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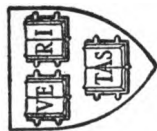
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# MEMOIRS

OF THE  
LIFE, DEATH, BURIAL,  
AND  
WONDERFUL WRITINGS,

81.60

OF  
JACOB BEHMEN:

NOW FIRST DONE AT LARGE INTO ENGLISH,

FROM THE

BEST EDITION OF HIS WORKS

IN THE

ORIGINAL GERMAN.

WITH AN

INTRODUCTORY PREFACE

OF THE

TRANSLATOR,

DIRECTING TO THE

DUE AND RIGHT USE

OF THIS

MYSTERIOUS AND EXTRAORDINARY

THEOSOPHER.

---

BY FRANCIS OKELY,

FORMERLY OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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“ Therefore also, said the WISDOM of GOD, I will  
“ send them WISE MEN, &c.”

Luke xi. 49. Matth. xxiii. 34. Eph. iv. 11.

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NORTHAMPTON: Printed by THO. DICKEY for the Translator,  
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M.DCC.LXXX.

Phil 3110.51

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**E** NTHUSIASM is grown into a fashionable Term of Reproach, and usually comes uppermost, when any Thing of a deep and serious Nature is mentioned. We apply it, thro' an indolent Custom, to sober and considerate Assertors of important Truths, as readily as to wild and extravagant Contenders about them. This indiscriminate Use of the Word has evidently a bad Effect: It pushes the general *Indifferency* to Matters of the highest Concern into downright *Aversion*. The best Writers upon the best Subjects are unattended to; and the Benefit accruing from their Love and their Labours is not perceived by us; because we are hurried on by the idlest of all Prejudices, to condemn them without a Reading, or to pronounce them *unintelligible*, upon such a slight one, as can hardly be called an Endeavour to understand them. We have heard it *said*, and have seen it *printed*, that they are ENTHUSIASTS; and, to avoid the Imputation of *that* Character, we run into it at second-hand, and adopt the Rashness and Injustice of impetuous Originals: We take the stalest Exclamations for the freshest Proofs; and the affected Retailing of *Madness*, *Mysticism*, *Bebmenism*, and the like decisive Outcries, contents us as if there were something of Sense, Wit, or Demonstration, in it.

[But WISDOM is justified of *all* her CHILDREN.  
Luke vii. 35. Matth. xi. 19.]

Dr. BYROM's *Miscellaneous Poems*,  
Vol. 2. Page 22, 23, of the Preface to the  
Poem on Enthusiasm.



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# THE

## TRANSLATOR'S PREFACE.

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**W**HAT is truly observed, concerning Madam *Bourignon*, that "She has been much esteemed " by a few Persons in all Churches (established or un-  
" established) but despised and persecuted by the far  
" greatest Part in every one of them,"\* has for the very  
same Reason, and upon the very same Ground, been  
hitherto the Case with all other *truly spiritual* Writers;  
especially those called *Mystics*: And is to this very Day  
signally verified in the Person and Writings of JACOB  
БЛЖЕНН, the Subject of the following Memoirs.

Nor can it, in the very Nature of Things, be other-  
wise, as long as *mere* unenlightened HUMAN REASON,  
how much so ever improved by *common* Studies, or even  
by those upon the *Letter of Scripture*, presumptuously sets  
itself up for a *competent* Judge of the MYSTERIES OF  
God. For this it never *can* be, without the Restoration  
of it's *original* Principle of Life, together with the di-  
vine *Instinct*, or *Inspiration* thereof. Ah! little do poor  
Mankind in common suspect who stands behind, and  
directs to his own vile Purposes, the *Responses* of this  
supposed infallible ORACLE, in *divine* Matters; which  
is now every where so much in Request.

If a human Judge, blind, corrupt, and partial, can  
under such a Character, be never presumed to pronounce  
a just and equitable Sentence; how much less can we  
expect a true Decision where the *Prince and God* of this  
World, has all along, from the very Beginning, incon-  
trovertibly had so much *Influence*, and is now so *greatly*  
*concerned and interested*? Surely our dearest SAVIOUR  
a 3 and

\* Letter prefixed to *Marsay's Discourses*, Page 20.



and his blessed *Apostles* have been no Ways deficient in giving us frequent, explicit, and sufficient Warnings to avoid the delusive Snare of HUMAN WISDOM in *spiritual* Concerns; by which very Means the *Abomination of Desolation* is now standing in the *Holy Place*; and the great *Dragon*, that *Old Serpent*, called the *Devil* and *Satan*, is still going on continually to deceive the whole World. Rev. xii. 9. 1 Cor. ii. 14, 15. comp. with Chapt. xv. 45, 46.

Yet if this Authority, *a priori*, is not thought sufficient to convince us how *preposterous* and *dangerous* a Thing it is to put our Confidence in so false and treacherous a Counsellor; let however the unblest *Fruits* of this now inveterate Custom and general Way of Procedure evince the Nature of the *Tree* they grow from. Has not LEARNED REASON's Influence and Operations in the Sanctuary, split all Christendom into numberless Parties; each as sure of it's own Rectitude, and of it's Neighbour's Deficiency, as any one can be sure of an Error? Now is not this as demonstrative a Proof, *a posteriori*, or in Fact, that *all* of them must, in this very Point of View, be necessarily wrong, as that two direct Contradictions cannot at the same Time, and in the same Respect, be *both* of them true? "Fallen they *all* are, "as certainly as they are divided."

But this is not the worst: The Attachment of the Soul to earthly *Propriety* is confessedly very great; but *that* which may in one Sense be called *spiritual*, if once fixed and rivetted, is much greater still. History can furnish a long List of it's dire and *tragical* Effects. The Pretext indeed has been all along THE CAUSE OF GOD AND TRUTH; when in Reality, and at Bottom, it has been but too much the BADGE and EXALTATION of some *particular* Persuasion, or Community, that has so partially, so iniquitously, and so *cruelly* been contended for.

This is perfectly clear to the Translator from the Observation he has, in divers Ways, for Years and Years past, been forced to make upon his own Heart, and the

present

present Course of a *divided* Christendom : Whence he is positively assured, that if our dear SAVIOUR himself was once to visit *Christendom* again, as he did *Judea*, in Person ; he would not be received by the *most*, unless he brought this distinguishing BADGE of every one's divided Profession along with him. And therefore, when that *Angel* shall make his Appearance, whom *John* saw  
 “ flying in the Midst of Heaven, having the everlasting  
 “ Gospel to preach unto them that dwell on the Earth,  
 “ and to every Nation, and Kindred, and Tongue, and  
 “ People : Saying, with a loud Voice, Fear God and  
 “ give Glory to him, for the Hour of his Judgment is  
 “ come, and worship him that made Heaven, and Earth,  
 “ and the Sea, and the Fountains of Waters.” Rev. xiv.  
 “ 6, 7.—He will scarcely be by any Party received without it ; and an essential *Flaw* will, it is to be feared, be found both in his Commission and Message, if *this* be not just as each of them would have it.

What is then to be done in this Case ? How are the  
 “ deluging Waters of this STRIFE to be collected and  
 “ brought back again into their right Channel ?” Prov.  
 xvii. 14. Many well-meant *Irenica* have been already written, many Methods of Reconciliation devised ; and yet after all, like the Woman's Issue of Blood, the Matter has been made rather worse than better, to this very Day. Is not this then a Difficulty that calls aloud for further divine Help ? (*Nodus Deo vindice dignus.*) Surely the God of Love and Peace will some Time himself once more interpose to reconcile these jarring Parties : And whenever it is done, it will be surely done in his own uniform Way hitherto ; by which “ the Foolishness  
 “ of God must be found wiser than Men, and the Weakness of God stronger than Men.” And if THIS will not do, the Malady is then absolutely irremediable. Hence I make no Doubt, but that God has in his manifold Wisdom thought proper *previously* to send a despised *Jacob Behmen*, together with many others, both his Predecessors and Successors, to this End. And oh ! that his last gracious Effort to heal this *Babel* (where *Satan's* Master-Piece is a religious Delusion, under the Character of an Angel of Light) may not prove so abortive ; as all the foregoing or preluding ones have for the most Part done hitherto.

As long as the *Señarian* Spirit of Division has been able to find out the least Probability, or even *Possibility* of an *Objection*, according to Reason, and the Letter of Scripture; *all* has been most heartily caught up and employed for the Justification of it's Conduct in the Reprobation and Rejection of *every such Method* of divine Interposition hitherto: And thus has Matt. xi. 16.—19. been but too sadly verified by our modern Christian *Generations* also. For neither the *Obscurity* of a JACOB BEHMEN, &c. &c. nor the *Perspicuity* of a Madam BOURIGNON, &c. &c. have met with Acceptance. Tho' indeed it must be confessed, that for *them* that seek Occasion, there is Occasion enough for *Reason's* stumbling at some Parts of the Works of the former.

