

THE SEVENTEENTH CHAPTER

Concerning God's Blessing in this World. A very good and necessary Revelation for those that are weak in Faith.

1. DEAR children, if we be converted from our reason, and give up [or submit] ourselves into the will of God, that he may do with us, and make us, what he will, then, when we put our trust in him, we go in to our true Father, *and are his children.*

2. And now, as a father careth for his children, so also God our Father doth for us, as Christ hath faithfully taught us, saying, *First endeavour after the kingdom of God, and the righteousness thereof and then all other things shall be afforded* [or added to you] *you.* Also, *Behold the fowls of heaven, they sow not, neither do they spin, neither do they gather into the barn; yet your heavenly Father feedeth them; and are you not more worth than these? O ye of little faith !*

3. The soul knoweth that this garment (of earthly flesh and blood) is a strange garment, wherein it is heartily and deeply ashamed before the Majesty of God, and *therefore* it doth so much doubt of God's grace, when it prayeth; it always thinketh its sins are so many that it cannot reach into the Majesty of God.

4. And such pain the devil putteth it to, who always openeth his smoky pit, with the anger, and draweth the smoke into the will of the soul, that it keepeth back, and is afraid of God: *The devil always presenteth* God as a severe judge.

5. Thus the poor soul keepeth back, and entereth into the spirit of this world, and seeketh a livelihood and maintenance : It thinketh God lets things go as they will, and that things prosper with those that build upon, and trust

in, themselves. For, when the soul thus sticketh in reason without God, it supposeth that it must use carking and caring to bring it to pass ; *it thinketh there is no other way*, it must be done thus, the labour of the hands (or else cunning and subtlety) must do it; from whence so many [strong delusions] potent evils do arise.

6. Dear children, be rightly informed. The outward earthly life is *fallen home* to the spirit of this world, the belly needeth earthly food, and the body earthly clothing, and a house to dwell in; after these things the outward spirit must endeavour: it should labour and take pains; *for in the sweat of thy face shalt thou* (earthly man) *eat thy bread, till thou return to earth from whence thou wast taken*, saith God in *Moses*.

7. For the body was taken from the matrix of the earth, and hath imagined [or put its mind] into the earth, and the earth hath captivated that again, so that it hath eaten earthly fruit; and so is turned to earth, from whence it was taken.

8. For God took it from the earth, that is [he took] a *Mesch*, a mass or concretion of red earth, [** Adam* from *Adamah*], from the fire's centre, and from the water's centre, *viz.* from both the mothers of nature, and breathed into it *the breath from without* by the spirit of the great world, and *the soul from within* out of the second Principle into the Heart.

9. The soul doth not dwell quite in the outward, only it is captivated with the outward: Its will is entered into the outward, and there is impregnated with the outward dominion, and so the outward dominion is come into the soul.

10. And *that* was it which God did forbid to man, that he should not lust after earthly fruit, power, and virtue ; neither was there any necessity

that drave him to it, for he was in paradise, and had paradisical food, without want and death ; and as God dwelleth in the earth, and yet the earth knoweth him not, and apprehendeth him not; so also man; he could have dwelt in the *matrix* of the earth and yet have been with the soul in God, and the will of the soul had brought divine food to the soul: but now, being turned away, the soul eateth of the centre of nature, and the outward spirit eateth of the earth: but if the soul turn, and go with its will *into the love of God*, then it eateth of God's word, and the outward body eateth of the blessing of God.

11. For when the soul is blessed, then God blesseth the body also, for the soul carrieth an heavenly body in the old Adamical one: And so *his meat and drink is blessed, and all that the whole man doth and hath*: he obtaineth a wonderful blessing which his reason cannot apprehend: he must labour and trade, for therefore he is created into the outward world, that he should manifest God's wonders with his skill and trading [handicraft and business].

12. *All* trades, businesses, and conditions, are God's ordinance ; every one worketh the wonders of God : and so now, if the soul stand in the hand of God *in his love*, then the body is in God's works of wonder; and God hath no displeasure at its business or doings, whatsoever it doth, whereby it getteth its food and living.

13. The outward life consisteth in *three* parts: *one* is the dominion of the stars; *the second* is the [one] element divided into four parts, as into the four forms, of fire; air, water, and earth; *the third* is the dominion of God ; for the spirit of God moves upon the water, upon the *capsula* [surface], upon the matrix. What man soever puts his trust in God, and doth not wholly set his heart upon his reason, hath *the spirit of God* for a creator; which spirit of God hath the *Verbum Fiat*, and

createth continually: it blesseth him in body and soul, in the house and in the field, in the work of his hands, his business and trading; whatsoever he doth, the spirit of God is continually in it, and createth [or effecteth it].

