

THE TWELFTH CHAPTER

*Of the [true] Christian Life and Conversation.
What Man is to do in this Valley of Misery,
that he may work the works of God, and so
attain the Eternal highest Good.*

1. THERE is nothing more necessary and profitable to man in the valley of misery upon earth, than for him to learn to know what he is, from whence he is, and whither he tendeth, what course he taketh, and whither he goeth when he dieth: There is *nothing more profitable* than to know these things; for the outward conversation remaineth in this world, but what the heart conceiveth, that a man taketh with him: The will of the spirit of the soul is *eternal*, that which is comprehended in the will of the spirit of the soul, that the soul carrieth with it when the soul and body part. Therefore it is *necessary* for us to labour for something that is good, wherein the soul may accomplish *its eternal* sport, and have its joy therein; for the works of our soul follow after us; and the works of our hands, and of the outer spirit, remain in this world: for the soul is in the eternity, whatsoever it maketh and imagineth here, that standeth *always before it*; unless it breaketh that again, and then it is as a broken work, which it hath no more to do withall, for it is gone out from that; for the eternal cutteth an eternal model, and the corruptible and inceptive cutteth a corruptible model; for after this time *every thing will stand in its own model*; for that which the eternal will conceiveth, that getteth an incorruptible form, if itself doth not break it.
2. Therefore it is good for man to *choose* in this life that which is best, in which he may have joy eternally ; for when thou chooseth beauty, bravery, and honour or riches, then thou art thereby made *unbeneficial* [useless] to thy brother and sister, who are in

misery in this world ; for the *bravery* of this world despiseth the mean and simple; and *riches* wring away the sweat from the poor, [or grind the faces of the poor] ; and *great power* and authority press and oppress the low and miserable; *great honour* despiseth the simple, and will not condescend to the needy. Seeing therefore in the other life, the souls of many that have been simple, miserable, and in this world contemned; poor, oppressed, and dejected, will appear; and seeing it is certain, that in their form will not be comprehended much highness, bravery, desire of might and honour; for their souls have, in this valley of misery, only shut up themselves into the meek love of God, and yielded themselves into *simplicity* and *lowliness*, and have not dared to have communion with might, pomp, and great honour, for such things have had no affinity with them.

3. And seeing it is so, that the souls in the other life shall have joy one with another, and enjoy the *gifts* and *virtues* one of another; and seeing then the souls will have their substance which they have here taken in and conceived, and appear in their eternal will as a *figure*, therefore we ought very highly and heartily to consider it, that we do not in this world conceive, and let into our hearts, *pride* and *stoutness*, also *covetousness* and *oppression* of the miserable; for with these we cannot enter into the congregation of Christ, they receive us not into their *society*, for it is a contrariety to them.

4. For in the kingdom of heaven there is nothing but love and concord : every one inclineth his love and favour to the other, and every one rejoiceth in the gifts, power, and beauty [lustre] of the other, which they have obtained from the *Majesty of God*: and they all give thanks to God the Father in Christ Jesus, that he hath chosen and received them to be children : for the mighty power of the strong [who have been mighty in faith, and in the wonders of God] rejoiceth for the weak, that

the spirit of God is in them, and that they also are in the wonders in the eternal will.

5. Therefore, dear children and brethren in Christ, let us, in this world, enclose our hearts, minds and wills, in humility into one love, that we may be one in Christ: If thou art highly advanced to power, *authority*, and honour, then be *humble*, despise not the simple and miserable, but consider that in the other life they shall be in one highness with thee; squeeze not the oppressed; afflict not the afflicted; that they may not take it to heart, and bar up the gates of heaven against thee : if thou art fair, *beautiful* and comely of body, *be not proud*; nor do thou despise those that are not like thee, that thy simple brother's and sister's soul may not loathe thee, and reject thee out of their mind: Be humble, that thy brother and sister may rejoice in thee, and present thy beauty to the praise of God, who hath created so beautiful a chaste and humble creature; be modest and friendly in words and works.

6. Thou that art *rich*, let thy streams *flow* into the houses of the miserable, that their soul may bless thee: Thou that art in *authority*, bow not the right [bend not the law] to please the mighty, that the oppressed may bless thee in thy righteousness ; and then thou also art in the congregation of Christ: If thou art *exalted* to high dignity, give not place to thy mind to fly [aloft]; *humble* thyself in the congregation of Christ, and then the congregation will bless thee, and will receive thee into their love.

