

THE EIGHTH CHAPTER

OF THE TRANSITORY, AND ETERNAL, LIFE

1. NOW as there is a life, and spiritual government, in the *deep* of the world in all places, so that all creatures are included as it were in one body, which affordeth them life, nourishment, wit, wisdom and art, in all kinds of them, in men, beasts, fowls, fishes, worms, trees, and herbs, every one according to the kind of their essences; so there is also a life in the eternity within this world, which the spirit of this world comprehendeth not, which hath all the properties of this world in it, but in no such kindled essences.

2. For it hath no fire, though indeed it hath a mighty fire, but it burneth in another source [or property] viz. *in the desiring*: It is soft, delicate or pleasant, without pain; also it consumeth nothing; but its spirit is *love and joy*: its fire maketh majesty and brightness; and that hath always been from eternity; it hath no ground, it hath its springing up and blossoming, but not out of such earth as we walk upon; and yet it is earth, which in my whole book I call *Substantiality*, for it is *the eternal body*, without any defect: There is no want in it, nor sorrow, nor misery; no such thing is known there at all; there is no death, devil, nor anger known in it; but *such things* stand altogether in the darkness [or in eternal oblivion] hidden in the first principle.

3. And this angelical world [or eternal substantiality] we call *Ternarius Sanctus*; and that very rightly, though the *Latin tongue* understandeth only the Number Three [The Trinity] thereby; yet *the language of nature* comprehendeth it together as one only body.

4. For as this Principle of this [outward] world,

is together as *one body*; so God, the kingdom of heaven, angels, men, paradise, with all heavenly and divine things [beings] and properties, are all but *one body*; and together are called God, Majesty, and eternity.

5. For the Majesty is the light of that body, and the Holy Ghost is its air and spirit of life; but the Creatures [*viz.* angels and men] have their own spirit of life from themselves.

6. For every angel and man is *like* the total God, he hath in him the Number Three, and the Holy Ghost proceedeth forth in him also; of which you have a similitude in a flaming piece of iron [a red hot iron]: The iron resembleth the creature, the fire resembleth the Deity, the heat of the iron resembleth the creature's own spirit, the air which goeth forth from the heat, which hath no source [or painful quality], resembleth the Holy Ghost.

7. In this manner we give you, in simplicity, sufficiently to understand these high things. If any will now be blind, God help them! And we can thus *with good ground* set you down, what man was before the Fall, and what he came to be in the Fall: what he is in the New Birth again, and what he shall be after this life. For we know what he is in death, and what he is in life; we know also what he is in hell; and that, *not from, our own wisdom*, (as if that were greater than any man's living), but [we understand it] in the bosom of the mother, in the mother's spirit.

8. I am dead and as nothing [as to my own self] when I speak and write thus, also I write not from myself, but from the mother, out of her knowing and seeing: and yet I live in anguish, cares, and labour, in fear and trembling, and in affliction, like *all other men*; for I am also clothed with *Adam's* skin, and yet *live also in the hope of Israel*.

9. Know therefore, upon this description, that our father *Adam* in paradise was in the divine body, and is gone out from it into the body of this world, into the dominion of the stars and elements, which have now captivated the [Adamicall] body and spirit, so far as to the poor soul, which is in the root of this world *between heaven, and hell*: and hell and the anger have bound it fast to the darkness, and to the source [or property] of the anger, *with a strong chain*, which is called *Centrum Naturae*, [the centre of nature].

10. And God is come to help it again, and *is become man*, and hath received the human soul again into his heavenly body, and hath bound it fast to him (in [or to] *Christ*) again. Thus the soul standeth in the *midst*, [being] beneath, in the hellish fire, and above, in God in heaven: and so whithersoever it casteth its will, and into what it yieldeth itself, there it is, and is a *servant* to that; *there is no recalling out of hell*.