14. How should it be otherwise ? The soul hath the body of the spirit of God; How can the spirit of God then forsake the outward body, which must open its wonders?

15. Man doth well enough in every thing that is not false or wicked, and if it be not *contrary* to God and the love of mankind: If a man did only cast stones into the sea (if his brother be pleased with it, and that he get his living by it) then he is as acceptable to God *as a preacher in a pulpit*: for what careth God for the labour? He hath not any need of that.

16. Man hath *free will* [choice or liberty]; he may recreate himself upon earth, in what work he will; let him do whatsoever he will, it all standeth in the wonders of God. A *swineherd* is as acceptable to God (as a *doctor*), if he be honest, and trusteth only in God's will; the simple is as profitable to him as the wise ; for with the wise he ruleth and governeth, and with the simple he buildeth and tilleth the ground; they are *all* his labourers in his works of wonder.

17. Every one hath an *employment* [or calling] wherein he spendeth his time; all are alike to him; only, the spirit of this world hath its pitch, which it distributeth in its might, *as the spirit of God* doth in heaven; there are great distinctions and degrees there also; as the spirit or soul is endued with divine power and virtue, so accordingly is its degree of exaltation in heaven, also its beauty and clarity, or glory, but *all in one love*.

18. Every angel and soul hath joy in another's

power and beauty : as the flowers of the earth do not grudge at one another, though one be more beautiful and fuller of virtue than another; but they stand kindly one by another, and enjoy one another's virtue : and as *a physician* puts many sorts of herbs together, and every one of them affordeth its virtue, and all benefit the sick, so we all please God, if we give up ourselves into his will; *we stand all in his field.*

19. And as the thorns and thistles grow out of the earth, and choke and spoil many a good herb or flower; so also doth *the wicked*, who trusteth not in God, but buildeth upon himself, and thinketh with himself, I have my God in my chest: I will covet, and leave my children great treasure behind me, that they also may sit in my place of honour and dignity, that is the best way. And thereby he spoileth many a good heart, and maketh it take base and wicked courses, and thinketh that to be the only way to get happiness; and so, if they have riches, honour and power, then they have goods indeed; but if any consider it, it is no better with these than others, and besides, the poor soul *is lost thereby.*

20. *For the dainties of the rich relish not so well with them as a bit of bread doth to the hungry:* There is every where, care, sorrow, vexation, fear, sickness; and at last death : All in this world is but mere foppery : The *mighty* sit in the dominion of the spirit of this world; and *they that fear God* sit in the dominion of the divine power and wisdom: The dominion of this world taketh its end with the dying of the body; and the dominion in the spirit of God continueth standing *eternally.*

21. It is a very lamentable thing that man runneth so eagerly after that which would run after man if he were righteous and honest: he runneth after cares and sorrows, and they run after him; he is as if he were *continually mad;* he

maketh disquiet to himself; if he would be contented, he would have rest and quiet enough. He putteth an eating worm [or cancer] into his heart that a plagueth and tormenteth him, and causeth an evil conscience that gnaweth him, and he is a mere fool with all this: for he leaveth his goods to others, and *taketh* the gnawing worm in the evil conscience *with him from this world*; and that which plagueth him eternally, *that he holdeth for his treasure*. There cannot be a greater folly found under the sun than this, That man, who is the noblest and most rational creature in this world, should, in covetousness, be the greatest fool of all, to hunt and press so eagerly after that which he hath no need of; for every one hath his *sufficient* portion given him from the spirit of this world, if he would but be *contented* with it.

22. Thus one man is a devil to another; and they torment one another; and all the business is but *about a handful of earth, or for a stone*, of which the earth hath enough; And must not that be a wonder indeed ? Doth not the fierce hellish spirit accomplish its wonders according to its wish in man ? As the Book of the *Revelation* witnesseth; where one seal of anger hath been opened after another, and men are become *the servants and ministers* of wrath; they have wilfully entered upon it with their blood and goods [or estate], and thought they did God good service in it.

