

THE THIRTEENTH CHAPTER

*Of Christ's most precious Testaments *, that Fair
Garland of Pearls of the Noble Highly
Precious Stone ** of The Great Mystery, and
Philosopher's Stone, which the Antichristian
Church danceth about, and is ever seeking it,
but not in the Right Ground and Place.*

** Baptism and the Lord's Supper*

*** Mysterii Magni and Lapidis Philosophorum [philosopher's stone]*

1. IN *this Stone* there lieth hidden, whatsoever
God and the eternity, also heaven, the stars,
and elements contain, and are able to do : There
never was from eternity any thing better or more
precious than *this*, and it is offered by God, and
bestowed upon man; every one may have it that
doth *desire* it; it is in a simple form, and hath
the power of the whole Deity in it.

2. Christ saith, *I have the water of eternal life,
whosoever thirsteth, let him come to me and drink
of it for nothing, it shall flow in him into a
fountain of eternal life, and whosoever drinketh
thereof shall never thirst any more:* Christ giveth
us his flesh for food, and his blood for drink :
We should eat his flesh and drink his blood, and then
he will continue in us, and we shall continue in
him ; where he is, there shall we be also, both here
and there [in the other Life]; for he will be with
us always, unto the end of the world : He will not
let us his children want; as a father careth for his
children, so he careth for us ; and though a father
perhaps might forsake his children, yet *he will
never forsake us* : for he hath imprinted us in his
hands struck through with nails, and received us
into the wound [or hole] of his side, out of which did run
water and blood; we should believe and trust him,
as his precious Word hath told us, *he is the mouth
of truth, and cannot lie.*

3. Hear, thou dear *Christianity*, open thy mind,

and let not reason, which is without God, lead thee astray : Consider *this well*: We will shew you the right ground and scope, without conceits and opinions : We will set it before you *wholly* pure, without spot or blemish, and only shew you *what Christ is* : We will bring no conceit of human invention to please any man's opinion; neither will we take it from that which the world sets forth, as in their glosses; but we will speak that which is revealed to us *out of the mouth of Christ*, and what *his Testaments are in reality* [or substance].

4. For this is the *jewel*, the noble stone, which the Church of Babel danceth about, and about which she raiseth wars and persecutions: How very many scandalous and scurrilous books and pamphlets have been written about it!

5. This is the *true jewel* of the congregation of Christ; when the Church of *Rome* lost it, then it became a *Babel*, and the spirit of God departed from her, and the most potent countries towards the east, south, and west, turned away from her: For the *Revelation* told them, saying, *If thou continue not in my love, I will come unto thee, and take away thy candlestick from thee*; which come to pass thus :

6. *Europe* kept the name of the jewel, and *Asia* the colour of it; but the virtue of it remained sealed to them both, for they were both departed from it: they went groping in the dark: they grew fat, proud, and stately, and would be *lord over the jewel*: they only sought good [or frolic] days, great honour and glory by it; they built them upon it a brave glistering earthly kingdom, as is to be seen by the *Romish Babel*, which they do as hypocrites, that they may be honoured by the congregation, and had in great esteem. That which *Paul* and the Apostles left [behind them] viz. *That the congregation should abide in reverence and in love, and that the elders which behaved themselves well, should be accounted worthy of double honour*,

(which was right in the congregation to do it to them that behaved themselves well), this they usurp to themselves, into their own power in [a way of] compulsion : Men must perform it to them, though they be no way worthy of it; and because they could not handsomely use any other sword, therefore they made to themselves a *false sword*, viz. *Curse* [of *Excommunication*], and that should make men *reverence* their holiness, that they might not seem to be bloody *Executioners* themselves; just as the Pharisees did, who delivered Christ up to *Pilate*; so these also, they are so devout in show and appearance [they will shed no blood with their own hands], but their *heart* is a devil: They *stir up* the magistrates upon their devilish *Curse* of *Excommunication*, who must be their executioners, to execute what their devilish heart hath *concluded* upon.

7. O dear princes, open your eyes; your office, if you do that which is right, is indeed *grounded* in nature ; but their fictions and conceits are *not*; therefore be not *Executioners* under them: See with your own eyes; you shall, and must, at the Last Day, give an account of *your office*; be not led about without eyes, blindfold; you should see with your own eyes: You are the true heads of the congregation: The lambs of Christ are committed to *your* trust; the priests are but elders in the congregation; if they walk rightly before them, and give good example to the congregation by their good doctrine, life, and conversation, then honour and *respect* should be given to them as *elders* of the congregation of Christ; *not* that they are *lords* over the congregation, but *servants* of the congregation: They should have the spirit of Christ, and bless the congregation, and the congregation should give themselves up with them into one love, into one will, and so *pray* and *sing*, and *speak together* of God's love and wonders, that so there may be one spirit, one heart, in one will, and so the weak may be *helped* by the prayer and faith of the strong.