11. Thou great whore of *Babel*, if thou hast divine power [Jus Divinum], help us and thyself: Behold thyself here with thy *dreams*; if thou canst, then break this chain, *viz.* the centre of nature, asunder: But we are told, we must be born anew: the divine fire must be *kindled* in you, like a flaming iron; for, as the workman will not touch it with his bare hand, no more can the devil touch the soul; for it burneth him, he is in darkness, and if he should come to the light, his evil envious tricks would be discerned, which he is ashamed of, and slideth back into the darkness, as *Adam* and *Eve* crept behind the trees ; he doth not relish this bit [of the *New Birth*,] he doth not love to smell such [*divine*] fire: for it is poison to him : if he knew but of one such spark of fire in his habitation, he would not endure it there, but would run away from it; as indeed he must *fly away from man*,

when the divine fire, with the New Birth, cometh into him.

12. O how cowardly and faint is he when the soul beginneth to storm his fort! How many hundred thousand tricks doth he study to *keep* the soul *off* from storming! O how he fawneth, and streweth sugar before the soul, and ascribeth great *holiness* to it, as if it had *divine power*, that it is no sinner any more; that he might by any means bring it to the top of the pinnacle of the temple, that it might elevate itself: O how busy is he! what good companions doth he bring to it! till the good companions [or hypocrites] begin to play with *their own holiness and ability*, as the Antichristian church hath done for a long while.

13. All the while, [that the soul goeth on in its own security], the devil is at quiet, none storm his hell: and he gets good fat venison, which he *sendeth to St Peter* with good passports [or absolutions]; and if *Peter* be in the abyss, he will read them well enough; but if he be not there, then the great prince *Lucifer* will read them, they will *please* him very well.

14. O dear children, see but in what misery we lie captivated, in what lodging we are; for we are captivated by the spirit of this [outward] world; it is our life, for it nourisheth and bringeth us up, it ruleth in our marrow and bones, in our flesh and blood; *it hath made our flesh earthly*, so that we lie captivated in death.

15. We swim in water up to our very lips, (as the prophet and king, *David*, saith: *The water reacheth up to my soul: great bulls have compassed me round about; I dwell among serpents and dragons*: O thou lamentable, miserable, and toilsome life; how dead art thou! thou swimst in the water in a handful of blood, and yet art so

proud and lofty.

16. What is thy beauty, thy state, honour, and riches ? Do but consider thyself, seek and find thyself; go forth from this dangerous life of adders and serpents, into the eternal: *you have it fully in your power.*

17. Whosoever teacheth otherwise, teacheth from the devil, who will not allow that it lieth in man's *power* [or possibility] to turn to be a child of God, though the Scripture saith: *That God hath given man power (in Christ) to become the children of God: And, God willeth that all men should be saved: Also, Thou art not a God that willeth evil, or doth delight in wickedness.* And in *Ezekiel* it is written; *As I live, I desire not the death of a sinner, but that he turn and live.*

18. For God hath no other will but to save that which is lost: therefore must none despair: for if the spirit of the soul lift up itself earnestly, *it is stronger* than God, and overcometh God, (for the anger belongeth unto God, and is God's *greatest might*, which it overcometh): It is stronger than the abyss of hell: It can remove mountains without any stir [a storm], only with its will. For *by the will* God created heaven and earth; and such a mighty will is hidden also in the soul.

19. But now it swimmeth in misery and much weakness, in the sinking down of death: it is tied and drawn up and down, as a poor captive creature, from one filthy puddle into another; and the devil rolleth it presently in this mire, and presently in that mire again, and so it is like a filthy rag, all mire and dirt: All stars *dart their poison* into the body, and defile the poor soul: It must endure to be defiled by the beasts, for the body *feedeth upon the flesh of beasts*, wherewith the poor soul is clad. Dost thou know why God did

forbid the *Jews* to eat of *some sort of flesh*?
Kindle their fat, and consider their property, and
thou *shalt discern it*.