Most remarkable it also is, and just as the Case was with our Saviour himself, when personally on the Earth; that altho' each Party is sadly divided against the other, yet are they *all* quite agreed, and very closely united, in their Opposition to the INTERNAL TRUTH itself; altho' it is, and must ultimately prove the only SAVIOUR of *their Hearts*. And why? Because, forsooth! HE does not bring this BADGE along with him to their Mind; and tho' the very true Friend of *all* Parties, in the very *best* Respect, can yet be of *none* amongst them all in the *worst*. See Acts vii. 25—28, 34—36. by Way of *Allegorical* Resemblance and Allusion.

The Translator humbly thinks, that long and dear-bought Experience, almost from his Infancy, has given him *some* Right to express himself in this Manner. He can say, that, from his very Youth up, he *felt* and most sincerely sought after that *living* HEART'S TRUTH which maketh *free*; and was therefore, in his *unexperienced* Years, but too ready to believe, and to go in unto those of several Parties, who beckoned to him with a *Lo, here is Christ!* or, *lo, there is Christ!* But too well does he therefore know, what this religious *Party-Attachment* and *spiritual* Propriety mean; and how they *fascinate*. But as a Desire divinely enkindled and enflamed will surely work it's Way thro' all the disguised Forms, and out of all the Labyrinths of Error; and, like a new-born Babe, never rest till it meets with the Breasts of Conso-

lation

lation designed for it, (and which are indeed it's Birth-Right;) so, thro' the great Mercy of God, he has not by any Means been able to appease the *immense* Cravings of his Heart with any Thing short of, and less than, the ORIGINAL, ESSENTIAL, LIVING, INWARD TRUTH himself.

In his early Years of Piety, after having been first awakened by God himself, he met with and was a great Reader of Mr. *Wm. Law's Serious Call to a devout and holy Life*; and also of his *Christian Perfection*. These he well understood in their *internal Drift*; and therefore practised them, under great Reproach and Contradiction, as far as human Infirmary would allow. But in Process of Time, being unacquainted with the Snare, and unhappily too much addicted to *Reasoning* and *systematic* Religion, a Set of more plausible *Notions*, according to the Letter of Scripture, gradually stole in upon him, and cooled his Affection for the very awakening and enlivening HEART'S REALITY; which, amidst all their *systematic* Defects, strongly mark and distinguish those pious and ingenious Treatises. And when the Piece of the same Author upon *Regeneration* first came out, he thought, as it has been in a Periodical Work\* once expressed, that "this venerable Man supported an airy System: " And that no good Man could without Regret read his " Reveries; nor could fail to lament the Deviation of " so pious and nervous a Pen into the Wilds of *Mysticism*, and the inextricable Labyrinth of *Behmenism* " and Absurdity."

But finding upon Trial, to his great Disappointment and Mortification, that his new *Notional System*, and *self-devised* Ways, "after the Doctrines and Commandments of Men," had not done all for him they *promised*, and he might have justly expected of them; he, amidst a *Dilemma* more painful than can be described, often felt something, like secret Whispers *within*, to divest himself of every after-imbibed *Seſtarian* Objection, so far at least as to give the Works of his first awakening Instructor (especially the later ones) a fair and serious Reading.

\* Christian's Magazine for May 1760.

Reading. This he at last complied with: And the Result was, that at the first Perusal of them, being drawn as it were all in a Heap, he was far from thinking them either perspicuous, or agreeable upon the *Whole*; tho' several *Parts* of them were not only clear and distinct to his Mind, but extremely affecting to his Heart. Upon this Ground then he concluded that he ought, with simple Faith, persevering Patience, and earnest Prayer to God for the genuine Light of his own holy and heavenly Truth, to read them over *again and again*. During which he resolved, instead of putting his Understanding to the Stretch, or racking his Brains about any Thing to him still obscure and unintelligible, to *enjoy* what was clear and plain: And by this Method of Procedure he can with Truth aver, that, in Process of Time, he found, to his own great Surprise, the Sense and Meaning gradually and imperceptibly opening itself to him: Of which he was also as sure, as any Person, who first reads a Book under extremely great Difficulty *without* Spectacles, well knows, that by their *Help*, he can afterwards read the same with the greatest Ease and Pleasure. For this had been the very Case with his Reading the Holy Scriptures too all along; and is the same, to this very Day. Thus then, induced and encouraged by Mr. Law's Works; and further confirmed by two long and interesting Interviews he had with him *personally*, but a few Months before his Decease; the Tr. found himself much inclined to peruse some of the plainer Parts of JACOB BEHMEN's Works also: And this he did with the same good Effect. Of Consequence he can have no Doubt, but that the Holy Scriptures, JACOB BEHMEN, Mr. Law, and every other *truly spiritual Writer*, have a sound and good Sense, even where it may not yet be given him to penetrate it: And that, if God so pleases, it may go *still farther* with him "unto all the Riches of the full Assurance of Understanding, to the Acknowledgment of the Mystery of God, and of the Father, and of Christ; in whom are hid all the Treasures of Wisdom and Knowledge." Col. ii. 2, 3. It is therefore his constant and sincere Wish for himself, that in this, and in all other Respects, he may henceforth, during this *perilous* Time of *religious* Division, and Delusion, be as little reluctant

Instant in following *after*, as over forward and hasty in running *before* his heavenly Guide, the Holy Spirit of Truth. This is indubitably the best and only Way to avoid St. Paul's smart Censure, 2 Tim. iii. 7. "Ever learning and never being able to come to the Knowledge of the Truth."

Neither is such a *Submission* of the natural Understanding, during the Reading of the Holy Scriptures, &c. &c. that blind *implicite* Faith, or *Credulity*, which is usually censured by us Protestants as the right Disposition for the Reception of, and Continuance in, every Kind of really *superstitious* and *fanatical* Error and Imposition:—By no Means; but it is a State or Disposition of Mind, formed by the advantageous Experience, resulting from that *childlike Simplicity* so much recommended by our dear Saviour, and his holy Apostles. Luke xviii. 17. 1 Cor. iii. 18. *Human Credulity* and a *simple divine Faith* are as different from each other, as their Objects, viz. the Superstitions and Impositions of *deceitful* Men, and the all-saving and all-sanctifying Truth of a God, *who cannot lie*. Nay more, such a *simple divine Faith* is our only *Preservative* against the two *opposite* Extremes, or Errors of the Day; namely, *Infidelity* on the one Hand, and *Christian Pharisaism* on the other. It is however ingenuously allowed, that without the Light of a divine and practical Experience, no *merely-rational* Man can solidly discern the *Difference* between *Credulity* and *divine Faith*; or, to use the Words of Scripture, can, without "exercised Senses, discern Good and Evil." Heb. v. 14. *but*

Now, from the faithful and ingenuous Account, or Detail, above given, the *candid* Reader will easily see, that the Tr. has, from his most early Years, ever sought the *essential living* TRUTH of God, which alone maketh *free*; and *that* purely for it's *own* Sake. Of Consequence, that in whatsoever individual Person, or Book, or Party of Christians, he has ever been able to descry and find it in *any* Degree, he has in the *same* been equally willing to acknowledge and adopt it. And this is the only true Reason why, notwithstanding all Contempt and Opposition from thence accruing, he cannot but profess himself fond both of *Spiritual*, or *Mystic* Authors in general, and of

of JACOB BEHMEN in particular: Yet, after all, not so, as to be *Seſſarianly* attached to *him* or *them* ONLY: He means, in ſuch a Manner as blindly and implicitly to adopt ALL they ſay *indiscriminately*; or *absolutely* to reject that which is true and good in any others, who may not happen to go under *this* Denomination. See 1 Cor. iii. 21--23. For as the Time is not yet come, when any particular Denomination can, with Truth, claim the *exclusive* Privilege of being *the only infallible* CHURCH OF CHRIST; ſo of Conſequence, *all* are not the Children of God in any one of them whatſoever; as, it may well be, that there are none without *ſome* of them, more or leſs. The ſame ſeems to him to be the Caſe at preſent with INDIVIDUALS. Certainly there is not *one* *absolutely*, and in every Point infallible; though ſome have been, and may now be, poſſeſſed of *more* of the Truth than others. We can therefore “call no Man *Maſter* upon Earth, ſeeing there is but *One Maſter* only, which is Chriſt.” Matth. xxiii. 8, 10. Thus then does he wiſh to ſtand diſpoſed, during the preſent inevitable *Mixture*, as well in Churches as in *Individuals*; “ſuffering both Tares and Wheat to grow together, until the Harveſt.” Matth. xiii. 30.