8. The congregation should incline their ear to the speech of the elders, *who are strong and powerful in the spirit*, and should receive the word of the spirit with earnest desire : The elders should teach with *meekness*, and deal with the congregation as with their *own children*, they should instruct them in their teaching and reprovings with modest admonition: They should not bring bitter hearts into the congregation, in sending forth reproaches against the weak children, that the feeble be not quite discouraged.

9. But he that despiseth the *congregation* of Christ, and departeth from the *Christian-way*, they should privately warn and admonish such an one : If he will not regard, then they have the curse [or Excommunication] of the spirit to bind him in hell in the anger of God, that Satan may vex his heart, till he turn and repent: for the *congregation* hath *in Christ* great power, they have the key to open and shut; but, as is mentioned before, the *priest alone* hath *not* the power: No, he hath it *not alone*, for he is but the servant of the congregation: The meanest of them all, if he is faithful [loyal in Faith], hath as *much authority* in the curse or Excommunication as the greatest; for we are *all members* of the body of Christ: If the meanest of all shut any out of the congregation in the curse of Excommunication, if the party is *guilty*, then he is in [or under] the curse, or Excommunication; but if the party has *wrong done him*, then *he* is in the curse, or Excommunication, *who hath done him the wrong*, who hath *belied him*: Therefore look to it, ye elders, consider what you do, and do not make the congregation of Christ, which Christ hath dearly purchased with his blood, to scandalize [reproach, or offend] one another, else you yourselves are in [or under] the curse of *Excommunication*, and are *without* the congregation of Christ. Search [try, and examine] and consider beforehand, ere you judge *what spirit's child he is* whom you judge : Try his spirit beforehand, for many are zealous out of *ignorance*, whom you

should instruct and receive : you know not what God's spirit giveth to every one; for he hath many and sundry gifts : *Judge all in the way of love*; be not rigid, be not furious, stern and obstinate : Instruct the simple in meekness, that he may place his delight in the *congregation*; for such were Christ's Apostles, *your predecessors* : They taught in such a manner, and instructed the congregation by good example, doctrine, and life.

[*Concerning the Lord's Supper.*]

10. When they met together, and made known the wonders of the LORD, and sat together with a fervent spirit; then, after exhortation one of another, they distributed the Lord's Last Supper, as he had commanded them : They took bread and brake it, and ate of it, and thereby, and therewith, have commemorated the Lord's death; in like manner also they took the cup, and drank of it, and commemorated the shedding of his blood; saying one to another, *Take, and eat the Lord's body, which was given for us on the cross.*

11. So also they did with the cup ; they took it in their hand, and drank of it; for the uppermost of the congregation began, and said to the other, *Take the cup and drink the blood of Christ our Lord, which he hath shed for us on the cross for the remission of sins*, and commemorate his death, and the shedding of his blood, until he come again to judgment, and bring us into himself.

12. This, dear children, was the *true Apostolical* practice, and *the Last Supper of Christ* was even so; for, when Christ had instructed and taught his disciples, he began (after supper, when they had eaten the *Paschal Lamb*) the *right eating* of the Paschal Lamb, and gave them *that Paschal Lamb* ^[Passover] to eat, of which the first instituted by *Moses* was but an *image* and a *shadow* [or type]; for he gave them

his heavenly body to eat, and his heavenly blood to drink, which he had introduced into *Mary's womb* in the eternal beginningless heavenly Virgin of God, in the pure chaste immaterial [virginity], without spot or blemish, and had *assumed it from* his earthly mother.

13. You ought highly [deeply] to understand this : He gave not his disciples the earthly substance, which did but hang to Christ's body, *in which he suffered death*, which was despised, buffeted, spit upon, scourged, and slain; for then had he given them the *mortal flesh* ; but he gave them his holy body, his holy flesh, which hung also on the cross *in the mortal substance*, and his holy blood, which was shed together with the mortal, as an *immortal* flesh and blood which the disciples received into their body, which was put on to the soul as *a new body* out of Christ's body, whereby the disciples were capable of [receiving] Christ, and became members of his body.

14. You must not understand it thus, that Christ's disciples took a piece of the outward body of Christ, *viz.* of his earthly body, and put it in their mouths, and chewed it with their outward earthly teeth, and so swallowed it down into their bellies: *No*, this is apparent, in that *he sat with them at the table*, and did not divide his outward body.