20. The poor soul is a kindled fire, and so when
such a property cometh into the soul, dost thou
suppose that God will dwell therein ? And therefore
Christ taught us, saying, *Be sober and temperate
in eating and drinking; watch and pray;
for your adversary the devil goeth about like a
roaring lion, and seeketh whom he may devour.*

21. Thus you see how we stand in a *Threefold
Life*: the soul standeth upon *the abyss*, between
two Principles, and is tied to them both; and the
body merely in the spirit of this world; and therefore
that seeketh only after eating and drinking,
power and honour, for it belongeth to the earth,
and careth little for the poor soul which cometh
out of the eternity, [and belongeth to the eternity].

22. Therefore we ought *to tame* the body, and
not give way to it, but to damp [or kill] *its desire*,
and not satisfy it when it pleaseth, but *for
necessity* only; that it may not grow wanton,
and invite the devil to lodge in it.

23. The poor soul must watch and pray, and
continually put its will into God's will; it must
not give way to the body in any thing, except it
hath *yielded itself* to God *first*: the soul must not
please itself at all in its own power; but cast
itself merely upon God, as being itself weak and
able to do nothing, (though it be strong), and so
continually *go out from itself*, from its natural
will, and so *fall into the will of God*, and then
the devil cannot meddle with it.

24. Indeed, it is irksome and troublesome to the
body *to be broken* of its will; but that is no matter,
eternity is very long: the body hath but a short

time of continuance, and then it returneth to its mother [the earth]: and you know not in what *moment* death will come, when the body must be gone into its mother; and then it lets the poor soul go whither it can: it is a very inconstant [untrusty] *neighbour* to the soul.

A True Open Gate. [Shewing] How a Man may seek and find himself [From whence he hath his beginning: and what he shall be in the end.]

25. Behold, O man! and consider thyself, what thou art from thy beginning, and what thou shalt be again in the end : and then thou wilt certainly find what home thou art in, in what lodging thou liest captive, and thou *wilt find* that thou art both a man, and also a beast; thou wilt *well see* the heavy Fall, if there be but a spark of God's light in thee.

26. For no beast is able to apprehend it, because a beast hath its original only from the life of this world; and therefore we know that there is another manner of life in us, in that we know the *ground* of this world.

27. For if we were only from the clay and earth of this world, we should be but clay and earth like a beast which hath *no understanding*, we should *not be able* to know the ground of this world. For a pot knoweth not the potter; nor doth a piece of work know its workmaster: and so a beast knoweth not its master, it hath no desire after him, for it knoweth nothing of him.

28. The desire of a *beast* is only to fill its belly, to nourish and multiply itself, (as the centre of nature in itself is [such a desire]), and hath no understanding of any higher thing: for it hath its own spirit, whereby it liveth and groweth, and

then again consumeth itself, and doth it as well at one time as at another: for such a thing is the *band of eternity*, which is called *nature*.

29. But we that are men have a higher apprehension and knowledge, for we can see into *the heart of every thing*, and see what manner of thing it is, and what *property* it hath. So also we have quite another longing and desire, after another thing and life, which is not bestial [or animal], *nor transitory*, nor desireth any elementary earthly food.

30. Thereby we know, that every life desireth its *own mother*, whence it hath its original, and wherein it subsisteth ; as also we must understand, that every life desireth the *best* [thing] that is in its centre; *viz.* the heart or oil wherein the fire burneth, and wherein the life is opened that it is *living*.

31. For every *living* life is a fire: and yet the proper source of the fire is not the right life, but the *tincture* which proceedeth from the fire, is a pleasant joy, and it is the *liberty* of nature, [which is the right life]. For nature standeth in great anguish, and reacheth with a strong desire after the liberty till it attaineth it: and so nature is a sharpness in the liberty, and desireth continually to swallow it up into itself, that it might come *totally* to be the liberty, and cannot; but the more eager it is, and raised up after the liberty, the *greater* is the tincture of the liberty.

32. Thus *nature* continueth to be a fire, and the *liberty* continueth to be a light; what the tincture buildeth up, the fire devoureth; for the tincture maketh substantiality, its centre is meek, and is a sinking down [of humility], as the fire is a rising up [of pride].