23. O blind man! how art thou captivated in the anger! What dost thou, or where art thou ? Why dost thou suffer the devil to befool thee ? *Heaven and earth is wholly thine*, God will give it thee all: He hath given thee all: thou hast a natural right and propriety in it; the sun and the stars are thine, thou art lord of all; let now thy foolish will go: Why dost thou give thyself up into covetousness and haughtiness ? Doth not the kingdom of God consist in love and humility?

24. Or dost thou suppose it is *so good to dwell in the wrath?* Behold, when the light of thy eyes doth cease, then thou goest into darkness, and takest thy folly, to which thou hast here addicted thyself, along with thee: Is then the darkness better than the eternal light ? Ask the night whether it is better than the day. Or dost thou suppose that we are mad that we speak thus ? We speak what we see, and testify what we know, and thou art blind.

25. Thus art thou blinded *by the Babylonish whore*, which the covetous devil brought forth when men were secure and careless, when they loathed the word and spirit of God, as the *Revelation of John* testifieth, saying; *I will come and take away thy candlestick from thee* : And *Paul* saith ; *God shall suffer powerful errors to fall among them, that they shall believe the spirit of lying, which speaketh lies in hypocrisy and deceit;* [So that] *they will stick close [cleave] to the devils. But in the Last Time* (saith the prophet *David*) *shall the word of the Lord spring up like grass upon the earth: open wide the gates in the world and set open the doors, that the Lord may enter in: Who is the Lord ? He is the champion in the battle; all swords and spears shall be turned into ploughshares and sickles* (saith the prophet of God), *and it shall be done: whosoever shall call on the name of the Lord shall be saved.*

26. Therefore, it is good to trust in God; and though the earthly body should *always* lie in dung, it is but for a little while, and no one knoweth what hour his time in this world is out, and then followeth the judgment, according to his life : Therefore *desist* from covetousness ; it is the eternal root of all evil, and of all folly. A covetous man is the greatest fool on earth, for he devoureth himself, and causeth disquietness to himself, and so bringeth evil upon himself by it: *He knoweth not what man it will be who shall possess his covetousness;* and many times it is

shamefully consumed in whoring : That wherewith one hath destroyed his soul, with the same another is frolic, in another foolery: For it must all come to its effect. *But he that trusteth in God hath continually enough:* whatsoever he hath he is contented with it, and so he is much richer than the foolish covetous [person], who oppresseth the miserable for money, which cannot prolong his life from death nor preserve him from hell.

27. The *honest and virtuous* gathereth treasure in heaven, he getteth a new body, wherein there is neither hunger nor thirst, nor frost nor heat, and he hath rest in his conscience, and will eternally rejoice in his treasure: And the covetous fool gathereth an earthly treasure, which he must leave to others ; and an evil conscience, and a treasure in the abyss, which will gnaw and eat him eternally.

28. God's blessing never leaveth any that sincerely trust in God, and letteth that go which will not stay: *God has wonderful ways*, wherewith he feedeth and nourisheth his children ; as *Daniel* in the lions' den ; and *Elijah* under the juniper tree ; and the *widow of Sarepta* in the famine. He that trusteth in God, *hath built sure* in heaven and on earth.

THE EIGHTEENTH CHAPTER

Of Death, and of Dying. How Man is when he Dieth; and how it is with him in Death. A Great Gate of Wonders.

1. I KNOW that *reason* will say: Thou hast never tried it [or undergone it], and thou art yet in this world in the outward life, *How then* canst thou know this ? Indeed, dear reason, according to my outward man I must say so too; and I say the truth as to the outward man.

2. But seeing we can live both in God and in this world together; and seeing the soul, if it will know God, must with Christ press into God through a narrow strait gate, through death and hell; therefore we have power to write *of the way*, and will set it down for a memorial, since we are yet in this world: For God is wonderful, who judgeth [or determineth] in a thing and yet the judgment is not executed in the thing at that instant: and so, though we are in the earthly life, we shall yet speak *of the life in death*, which we well know [and understand].

3. For there is no knowledge incomprehensible to the *matrix* of nature ; if the spirit ride upon its wings, *it goeth through* the three Principles, and if it ride upon its triumphant chariot, may it not then *ride through death and hell* ? Who can hinder it ? And may not a soul *thus* behold the wonders of God; especially when this is the time wherein all wonders shall be revealed [or made manifest] ?

4. We speak not of ourselves *alone* : The star [of the sixth seal] is appeared which hath broken the seal: why dost thou long stand gazing? Observe it, the time is come, there is no preventing of it more.