15. But note, As the Deity had conceived in its will the image which God created in his Virgin of his wonders and wisdom, and brought *the flesh and blood together with the eternal tincture*, in which the soul liveth, (*viz.* the eternal fire which reacheth into the Deity after the substance of the Majesty, and allayeth, filleth, and strengtheneth itself therewith), out of *Mary* in the virgin into the Holy Ternary, into which the Word gave itself, (as a life in the tincture of the eternity), and became the spirit, life, and virtue of *that flesh*, which sprouteth out of the tincture of that fire of

the soul; for the spirit was in the Word, and the Word was the power or virtue, and out of the virtue shone the light of the Majesty, and the kingdom, with the power *of this world*, hung to it [the spirit] also as its proper own, which was generated out of the Virgin of its wonders and wisdom out of *the eternal centre of nature*, wherein also *Mary* stood, with the outward virtue and life, with the outward flesh and blood : So also in such a manner as this hath Christ the true Son of God, [and] our Brother, given to his disciples his body to eat, and his blood to drink.

16. And as God, in his heavenly Virgin (out of which the heavenly substantiality is espied, and attaineth substance in the tincture of the fire) *is a substance*; which substance, God (with the Word and Heart, with the receiving in of the tincture out of *Mary's* blood, in which the soul dwelt) did, with the word *Fiat*, as with the eternal astringent matrix, comprehend, and let them together become flesh and blood after a human way and manner; (understand, as the eternal substantiality, with the wisdom, viz. *the eternal virginity*, hath given itself into the perished tincture and matrix of *Mary*, wherein was *the promised Word*, which gave itself also in the eternal substantiality into the perished tincture [or life], and so became *a New Man*, being strange and unknown to the earthly man); so this New Body of Christ, (understand *the inward Christ*, which the outward man which was mortal covered), gave itself under bread and wine, as an outward [thing] into the tincture of the souls of the Apostles, *and became man in the Apostles, in the tincture of the soul*; and that is the New Body which Christ hath brought us from heaven; [of which he said, *None goeth to heaven, but he that is come from heaven*]; so that when we wholly yield up ourselves to him in obedience, and with our old will go out from ourselves into his will, and so come into Christ's *congregation*, and desire his flesh and blood, with all his benefits, *then he giveth us this body and blood to eat and to drink*,

which the inward man born of God receiveth: for the body of Christ is everywhere present in substance: it containeth the Second Principle: [that is, the *angelical world*, according to which God is called Merciful, and the eternal good].

17. For, to say that Christ feedeth the soul with spirit *without* body, is not true; the Holy Ghost maketh not a Principle, but the eternal substantiality in which the Holy Ghost dwelleth, and goeth out from thence in a form of many thousand innumerable essences, even that which is so gone forth, is the *virgin of chastity*, viz. the eternal wisdom, in which all the wonders of this world were beheld from eternity.

18. Understand us rightly, according to its high and precious worth; *that substantiality*, wherein the virgin of God consisteth, *Adam* had on him: for the spirit of this world was given him, and breathed into him therein; but the essences were paradisical, and sprung up through the [one pure] element, which the substantiality containeth, and that substantiality the spirit of this world, in *Adam*, took into itself, into its power, [as the water taketh the light (in a flaming red hot iron) into it, and quencheth it].

19. First the heavenly substantiality had the power [or predominancy], but afterwards, when *Adam* went back with his lust into the earthly [substantiality], then the earthly [substantiality] got the power and predominancy, and that is the cause that our perished heavenly substantiality is become earthly: and *therefore* must God, with the heavenly substantiality, *in us become man*, and in the heavenly virgin and in the earthly, God is become man, and hath put on upon our souls the heavenly substantiality again, viz. his heavenly body: yet our earthly must pass away, but the heavenly remaineth standing for ever.

20. And yet, nevertheless, we are captivated poor sinners with *the old Adam*, into which the devil hath an entrance, and we go many times out from the fair image, understand, *the soul* turneth its will often into the outward man; and therefore God hath, appointed *this Testament* [The Lord's Supper], so that when we turn again to him, he then giveth our soul the new garment again, *viz.* the New Body, and reneweth and feedeth it.

21. He that *once* getteth the body of Christ, it departeth not from him, unless he spoil it as *Adam* did; it is only covered with the *old Adam*, and moreover passeth into the Mystery; and it is very possible for the soul to go out from it, therefore *the soul* should not be secure or careless, but *watchful*.

22. Therefore know, that Christ gave his disciples his true all-present eternal divine body to eat, and his blood to drink, out of which the Holy Ghost proceedeth; and the inward mouth which received it was the *desirous willing* of their souls ; for the soul of man hungereth and thirsteth continually since the heavy fall, after such flesh and blood, and putteth the same on as the garment of God; for the soul in itself is a *spirit*, and hath need of a *body*, and there it attaineth a body, a new eternal incorruptible body into the old Adamical body.