The Tr. further wiſhes to obſerve, that as he thinks it a very great Fault, which too many are guilty of, to decry and condemn J. B. and *all Myſtic Authors indiscriminately*, and to be glad to expoſe any real or ſuppoſed *Abuſes* of them; alſo to dehort from the Peruſal of them, as ſomething *neceſſarily noxious*;—ſo is it alſo, in his humble Opinion, a great Miſtake, and Indiscretion to recommend them, with equal Indiscrimination, and to put them into the Hands of *all* Perſons *not properly diſpoſed*: In which laſt Caſe, it is ingenuouſly allowed, that they may, in divers Ways, prove *very hurtful*: Yet not, becauſe they are either neceſſarily, or in their own Nature ſo; but only from the *accidental*, or adventitious Indispoſedneſs, or wrong Turn of the Reader; who does not *purely* ſeek *that* from them, which they properly and only recommend and inculcate. And thus then they may be well compared to a very fine-edged Razor, or to any other ſharp Inſtrument; which may be called, either exceeding good, or very bad, according to the good or bad

Use it is put to. And this they *all* forewarn their Readers of; but JACOB BEHMEN does it *perhaps* more frequently than any other of them all. Therefore, if some, *so called, Behmenists*, either of the last or of this Century, have turned out real conceited *Enthusiasts*, and even the most pestilent *Fanatics*:—Moreover, if some other close, dark, and gloomy Souls have perhaps puzzled and perplexed themselves, even to *Distraction*, by reading the Writings of J. B.;—the Whole must, according to Truth and Equity, be charged upon the *Spiritual Pride* and *Presumption* of the one, and upon the sly *Unfaithfulness*, and *Half-Heartedness* of the other: Nor is either of these Cases any more a just Argument against J. B. himself, or against his Writings, in themselves considered, than the *like Effects*, which have as undeniably followed from some Peoples reading and tampering with the Holy Scriptures themselves, can, amongst us *Protestants*, be properly chargeable, either upon *them*, or upon their great *Inditer*, the good, holy, and wise Spirit of God.\* The Apostle's Words, Rom. vii. 7. are here very applicable, "What shall we say then? Is the Law Sin? God forbid—but Sin taking *Occasion* by the Commandment, &c." In one Word, The better any Thing in itself is, so much the worse does it prove, under *Abuse*. (*Corruptio optimi fit Pessima.*)

Mr. Law, in his *Way to Divine Knowledge*, Page 242, to the End, has most judiciously discovered and finely  
b displayed

\* Can the most vehement Opposer of JACOB BEHMEN and his Writings, upon the Footing of *Abuse* and *ill Effects*, obviate them by more solid and radical Instruction than Mr. Law has done in the following Words?

"To think of any Thing in Religion, or to pretend to real Holiness, without totally dying to this Old Man, is building Castles in the Air; and can bring forth nothing but Satan in the Form of an Angel of Light. Would you know, whence it is, that so many false Spirits have appeared in the World, who have deceived themselves and others with false Fire, and false Light, laying Claim to Inspirations, Illuminations, and Openings of the Divine Life, pretending to do Wonders under extraordinary Calls from God? It is this, *they have turned to God, without turning from themselves; would be alive in God, before they were dead to their own Nature; a Thing as impossible in itself, as for a Grain of Wheat to be alive before it dies.*"

*Spirit of Prayer, Part 2d, Page 19, 20.*

"It



displayed *some*, amongst the many other infinitely wise and good Reasons the blessed God might have, *why*, amidst this last generally and universally corrupted State of Christendom, he has condescended so far as, by such a *poor* but *chosen* Instrument, to make manifest the MYSTERY; or the divine Ground, and radical *Philosophy*, *Rationale*, or *Theosophy* of the blessed Religion of his dear and only Son, our Lord Jesus Christ: Which Reasons of his are most true, and they are therefore very earnestly recommended to the *serious* and *careful* Perusal of every good and honest-hearted Reader; together with all the other Passages in his nervous Writings herein afterwards referred to.

For the rest, I shall conclude this Head with the following instructive Words of his :

“ If any one will dispute, or deny every Thing said  
 “ of J. B. he will meet with no Opposition from me—  
 “ Although he was no *human Writer*, spoke no more  
 “ from *Opinion*, *Conjecture*, or *Reason*, in what he published to the World than St. *John* did, when he put  
 “ his *Revelation* in Writing; yet has he no Right to be  
 “ placed among the inspired *Pen-Men* of the New Testament, being no Messenger from God of any Thing  
 “ NEW in Religion; but having only had the Mystery  
 “ of all that was OLD and TRUE, both in Religion and  
 “ Nature, *opened* in him: Which is the *Peculiarity* of  
 “ his Character; by which he stands fully distinguished  
 “ from all the *Prophets*, *Apostles*, and extraordinary Messengers

“ It is to no Purpose to object to [the Nature and Necessity of  
 “ an immediate, and continual Inspiration] that these Kingdoms  
 “ are overrun with Enthusiasts of all Kinds; and that *Moravians*,  
 “ with their several Divisions, and *Methodists* of various Kinds, are  
 “ every where acting in the wildest Manner, under the Pretence of  
 “ being called, and led by the Spirit. Be it so, or not so, is a Matter  
 “ I meddle not with; nor is the Doctrine I am upon, in the least  
 “ affected by it. For what an Argument would this be; *Enthusiasts*  
 “ of the present and former Ages have made a bad Use of the  
 “ Doctrine of being led by the Spirit of God; Ergo, he is *enthusiastical*,  
 “ or helps forward *Enthusiasm*, who preaches up the Doctrine of being  
 “ led by the Spirit of God. Now, absurd as this is, was any of my  
 “ Accusers, as high in *Genius*, as bulky in Learning, as *Cicero* was  
 “ in Stature, he would be at a Loss to bring a stronger Argument  
 “ than this, to prove me an Enthusiast, or an Abettor of them.”

“fengers of God: And his Works therefore, though  
 “immediately from God, have not at all the *Nature* of  
 “the Holy Scriptures. They are not offered to the  
 “World as *necessary* to be received, or as a Rule of  
 “Faith and Manners; and therefore no one has any  
 “Right to complain, either of the *Depths* of the Matter,  
 “or the *Peculiarity* of his Stile: They are just as they  
 “should be for them that are fit for them: And he that  
 “likes them not, or finds himself unqualified for them,  
 “has no *Obligation* to read them.”—(Page 323, 324, of  
 his *Appeal*.) “I have given Notice of a *Pearl*. If any  
 “one takes it to be otherwise, or has neither Skill or  
 “Value for Pearls, he is at Liberty to trample it under  
 “his Feet.”—(Ibid. Page 329.) And again, “Do I  
 “then call all the World to these spiritual Books? No,  
 “by no Means. But I call all those, whom our Saviour  
 “called to himself in these Words, *Come unto me all ye*  
 “*that labour, and are heavy laden, and I will refresh*  
 “*you.*” Ibid. Page 322.

The following are the further References to Mr. Law's  
 Books, so far as they speak either of JACOB BEHMEN,  
 or his Works.

*Appeal*, &c.—Page 313--332.

*Spirit of Prayer*, &c.—Part 2d, Page 58.

*Spirit of Love*, &c.—Part 1st, Page 38.

*Way to Divine Knowledge*.—Page 4, 84, 85, 92, 94,  
 &c. 107--119, 125--130, 143, &c. 161, 195--  
 199, 203--205, 220, 232, &c. 237--242, &c.  
 ad fin.

*Letters*,

To Bp. Sherlock, the 1st in the 2d Edit.—Page 1--3.  
 Also 71, 72, 98, 133, 185, 187, 188, 196--198,  
 1st Edit.

To a Clergyman, in the 2d Edit. Letter 27.—Page  
 195, 196.

*Fragment* prefixed to G. Robinson's Edition of J. B.'s  
 Works, in 3 Vols.—Page v, vi.

Now, courteous Reader, if thy spiritual Stomach doth  
 not loath such *Sweets*, know, that this great Author's  
 b 2 *Works*

*Works* are like so many Honey-Combs, (Psal. xix. 10.) by him assiduously collected, formed, digested, and filled, during a long Life, out of all the spiritual Writers, or *Mystic Flowers*, ancient and modern, “ from the Apostolical *Dionysius*, the Areopagite, down to the great “ *Fenelon*, Arch Bishop of *Cambray*, the illuminated “ *Guion*, and *M. Bertot*.” And, if the Tr. has any Degree of a spiritual Judgment, and may be allowed to express his poor Opinion, the very last Book of this *Mystical Bee*, entitled, the *Address to the Clergy*, (“ a few “ of the last Pages of which were written by himself not “ many Days before his Death,”) is like *quintessential* clarified Honey itself, collected out of all the rest.