7. O how well is it with the rich and *potent*, when the mean and simple congregation of Christ love and bless them: O how well is it with a *teacher* and *preacher*, who is a *right* minister of Christ, who giveth the meat and drink of Christ to the lambs that are committed to his trust, and refresheth them therewith, so that they yield their souls into his obedience, and heartily love him, and desire all welfare to him! O how happy and

shining is he in Christ I How glorious a shepherd is he! For his lambs follow him, and he bringeth them to the chief shepherd.

8. O how ill a condition is he in whom they curse according to his true deserts! The bright garment will be taken away from him, and he putteth on the *vizor of wickedness*: But he that is cursed for righteousness sake, he presseth forth as the *gold* out of the ore, and putteth on Christ's crown of *martyrdom*, wherein all the holy souls at the Last Day will highly rejoice, in that he hath continued the stedfast disciple of Christ, who hath not looked upon honour, power, money or goods, but hath *rightly* fed the sheep of Christ.

9. Dear brethren and sisters in the congregation of Christ, bear with us : Let us a little rejoice one with another : We bear a hearty love towards you, and speak *from the spirit of our mother*, out of the spirit of the eternal wisdom of God, [*viz.* from the spirit of humility].

10. We will speak friendly with you concerning our mother, and concerning our native country. We will speak of *great wonders*, how things go with us all: and so we will comfort ourselves, for we are in a strange country : We will persuade one another, and agree, and will go home into our own country, to our mother: O how will she rejoice when she seeth her children [come to her into the eternity] : We will tell her of the *great afflictions* which we underwent in *Jericho*, we will speak of the great danger we were in, among many evil beasts : We will speak of the driver or oppressor, who held us so long captive; and we will speak *how* we were *freed* from him: Let us be unanimous, that our mother be not grieved and offended with us.

11. *Rejoice ye heavens with us, and let the earth be glad, for the praise of the LORD goeth over all mountains and hills : He openeth the doors for us,*

that we may go to our mother: Let us rejoice and be glad, for we were born blind, and now we are come to see: Open the gates of the LORD, ye servants of God, that the virgins with their music may go in; for that is the dance wherein we shall rejoice and be glad with the virgin, saith the spirit of the LORD of LORDS.

12. O beloved children of men, even *all* that have proceeded and been generated from *Adam*, in every island and country, wheresoever ye dwell, by what name soever ye are called: Mark, The God of heaven and earth, who hath created us all and begotten us out of one body, who giveth us life and breath, who preserveth our body and soul: He calls us *all* into one love : Ye have gone astray a long while, for ye have followed human *inventions* and *opinions*, and the devil hath deceived you, so that ye hate, persecute, and murder one another, and are utter enemies one against another. Open your eyes, and see: Have we not all one *and the same breath*, and are generated from one *and the same soul* ? We have all of us one God, whom we honour and worship; that very one God hath created us *all*: Moreover, we have one and the same heaven, which is God's, and God dwelleth therein: We shall all meet together at the Last Day who have trusted in God, why therefore do we so long dispute about God and his will ?

13. If we lift up our hearts into him, and yield ourselves to him in obedience, *then we are all in his will*: None can thrust us out of it. We all stand in this life, in a field, and are growing: The stars and the elements are the field wherein we grow: God hath sown us therein: *Adam* is the first grain that God himself did sow, and out of that grain we *all* grow, we are all from one seed, we are all brothers and sisters. [of one body]

14. But the devil hath sown weeds amongst us ; he hath sown no man, (for that he cannot do in eternity), but he hath blinded us, and hath sown

pride, envy, anger, covetousness, and evil will [or *malice'*] into our mind, therewith to destroy us, for he grudged us the prerogative to be children of God in the place he was in: He is fallen away from God, through anger, pride, and envy, and hath turned himself away from God, and therefore he will deceive us, that his own kingdom may be great.

15. O dear children, *trust him not*; for where God soweth his good seed, the devil followeth and soweth weeds amongst it. This you see in the doctrine of *Moses*, and the *Prophets*, also in *Christ's* doctrine: They all preached the way of God in one and the same love, and directed us unto the living God, and that we should go out from our evil fleshly lusts, (from lying and falsehood, from uncleanness, from covetousness, from murder and theft), and enter into a pure chaste humble life in the fear of God, and wholly put our trust in him as his children, and acknowledge him for our Father, and then he will give us rain and blessing to our body and soul, and will after this life take us to himself into his kingdom, where we shall all be eternally freed from our afflictions. This, and no other, is the doctrine of *Moses*, of the *Prophets*, and of *Christ*, that we should love one another, as one [and the same] life, and God in us.