33. But as the light (*viz.* the tincture) maketh

substantiality in its sinking down, so that there is in the light a substance like *water*, and yet is no water, but such a *spirit* and property; so the fire swalloweth up the same substantiality into itself, and therewith quencheth its wrath, and ascendeth in the substantiality, and burneth like *kindled oil*, and this is the right natural life of all creatures, and is called *the tincture*.

34. But this life is *fragile* [transitory, corruptible], and consisteth only in four forms; *viz.* in fire, air, water, and in substantiality [or earth] which is its body. And we shew you this *one thing* more in this tincture-life, (as you see naturally) that out of every fire there goeth forth a source [or virtue] *viz.* air, which is after this manner : when the fire strongly attracteth and swalloweth the substantiality into itself, then the substantiality flieth strongly again out of the source of the fire.

35. For it is so subtle, that the fire cannot hold it, and so is an attracting and recoiling again. For the fire willethe eagerly to have that again which is flying forth, and so there is perpetual *strife*.

36. Thus you see it very plainly and openly, that the life of the fire letteth go the *air*: for it will not stay in the source [or property] of the fire : for it flieth eagerly, and the source [or property] of the fire continually attracteth the same back again into it : And so the fire is *blown up*, or else it would be smothered, and become dark: and for that cause it reacheth thus after the substantiality, *viz.* after the *air*.

37. For no Source [virtue or life] desireth the shutting up in death; and that is also called *death*, when the life is shut up; besides that, there is no death.

38. For in the eternity there was never any death at all, nor shall be ever; but that which is called *the eternal death*, is a shutting up of the tincture, where the tincture goeth away like a shadow [Or figure], and so the centre (*viz.* the source [or, fountain] of the fire) remaineth in the darkness, and floweth in mere wrath in itself; and would very fain *reach* the tincture again, and yet it hath no power to do so, for the *tincture* only is the power, which bloweth up the fire.

39. Consider here what hell and the eternal death is, for it is just so ; and know, that the devils have *lost the tincture of meekness*, who now are a wrathful fire-source without substantiality, for they have no *body*.

40. Secondly, consider also the element of water, and as you know that it hath its original in the spirit of the creature; so also it hath its original in the deep of the world, which is also a *spirit*, and hath such a life as other creatures have.

41. And, thirdly, consider, that there are *two sorts of fire*, a hot and a cold: For, as the heat contracteth [or concreteth] together, so doth the cold, which turneth water into ice, and maketh a strange [heterogeneous] body out of the substantiality [or water] which is not its own.

42. By this we give you clearly to understand *the Fall of Lucifer*, who thus reached into the centre of nature, into the harsh matrix, and awakened it, so that it *concreted* the substantiality, and so earth and stones came to be.

43. You will say, Why did God suffer it ? [The answer is] : Lucifer was a prince and throne-angel, and was created with *the first creation* : and therefore since he was a cause of the Third Principle,

(understand, of the out-birth), therefore Christ called him also a prince of this world; for he had also a *free will*, like us men. We oftentimes do works which are contrary to God, only for our state and honour, as is seen in forts, castles, and sumptuous great houses.

44. So Lucifer also would be as a god and creator, *all which might have been well enough*, for that was *not* his fall, [no more than it was *Adam's* fall, that he imagined, whereupon God suffered the tree of temptation to grow], but it was his fall that he *awakened* the matrix of the fire, and would *domineer over the meekness* of the Heart of God.

45. That [awakened matrix of the fire] is now his *hell*: and God hath captivated that hell, with the heaven, *viz.* the matrix of the water. For [Lucifer would fain that] the place of this world *should burn* in the fire for him [to domineer in] ; and therefore God moved himself to the creation, and did create; and so there was *water*, which captivated his wrathful hell, [as the pleasant sun shutteth up the astringent cold, and turneth ice into water, whereby fishes and other creatures grow and live].