But now, to give the Reader, in a few Words, some Idea how this Translation took it's Rise, and hath proceeded hitherto. Upon having found, that *all JACOB BEHMEN's* Writings were perfectly orthodox; and the far greatest Part of them plain, practical, awakening, comforting, instructive, and experimental; and that a good Deal of that which at first seemed very dark and intricate, was capable of brightening itself more and more by Degrees; so as to give Hopes, that the very darkest and most intricate Parts might in Time, if God pleased, become clear, distinct, and easy too; and, being in this Hope affected and encouraged within his own Heart;— the Tr. began to make a great many large *Extracts* of the most plain and affecting Parts, not only for his own Use, but for that of one or another of his *religious* Friends likewise. And then, having seen their good Effect, and the Acceptance they met with; he at last attempted an entirely new Translation of the *WAY TO CHRIST*, &c. &c. in Hopes, that this excellent Description of *JACOB BEHMEN's* own Experience, (which was the only Book he ever printed in his Life-Time, and which has gone through *four* several Editions in our Tongue) might, in a more modern Dress, appear less antique, uncouth, and obscure; and thus meet with a more favourable Reception in our *English* World.

This Design was executed accordingly with great Edification to the Tr.'s own Heart: And he further interspersed

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terspersed several of JACOB's most pertinent *Epistles* in New Translations from the Original.

This being finished, he thought further, that if all Mr. Law has said in his Writings concerning J. B. could be collected, and presented together in one Conspect, or Point of View; and the Life, Death; &c. &c. of this extraordinary Person were to follow it in *full Extent*; his *Way to Christ* would then be ushered in to the greatest Advantage, both as a preliminary *Specimen* of his excellent Spirit and Doctrine, and as the natural and best Introduction to all his other Writings: And thus, that all the *three Parts* would together form a *complete Piece* for general Utility to all *honest* and *good* Hearts; who are incapable of being satisfied with any Thing less than following their SAVIOUR, through the *Mystical* Death unto Sin, into the *Regeneration* unto Life eternal. John xii. 24, 25.

But having, after a Time, found that a new and very neat Edition of the *Way to Christ*, had, together with some other Tracts of his annexed, been printed by S. Hazard at BATH, for T. Mills in BRISTOL; and since published, in the *Old Translation*:—This deprived him of all the Hopes he had ever entertained of being able to publish what he had in this Manner faithfully, painfully, and disinterestedly compiled for general Utility. Yet did a certain providential Incident lately revive in him, after a While, the Hope, that this *one Part* of his intended Work, viz. the present *Memoirs of J. B.'s Life*, &c might of itself prove acceptable to the Public: And it therefore now makes it's Appearance for that Purpose.

But should any *good-natured* Person some Way still regret, and, it may be, wonder, how it could come into the Tr.'s Mind to concern himself about, and least of all to take the Trouble upon him of translating and publishing the Life of so *dark*, so *unpopular*, and even so *dangerous* an Author; the true Answer has, he hopes, been anticipated; and he would again repeat, that it was done uprightly for his own, and for the Edification of all *sincere-hearted*, and *properly disposed* Christians; and for none else: That *such* may be assisted, to think both of  
J. B.

J. B. and his Works, as God and Truth would have them think: And, that then, by sticking to a practical and experimental *Use* of the Testimonies delivered in them, they might not only avoid every Snare laid for their Feet; but every Day more and more be prepared for the *fullest* Enjoyment of “ the exceeding great and precious Promises “ of God, in the real Participation of the *divine Nature*; “ having, however, *first* escaped the Corruption which “ is in the World through Lust.” More than this, God knows, he neither desires, or intends; and how should he desire, or intend *less*? And if there are any *evil Effects*, which could in any Way, or in any Kind or Degree, possibly ensue from the Publication of this Life, or from the Reading of the other Works of this Author in Consequence of it; no *Objector*, how well-meaning so ever, could be more grieved at them; or would, first and last, do more, as far as his Influence extends, to strike a Blow at their Root, and thus to stifle them in their very Birth, than the Tr. himself would do.

Moreover, as he is sorry, though forced, to say, he sees an amazing Eagerness of Desire amongst *all Parties* to find out and make the most of every Occasion of Offence, in Opposition to the *essential Truth itself*, in whomsoever it appears; this, God knows, does besides his own personal Safety and Happiness, often make him sigh and cry to the Lord, that he may never, either by Word or Deed, be permitted to furnish any the least plausible Occasion of causing his dearest Saviour to be again stabbed and wounded by this *malignant Spirit*, through *his Sides*. May God preserve *us all*, who seek and profess the *Truth* unfeignedly, from every *Error*, either on the right Hand, or on the left!

Now, as to the Execution of this *Translation* itself, thus much may perhaps be necessary to observe concerning it. It is certainly the *first*, which, since 1682, has been made *at large*. The Author has been now near thirty-seven Years acquainted with the *German Language*. He learned it not only Grammatically and by Reading, but also by Conversation, and Practice, in *Germany* itself: He has ever since been often and much exercised in the same Way; and may therefore be supposed to possess some

some tolerable *Capacity* for understanding the *Original*. He hopes also to have maintained so much *Integrity* as no where wilfully to have misrepresented the true Sense. Yet if, after all, the Peculiarity of the *German Idiom*, some special Difficulties arising from *Old German*, and some confessedly intricate Sentiments, and involved Periods in this very particular Stile, should have occasioned, either any *Mistake* in the Sense, any *Oversight*, or any less easy and perspicuous Flow, or Cadence, in the Translation; he hopes every judicious, considerate, and friendly Reader, more concerned for the *Kernel* of the Truth itself, than for the *Method* of Communication, will not only make every just Allowance, and readily forgive all *Defects*; but even thank him for the truly disinterested Pains, to say nothing of the Hazard, he has been at in the Publication; and which have been incurred merely for the Sake of propagating God's holy Truth, and furnishing every *duly qualified* Reader with what, he hoped, would prove both entertaining and useful to him, in the very greatest and most important of all Concerns.

The *Brackets* found in the first Piece, stand there as in the Original; and were, no Doubt, inserted by the Author himself, that his *own* Reflections might not interrupt the Thread of his Narrative.

If any one could wish to have rather seen a well digested and compendious *Narrative* compiled from these *Memoirs*; he has nothing at all to object to the Propriety and Utility of such a Work: Only he finds himself obliged frankly to confess, that it seemed to exceed the Standard of his own Capacity to execute this Project in such a Manner, as that, to avoid Redundancy, nothing material should be omitted and lost; and that every Thing should appear in it's due Form and Order: And if any other more capable Person, not acquainted with the *German*, shall ever find himself disposed to take it in Hand; it will be a singular Pleasure to him to have, by these *Memoirs*, furnished the *Biographer* with such ample and *authentic* Materials for the Purpose, in his own Mother-Tongue.

He wishes the few Notes, Observations, and Reflections, here and there interspersed, and mostly marked as  
the

the Tr.'s own, will answer the End designed by them, and prove acceptable. If one or another of them might seem in a Manner superfluous; it is hoped, that the Intention to give all *at large*, as it stands in the *Original*, and to make every Thing as plain as possible, will excuse it.

The Design, by guarding the Whole with the judicious Remarks made by his very valuable Acquaintance and Friend, Dr. *Byrom*, late of *Manchester*, will be as obvious, as it is necessary. And as to the re-translated *Epistle* of J. B. at the End, it is intended to shew the Reader, both what the Author, J. B. himself thought concerning a *suitable Disposition* for reading his Works with Profit; and that *a Time will come*, when they will be more universally known, better understood, and of Course prove to much greater Advantage and Edification than hitherto. It is also hoped, that the large *Postscript* concerning *HIEL*, &c. will prove acceptable to proper Persons.

Thus then, in humble Confidence of it's being God's Will to have J. B. and his Writings, during the *present and approaching* Conjunctures, better known; if the Tr. can have contributed his Mite towards the effectuating his Lord's Purposes; it shall be more to him, (notwithstanding all intervening and in some Degree inevitable Misapprehensions, Misunderstandings, Reproach, and Obloquy) than if he possessed the *Reputation* of the greatest Names, which this or any other Nation or Time ever produced. The following Words have great Weight with him, and with them he will conclude this Preface.

“ Why trouble you the Woman?—She hath done what she could.” Matth. xxvi. 10. Mark xiv. 8.

“ *David*, after he had served his *own Generation*, by the Will of God, fell asleep.” Acts xiii. 36.

Also, “ Blessed are those Servants, whom the Lord, when he cometh shall find *watching*. Verily I say unto you, that he shall gird himself, and make them to sit down to Meat, and will come forth and serve them.” Luke xii. 37.

*Farewel!*

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THE  
LIFE AND DEATH  
OF  
JACOB BEHMEN.

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**T**O describe the Life of JACOB BEHMEN, a Man so pious, a Witness of God so highly favoured, and a Wonder of the *German* Nation so extraordinary; might justly require the Pen of the most able, judicious, and eloquent Biographer: But as no Person, even of his own Province, has hitherto been inclined to engage in such a Work; I, who am of a neighbouring one, how inconsiderable so ever for my own Person, intend with Brevity and Simplicity, and yet with Solidity and Fidelity, to present my Reader with such real Facts and Anecdotes concerning the Deceased, as my Memory still retains from the frequent personal Conversations I have had with him, between the Years 1623 and 1624.