16. But observe what the Antichristian devil hath sown into it: He hath sown pride and selfhonour, with state and pomp into it: He hath set himself in the chair of *Moses*, and of the *Prophets*, as also upon the authority of *Christ*, and hath led us astray, so that we have made a *rent* and division [or sect] amongst us: He hath erected a *Predestination*, and of the spirit of God, which hath often shewn itself forth in man with wonders and mighty works, hath gone about to make an envious malice, as if he loved one people, and hated another, as if he chose one generation, and not another; whereby he (who is called the devil's Christ and *Satan*)

sitteth only in honour and voluptuousness. He hath raised wars among the people, so that people are at variance, and set up opinions, and have stirred up the anger of God, for they are gone away from God with their opinions, and so the anger of God hath ruled over them, and oftentimes destroyed them; for that which hath no good in it, God will never endure it in his country, but giveth it up to the anger, though indeed itself runneth headlong into it, and whetteth the sword, so that one people devoureth another: *From the beginning of the world to this time*, all contentions, disputations and wars, as also envy and malice, have risen from *Antichrist*, who will be honoured as a god *in the form of an angel*, and the devil dwelleth in him.

17. Which Antichrist is plainly to be discerned by *Cain* and *Abel*, in that *Cain* slew his brother for faith [and religion's] sake, for *Abel* had set his heart upon God, and had committed himself to God, which [whom] God loved, and accepted his sacrifice; and *Cain* had set his heart upon this world, and would be a lord upon earth, and his mouth gave God good words, but his heart stuck fast in an earthly conceit [and opinion]: He loved the spirit of the *Mammon* of this world, and the devil slipt into it, and so his sacrifice was not acceptable to God, but the smoke fell down to the earth, and the devil accepted his sacrifice, and so he slew his brother by the devil's instigation, and in his false conceit and opinion : He desired the glory, honour, and power of this world, and *Abel* desired the love and grace of God.

18. Thus, dear people, all over the earth, ye see that ye are all of one flesh, but that you have divided yourselves one from another, which the devil in the *Antichrist* hath brought to pass: Your fear of God hath many times been great, and ye have done great honour and reverence to men, even from a good meaning out of your love, as

thankful people towards the government of *the Holy Ghost*: But because ye have given such honour to men as belongeth to God, (though God was contented, so long as they continued in the love of God in humility), therefore they are fallen off from *what they were*, into lust after temporal honour, and have fallen into a lust to domineer with cunning and deceit, over your goods and souls, and are become a snare unto you; for the Antichristian devil is slipt into them, and the *spirit of God* is departed from them, and they have no more spoken from the spirit of God, but from their pride and art : Strange languages must do the work, and must be the bringers forth of the *Mysterium Magnum*.

19. But behold, dear brethren, how very thievishly they have dealt with you, they have set themselves up over the earth, and have drawn to themselves all power, might, and honour, and ascribe all authority to themselves, and have blinded you with flattering *hypocrisy*, and have led you from God into *opinions*, and there you go astray; they have stirred you up to contention and wars, so that you have murdered one another, and wasted your native countries: They have bereaved you of body and soul, also of your goods and wits, and made you believe *you did God good service in it*, when you became enemies to those that are not of your opinion; and yet you are all thus blind [even on both sides].

20. Behold! these are the *curates* over your souls, your spirituality, the clergy: Look upon *Popery*, whence hath that sprung ? From the devil at *Rome*: He hath caused *Asia, Africa, Assyria, Persia, and Greece*, to depart from his deceit; for the Antichristian *priest-devil* hath blinded the whole world, and brought them into vain traditions and opinions, and turned them away from that unanimous love: He hath placed more holiness in one order and opinion than in another, and hath sold the highest degree of [sacerdotal] *orders for money*:

That order which had much, and rich livings and revenues, must give much to the *Chief Devil*, that he might be fat, and a lord upon earth: The simple lay-people were persuaded these *orders* were holiness, and so worshipped before the dragon in the Revelation, and sought for pardon, absolution, and forgiveness of sins from thence: O how the common people were *tied* to them! Whomsoever spoke against it, was accounted a *heretic*, and the people burnt them with fire : Thus did the simple people do, and were persuaded they did God good service in it.