46. And the cause of the sea and of the great deep waters, whose bottom cannot be fathomed, is, that the *matrix* of nature was in *those places* so far enkindled in the fire.

47. And here we give you an example of this. Consider *Sodom* and *Gomorrah*, when their sins became great, and that the devil dwelt there, and would have a kingdom there for himself; God permitted that the prince of this world should burn those five kingdoms (wherein the devil intended to dwell) *with fire and brimstone*. But when the devil thought to be lord, and to have his habitation there, then God *brake* his pride and stoutness,

and caused *water* to come upon that place, and allayed his pride.

48. And in this we have an excellent example of God's care for his children which depend on him: for when he saw the wrath [the kindled anger], *he brought forth Lot out of Sodom.*

And further, you have herein a full example, that when the wrath of God beginneth to be kindled, he maketh it *known* to his children before-hand, that they might flee from it; as he told it to *Abraham* and *Lot*, and commanded him to flee from it ; and so he hath done from the beginning of the world. For the prophets were for no other end but to *declare the anger of God*, and to command the children of God to flee from it; as may be seen by what was done to *Jerusalem* and the *Jewish nation*, and hath been always done to *all people*, from the beginning of the world to this time. [For when no punishments or judgments more can be expected, then prophesying shall cease.]

49. Therefore let none blindfold themselves, but consider what such a *warning* and *revelation* signifieth, which at present is propounded to the world. This is the time of the overthrow of the dragon, with the whore of *Babel*, which shall go down into the abyss. Now, he that will not flee, yet let him have warning of it. He that will bring the whore's marks forth into the light, will have great ignominy and reproach by it; we speak what we ought: The day dawneth, *the sun will suddenly arise*, account it not for a fiction, it is concluded and known *in Ternario Sancto*: Look into the Scripture in the *Revelation*, which the sophisters had rather it were cast out of the Bible; but the understanding of it will soon *bud forth*: and then the *pedlars* of the *beast* and of the *whore* will stand in great shame, and none will buy their wares any more. *No sword* destroyeth the

whore, but her own mouth choketh her, for there are nothing but lies and blasphemies in it; and yet she seemeth as if she were God. Therefore say we, let everyone look to his own doing: Lift up your heads, as Christ saith, for *the time of your redemption draweth near*; you are baptized with water, but he that will baptize with the Holy Ghost, and with the fire of his wrath, *is already on his way*; be not wilfully blind.

50. Thus understand us rightly concerning the life of man, as we have now mentioned: This last forementioned life, is *singly [solely, or alone]* in the beasts, for it hath its original only in the Principle of this world, in the *matrix* of nature, which is everywhere such a spirit, and such a life, in itself.

51. And in man the life is *two-fold*: for man hath also the life of this [outward] Principle in him : but he desireth also another life, which is higher and better than this.

52. And now, where there is a desire, there is a mother, which is the desire itself; for no desire can make itself, it must arise out of a will; and the will must come out of the *tincture*, which is the life of the will.

53. Thus we know, and have searched out, that in the *tincture* of the Principle of this world, *viz.* in the life of this world, there is also *another tincture*, which we have an apprehension of in ourselves. If there were not *another tincture*, the life would desire nothing more.

54. Yet we cannot say, that the outward life desireth anything more : It desireth nothing else but its own mother, *viz.* the Principle of this world, for it is only a spirit therein; for no Principle desireth another; a Principle is a peculiar life, and hath its centre to nature;

and *therefore we call it* a Principle, because there is a *total* dominion in it, as there is in the eternity; which dominion desireth nothing more nor higher, but only that which may be generated in its own centre; as you may easily perceive it by the kingdom of heaven, and the kingdom of hell; for the kingdom of heaven desireth nothing but the divine Being: but hell [desireth] that which is wrathful, murderous, fiery, sour, soaring, astringent; and whatsoever is in the property of anger in the fire.