23. Thus, you are to know, *the bread* which Christ gave to his disciples, was that which the outward mouth took, and gave to the belly; but *the word*, whereof Christ said *Eat, this is my body*, that same word was the eternal body of Christ, and had heavenly flesh and blood in it, and that the soul received, as a new body; and thus there was at once, in the hand of Christ, *two* kingdoms, *viz.* a heavenly and an earthly.

24. But you must know, that the heavenly cannot be comprehended or carried forth by the

earthly ; for the heavenly man, *viz.* the heavenly body of Christ, *which was in the outward Christ*, that all at once, and in eternity, also filled the angelical world, *viz.* the second Principle of God; so that without that same bodily substance God is *not known* at all, for the power of the Deity hath manifested itself *therein*, and yet the outward image remaineth standing ; so that in heaven men see the human nature palpably and apprehensively standing *in that form it was in here upon earth*: Thou seest nothing else in it but the Majesty of the clarity of the brightness, which filleth the angelical world; and wheresoever now the Majesty is, there is the substantiality of Christ; for the Heart and Word of God hath *united it* in the substantiality: As we consider that the Word is *every where*, so is the substantiality (the body of the Word) [every where], though indeed without image; for the creature hath only the [formation or] image.

25. Behold, I give you a similitude: Consider, all things are created out of the water, and in the water was all power and virtue; for you find that *all things* have water, though it be a very stone, or flesh, or whatsoever it is; but the sulphur is therein with the power of nature, which *formeth* the substantiality.

26. Now, behold, in the whole deep, there is nothing but water, air, and fire, out of which there is *the substance*, *viz.* the body or the earth [come to be].

27. Now, you see very well, that *the sun* (being but one) causeth that, and is also the virtue and majesty in this elementary substance: It all belongeth to the sun, and all desireth the sun, and the sun with its virtue affordeth the *dominion* [or government of everything in the universe].

28. See, and consider this in a similitude: God is *the eternal sun* in the second Principle: understand the Heart, splendour, virtue, and Majesty; and the *elements*, fire, water, and earth, are (spoken by way of similitude) [as it were] God the Father: Now the sun standeth there as a body, as indeed it is, which resembleth *the creature Christ*; and the whole substance of the four elements resembleth the *substantiality* of the creature, wherein the splendour of the sun shineth: *the sun* resembleth the Word and the Majesty ; and *the four elements* resemble the virtue of the body, and the Father, out of which the Son shineth.

29. Therefore know, that in heaven, *every where all over*, is the Father's virtue or power, and in the virtue the Word; and the Word hath the substantiality, which belongeth all to the person of Christ; for Christ standeth in the Father [as] *an image*, as the sun in the elements.

30. If God should once open himself, *the whole world would be mere sun*; for the deep receiveth the splendour of the sun; or else if there were no such thing in the deep as the sun is, the deep *could not* receive the light; but thus it desireth its like : And thus it is also in heaven : The Son is every where in the Father, and is become man : The total holy Number Three without end and substance, hath *manifested itself in an image* in substance, and that is *Christ*, and we are his members : We are God's, if we continue *in him*; he is our fountain, our light, and we are his stars : He giveth us his body and virtue, and his splendour for [our] light.

31. Thus he feedeth us here upon earth *in the Supper*, and when we *desire it*, with the virtue of his body, and with the spirit which proceedeth from that virtue, (for that is the spirit and life of the virtue or power), then we receive the total holy *Number Three* [or Trinity]: The substantiality hath *sulphur*, understand the body of Christ, that is the Father,

and the *sulphur* hath the virtue or power; and in the virtue is the light of life as another person, and out of the virtue in the light goeth forth the smell and spirit of the virtue, and is not comprisable or detainable by the virtue, and yet it goeth forth from the virtue, and is *the Holy Ghost*.

32. Understand us rightly, thus: We receive *not* in the Supper *another creature*, with a new soul; No, but we receive on to our soul, the body of Christ, which filleth heaven, and is already [before-hand] *the eternal Creature*: The soul eateth Christ's flesh, and drinketh his blood, which filleth heaven; and out of that which the soul receiveth and eateth, there groweth a body to the soul, and in that body it is in the hand of God, and can at the end of the world *go with that body through the fire of the anger of God, without feeling* [of it] ; and as the fire cannot lay hold on Christ in the Number Three, so not of us either; for the fire receiveth the meekness [or allay] from *God's meekness and ours*, and becometh in us changed into a rising up of the desire of love, so that our fire and burning in us is a mere love-desire; for it cometh to be a *brightness* of the Majesty, and thus we are in God, and the children of God, *Hallelujah, Hallelujah, Hallelujah*.

[Concerning the Baptism.]

