another property; for which [cause] we give you *warning*: and all the teaching and seeking in this world is only that you may be warned of the severe source or property of the fire; there is indeed *a life* in it, and no creature can subsist without it have that life: but we that are men are not created for that life, and therefore God would have every creature in that property wherein he created it, that his eternal will may *stand stedfast*, and not be broken.

109. Every thing hath *free-will*, and therein its inclination to its property; the whole being of this world, and of the angelical world, also of the hellish world, is merely *a wonder* in the presence of God: He hath set light and darkness before every one, thou may est embrace which thou wilt; thou wilt not thereby move God in his Being; his spirit goeth forth from him, and *meeteth* all those that seek him; it is God's seeking, in which God desireth the humanity, for it [the humanity] is his image, which he hath created according

to his *whole Being*, wherein he will see and know himself: yea he dwelleth in man. Why then are we so long a-seeking ? Let us but seek to *know ourselves*; and when we find ourselves, we find *all*; we need run no whither to seek God, for we can thereby do him no service; if we ourselves did but seek and love one another, then we love God; what we ourselves do to one another, that we do to God; whosoever seeketh and findeth his brother and sister, hath sought and found God: In him we are *all one body*, of many members, every one having its own *office*, government and work; and that is the wonder of God.

110. Before the time of this world we were known in his wisdom, and he created us into a being that there might be a sport in him. *Children* are our schoolmasters, (in all our wit and cunning we are but fools to them); when they are born, their first lesson is to learn to play by *themselves*, and when they grow bigger, *they play one with another*: thus hath God from eternity (in his wisdom, in our hidden childhood) *played with us*: but when he created us in knowledge and skill, we should then have *played one with another*, but the devil grudged us that, and made us *fall out* at our sport; and therefore it is that we are still at variance, in contention; but we have nothing to contend about but our sport; when that is at an end, we lie down to our rest, and go to our own place; and then come *others* to play, and strive and contend also, till the evening,

till they go to sleep into their own country, out of which they are come: for we were in the land of peace, but the devil persuaded us to go into his *unpeaceable* country.

111. Dear children, what do we mean, that we are so obedient to the devil? Why do we so contend about a tabernacle *which we have not made*? Nay, this country is not ours; nor this government ours; it is our mother's, and the devil hath defiled it; let us pull it off and go to our mother, that she may put on us a fair, pure garment again, and then we need not contend about the defiled garment: here we contend about a garment, because one brother hath a fairer garment than another; and yet the *mother* putteth every one's *own* garment upon him; And why therefore do we contend with our mother, who hath brought us forth ? Are we not all her children ? Let us be obedient children, and then she will purchase *a new garment for every one of us*, and then we shall rejoice, we shall all forget the defiled one.

112. We go into the garden of roses, and there are lilies and flowers enough; we will make a *garland* for our sister, and then she will rejoice with us; we have a round to dance, and we will all hold hands together; let us be very joyful ; there is no more might to hurt us, our mother taketh care for us: we will go under the fig-tree; how *abundant* is its fruit! How fair are the

pine-trees in *Lebanon!* Let us be glad and rejoice, that our mother may have joy of us.

113. We will sing a song of the driver [or oppressor] who hath set us at variance. How is he *captivated!* Where is his *power!* He is not here to be found; neither hath he gotten the defiled garment, which we contended about, the mother hath it in her *keeping.* How poor he is! He domineered over us, but now he is bound! O great power, how art thou thus brought to scorn! thou that didst fly aloft *above the cedars,* art now laid under foot, and so art void of power: *Rejoice, ye heavens, and ye children of God;* for he that was our driver [oppressor, and persecutor], who plagued us. day and night, is captivated: Rejoice, ye angels of God, for men are delivered, and malice and wickedness taken captive.