55. Now, there being in us a desire after *the* highest good, and after the *eternity*, that desire must needs proceed out of the eternal and highest will, out of the highest Being; and its life is also out of the *highest tincture*: for where there is a desire, there is fire; for the fire desireth substantiality, that it may have whereon to feed, and yet itself can make no substantiality, but *it maketh the tincture*, and the tincture maketh the substantiality, as is above mentioned.

56. Now, *the tincture is a creature*, for it hath a body [as may be seen in the tincture (or colour) of gold]; though it be not palpable, yet it is substantial [essential]; and the understanding is in the tincture, for it is a wrestling with the fire, and flieth before the fire; and yet it cannot fly away, because the fire generateth [desireth] it, and continually attracteth it again into itself; and it still *striveth* to get out from the fire with the substantiality, and is after the manner, as a man fetcheth breath.

57. Therefore we give you now rightly to understand it thus: you see that the tincture shineth, and in the shining there is no stirring, but a constant lustre; and yet in the lustre there is *all power*, as in the *tincture*: and it is an eternal stillness, and the tincture is the stirring, and also the life. Understand us rightly and deeply, for it

is the deepest ground, and *foundation* in heaven.

58. The other desire in man, after the highest good, is the *soul*, which standeth in the eternal mother: for every desire hath its original out of its own mother: therefore this is a desire of the eternity; and not the eternity [itself], but the *tincture* of the eternity, and the *Majesty*, viz. the glance in the still habitation, as is now mentioned.

59. Now, if a spirit be in its own mother, it desireth not to go out from her again; [as the air-spirit doth not desire to go away from the body]; neither doth it desire *anything more* than what is in its mother, and in its centre.

60. But yet we find and understand it in our mind, that the soul willeth to be out of this [*earthly*] mother, in which it standeth at present: and not only so, [but] it desireth the *house* of its own mother, viz. its own tincture, and the majesty; also the eternal rest out of the tincture.

61. And so we search and find, and have it in true knowledge, that the poor soul in the spirit and in the tincture [or life] of this [outward] world, *lieth captive* in a strange lodging, and hath not its light of the Majesty, for if it had that, it would be at rest, and desire nothing more.

62. Also we find, that it lieth captive *in death* in much weakness : for if it had its [right] tincture, then should the Majesty, wherein it is a child of God, *shine in it*.

63. Therefore we say, that the poor *soul of Adam* was captivated by the spirit and Principle of this world, and received the tincture of this world into it; and then instantly the Majesty and brightness of God remained standing in its [own] Principle : for the soul put its will and desire into

the spirit of this world, and *itself entered into it*.

64. Thus God shut up the heaven in the soul, so that it knew its Majesty no more; and there was *perplexity* and great misery, that an eternal creature should come to be in another Principle in another centre. Here the seven seals to the Book of the eternal life were *shut to the soul*, for the *centre* of its life was shut up and captivated in the eternal death, it could no more stir any form in the centre of its life, *it lay in hell, like dead bones*, the dragon had it in his jaws.

65. For it was in the house of misery, there was none that could help it; no angel, no throneprince, no creature, neither could the *centre of the soul* help it: for its fire was extinguished, the spirit of this world had swallowed it up [as the water devoureth the brightness of the flaming iron]: For the will of the soul was entered into the spirit [of this world], and had married [or joined] itself thereto, it [The will] was in *another mother*, as it is now at this day.

66. And so now, if the mother of this world had been broken (as it doth break [indeed]) then the soul *would have stood* in the eternal death in the darkness. Here counsel [Or remedy] was at an end, the fair creature was captivated *by the kingdom of hell*, which triumphed over it.

The highly Precious Gate.