33. And after such a manner is it with the *baptism of children*, the soul consisting in *two* things, viz. in *fire* and *water*; for the blood hath *two forms*, viz. sulphur and water: Sulphur giveth *tincture* and life, for it giveth light, which is the burning out from the sulphur, and that is life. The *Phur* is fire, and the *Sul* is light, and out of the light goeth the *meekness*, which draweth the *Phur* to it again, and quencheth its fierceness therewith, and that attracting maketh the meekness *substantial*, which is *water*; and Mercury maketh therein the great life, viz. a life in the water, and

the heavenly Luna breedeth it, that it turneth to a liquor and to blood, wherein is the *centre of nature with seven forms*.

34. Now observe, When the seed to the child is sown, then the tincture of the fire, *viz.* the man's tincture, is sown into the tincture of Venus, out of which proceedeth a *Twofold Life*, *viz.* a fire-life of the soul, and in Venus a water-life of the spirit, [or a water-spirit life], which spring up together, and *become a man*. And thus now both tinctures in *Adam* are corrupted.

35. The tincture of the soul was captivated by the eternal anger of God, wherein the devil sat, and the tincture of the spirit was captivated by the *Spiritus Majoris Mundi* [of the macrocosmos], the spirit of the great world, the spirit of this world, and they had *both remained captivated* by the devil, if the *Verbum Domini*, the Word of the Lord, which at length became flesh, had not interposed in the midst [as a mediator].

36. *Therefore* hath God, through Christ, instituted *Two Testaments*, one [testament] (for little children) in the Holy Ghost, who performeth the office, who *chiefly* manageth the office in the *Baptism*, and maketh in the water of the soul a water of life in his virtue; and one [other testament] (for poor sinners that are more in years, to understand it) in the Word of life, as *in flesh and blood*, where the Word, *viz.* the Heart of God chiefly manageth the office, and feedeth with his body, and giveth his blood for drink; which testament *with flesh and blood* belongeth to the tincture of the fire-life, to the soul; and the testament of *water* belongeth to the spirit-life, *viz.* to the other tincture, and yet is but *one man*: But before the birth of Christ, the devil used great treachery, and wrought much mischief with man, in that he spiritually possessed them, [as may be read concerning the idol oracles], and here [in the

Baptism] his trade and handicraft was laid aside; for Christ erected for the children *a laver of Regeneration* in the Holy Ghost, (for a child hath not faith as yet, also there are very few that learn [or are taught] what faith is), that there might be *one testament* that might preserve *poor* ignorant man.

37. Not that the Holy Ghost *alone* baptizeth, indeed he *chiefly* manageth the office, and taketh the virtue of the Number Three wherewith he baptizeth; and so when the *baptizer* saith, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*; then the Holy Ghost taketh hold in the Number Three, and *baptizeth* in the water of the soul, in the water of life, which is in the blood of the tincture, which containeth the spirit-life, *viz.* the *second* centre of nature; and so the spirit of the soul receiveth the virtue and office of the Holy Ghost, and here lieth the *Mysterium Magnum*, [the Great Mystery].

38. Dear brethren *in Babel*, do not so dance about on the outside of the Mystery, enter in, or else ye are *not* the ministers of Christ; if you cannot apprehend this, yet continue in the faith on the Word: But when you say Christ's testaments *are only signs and not substance*, then you are *the Antichrist*, and deny the Deity, and are not capable of the office: You *cannot* baptize the child, but *the congregation of God*, (which hath the faith), baptizeth it : A keeper of sheep, or a keeper of swine, that simply believeth that baptism is a great hidden Mystery, wherein the holy Number Three baptizeth, and that himself is but the servant, minister, or *instrument*, which performeth only the outward work, he in his simplicity baptizeth *much better than you do*.

39. You great *school rabbis* and *masters*, that sit aloft, let this be told you : There is one coming who will baptize you with the fire of wrath, because you deny his power and virtue: You have a hard

bit [to chew] of Christ's testaments: If you will not go forth from your *councils* into the temple of Jesus Christ you must be quite cast away.

40. In times of old you were very many of you; for you propagated yourselves, and not the office of Christ: But you are now become *very thin* in *Germany*; where you were a *thousand*, you are now scarce a *hundred* of you: If you will not leave off your human wit and your own inventions, God will so cast you away, that where you are now a *hundred*, there shall not remain *ten* of you, nor a *less number*. Awake from your sleep, lest you thus go down into perdition into the abyss.

41. You say we laugh you to scorn : It may be you think so, for there is one that laugheth you to scorn whom we know, who sheweth it to us: He will suddenly awake: *be not so secure and careless*: Consider of it ; for none taketh any thing to himself, unless it be given him of God; neither will this be spoken in vain.