5. All that hath a beginning hath an end, that which is included in time goeth with time again into the *ether*: If we had lived in this world without necessity, and without death, in a pure body without spot or blemish, yet the outward kingdom at the end would have *departed* from us, and so we should have remained in the heavenly substantiality, after the manner of *Enoch* and *Elijah*, as also *Moses*; yet *Moses* entered through death into the paradisaical life: But *Enoch* and *Elijah* were taken up without dying; and there the outward dominion with the spirit of this world was *taken from them* without dying; which will also be done at the last trumpet; upon which will

follow an eternal life, and an eternal death.

6. The *true man* in the heavenly image hath no time; his time is like a round crown, or a whole rainbow, which hath no beginning nor end : for the image, which is the similitude of God, hath neither beginning nor number : it hath stood from eternity in the wisdom of God as a virgin without bringing forth [generating], or *without willing*; for God's willing was the willing in her; she hath appeared [shone forth] in the Holy Ghost with all the wonders which we have brought to essence and light in this world.

7. But she was without body, without substance, without essences; the essences were out of the eternal centre in her made stirring with their creation, as in *three mothers*, according to the Three Principles : That God would be manifested in all the Three Principles was *the creation*; and that the dominion of the image did not continue in its order and appointment was *the death*, in that the middle gave itself into the outward, and the outward into the middle, which is not the ordinance [order of law] of the eternity: and therefore there happened a breaking: for the outward in the middle hath a beginning, and a number, and therefore it goeth to the end, and *must break* itself *off* from the middle again, and this the longing desire hath done, it hath set the middle (wherein there is an eternal life) outward, and let in the outward into the middle.

8. Thus the life consisteth in *three parts*; as first, the inward, which is God's eternal hidden Mystery in the fire, from whence the life existeth : And secondly, the middle, which hath stood from eternity as an image or similitude of God in the wonders of God, without substance, in which God's desire was to see himself in an image ; and just as a man seeth himself in a glass, so was this also: And so thirdly, this image in the creation hath *again* got a glass to see itself in, which was the *Spiritus Majoris Mundi*, the spirit of the great

world, *viz.* the outward Principle, which is also a figure of the eternal [Principle].

9. And on this [*outward*] figure the image hath so gazed that it hath imagined and received in the outward image ; which must now break off again : but seeing it is bound with its bond to the eternal centre of nature, *therefore* it happeneth to be *very painful to break off*, as to that bond; for there one life is broken off.

10. And when the air ceaseth, then the fire must be smothered, and go into its *ether*, and *that is death*: for the outward Principle and the inward break off one from another; for the outward hath a beginning, and the inward not; and *therefore* the outward must break off.

11. The outward consisteth only in the *sun's* tincture, and its dominion is *the planets* and *stars*, who always drive on their dominion to the limit [or period of their course], for every planet hath its limit in that place it stood in at the creation, and that is its period, and its *seculum*, or course : and when it cometh to that place, or point, then *all whatsoever it was wholly lord over*, breaketh: for it beginneth a new course or *seculum*.

12. But you must understand it aright, [thus], Every one [of the planets] hath not the tincture of life: *Saturn*, *Mars*, and *Jupiter* have the great life; *Saturn* separateth whatsoever he getteth in his limit, he doth it not [actually], but he leaveth the life, and then it hath no leader, but breaketh of itself, and so it is with the *other* [planets]. But its limit or period must reach to the crown of the *stars* [or zodiac of signs], in that *sign* and point in which the planet hath its limit and period.

13. And therefore many a young child, even in its mother's womb, is old enough for death, for its lord [The lord of its ascendant] is at his period, and leaveth its child ; and

the cause why we cannot [easily] search out our end is, that we do not *properly* and *exactly* know the limit of our leader [calculation of nativities]: for we must know its number or period, and the number or period of the sign, if we will hit the point of our limit or end.

14. Behold now in what *danger* we are, according to the outward life ; neither are we at home in this life, and yet we are quickened and awakened, through the outward life, and so a soul comes to be generated: though indeed the outward life cannot generate a soul; *for the seed is sown with [or in] all the three Principles*, and there are three mothers, *each* of which *hatcheth* its chicken.