67. Here was no counsel in the *whole Deity*, unless the eternal Word and Heart of God *did become man*, and did enter into the Third Principle into human flesh and blood, and assume a human soul, and go into death to the poor soul, and did take away the power of death (which held the soul captive) and the wrathful sting of hell, which it had stuck into the soul, and did lead the poor

soul out of death, and out of hell, *in [by or through] himself.*

68. And here we see, that after the Word became man, that man suffered himself to be hanged on the cross, and entered into death on the cross: Understand here, *the new living Man born of God* went into the abyss, and brake death in the soul, and opened the centre of the soul: He *brake all the seven seals* of the centre of nature, so that the soul came to have its own powers again; for he *kindled the divine fire* in the soul again, so that the soul again reached the eternal tincture *out of its own fire.*

69. And thus it came again into its first mother, in power and Majesty: and *the Old Adam* hung to the cross as a *curse*, to the scorn of all devils; there they might do as far as they could with it, as indeed they were busy with the sophisters and Antichrists, the Pharisees.

70. There the devils ran with other subtlety and *tricks* into holes [corners and secret places] and hid [covered and concealed] *the Resurrection*, through the ministers of the dragon, the Pharisees, which yet pretended to be the ministers of God; but they served the devil *in his lies*, as is done nowadays, where the death and power of Christ is closed up and *denied.*

71. This hanging on the cross is nothing else, but that as the soul hath its original upon the cross in the centre of nature, (out of the Word of the Lord, *ex verbo Domini*), where the *name* of the Number Three *standeth*, there hath the Word of the Father moved itself, and is entered into the *humanity*, as is heretofore mentioned concerning the virgin, and is become man on the cross, in the eternal and in the earthly virgin; and hath been made *a spectacle* on the cross, to the old Adamical man and all devils, and their lofty pride; and hath

slain death on the cross, and thereby broke through it, and so brought the Adamical man (with flesh and blood) as *a spectacle* into death; and hath cast away from him all earthliness, and brought *him powerfully* through death into life.

72. Thus he is new born in God, and sitteth upon the rainbow, on the substantiality and colours of the eternity, in the power of the Majesty; and is a Lord of heaven and of this world, and a judge of hell, and a conquest [Or power] over death.

73. Of this you have a true ground, ye that are regenerated in Christ, that as Christ brought his body, both the heavenly and the earthly, (which he received in his mother *Mary*), out from death again, and cast away from him nothing else but the earthly source [or property,] viz. *the spirit of this [outward] world*.

74. So also must our bodies in the power of the souls that are in him, (that is, in his Word and Heart, *which is every where*), come forth again at the Last [Judgment] Day, and cast away no more from them, but this source and spirit [of the outward world]; for none rise again in the *entire corrupt body*, but in the flesh and blood of Christ.

75. But the corrupted spirit (which remaineth in the earthly matrix in its tincture) *must appear* before the Judgment of God at the end of days; and there shall the sentence and judgment of the Judge Christ be pronounced; and then, after the pronouncing, all goeth into the ether [receptacle or devourer]: and then the spirit of God, which created the world, will execute that sentence.

76. But that I may not meet with false interpreters, that may *mistake this text*, as the spirit sheweth me, therefore you must know, that when the soul is *born anew*, in the Word and in the

spirit of Christ (in this [life] time), then also the first substantiality (*viz.* the inward body of the soul, which *Adam* had in Paradise) out of the eternal virgin (wherein he was created man) becometh new born, and getteth the flesh of Christ.

77. *This new body*, in which the new regenerate soul sticketh, *sticketh* in the old corrupt flesh, and is incomprehensible and immortal: But the Old Man [which is] conceived from the spirit of this world, must *perish* in the earth: It goeth into its *mother*, who must bring it forth, and present it at the Last [Judgment] Day: but after the sentence of Christ, it goeth into the ether, and is only as a figure to [for or before] the eternal New Man; for *in that figure* all a man's works follow him.

78. So also they that be alive at the *hour* of the last Judgment, the Old Man will fall away from them, with the *perishing* of the world, and pass into the ether: *For all the bodies of the wicked shall be presented there in the mother*, *viz.* in the spirit of this world; and *the souls* shall hear the sentence: and then *their bodies* also pass away with the mother, and stand as a *figure*: and their *works* follow them *into the Abyss*.