21. O thou simple holiness [devotion]! Thou art not guilty in so doing; neither shall it be imputed or accounted to you at the Last Day, (for you went on blindly in it) ; and though on that day the holy Martyrs shall be set before your eyes, yet you have been zealous for God in blindness: The *Blessed Martyrs* (who have seen the light of God) will not therefore cast you out of *their* congregation, seeing you knew not [what you did], but were *blindly* led on to do it.

22. Yet, behold and observe what a zealous will, or earnest desire can do, if one enters into the will of God with his whole desire; and although he knoweth not what he doth, and is *zealous* in a strange opinion, and yet his heart is directed into God, and *believeth* in ignorance, very stedfastly, that it is pleasing to God, in *such* an opinion many great wonders and works have been done in the midst of the Antichristian kingdom, for there is *not any thing impossible* to a strong faith.

23. Into these wonders hath Antichrist insinuated himself, and hath made almost as *many* opinions [tenets and sects] as there are *days* in the year, among which, in the believers, who have so in blindness believed in their opinion, even wonders and *miracles have been done*, and the Antichrist hath ascribed it to the *opinion*: whereas the opinion could not make a fly to stir, but the firm and strong

faith which went out of the opinion into God, that hath awakened the wonders; for the spirit: of God is in the faith, and not in the opinion; and the faith is from God; for the soul inclineth itself in the opinion into God, and layeth hold on the spirit of God : *The opinion is the fire*, but the soul stayeth not in the fire, but presseth out from thence into God; it blossometh out of the fire, as a fair flower [out of the earth].

24. The opinions have been tolerable enough, in God, and God rejected them not, so long as the soul sought God through the opinion; and so long also the church of Christ stood in *a government*; but when the devil crept into it, and made a stately glistening kingdom of it, when the *priests* sought only honour, covetousness, and voluptuousness in it, and did lead men away from God merely into their works [ceremonies], and so the opinions became altogether blind; for they themselves went out from God into the works of their hands, in forged and invented ways, therefore God *let them go*, seeing they would not be directed by his spirit.

25. And *Asia, Africa, and Greece*, are to be accounted happy, in that they are gone out from the works of men into the one only God again: Although indeed they have been *blind* concerning the kingdom of Christ, yet their mind continued in the one only God, and in *concord* one among another; and have not so vehemently scandalised and reproached one another about the dear name of Christ, as these have done who have been led blindfold in the darkness of their works; for these have *not only hated* those that departed from them, but they themselves have reproached and snarled at one another in their opinions, as dogs about a bone, and have led the laity astray, who go groping in the dark, and know not which opinion is the best.

26. Thus you hang to opinions, and are perfidious to God, so that when a simple man cometh

to die, he knoweth not whither his soul shall enter:
He hangeth to his works and *opinion*, and forsaketh
the will of God, and so remaineth without
God: And *where* now do you suppose the poor
soul remaineth, when it is without God's will ?
Behold, we will tell you, for we know certainly,
for the *spirit* of our mother openeth it to us, so
that we see with both eyes.

27. Behold, Christ saith, *Where your treasure is, there is your heart also*. Behold, the soul is *involved* in the opinion, and so runneth with it to the *patron* [or author of it] who hath so taught it, and seeketh him, and if it findeth him not, then it becometh sorrowful, and hath no rest, and so hovereth between heaven and hell, and would fain escape the devil; *therefore* it happeneth that many times the poor souls have appeared again in the congregation, or else in houses, fields, and churches, and have cried to the congregation for help *with their prayers*, and have submitted themselves to the orders, and supposed to find ease; from whence *Purgatory* was framed; for that soul hath the purgatory indeed, if it cannot attain the will of God; and in such fervent casting itself down in the opinion, it is sunk down through the opinion, and at length come into the *still eternity*. But we understand here those souls which in their opinions have imagined [or sought] after the kingdom of God ; and *not* the souls of *the deceivers*, who have sought their profit and pleasure therein; those are quite gone a-whoring with Antichrist, for they are bound to him with an *oath* ; and though they sit in hell-fire a-whoring with him, yet they flatter him with their hypocrisy, and reproach God *as if* he had dealt unjustly with them; for what the soul doth here in this [life] time, into which it involveth itself, and taketh it into its will, that it taketh with it in its will, and after the ending of the body *cannot* be freed from it ; for afterwards it hath nothing else but *that*, and when it goeth into that and kindleth it, and seeketh with diligence, that is but an

unfolding of the same thing [substance of the work it has wrought in this life], and the poor soul must *content itself with that*: Only in the time of the body can it break off that thing which it hath wrapped up in its will, and that standeth afterwards as *a broken wheel*, which is broken and useless, and no soul entereth into it any more, neither doth it seek any more therein.