42. O beloved and worthy Christendom, observe it well: Do not say, If our teachers lead us not aright, *let them look to it*: O no, it concerns your very self, it will cost the loss of your body and soul. Dear *Christendom* is departed *from all* the apostolical ordinances, virtue, and power, into *human inventions* and *institutions*; and instead of Christ's kingdom, there is a pompous, stately, hypocritical one set up, by Baptism and the [Lord's] Supper.

43. Men set up *ceremonies*: O, if they had kept the true faith, and had shewn people the divine way into the new regeneration : If they had shewn them the clear countenance of God, then *people had departed from their sins* into a divine life.

44. But thy wit and subtlety, O thou *whore*, hath blinded all: If my eyes had not been opened by God, how should I have known thee ? I should

indeed have still *worshipped* thee: The world shall seek thee, and at length *find thee*; and then *Europe* shall be a crown, and *Asia* the man [or husband], and *Africa* the country, and a *simple shepherd* shall lead us to pasture: If thou didst understand this, thou wouldst enter into thyself; but thou wilt be blind till thou art *recompensed*: As thou hast poured forth affliction, so thou shalt drink up misery and torment, for thou hast made it so very great as it is, and art a *wild tree*, and shalt be broken off: There is no remedy, thy own wrath casteth thee to the ground; for thou art weighed in a balance, and art found *too light*, saith *the spirit of the Great Wonders*.

The Magia out of the Wonders.

45. A thing which groweth out of a beginning, hath beginning and end, and groweth no higher than that thing hath in its *number* out of which it groweth; but that which in the *one number* [or unit number] is incorruptible, for it is but one and no more, there is nothing in it that can break it; for, not any thing that is *one* is at enmity with itself; but when there are *two* things in *one*, there is plain contrariety and strife; for that which is *one* striveth not against itself, but draweth into itself, and out of itself, and remaineth *one*, and though it seek more in itself, yet it findeth no more, and that can never be at *odds* with itself; for it is one thing, whithersoever it goeth, it goeth in one will; for where there are two wills, there is division or separation; for one will often goeth inward and the other outward; and then, if that thing have a body, then that kingdom or *government* in that body is at odds: And so if one enter into the other with enmity, there that is a contrary will which goeth in against the other, and then therein dwelleth the *third number*; and the third number is a mixed essence out of the first two, and is against them both, and will be its *own*, and yet hath *also two wills* in itself from the first two, one

whereof tendeth to the right hand, and the other to the left.

46. Thus the thing riseth up from two into *many*, and every one hath its own will, and if it be in one [only] body, then it is at odds with itself, for it hath many wills, and needeth a judge *to part them*, and keep the wills in awe; but if the wills be strong, and will not be kept under in awe by the judge, but go out aloft, then of one government [or kingdom] there becometh two, for that which is flown out judgeth or ruleth *itself* according to its own will, and hateth the first, because that is not in its will, and so there is *a strife*, one desiring to keep down the other, and so to elevate itself alone in one substance, and if it cannot keep down the other, (though it maketh never so much opposition,) then each of them *increaseth* in itself to its *highest number* [degree, or pitch of its strength or limit], and is always in strife against the other :

And if it come to pass that it be grown to its highest number, that it can go no farther, then it entereth into itself, and vieweth itself to see why it can grow no farther, and so it seeth the *end* of the number, and setteth its will in the end of the number, and desireth to break the *band or limit* asunder, and in that will (which it puts into the end of the number, wherewith it will break it) *the prophet is born*, and he is its own prophet, and prophesieth of the errors in the will, that they cannot go further, and of the breaking of them, for he is born in the highest number of the crown, *at the end of the limit*, and speaketh of the *Turba* [disturbance] in its kingdom, how it shall have an end, and what the cause is that it cannot go beyond its own number, and then he prophesieth of *a new* [kingdom or *government*], which shall be again generated out of the breaking ; for he [the prophet] is the mouth of that kingdom [or government], and pointeth at the *contrary will*, how it is grown from one will, and how with its own desire it is gone out of itself into many wills, and discovereth the pride of the kingdom [or government], and

the covetousness and envy of it, and in that the kingdom had but *one* root, out of which it was grown; therefore he sheweth the evil twigs or branches which are grown out of the root, which are the distraction and disturbance, or turba of the kingdom, which destroy *the old tree*, and take away its virtue and sap, so that it must wither away.

47. And then he sheweth also the *falsehood* of the twigs and branches, which have taken away the virtue of the tree, and thrown it to the ground. They say they are a new tree, and a good kingdom [or government], and vaunt it, as if they were strange guests, with great wit and seeming devotion, and yet they are grown out of the old tree, and are its children, and so devour *their own father*: And therefore saith the prophet, They are no children, but wolves, they are come to murder and devour, and to set up *themselves* in the stead of the old tree; which pride of theirs thus also driveth on till the limit, and then it will again be devoured by their children.