15. This might was given to man: though indeed the image of God did not stand thus : For *Adam*, before his *Eve* [was made], was a chaste virgin, not man nor woman : he had both the tinctures, that in the fire, and that in the spirit of meekness, and could of himself have brought forth after a heavenly manner, without dividing or rending of himself, if he had *stood out* the trial; and then one man had been generated from another, after that manner; as *Adam* in his virgin-like manner was man, and the image of God.

16. For that which is out of the eternal hath also. an eternal manner of generating, its substance must go wholly out of the eternal, *else* it subsisteth not in eternity. But having no tongue to bring to light how one is in *death*, when he is dead, though indeed we understand it, therefore we must shew it in similitudes.

17. A *dead man* hath no breath, neither hath he any fire in his body : the body hath no feeling, for it breaketh [or corrupteth] altogether: its essences go into the earth: its elementary spirit, *viz.* the air, goeth into the air, and vanisheth in a vapour: the water and blood is received by the water and earth, and then there remaineth nothing

of the outward man : *he is quite gone*, for he hath beginning and end, all his essences are gone.

18. Understand us after this manner: As the image stood in a form from eternity, and yet it had no certain form, but was a wonder, like one that *dreameth* of a sight or image; and so it hath been foreseen in the wisdom of God, with all wonders.

19. Also observe this; when God the Father once moved himself to the creation, then he awakened (in the image) *essences*, which stood hidden in the centre of nature ; and these essences are out of *the eternal liberty*, they should work their wonders in or according to the will of God ; they should frame no other will, for that which they should do and open should stand eternally, for it was out of the eternal, and should *work* in the fragile or corruptible, and bring its *similitudes* into the wonders.

20. For the fragile or corruptible hath in the inward an eternal mother; and seeing now that the eternal image hath let the corruptible into its will, *therefore* hath the root of the corruptible (which is also eternal) wrought in the image, and put its wonders therein, which continue now standing eternally as a *figure*, seeing they are generated out of the eternal: and so *they stand in the will, in the desire of the soul*, when it is departed from the body.

21. And though it happen that the will (in the time of this life, *viz.* in the time of the body) goeth forth out of falsehood and wickedness, yet the will [purpose and intention (The representation of the thought)] *remaineth as a figure*, which followeth the will as a shadow, for it is generated out of the eternal, the soul, in its eternal essences, hath made that; for the *soul* worketh *by its will in the centre*, and the *starry spirit* worketh *in the body*, in the flesh and blood, and *hangeth on to the soul*, and maketh the soul to long and lust, that it also may do as the starry

spirit doth.

22. And so now what the soul doth, it doth in its Principle, *in the eternal*, and *all that* followeth the soul in the deceasing of the body; only in the time of the body, it hath ability to draw its will *out from it*: and when the will is renewed, then also *the substance* [or subject matter], which the will hath made in the centre, is renewed; and though it had been evil, yet it becometh good, and so standeth in the centre, to the manifestation of God's works of wonder.

23. Thus also we give you to consider how the condition *of the wicked soul* is, which thus in covetousness, haughtiness, in tyranny, and mere falsehood and wickedness, departeth from the body, when all that *still sticketh* in the will of the soul unconverted from it; in those very works the soul must *eternally* swim [or swelter], for that is its substance which it hath here made [to itself], neither doth it desire any other: And though it offereth to hate it, and seeketh in the centre for abstinence [to avoid it], yet it awakeneth but the fire-root thereby, which kindleth and increaseth this substance; for the meekness [*viz.* the water of eternal life] *is not in its will*, whereby it might quench the fire, and *turn* itself from the evil into the will of God: and though it seek for that, yet there is no finding of it.

24. Then cometh sorrow and lamentation upon it, and kindleth the *evil substance* many hundred times more, so that the soul desireth to cast itself down headlong, and yet falleth continually *deeper* into the centre of the abyss.

25. It is with that soul as with one that *dreameth* that he is in great torment and anguish, and seeketh help every where, and yet cannot find it, and so in the end despaireth and giveth himself *over* to the driver [or tormentor], when he seeth no remedy, to do what he will with him: And

thus the poor soul falleth into the devil's arms,
and neither dare nor can go any further : but what
he doth, that it must do also.

26. It must be God's enemy, and in highmindedness,
in its falsehood and wickedness which
it committed here, fly out in the fire above the
princely thrones of angels; and that is its recreation
in its foolish sport; and being it hath
constantly [here on earth in the body] made itself
a fool, there also it remaineth to be a fool and a
 juggler.