28. Thus we say unto you, that the Antichristian souls, after the breaking of the body, *seek no more* for the door of Christ, for they know nothing of it ; they know only of what they here conceived or took in, and the souls sink down in that opinion into the *deepest ground*, much deeper than they here conceived; for that which was known in many of them of the same opinion, what any or all of them know in the same opinion, that *one soul alone* knoweth, for it is one body with all those that are of the same opinion, and they have one heart in many members, wherein every one manageth their business, which standeth so till the judgment of God, which afterwards shall make separation, where then all kindreds upon earth shall howl and lament, when they shall know that Judge whom they *here so despised*.

29. Hearken, you accursed Antichrist, What answer will you give, in that you have led astray the people from faith in God, and from the justification of the passion and dying of Jesus Christ, into thy deceitful hypocrisy in opinions, only for thy pride, honour, and covetousness sake ? You have persuaded them so, that many of them in their youth and ignorance have sworn and vowed to you : What have you done ? Even the same that Christ said to the Pharisees, *Woe unto you Pharisees, who compass sea and land, till you have made a Jew and Proselyte, and when you have made him so, then you make him twofold more the child of hell than yourselves*; and this also the Antichrist doth.

30. In *Germany* they suppose they are now gone out from Antichrist with their *contentions*, but it is not so yet : for they which now curse Antichrist, and lay his shame open, are even grown out from the tree of Antichrist, and are the *wolves* and *bears* of Antichrist, which suck from him, and devour him; for the spirit of this principle hath *commanded* them so, they must do it ; for they are one trumpet among the seven angels in the *Revelation*; but they all wind one horn, and sound so that the earth shaketh with it : But when the thunder of it shall follow, *then* will the *mystery of the Kingdom of God be revealed again*, and our door of grace in Christ be opened again, which Antichrist hath sealed up, for he shall be thrown down into the abyss : Observe this.

31. The *opinions* about the cup and person of Christ, which are frequent now in *Germany*, are also sprung from the Antichristian tree, and they are the children of Antichrist, which he introduceth very finely and subtly: O what a cunning artist is the devil! If you will not open your eyes, *it will continue so* to the end: It is told to the simple, and they are directed to open their eyes, and not to regard opinions : There stick *mere heresies* in opinions : And though they be zealous in their opinion, and in the opinion press into God, and so attain God and the kingdom of heaven, yet they have the tail of Antichrist hanging on them, for they are zealous against others, and reproach and persecute *them*, who are not of their opinion.

32. Mark this, ye princes, rulers, and magistrates, suffer not yourselves to be seduced; drive the teachers into the churches, and *command them* to teach the will of God *in his love*, give them not lordly power; and do not put any authority into their hands to make canons and constitutions, else they will hang to covetousness, and Antichrist sticketh in all covetousness, and so do what you can, you will have him *on your neck*.

33. Look to it ye princes, and regard to hear those men that are *born of God*, and *not of art only*; for where there is great art [or learning], and not an humble heart inclined to God, that seeketh not its own honour and covetousness, there is Antichrist most assuredly; for in art [or learning] sticketh pride and self-honour, which would fain rule the world, and desire to get much gain to themselves; trust not these, they are *not Christ's shepherds*: If you will not follow what is revealed to you, then the last Antichrist will be *worse* than the first, and it will come to that pass, that the world will be constrained to *cast them headlong* together on a heap into the abyss, which *Daniel* and the *Revelation* sheweth them plain enough, and as we have known it that it will so befall them ; for they are now a besom and rod upon the old Antichrist their grandfather; but there is *one coming* who will gird them also, and set the truth before their face.

34. Observe it, ye children of God, this is *a sign* of the *last* Antichrist: In his kingdom and opinions, they *deny the [spiritual] body and blood [spirit] of Christ*, [[*see bread and wine symbolism*](#)] *in which we are born in God* : Lift up your heads, and behold, for your redemption draweth near: Be not so led astray, and lulled asleep, look not with *strange* eyes, but open your *own* eyes, and fly from Antichrist into the spirit of Christ: There are no more ways but *one* to enter into the kingdom of Christ, which is set down thus, [as followeth].