To begin then,

The happily deceased Subject of these Memoirs, JACOB BEHMEN, was born in the Year after the Nativity of our Lord Christ, 1575, at *Old Seidenberg*; formerly a Market-Town, about eight  
A or



or nine (*Eng'ish*) Miles distant from *Goerlitz*, in the *Upper Lusatia*. His Father *JACOB*, and his Mother *URSULA*, were both of them poor meek Peasants, of the good old *German* Stamp: And having been thus the Issue of a Christian and undefiled Marriage-Bed, and born into the Light of this World, they gave him the Name of *JACOB*; a Supplanter (as the Event was to verify) of the *Esau*-Birth.

Being now grown up a pretty big Lad, he, in Company with the other Boys of the same Village, was obliged to tend the Cattle in the Fields; and in this Way to be serviceable, under due Subjection, to his Parents.

During the Time of his being a Herd's-Boy, he met with a curious and remarkable Occurrence. Having one Day, about Noon, been rambling to a great Distance from the other Lads, and climbing up alone by himself on the adjacent Mountain, called *Land's Crown*; being arrived at the Summit, (the Story I have heard from his own Mouth, and he has pointed me to the Place) he espied amongst the great red Stones a Kind of Aperture or Entrance, over-grown with Bushes, and inclosed in a Manner not much unlike that of a Door-Case, or Passage. This, in his Simplicity, he penetrated into, and there descried a large portable Vessel, or wooden Pannier, full of Money; the Sight of which set him into a Shudder. *This* also prevented his meddling with any of the Money, and put him upon making the very best of his Way out again, without taking so much as a single Piece along with him. And what is very remarkable, tho' he had frequently climbed up to the same Place afterwards, in Company of the other Herd's-Boys, yet he could never hit upon this Aperture again. To me it appears, that it might be a Sort of *emblematic* Omen, or  
 Presage

Prefage, of his future spiritual Admission to the Sight of the hidden Treasury of the Wisdom and Myſteries of God and Nature. This very Treafure, by JACOB's Account, was ſome Years afterwards carried off by a Foreign Virtuofò; but it brought this Treafure-Hunter to a ſhameful End, there having been a Curſe annexed to it.

[Nor need we be ſo greatly ſurprized at JACOB BEHMEN's Entry into this Cavern in the Mountain; for *Henry Kornman's* Tract, entitled *Venus-Berg*; the Writings of that extenſive and experienced Traveller, *Leonard Thurnheiſſer*; *Hammelman* in his Chronicle of *Holſtein*; *Theophraſtus Paracelfus*, *Agricola*, *Matheſius*, *Aldrovandus*, *Theobald*, *Kircher*, *Zeiller*, &c. and alſo the ſo-called *Wahlen-Schatz*, and the little *Treatiſe concerning Mines*, atteſt, that ſuch Sort of curious and amazing Places have been here and there diſcovered. As is in Fact viſible upon the *Giant-Mountains*, near the Warm-Baths of *Hirſchberg*, in *Sileſia*; eſpecially upon the AVENTROT-HILL under the ſeptangular Stone, and in many other Places. Yea, moreover that good and learned, tho' very obſcure Man, JOHN BEER, of *Schweidniz*, came ſo far, in the Year 1570, as, thro' divine Permiſſion, to be able to make ſeveral Excursions to the *Zotts*, and other circumjacent Mountains in thoſe Parts, (yet under certain Reſtrictions, and not without the Fear of God) where he deſcried the Curioſities and Treafures of the Earth, and was allowed to make Uſe of them at an Exigency. All which may be ſeen at large in the little Book concerning the *Gain and Loſs of ſpiritual and temporal Goods*, printed not many Years ſince at *Amſterdam*; as well as in the memorable Narrative concerning the three Spirits laid in the *Zott-Mountains*, with whom the above-ſaid worthy JOHN BEER has had perſonal Interviews.]

But

But now we return to our JACOB: His Parents, having observed that this Son of theirs gave Proofs of an excellent, good, and sprightly Genius, kept him to School; where together with daily Prayers, and common good Behaviour, both at Table and in the Family, he learnt to read tolerably well, also a little Writing, till he left them to be apprenticed out to a Shoe-Maker. Having served his Time out faithfully and reputably, and then [as is usual in *Germany*] travelling a While in the Exercise of his Trade; he, in the Year 1594, married *Catharine*, the Daughter of *John Kunschman*, a Butcher and reputable Citizen of *Goerlitz*, a young Woman of a virtuous Disposition; and at the same Time he also set up his Trade of a Shoe-Maker. With her he lived thirty Years in the matrimonial State with Peace and Quietness; and, by God's Blessing, had Issue by her four Sons; one of which was a Gold-Smith; the second a Shoe-Maker; and the other two were put out to other Trades.

Whereas now JACOB BEHMEN, the Subject of these Memoirs, had, in all Humility and Simplicity, walked from his very Youth up in the Fear of God, and taken peculiar Pleasure in attending Sermons; he, in Process of Time, through the consolatory Promise of our Saviour, Luke xi. 13. "Your heavenly Father shall give the holy Spirit to them that ask him," was awakened in his own Heart; and thro' the Multiplicity of Controversy and *scholastic* Wrangling about Religion, which he never could take in, or tell what to make of, he was so alarmed and stirred up, that in Order to know the Truth, and yet with Simplicity of Spirit, he set himself upon fervently and incessantly praying, seeking, and knocking; until, being at that Time with his Master on their Travels, he, thro' the Father's Drawings in the Son, was, in Spirit, translated into the Holy Sabbath and glorious Day of Rest to the Soul;

Soul ; and thus of Consequence had his Request granted him. Here, (to use the Words of his own Confession) “ Surrounded with the divine Light “ for the Space of *seven Days* successively, he stood “ possessed of the highest beatific Vision of God, “ and in the extatic Joys of his Kingdom.”

[In which truly *Apocalyptical* School of God's Spirit it was (tho' now, thro' Blindness and Malice, this be decried and reprobated) that the Holy Patriarchs, Kings, Prophets, Apostles, and Men of God, have at all Times studied ; and therefore afterwards (like as Christ, the eternal Wisdom of the Father did himself also do) by Means of various Parables, and Figures, sublime and profound Sayings and Discourses, and with Miracles and mighty Works, have disclosed and set forth to the World the Mystery of the Kingdom, and of the Judgment of God and of Christ : And which they have also denounced with the greatest Earnestness and Firmness ; tho' at the Hazard, and even with the actual Sacrifice, of their own Limbs and Lives.]

Nor is the Supposition improbable, that even externally, and by Means of a certain Magic-Astral Operation of the constellated Spirits, a Kind of secret Tinder and Glimmer might have been laid for, and at the same Time have concurred and contributed unto, this holy Love's Fire : For, according to the blessed Man's own Narrative made to myself, it fell out on a certain Time during his Apprenticeship, that a Stranger, plain and mean indeed in his Dress, but otherwise of a good and respectable Presence, comes to the Shop, and asks to buy a Pair of Shoes : But as neither Master nor Mistress were within, he, JACOB BEHMEN, the Prentice-Boy, would not venture to sell them, till the Stranger, with much Importunity, insisted upon his letting him have them : Now, then, he having

more a Mind to put the Buyer off than to sell the Shoes, set a somewhat enormous unequitable Price upon them. The Man however paid down the Money demanded without the least Demur or Objection; and, taking up the Shoes, went away. But being got at some small Distance from the Shop, and then stopping short, he called out, with an audible and serious Tone of Voice, “ *Jacob, come out hither to me!*” An Address like this from a Person unknown, and made by his Christian Name too, startled the Boy; but, upon recovering himself again, he got up and went out into the Street to him. The Man then, whose Mien was serious and loving, with sparkling Eyes, taking him by the right Hand, and looking him full in the Face, said,

“ JACOB thou art little, but thou shalt become  
 “ great, and a Man so very different from the  
 “ common Cast, that thou shalt be the Won-  
 “ der of the World. Be therefore a good  
 “ Lad; fear God, and reverence his Word :  
 “ Let it especially be thy Delight to read  
 “ the Holy Scripture, wherein thou art fur-  
 “ nished with Comfort and Instruction; for  
 “ thou shalt be obliged to suffer a great deal  
 “ of Affliction, Poverty, and Persecution  
 “ also : Nevertheless be thou of good Com-  
 “ fort, and firmly persevere, for God loveth  
 “ thee, and he is gracious unto thee !”

Upon which the Man, after squeezing him by the Hand, and looking him full in the Face, went of Course his own Way.