27. For every *damned soul* goeth forth (in its
here practised false wicked matters) in the anger
of God, as a stout, proud devil; that which it hath
here acted, that it doth *there also*; for that very
matter of folly *is its treasure*, and therein is its
will also, and its heart, as Christ saith.

28. But *those souls* which at the end *narrowly*
escape the devil, and but then first enter into the
will of God, when the body is deceasing, they are
as one that is escaped from a fight, for they are
quite naked, and have little of the body of the
heavenly substantiality; and they are *very humble*,
and love to lie down in rest, and so in the stillness
wait for the Last Judgment, hoping with the
clarification [transfiguration or renovation] of the
heavens to have joy with all the souls: and
although they have joy with them, yet they see
their substance under them, and are very humble
in the Majesty: for their dwelling and delight is
only paradise, viz. in the one element, but *not*
Majesty; for the clarification or glory is different,
all according as the holiness and love is.

29. But *the zealous souls in the wonders of*
God, which here under the cross wrought the
wonders of God in obedience to his will, which
are mighty in the power of God, which have put
on the body of God, that is, Christ's body, and
walked therein in righteousness, and truth, *all*

their doings [works, matters, or essences]
also follow them in their strong will
and desire; and they have unspeakable joy in the
love and mercifulness of God.

30. For the meek love of God embraceth them continually : all the *wonders* of God are their *food*; and they are continually in such glory, power, might, majesty, and wonder, as no tongue can express; for they are God's children, God's wonder, God's power and virtue, God's strength, God's honour and glory; they are his praise, they sing his song of praise or Hallelujah in paradise, in the element, and in the centre of nature; there is no awakening of the wrath [there] in eternity; but every spirit in nature is a love desire: they *there* know no devil, anger, nor hell; there is eternal perfection: whatsoever the will desireth, that is there, *and all in power*.

31. It is written, *The kingdom of God consisteth in power*, and not in the earthly substance, for this earthly substance is not from eternity, *therefore* also it will not be to eternity; if you will conceive of the heavenly substance, you must have a care that you bring a *heavenly mind* to it, and *then* the spirit of God will *well* shew the heavenly substance, it is much easier for the enlightened to conceive of the heavenly substance, than of the earthly: Let not the Reader imagine the thing *so difficult*.

32. But in the *thoughts* of his own reason he cannot reach to it; let him leave off, for thereby he attaineth only a glimpse, even as Antichrist hath but a *glimpse* of the Word of God, and of the doctrine of Christ, and yet strongly supposeth that he hath apprehended the Word; but it is a *mere foppery*, their crying and roaring is mere juggling.

33. If you have not the *right hammer* you cannot strike the clock that awakeneth the poor captive soul; heaven and earth and *every thing lie*

in man, you need but to use the right hammer, if you will strike his clock and awaken him out of his sleep : your *crying aloud* will not do it, you will not be able to beat the divine sound into him, if you yourself have it *not*: But those that have the right hammer, they awaken him indeed : therefore *all teachers without God's hammer* are but jugglers, hammers for the belly, hammers for the ear, and no hammers for the soul.

34. The soul dwelleth not in the outward spirit; indeed the outward spirit hath *insinuated itself* as an evil companion into the soul, but hath not the Principle in it wherein the soul dwelleth, but is only a cover and *hindrance* to it.

35. And so also the Antichrist is but a *hindrance* to the poor soul; for if the poor soul were not so fast-tied and bound to the *crying*, which only filleth people's ears *in sermons*, it would enter into itself, and seek itself; it would endeavour after amendment and abstinence from sin; but now it supposeth that to be *holiness* which entereth in at the ear, and yet many times there is nothing but dross, filth, and reproach against love and concord in it.

36. What shall a man say? Is not all quite blindfolded and full of hypocrisy; every one endeavoureth after nothing but for the *belly*; both the shepherd, and the sheep, the superior [or magistrate], and the inferior [or subject]; the spirit of God is very *scarce* and rare among them, and though they boast much of it, yet it is but a show of holiness and hypocrisy, where the heart knoweth little of the spirit of God, it is a mere notional conjectural knowledge, and matter [thing or confused medley] without spirit.