A Gate, [shewing] which Way we must walk through this world, into the Kingdom of God.

35. You must go out from your reason out of the fleshly spirit, and bring your heart, mind, and thoughts, wholly into the obedience of God, and yield your will into God's will; and do not feign ways of your own reason, or ask, Where is Christ ?

Direct your way into Christ, and know for certain that *Christ is in your heart*: Submit yourself to him in great *humility*, cast all your purposes and doings into his will and pleasure, and consider that you *always stand before* the clear countenance of God, and that Christ sitteth on the rainbow at the right hand of God *in you*, and consider that you stand every moment before the holy Number Three, and that God, the holy Number Three, always examineth, and seeth the abyss of your heart; and take heed that you enter into no deep thought or searching, but merely into his *love and mercy*, and resolve never to go out from it any more, but ever to continue therein.

36. And then, secondly, consider that you do what is pleasing in the sight of God the most high, when you seek with your love your brethren and sisters in this world, whosoever they are, and by what name soever they are called, and what opinion soever they are of. Embrace them in your heart, help to pray for them, and help them to wrestle against the devil, and as far as is possible *instruct* them with all humility; but if they will not *receive it*, then put on the garment of Christ, and be a good example unto them; be serviceable and helpful to them, forgive them when they hurt and wrong you: When they curse you, do you bless them; when they do you injury, if you cannot turn it into good and avoid, them, let it pass, and consider you are but a pilgrim here: Withdraw your love *from none*, for your God, in whom you live, withdraweth himself from none that do but seek him; be readily yielding to your *adversary*, if he once offer to turn his mind: In all your affairs and conversation love *righteousness*, and always have a care that you do your work for God: We must in this world, in this troublesome valley of misery, compass our affairs with labour and pains : We should not go into holes, cloisters, cells and corners; for Christ saith, *Let your light shine* before men, that your Father may have praise in *your works* : Do all things from a sincere heart,

in a pure mind, and consider you do it to Christ, and that the spirit of Christ doth it in you :
Be *always ready*, expecting the Bridegroom : Let your heart have no leave to meditate and search into any other opinion: It is not profitable for you to know much: Let every one learn to do his own work, wherewith he may have *sustenance* for his body, whether he be magistrate, or lay person.

37. Let the magistrate learn righteousness, and to distinguish the false from the pure, for he is the *officer* of God : What he doth and judgeth, that he judgeth for God, and God through him. Let the laity be *humble* and mannerly before the ordinance of God : If any wrong be done him with a high hand, and that it cannot be otherwise, let him consider that he suffereth wrong for the truth's sake, and that it is a great honour for him in Christ, in the presence of God.

38. In all your matters, conversation, dealing, and actions, always set *the judgment of God* before your eyes, and have a care that you live blameless here, for this [life] time is *short*; and we stand here in a field a-growing: Therefore see that you be good fruit for God, at which all the angels and hosts of heaven may be pleased, and rejoice : Bear malice to none, for that inviteth the devil to a lodging: Be sober and temperate : Let not the desire of this world persuade you, and though it happen sometimes, do not go on in it : Go every hour out of death into life : *Crucify yourselves in true repentance* and conversion from evil.

39. When you are reproached for your fearing God, and evil spoken of, and it is false and untrue, then rejoice most of all, that you are become *worthy* to suffer reproach for the doctrine and honour of Christ: When you are in affliction, be not dismayed, consider you are in the will of God, he will suffer no more to be laid upon you than you shall be able to bear.

40. Turn away your eyes from covetousness, from high-mindedness and state, and do not readily look after such things, that you be not captivated; for *the devil* catcheth his birds with state and high-mindedness, but go not into his net: Be always watchful, never be secure; for that fowler goeth constantly about to see where he can catch any one: Where honest people are mocked and scorned, *go not thither*, make not yourselves partakers of such wickedness, let it not enter into your ears ; that the devil may not tickle your heart with that foolish laughter, and so you become *infected* with it.