But JACOB, as may be easily supposed, was not a little surprized at this Incident. Both the Prediction and the Exhortation, together with the Mien of the Man, were ever in his Thoughts, nor could he forget them. The Effect of it was also visible

visible afterwards in a renewed Seriousness and Attention amidst all his Doings; and it was also followed in a little Time after by the Spiritual Call and Sabbath Day above-mentioned.

Out of which Extasy being returned to himself again, and of Course having laid aside the trifling Lusts of foolish Youth, and kept constantly to his Church, together with reading the Holy Bible, a regular Attendance upon the Word preached, and Participation of the holy Sacraments; a Zeal of God moved him so that he was not able either to hear, or to endure, obscene and foolish Conversation, and least of all blasphemous Expressions and Curses: Nay, he could not refrain from checking and rebuking them in his own Master with whom he now worked as Journeyman. Moreover, his Love to genuine Godliness and Virtue made him addict himself to a modest and retired Life, bidding Adieu to and shaking off all Wantonness and bad Company; which, being a Turn entirely contrary to the Way and Custom of the World, of Course drew their Ridicule and Reproach upon him; and at length he was, by the very Master he now wrought with, (unable to brook a Family-Prophet like this) discharged and sent about his Business elsewhere.

In the mean While being for some Time, as a faithful and industrious Man, set up for himself, and having maintained himself with the Sweat of his Brow; he was in the Beginning of the 17th Century, viz. 1600, being in the 25th Year of his Age, enraptured a second Time with the Light of God, and with the astral Spirit of his Soul, by Means of an instantaneous Glance of the Eye cast upon a bright Pewter Dish, (being the lovely *Jovialish* Shine or Aspect) introduced into the innermost Ground or Center of the recondite or  
hidden

Hidden Nature. Being however somewhat dubious, in Order to rid his Mind of such a supposed imaginary Conceit, he went to the Green before *Neysgate* at *Goerlitz*, where his House was near the Bridge; and where, in Spite of all his Efforts to the contrary, this Sensation of the Glimpse he had received grew stronger and stronger in him continually; to such a Degree, that by Means of the Signatures formed upon them, or by their Figures, Lineaments, and Colours, he was enabled to look as it were into the Heart and into the most intimate Nature of all the Creatures. Which Ground thus impressed within him he has also amply expressed and illustrated in his *Treatise de Signatura rerum*. This Discovery overspread him with Joy; but he said nothing, thanked God, minded the Affairs of his Family and the Education of his Children, and lived in Peace and Friendship with all Men; mentioning little or nothing of this Light he had received, and of his interior Conversation with God and Nature, to any Person whatsoever.

But in Consequence of the holy Counsel and Will of God which operateth in Secret, ten Years after, viz. 1610, by the Overshadowing of the Holy Ghost, he was touched by God for the third Time, and endowed and strengthened with new Light and Right: In Order then not to let a Favour and Grace, so great as this now imparted to him had been, slip out of his Memory, and not to prove refractory against a Tutor so holy and consolatory; he set Pen to Paper (yet only for himself) with inconsiderable Helps, and furnished with no Books at all but the Holy Bible.

In the Year 1612, he wrote his first Book, the *Morning Redness at Sun-Rise*, which *Dr. Balthazar Walter* afterwards entitled *Aurora*; which he did not chuse to entrust with any Man, till a Gentleman

man of some Rank, an Intimate of his, having got Sight of it by Chance, with some Difficulty, at last, prevailed upon him so far only as to indulge him with the Perusal of it: And tho' he would not have wished it should have come out of it's Retreat, much less be published; yet this said Gentleman, over-eager after such a recondite Ground, immediately took it to Pieces, and with his own Hand, assisted by several other Transcribers, who wrought at it Day and Night, copied it out with amazing Dispatch. Hereby the Knowledge of it began to transpire to one and another, till at last *Gregory Richter*, Principal or Upper Minister at *Goerlitz*, came to know of it; who, carried away by the common or depraved Genius of the Schools, without any sufficient Examination or Knowledge, publicly vilified from the Pulpit, and condemned it, in the highest Degree: And this he also repeated and urged so often and so long, and with so many bitter personal Invectives and Fulminations levelled at the innocent Author's Head, that the Senate of *Goerlitz* themselves at last took Cognizance of the Affair, summoned *JACOB BEHMEN* as their Citizen before them, took the Book under their own Custody into the Senate-House, and forewarned the Author to content himself with sticking to his own *Last*, and to let his scribbling of Books quite alone: As these Proceedings are elsewhere described at large; and especially the indecent and disagreeable Zeal of this unseasonable and precipitant Judge [*Richter\**] as well as the extraordinary Meekness and Humility of the blessed *JACOB BEHMEN*; together with other very considerable and weighty Testimonies of some principal Divines of the Electoral Dominions of *Saxony*; and may be seen in all their Circumstances in a Letter from *Dr. Cornelius Weiffner*, a celebrated Physician and Chymist, which is hereunto annexed. The Autography, or original Copy

\* *Richter* signifies a Judge in the German Language.



Copy of this Book in JACOB BEHMEN's own Hand-Writing, was, after having been under a seven and twenty Years Custody of the Senate, on the 26th of *November 1641*, presented by Dr. *Paul Scipio*, the then Burgomaster there, to Mr. *George Pflug*, Marshall of the House to the Prince Elector of *Saxony at Dresden*. He was at *Goerlitz* on a Visit at the Time, and was also a well-affected Patron of our JACOB BEHMEN. This Gentleman dispatched it further, by the Hands of H. P. H. to *Abraham William Van Beyerland*, a Citizen and Merchant of *Amsterdam*.

[We have here an Instance and pregnant Proof in what Manner the Prince of Darknes, as a declared and inveterate Enemy of the true divine Light, doth in his Members and Instruments, thro' his Mystery of Iniquity, which is now opening and unravelling itself more and more every Day, outrageously, audaciously, and maliciously, yet blindly, set himself against all that is called God, Good, or of God; yea against and over Christ himself, the essential Life-giving Word, as the Lord his God; never resting, till he has wreaked his vengeful Anger and Malice upon, and destroyed the Innocent. Which he will however smart for with eternal Wrath, Fretting, and Fuming, in the infernal Flames of Wrath and Fire, being doomed and consigned to a Deprivation of the beatific Light and Sight of the lovely Face of God to all Eternity. Wo to him, and his infernal Children, the calumnious and implacable Adder-Tongues and Tyger-Hearts!]

Hereupon the holy patient Man did, in Obedience to his Superiors and Governors, keep a complete Sabbath of seven Years, without having for that whole Space of Time written any Thing. But having been by a further, viz. by a *fourth* Stirring

ring of the Ground divinely laid in him, strengthened and roused with superabundant Grace; and having been withal, at the Instance and by the earnest Entreaty of several Men of Piety and profound Knowledge of Nature, very pressingly admonished not to bury in the Earth a Talent and Trust of so high and precious a Nature, but to make a good Improvement of it to the Honour of God, and Benefit of his Church; he, in the Name of God, resumed his Pen, and in the Progress of his Writing did very leisurely and without Distraction (for he had no Stock to prosecute his own Business with) write the following glorious and most excellent Pieces, which will last as long as the World endures.

In the Year 1619. No. 2. Concerning the three Principles, together with an Appendix, concerning the three-fold Life of Man.

In the Year 1620.

3. Concerning the three-fold Life of Man.
4. An Answer to the forty Questions concerning the Soul.
5. Concerning the Incarnation of Christ; concerning his Sufferings, Dying, and Resurrection; also, concerning the Tree of Faith.
6. A Tract concerning six Points.
7. Concerning the heavenly and earthly Mystery.
8. Concerning the last Times, to P. K.

In

- In the Year 1621. No. 9. *De Signatura rerum.*  
 10. Concerning the four Complexions.  
 11. An Apology addressed to *Balthazar Tylken.*  
 12. Serious Reflexions upon *Isaiah Stiefel.*
- In the Year 1622. 13. Concerning true Repentance.  
 14. Concerning true Resignation.  
 15. Concerning Regeneration.  
 16. *De Pœnitentia.*
- In the Year 1623. 17. Concerning divine Providence, & Election.  
 18. *Mysterium Magnum* upon *Genesis.*
- In the Year 1624. 19. A Table of the Principles, addressed to *John Siegmund de Schweinich* and *Abraham de Franckenberg.*  
 20. Concerning the super-sensual Life.  
 21. Concerning the divine Contemplation or Vision.  
 22. Concerning the two Testaments, or Ordinances of Christ.  
 23. A Dialogue between an enlightened and an unenlightened Soul.  
 24. An Apology against *Gregory Richter*, the Principal or Upper Minister at *Goerlitz.*

In

- In the Year 1624. No. 25. Concerning 177 *Theosophic* Questions.
26. An Extract of the *Mysterium Magnum*.
27. A Manual of Prayers.
28. A Table of the Divine Revelation of the three Worlds, being an Appendix to the 47th Epistle.
29. Concerning the Error of *Ezekiel Meth*.
30. Concerning the Last Judgment. [Said to be consumed at the Burning of *Great-Glogau* in *Silesia*; & no other Copy of it is yet found.]
31. *Letters* to various Persons.