48. This is their own prophet, which is grown upon their crown ; for he declareth the evilness of the *root* out of which the first tree was grown: He sheweth the poison wherewith the root was poisoned, so that out of *one* will many wills are grown, out of which the strife and malice is sprung.

49. And so then, if the *turba* in a thing be grown up with it, which of one maketh many, where the multiplicity is at enmity with itself, then the turba also breaketh the multiplicity; for the first will to a thing desireth only that one thing which is its body and delight: But the multiplicity in a thing maketh *enmity*: for the one will always rise up above the other; and yet the other will not endure it; and thence cometh envy and falsehood, out of which grow anger and strife, so that one desireth to break off, and throw

down the other; and although the first will be judge, yet the *turba* is also sprung up in all the twigs and branches, which destroyeth obedience; and so each will go its own way, and will not be judged or ruled, but taketh upon itself, and contemneth *the father*, and all the [other] children, which yet are its brothers and sisters; and saith itself alone is the tree and the virtue of it, whereas it is but a broken self-willed proud murderer, which *opposeth* itself against the first will, *viz.* the root.

50. And now, when the father seeth his evil disobedient child, he seeketh a *remedy*, to heal that which is broken, and poureth oil into the wounds: but he findeth that the oil is poison to them, for they have turned away their will from the first will, as from the root, out of which the oil floweth, *and the turba hath generated another oil in them*: so that there is no remedy to heal this kingdom [government or dominion]: it must be devoured in and by itself as an evilkingdom: and yet it groweth to its highest number, as to *the number thousand*, till the *end*: for the crown hath the number thousand, and then there is no remedy more; for then it will be wholly one with itself again, and go into the first will again, and give itself into obedience, and become one thing again ; and then it beginneth *to number again*; yet it is good at, first, so long as it remaineth in paucity [a small or little thing]: but that which hath a great deal of room is not easily quashed; but that which is squeezed into a narrow room, and shut up close, will always strive to get out above its limit, and easily surmises that its neighbour's dwelling doth also belong to it, and will always *break* the reins and bounds. And although, thus out of one thing there groweth another, yet being not agreeable to the first will, out of which it is grown *originally*, therefore it is not its true son, but is a wild twig [or branch], which is opposite to the mother, and loveth not the mother: for it groweth up in its malice, and therefore the mother taketh it not again into her first will, that it may subsist eternally, but letteth it run on to its *limit*

[or *end*].

51. But when the mother seeth that all her children thus break off from her, forsake her, and become strange to her, she falleth into sorrow and lamentation, she hopeth for *amendment*, and yet it cometh not, and then she herself seeketh the *turba* [or destruction], for she turneth her will again into herself, and seeketh the *genetrix*: and there she findeth a *new child* in the lily twig [the purity] and giveth the apostate children to the *turba*, so that they themselves devour and murder one another; also she poureth forth their own *turba* and poison upon them, that they may be divided and taken out of the way; that she may *bring up* her young son that may continue in her house, wherein she may have joy.

52. Thus it is spoken to thee, thou great and broad tree [of the generation of *Adam*], who in the beginning wast a *little branch*; thou wast created in *one* will only, all thy twigs should have that will of thine, but the devil grudged thee that, and strewed poison into thy will, out of which the *turba* grew: and so thou hast spoiled all thy children and twigs *therewith*, so that the *turba* is grown up also into *every little twig*: Thou didst enter into pride, and wentest forth from the first will, which God gave thee, into the great wonders *of the great turba* [or uproars, and commotions, contention and destruction in the four elementary worlds], wherewith all thy children were enamoured, and left thee [thy first will].

53. Therefore saith *the mother of the genetrix* [the eternal nature], I am in anguish, I had planted me a little tree, and desired to eat of its good fruit; but it hath borne much *wild* fruit, which I have no mind to eat of; I will conceive, and bring forth a young son *in my old age*, which may continue in my house, and do my will, that I may have joy at last; since all my children leave me, I will take comfort in my young son, and he shall remain in

my house while I live, and Satan shall not tempt him. I will put a child's garment upon him, and he shall dwell with me in a total childish simplicity: behold! I will generate him out of the first root, and will *break the turba*: for its number in the crown is accomplished.

54. What seek you so much, you *wild* branches ? You say you are above the mother, [above the spirit of God]; you have art, knowledge, and learning; what *delight hath the mother* in your wit and art ? She desireth no art and wit; for she is altogether simple, and counteth but [the number] *one* ; if you would please the mother, you must go from the multiplicity into *one* again; not through art and wit, but you must go forth out of your proud *turba*, out of self, into simple humility; you must leave the bravery and hypocrisy of your own wit that proceeds from the *turba*, and become as children, else you are not acceptable to your *first* mother, but the *turba* taketh you up; and then consider where you shall remain, *when God shall judge the secrets of mankind, when all shall pass through the fire* of his wrath, saith the spirit of the great wonders.