37. O thou worthy Christianity, behold thyself: O *Europe, Asia, and Africa*, open your eyes and look upon yourself; do but seek [or examine] yourself. Let every one seek himself, or else it will *not* be well

with him: There is a strong bow bent: Fall into the arms of the archer, and be converted, and find thyself; or else thou wilt be *shot away* [as an arrow out of a bow]. Be not rocked to sleep by children, but rise and walk upon thy own feet: It is high time, the sleep is at an end: The angel hath sounded his trumpet, do not draw back : Consider what the *Revelation* of Jesus Christ saith, *That those which hang to the whore of Babel* [that is, to the confusion], *will go along with her into the lake which burneth with fire and brimstone;* [viz. the lake of God's anger, which burneth with judgment, famine, and pestilence, which will sweep the whole earth].

38. For the whore will not be converted, she must drink of the dregs of that cup which she hath filled; therefore let every one himself open his own eyes, for God is great, who will judge her: She will continue, and go on in her sins, and at length *despair*: She crieth, *Mordio* [*Murder, Murder*], and yet none hurteth her, but it is her own evil that plagueth and tormenteth her, viz. the hypocrisy, supposed holiness, high-mindedness, and covetousness: She hath *wolves* that bite and tear her, yet they are *but wolves* that do so; and are none of the sheep.

39. Therefore it is necessary to awake, *not in much searching after opinions and fooleries*, but in seeking thyself; for much searching, without conversion from evil, is mere deceit, and seduction from this way: And though thou shouldst read *this* a thousand times without conversion of thy will, thou wouldst understand as much of it, as *the ass* doth of *the Psalm-book* and just thus it is with the *belly-priests, the Antichrist*.

40. Do you suppose it a slight matter, to set an ass upon a kingly throne? How then shall the *belly-ass* stand before God, who setteth himself with an ass's heart in the throne of Christ, which is the dwelling-place of the Holy Ghost, *only for*

the sake of gain, honour, and esteem, and is merely a teller of stories, or relater of a history, without any knowledge; and besides, is full of blasphemy and wickedness? Or, dost thou suppose thou art *fit enough* to sit in the throne of Christ, when thou hast studied some arts and foreign languages? Pray consider! Look upon God's choice, upon *Abraham*, and the *patriarchs*, also upon *Moses* and the *shepherds*, also upon the *prophets* and *apostles*, and thou wilt soon see whom God chooseth, and whether he chooseth art or spirit.

41. Therefore be warned, let every one consider the state and condition he is in : He that worketh, worketh the wonders of God, and goeth in simplicity with his will into God's will, and hangeth *as a child to God*: He hath but two ways to go, one in his work, wherewith he may sustain his body; the other, in the will of God, and so putteth his trust in God, let him make and do with him what he will; and wheresoever he is, or whatsoever he is going about, he saith, *Lord, it is my employment*, or calling, *thy will be done*, give me what is good for me; and such go on very rightly in God's works of wonder.

42. But he that is *chosen by nature* to be a ruler, governor, or leader, especially in a spiritual state and condition, he ought well to have a care of his doings, that he doth not go *without his weapons*, or armour; for he leadeth the flock of Christ: He is a shepherd [or pastor], the wolf is continually about him.

43. If he be *watchful*, and consider that he hath Christ's sheep under his keeping, and feed them aright, as a faithful shepherd, then the shepherd's crook shall be a great glory to him in the eternity : But if he seek only the wool, *viz.* his own honour and esteem, might, power, and authority, pomp, state, glory, and voluptuousness, and spend or consume the sheep's pasture, and do not give them food and drink, but is a lazy sleeper, snoring in

fleshly lust and pleasure, while one sheep is going astray here, and another there, being scattered, and liable to be *devoured by wolves*; and such as will not go in by the door of the sheepfold, but climb up on the outside, and only contrive how they may by cunning, subtlety, and crafty tricks, steal away their food, and shear off their wool: All such are of the number of wolves, and have not the shepherd's crook of Christ; but they have and use the devil's shears, and must hereafter *howl* with the wolves eternally.

44. How may any *call himself* a shepherd of Christ, who is not chosen to be a shepherd by the spirit of Christ ? Or may a wolf make a shepherd over the sheep ? Are they not *both wolves* ? Or do we speak from conjecture ? It is not so in the order of nature, for an evil thing cannot produce a good thing out of itself, but one evil thing generateth another.

45. How then can one wrathful soldier appease another furious soldier, who fully purposeth to kill, slay, and murder ? Or how wilt thou *awaken the Holy Ghost in man*, seeing there is only the spirit of this world *in thy voice* ? That cannot be, unless it were already awakened in the hearer, who *heareth* the voice of the Holy Ghost in *all words* which are spoken of the wonders [or works] of God.