Here it must be remarked, that the forty Questions concerning the Soul were drawn up with extraordinarily deep and mature Consideration and Reflexion by Dr. *Balthazar Walter*, of *Great Glogau*, in *Silesia*. This Gentleman was a good Physician and Chymist; who after having travelled through *Europe*, *Africa*, and *Asia*, spent three Months with JACOB BEHMEN at his poor Habitation near the *Neyfsbridge* at *Goerlitz*, and had many private and intimate Conferences with him there. They were afterwards translated into Latin by the noble and very learned *John Angelius Werdenbagen*, a Civilian and Counsellor to the Principality of *Lunenberg*, and published at *Amsterdam* in the Year 1632, in 18m<sup>o</sup>. under the Title of *Pfychologia Vera*, with a Dedication to ten eminent Statesmen, and afterwards,

wards, in the Year 1650, at the very same Place, in the *German*, in 12m<sup>o</sup>.

This very worthy Dr. *Balthazar Walter* above-said (who afterwards died at *Paris*, having shewed and made our *Teutonicus's* Writings known to many Persons of Eminence there, as well as elsewhere, and left them behind him) has on different Occasions and often protested, that altho' on his many and extensive Travels, and particularly for six successive Years in *Arabia*, *Syria*, and *Egypt*, (where he was in Quest of the genuine occult Wisdom, under the Denominations of *Cabbala*, *Magia*, *Chymia*, or perhaps, in it's true Sense, *Theosophia*, which he pursued with extraordinary Care and Diligence;) he did indeed meet with some Relics and Fragments of it, intermixed and blended with other Things; yet he no where found it in such a consummate Sublimity and Profundity, Solidity, and Purity, as in this simple Man, and rejected Corner-Stone; how much so ever he might have thereby given Offence to, and incurred the high Displeasure of, the logically-learned School-Gentry, and the Metaphysical Church-Luminaries. And yet this very Dr. B. W. (during his sojourning with our God-taught Man; whom, whether from the old *Canon*, *John Teutonicus*, or by Way of national Distinction, and on Account of the superlative Gift of such Writings penned in the *German* Language, he denominated the *Teutonic* Philosopher;) did otherwise, in his Diet and whole Behaviour, observe so much Rigour and Austerity, that J. B. termed it very Mosaic, sour, and morose; not being however sufficiently aware that JACOB BEHMEN was on the other Hand more easy, free, and mild-spirited, or indifferent, and without the Observation of any self-chosen Traditions.

[For indeed the mere Light of Art and Nature,  
without

without that holy and amiable one of Grace, is ever a Matter more *external*, rigorous, partial, and legal, than *internal*, sweet, mild, Catholic, and Evangelical: And for this very Reason must the Gifts of the Spirit, in Equity and with due Care and Judgment, be well distinguished according to the Diversity of their original Ground and first Descent, and also by their Fruits and Out-Births: And thus we are properly and suitably to appropriate and communicate to each Person *that* which belongs to him, according as he may be, either a Member of the Body, or a Vessel and Instrument in the House: In quite another Way than that which is usual in *Babel*, where one and the same Comb, or Card must do for all Sorts of Wool; or one and the same Last for every Foot; and every Thing which does not every where tally with this Plummet, and prove in Unison with one and the same String, is directly to be cried down as heretical and reprobated: All which is to be met with solidly and sensibly discussed in this our *Teutonicus's* Writings.]

Furthermore it deserves especial Notice, that our deceased *Teutonicus* had not those *Latin* Words and *Technical* Terms, which more especially occur in his later Writings, either from himself, or from the reading of Books in another Language: But they are such as he picked up in the Acquaintance he cultivated, both by Conversation and Correspondence, with Men of Learning; especially with Physicians, Chymists, and Philosophers. And I have often heard him earnestly wish, that at least he had learned the *Latin* Tongue; which *Maximilian the First* has also regretted: Because he was not able to find, in his own *German* Mother-Tongue, Words and Expressions sufficiently adapted to utter the curious and amazing Things which hovered before his Eyes: Which laid him under a Necessity of

borrowing, according to the Analogy of the Language of Nature, some further Assistance towards a greater Elucidation from what he heard of others. Thus the *Greek* Word *IDEA*, which I helped him to, proved vastly agreeable to him; and, to use his own Expressions, was as it were an uncommonly beautiful, heavenly, chaste Virgin, and a Sort of Goddess exalted to spiritual Corporality. (1 Cor. xv. 44.)

By which Occasion, I am also further bound to give him the Testimony, that, whereas he wrote but slow, tho' in a plain and legible Hand, he was not apt to alter or strike out a single Word in his Writing; but just as it was suggested to his Mind by the Spirit of God, so it stood clear and untranscribed upon the Paper: A Talent which many a highly celebrated Scholar may not be possessed of. [Of such Importance is it to have the right Tutor to dictate to us; I mean the Spirit and the Consolation of the Wisdom and Truth of God. But of this our modern self-started and self-grown Witlelings chuse to hear, believe, and know, little or nothing; and are therefore, with no Injustice, spared and remain exempted from the right, solid Knowledge of the secret Wisdom and hidden Truth.]

The following Anecdote is also well worth relating, which I had from his own Mouth. One Day there came a Stranger to his Door, a Man little in Stature, cunning in his Look, and quick in his Understanding. After an Overture of Civilities, he began by acquainting J. B. that, whereas he had been informed of his being endued with a *singular* Spirit, such as is not to be met with in common, and it was incumbent upon every Man, in all Equity, to be inclined to let his Neighbour share in the Good which had been communicated to himself; he therefore, J. B. should do him the Favour

Favour of either *freely* bestowing the same singular Spirit upon him, or of making it over to him (as in *Simon Magus's Case*) for a Sum of Money. Upon which, after a suitable Return of Civilities, J. B. on his Part, and by Way of Check, gave the Man to understand, that as he esteemed himself absolutely unworthy of the supposed extraordinary Gifts and Arts; so he found himself quite devoid of such as he, the Stranger, might perhaps imagine him possessed of. That he could lay Claim to nothing more than to a Life and Conversation grounded upon the plain and simple Catholic Faith and Affiance in God, and the brotherly Love to his Neighbour: And in Sum, that he was as little acquainted with as he was fond of any such *singular*, or as the Stranger imagined, FAMILIAR Spirit. But that, if he would needs be possessed of a Spirit, he must take the very same Course that himself had taken; which was, earnestly and sincerely to repent of his Sins, fervently imploring the heavenly Father to give the Holy Spirit of Grace unto him; in which Case he would surely give it him, and thereby lead him into all Truth. Which Advice this poor besotted Creature was so far from taking, that without more Ado, yea, with an almost false magical Conjunction, he wanted to extort this supposed familiar Spirit out of J. B. till he, being chagrined in his Spirit at such Behaviour, caught hold of and held him fast by his right Hand, and stared him full in the Face, meaning an Imprecation upon a Soul so perverse as this. Upon which the Conjuror, trembling and astonished, begged Pardon; which made J. B. remit his Zeal, and after a very serious and smart Reprimand for, and Advice against, such Simony and Devilism, immediately to dismiss and discharge him.

His great Meekness, Patience, and Humility,  
and his no less penetrating Gift of searching out the



the Spirit of Man, and exposing all it's Closeness and Reserve, is evident both from the foregoing and following Incident. The blessed Man, together with Mr. *David de Schweiniz*, and others, happened to be at the House of some Gentleman of Quality. Now at Mr. *David de Schweiniz*'s Setting-out from thence, he desired the said Gentleman at whose House they were, that, after his Dismission of J. B. he would be so kind as to forward him on his Journey to him at his Estate in *Seifersdorf*; which the Gentleman also did. But a Physician, who was much disaffected to the good BEHMEN, promised the Lad, who was to conduct him, a Shilling, upon Condition of his shoving him into some Bog; which the Lad faithfully executed. For being come to a great Bog in the Neighbourhood of *Seifersdorf*, he pushed the good Man into it; who in Consequence was not only miserably bedaubed, but having had the Misfortune to pitch his Head upon a sharp Stone, he broke it so terribly, that he lost a great deal of Blood. When the Lad saw this, being greatly terrified, he set up a Crying, and ran to the Gentleman's Mansion-House to tell what had passed. No sooner had Mr. *David de Schweiniz* been made acquainted with what had happened, but he ordered our good BEHMEN into the Sheep-Stall or Barn, and there to have his Wound dressed, and his Cloaths cleaned: He also sent him other Cloaths to put on in the mean Time. Being now in a Condition to come out, and make his Appearance in the House-Parlour, he shook Hands with all there present: And as all Mr. *David de Schweiniz*'s Children were there placed in Order by each other, and he was come to one of the Daughters, having presented his Hand to her, he said, " *This Girl is the best of all that are together in this Room*;" upon which he laid his Hand upon her Head, and pronounced a special Blessing over her. And indeed, according to the abovesaid Mr. *David de*