55. Mother *Eve* said, when she brought forth the first child ; Behold ! *I have the man, the Lord*; he shall effect the breaking of the serpent's head, and possess the kingdom: but it was *Cain* the murderer.

56. And thus also you now say, We have found the Lord: now we will possess the kingdom ; for we have found the true doctrine, we will teach thus and thus, and then we are God's children. But hearken! You have indeed *found the true doctrine*; but you are *Cain*, you look after the kingdom, and not the power and virtue of *Abel's* sacrifice: you desire only to continue in fleshly pleasure, and retain *only the shell* of God's word, which hath no virtue or power: You retain the *history*, (and contend about it, and so destroy your country and

people), but you deny the power of it : you say, We are *near* to the kingdom of God; and are yet *far* from it, which your *end* will testify.

57. What doth your *knowledge* avail? The devil knoweth as much as you, but he doth it not, no more do you: and therefore the kingdom of God remains *hidden from you both*: your knowledge is the snare that catcheth you: if you were *simple*, you would not be so proud : what doth the simple know concerning the false, subtle, cunning deceit, if he learn it not from the wit of the turba [contentious disputations]?

Do you say, that you have God's will and teach it ? Are you not *Cain* that murders] *Abel* every day ? Consider yourself well, you are *he* indeed : *Abel* lieth at your feet, and beseecheth you, but you are that evil beast, that treadeth *Abel* under foot; you ride over the bended knee, and account the poor and simple to be but dirt and dung, and yet devour his sweat and labour, and fill yourself with deceit without measure: How dare you then say, *Here is the Church of Christ* ? O you are *Babel*, that city of whoredom and falsehood.

58. Thou knowest the will of God, and yet dost only thine own will, and sayest moreover, *We are gone out from Babel*: we have the true *teaching* [or doctrine] amongst us: indeed if you had the spirit of righteousness, and truth, and would content yourself with a little, then the mother would always give you enough, *you should want nothing*: but your pride and haughtiness do not trust God, therefore you trust only in covetousness, and are greedy to devour the fat of the earth; you take it by force and not of right; the right you produce, claim, and plead, hath only been *invented* by your covetous heart, you live only in deceit: you persuade and deceive yourself *to your own loss* : if you had wit and understanding, you would have respect to your end, and what will follow hereafter: but you blindfold yourself with pride, and say,

Behold ! here are *golden times*; many have desired to see what we see, and to hear what we hear, and have not seen or heard it : Hearken! indeed that shall be a witness against you, and will make *your judgment* the heavier; you have not hitherto been the better for it, but the worse, therefore know that what is declared to you [by the Reformation] is by your own prophet, who hath called you back again from your pride into your mother *humility*: but you are become worse and worse; you have broken the sword of the spirit, that you may do what you *list*: but he hath left you, and given you up to the *turba*, which shall devour you, as was done of old to *Israel*: there is no counsel or *remedy* to help: Your covenants are all nothing, while you rely upon the arm of flesh; and so God also is departed from you, and leaveth you to devour yourself.

59. Or wherefore do you take *the covenant of God* into your mouth, seeing you hate to be *reformed*, and thirst after covetousness ? Do you suppose God to be a false hypocrite and liar, as you are ? Leave off your *clamouring*, you are not acceptable to God, except you turn, and go out from your falsehood.

60. It is with you now according to the turba's driving, which taketh its recreation in accomplishing the anger of God, and to devour what is grown in its kingdom, and you are blind concerning it, *and see it not*: Why are you so covetous ? Go but out from it. Do you not see how the noble tincture [the blossom of life] hath raised up itself? It is *near* its blossoming, and *then you will have silver and gold enough*.

61. But what shall we say ? You have committed whoredom till you have fallen asleep : you go down alive into the abyss, *rather* than you will forsake the whore; and therefore it shall be unto you as your own prophet *testifieth*, who hath very long called you by his trumpet; you wait for [deliverance

by] *the fiery sword*, which will also cut you in pieces.

62. Or do you suppose us to be mad, in that we speak thus ? Indeed we are born out of you; we see and understand *the complaint* of our mother, which reproveth her children; for she declareth the wrath in the *turba*, which is grown up into the fierce wrath of God.

63. We speak what is given to us, which we know in the zeal of the Lord: What have we to do with Babel [confusion, strife, and jangling]? We speak to ourself, and to the fellow-members of our body, and those that dwell in the courts of God, with those who *at present mourn* with us, whose mourning shall be turned into joy.