46. And, if an ass could speak, and should speak of God's word, the hammer of the awakener would then strike in the soul which is in God: *Whosoever is of God, heareth God's word*, saith Christ; *Ye therefore hear not, because you are not of God*, but of the devil, and of the spirit of this world.

47. In some there is no word or spirit of God at all *to be awakened*; for the wrathful matrix hath captivated them; which is plain and manifest in some to whom Christ himself spake: He had the hammer indeed, but his spirit *entereth not* into the malicious obstinate soul, but into those who would

fain be virtuous, honest, and godly, *if they could*:
And when once the hammer thus awakeneth the
spirit of the soul, that the soul turneth and casteth
itself into God, *then it can*.

48. The old man [the old Adam] should not have the dominion,
but the spirit of God should have it; else there is
no ability, but a keeping back by the wrath; for
there is a *twofold* longing or seeking in the soul:
One is the fire's greedy covetous fierce longing,
which always seeketh after earthly matters; and
the other is from the spirit, which is brought forth
out of the fire, wherein the right life of the soul in
the image of God is understood, that is, God's
longing, which seeketh the kingdom of heaven.

49. And so, when the right hammer (*viz. the
spirit of God*) striketh in it. then that longing is
so strong, that it overcometh the fire-source and
longing, and maketh it meek, so that it desireth
the longing of love, *viz. the longing of the soul's
spirit*; and there is good to be done : Such a soul
is *easy* to be awakened, so as to subdue the outward
dominion, especially when the hammer of the Holy
Ghost soundeth through the ears into the heart,
then the tincture of the soul receiveth it *instantly*;
and there it goeth forth through the whole soul,
through both the longings, for it casteth itself into
one will; for *two* wills do not subsist in eternity,
there must be but one; one of them must be
impotent, or of no might; and the other omnipotent,
or almighty, or else there is disunion, and
no agreement.

50. For that is the right [or true property] of
eternity, and of the eternal subsistence, to have
but *one* only will: If it had *two*, one would break
or destroy the other, and so there would be strife :
Indeed the eternity consisteth in many powers and
wonders, but its life is merely and only the *love*,
out of which goeth forth light and majesty: All
creatures in heaven have but one will, and that is
inclined into the Heart of God, and goeth into

God's spirit, even into the centre of multiplicity in the springing and blossoming: but God's spirit is the life in every thing.

51. The centre of nature affordeth the substance, and the Majesty affordeth power; and the Holy Ghost is the bringer forth: He hath the predominancy; and it hath been so from eternity, but in an *invisible* substance before [or to] the creatures: There is nothing new in heaven that was not before, but only that the substance is become palpable and comprehensible: God himself hath shewn forth himself in similitudes and images, else all had been but merely and only God: The devil is God's; he is *his wrath* or fierceness in the most inward centre, which is also the most outward, for his kingdom is the darkness in nature, as is before mentioned,

52. Therefore man should have a care of himself, and endeavour to propagate or put forth himself [bring forth, or regenerate himself] for he is a root in the soil of God, *and hath gotten the spirit of understanding* : He must bring forth fruit out of the spirit of the soul, in the power of the Holy Ghost; not according to the form and manner of darkness, but out of the power of the light; for whatsoever groweth out of the power of the light, that belongeth to God's table; and whatsoever groweth out from the darkness, which remaineth a fruit in darkness, belongeth to the darkness in the abyss in the wrathful matrix [or in the fierce genetrix].

53. *After this [life] time* there is no recalling; for, as an herb is sprung up and grown, so it remaineth, and so it relisheth, and is afterwards desired for food *only of those* that are of the same essences [or quality]; but those that have not the same essences, desire it not for food; neither do they gather it into their barns.

54. *Therefore*, let every soul try and examine itself, and consider what kind of fruit it is: It is *good converting while we are here* in this life, and to prune off [the evil] branch, and to send forth a better from its root: But when the *Great Reaper* cometh, he cutteth off all, one and other; and then the weeds and evil branches are bound in bundles, and cast into the fire; but the good herbs are set upon God's table.

55. We have very faithfully opened *this* according to our gifts, and whosoever is hungry let him eat, and whosoever thirsteth let him drink; *they may have it without money*, that our joy in God may be full, and that we also may have to eat in the other world [the world to come].
Hallelujah. Amen.

THE END OF THE BOOK OF

THE THREEFOLD LIFE