41. Summarily, commit yourselves to God in Christ, and pray to God the Father in the Name and upon the promise of Christ, for his holy spirit; desire it upon the promise of Christ, and so you *will receive it*; for he is faithful who hath promised it : He will not deny you of it : You will receive it *most certainly*; only give yourself wholly up to him, that is the greatest and chiefest [thing]: Commit all to his will, and when you have it, that will teach you sufficiently what you are to do : He teacheth you to speak: He giveth you a mind and knowledge and understanding how to behave yourselves : Be not careful after what manner you should do a thing, when you are to deal with men ; but commit all your doings to him, he will do that in you well enough which is *well pleasing* to God; and though you should be in a burning zeal, and should bring fire from heaven from the Lord of Lords upon the wicked, yet it is *acceptable* to him, for the wicked have awakened and kindled it.

42. But go on in the power of God, and then all your doing is well pleasing to God; for, that any *defendeth himself* against his enemy, *upon necessity, without any other intent or desire*, that is not against God; for he who hath his house on fire may quench, it ; yea, God hath given *leave* to

Israel to defend themselves.

43. But he that *causeth* and *beginneth* a war, he is the devil's officer; for all wars are driven on by the anger of God, wherein the devil dwelleth : God hath not been the author of wars, for he created us in love, that we should dwell together in paradise in friendly love, as loving children, but the devil grudged us that, and led us into the spirit of this world, which hath *awakened all wars* and mischief in the anger of God, so that we hate and murder ourselves.

44. Seeing then we are thus begirt with enemies in this valley of misery, so that we grow among thorns and thistles, therefore we ought to *watch*; for we must watch also over the enemy which we carry in our bosom, *viz.* our mind and thoughts, for that is the worst enemy; also the devil hath his den of thievery therein, and there is required great labour and toil to cast out *that devil*: He slips many times into our mind, and leadeth us on in smooth delightful hypocritical ways, so that we suppose we are in God, and that our ways are *right*: There we should constantly have our touchstone with us, which is the *blessed love* towards God and man: We should not take pleasure in ourselves, but we should be of such a conversation, that God and man may take pleasure in us for our virtue; [self-seeking must be quenched, and true resignation and self-denial must grow and flourish].

45. And when we thus converse in the love and the righteousness of God, and in the obedience of faith, then we put on Christ, who setteth the fair orient crown of pearls upon us, *viz.* the crown, the *Mysterium Magnum* : He crowneth us with his wisdom, so that we know his wonders, which we were blind in before, as it hath happened to this hand, which before the time of the *tenth number*, when it was yet in the *unit*, was as simple in the Mystery as the meanest of all; but, as the gold must be tried in the fire, so also it happened to

this hand: corruption and putrefaction were not wanting: Every one would needs tread the simple child under foot ; where was the first time that a garland was set upon it : O what great labour and toil did the *devil* take that he might sully it! O how busy was he, which, when I think upon, I very much wonder and thank God who hath preserved me! O how he *bestirred* himself, that he might tear the garland in pieces! O how *eager* was he with Antichrist, in putting him on to persecute this hand, that every one might abominate it! But it happened to the devil, as about Christ, when he so set on the pharisaical Antichrist that they crucified Christ; then thought the devil, he is *gone now*, I shall be quiet enough, and not be troubled with his doctrine, which destroyeth my kingdom; so also here : but he thereby awaked *the first* storm: Christ stormed his hell, and took him captive in the anger, and so his den of robbery was *first* opened by this hand, which he shall never be able to shut up again, but it shall stand open till his judgment: This we write for an example to the Reader, that he may know what he must expect in this way, *even nothing else but* scorn and reproach.

46. But be of good courage, you dear children of God, do but help to wrestle faithfully and valourously, for we all wrestle in this life for an *angelical crown*, which lord Lucifer had upon his head. And how can he be but angry, who hath lost his country and kingdom, when another cometh and taketh his crown, and throweth him to the ground, and holdeth him captive ?

47. But wrestle courageously, you dear children of God, it is but for *a little while*, and then we shall get the sceptre and crown: It is better to be a lord than a captive slave and servant: The sufferings of this world, if they cannot be avoided, are not *worthy* to be called sufferings in respect of the great *glory*, which shall be manifested on us.

48. We stand here between heaven and hell, in a field, and there groweth either an angel, or a devil *out of us*: Now, therefore, if any one have a love to the kingdom of heaven, and would fain be an angel, he ought to look well to himself: It is soon done with a man: *Thou hast free will, whithersoever thou inclinest, there thou art :*

What thou sowest, that thou shalt also reap:

Let this be told thee [for a warning].