*de Schweinix's* own Confession, this was the very best of all his Children. It happened, that Mr. *David de Schweinix's* Brother-in-Law, together with his Lady and Children, were there on a Visit at the same Time; who having been a great Enemy to our now happily deceased BEHMEN, made a Fool of him, called him by Way of Derision a Prophet, and challenged him to utter some Prophecy. JACOB greatly excused himself, alledging, that he was no Prophet, but a simple Man. He declared, that he had never given himself out for a Prophet, and humbly entreated, that he would be pleased to excuse and let him alone. Still the Gentleman went on to make a Fool of him, and several Times insisted upon his uttering some Prophecy to him. And altho' Mr. *David de Schweinix* interposed, and entreated his Brother-in-Law to let this Man alone, yet all was to no Effect. At last, after our good BEHMEN had been so long instigated to it, he began thus: Since you will needs have it so, and I can have no Rest for you, I shall be forced to tell you what you will not like to hear. The Gentleman, turning pale, rejoined, that he might say whatever he pleased. Whereupon he began and related what an ungodly, scandalous, and lewd Life he had here and there lived to this Time; how Matters had gone with him on that Account hitherto; and how they would go hereafter; all which actually ensued. This put the Gentleman sadly to Shame, and he became so enormously embittered and enraged, that he wanted to fall foul upon poor BEHMEN, had it not been prevented by the Interposition of Mr. *David de Schweinix*; who, that the poor Man might be at Quiet, sent him with proper Provisions to Pastor P. T.'s, with a Request to harbour and entertain him. Which he accordingly did; and, having staid all Night there, he was brought the next Day back again to *Goerlitz*.

[A few

[A few Years ago a Native of *Goerlitz* gave a more circumstantial Account of this Gentleman of Quality : For Instance, that having at this Time worked himself up to a horrible Pitch of Passion and Wrath, he afterwards made no long Stay at Mr. *David de Schweiniz*'s; but in the Midst of this violent Perturbation of Spirits, mounting his Horse, he would have rode Home; but having fallen from his Horse, broke his Neck, and was found dead : The very Fate, viz. that his End was very nigh at Hand, which his own rash Importunity had extorted the Prediction of from *BEHMEN*.]

Let me, now I am about it, still add a few more incidental Remarks. The Seal ordinarily made Use of by our dear J. B. was a Hand reached out from Heaven with a Stalk of three full-blown Lilies, [being the *Raptum Magicum*: *ῥάβδος Virga*: the Rod of *Aaron*, which budded!] the Kingdom of the Lily in the Paradise of God; which is to be manifested and displayed in the last Time, when the End shall have been brought back to it's Beginning, and the Circle closed.. *Noah*'s Dove with her pacific Olive-Branch after the *spiritual* Deluge is overpast. *Aeneas*'s golden Twig, and that of *Hercules*, broke off from the golden Apple-Tree in the Orchard of the *Hesperides*, after his having subdued the Dragon; as a Testimonial and Trophy of the Victory and Seal obtained in the wonderful Conflict of the Soul, by the breaking-off this noble Twig. Concerning which the occult *Philosophy* with it's Champion's Crown of Pearl teacheth further; and which our Author in his Treatise upon Repentance, or the Way to Christ, and also in his other Writings (by Way of Mystery) gives us an Intimation of: A Thing understood by such, as have in this spiritual School of Exercise, similar to the Wrestling

Wrestling of *Jacob*, obtained the precious Wreath and the Blessing.

The Motto, which he usually prefixed to his Letters, consisted of these eight Words :

Unser Heil Im Leben Jesu Christi In Uns.  
Our Salvation In the Life of Jesus Christ In Us.

Or with the Initials,

U. H. I. L. J. C. I. U.

O. S. I. L. J. C. I. U.

With Design to intimate Man's exalted Union with God, thro' Faith in the Love of Jesus Christ. Wherein the genuine and most ancient, or original Nobility, and the most sublime Consolation of the believing Soul, is with inconceivable Joy, and everlasting Peace, to be found, as in it's *Genealogical* Root and Tree, according to the most consummate Degree of the divine Grace and Favour.

In the little blank Books, designed for Remembrancers, much in Use amongst Friends in *Germany*; [*Album amicorum*] he was used to inscribe the following Stanza or Verse :

*Who Time treats like Eternity,  
Eternity like Time, is free  
From Wormwood, Gall,  
And Conflicts all.*

Which, in a most lovely Manner, and in the true Resignation of Christian Faith, very blessedly concurs and harmonizes with one of similar Sense, being a Rhythmical Maxim of the much-illuminated *German* Teacher, *Thauler*; viz.

“ *When Grief's like Joy to thee,  
And Joy like Grief can be;  
Praise God for th' Equanimity.*”

Both

Both these Stanzas imply and give us to understand, that in the genuine and one-only Truth, and eternal Wisdom, in, with, and before God, the truly omnipresent and one-essential Good, there is not the least Degree of any such Thing as Division, or Contrariety; so far from it, that it is One with One; yea, all Things are an eternal, intimate, and one-only Unity; which is the super-sensual and supersubstantial Peace of God himself. [To which universal Ground of the eternal Unity, and one-only Eternity, *Nicholas de Cusa, Udalricus Pindar, John Picus Mirandula, Paul Scalichius, Jordan Brunus, Francis George Venetus, the Author of Natural Philosophy restored, John Kapnion, Menasseh Ben Israel, Francis Patricius, Archangelus de Burgenovo, Dionysius the Areopagite, Maximilian Sandæus, Alvares, Thauler, Rusbroch, Henry Harphius, Oculus Sydereus*, and others, give us a sufficient Attestation.] Provided Men had but an Inclination now and then to hear and respect Authors of this Stamp also; and not to be so for ever devoted to *Aristotle*, (the Heathen Idol of the Schools, a Creature so wretched and so blind to the Mysteries both of God and Nature) together with his sophistical Wrangling and Jangling.

With Respect to the external Form of J. B.'s Body, it appeared to be in a declining State; his Presence was mean, his Stature small, his Forehead low, his Temples prominent, his Nose a little crooked, his Eyes grey and rather of an Azure-Cast, otherwise bright and clear, like the Windows of *Solomon's Temple*; his Beard was short and thin: And altho' the Tone of his Voice was low, yet he was mild and affable in his Discourse; modest in his Deportment, discreet and judicious in his Words, humble in his Walk and Conversation, patient in Sufferings; also meek and lowly in Heart: His Spirit, so highly illuminated of God beyond any Thing

Thing Nature could produce, and his extremely pure and very intelligible Style, according to the highest and best *German* Standard, are left to the Reader's Sagacity to examine and recognize in the divine Light, by these his unsophisticated Writings.

We are now come to his happy Departure out of this World; which has however been elsewhere\* described more at large: Suffice it to anticipate here the most material and necessary Circumstances of it.

Having, in the Year 1624, been several Weeks with us in *Silesia*, and having together with other edifying Conferences upon the supremely-happy Knowledge of God and his Son, especially from the Light of occult and disclosed Nature, and at the same Time finished the three Tables concerning the divine Revelation, (dedicated to *John Siegmund de Schweinich* and myself, *A. de F.*) he was, after my Departure, seized with a burning Fever, and much swelled and bloated by an immoderate Drinking of Water; so that, at last by his own Desire, he was brought in this sick Condition to his own House at *Goerlitz*. Where, upon having first made a pure and Evangelical Confession of his Faith, and worthily enjoyed our Saviour's last Legacy in the holy Communion, he departed this Life on *Sunday* the 7<sup>th</sup> of *November* following. A little before his Departure, calling his Son *Tobias* to him, he asked him, Whether he did not hear the charming Music too? Upon his answering in the Negative; he bid them set the Door open, that the Singing might be the better heard. Afterwards he enquired, What o'Clock it was? And being answered, that it had struck Two; he said, My Time is not yet come; my Time will be three Hours hence; and in the mean While he once uttered these Words,

“ O thou mighty God of *Zebaoth*! deliver me,  
“ according

\* In the following Accounts hereunto annexed.

“ according to thy Will ! O thou crucified  
 “ Lord Jesus Christ, have Mercy upon me, and  
 “ take me into thy Kingdom !” But before it  
 was quite Six o’Clock in the Morning, having  
 taken Leave of his Wife and Son, he blessed them,  
 and then said, “ Now I’m departing hence to Para-  
 “ dise !” Then bidding his Son turn him in  
 the Bed, he fetches a deep Sigh and falls asleep ;  
 thus departing out of this World quite softly and  
 calmly, and in Peace.

[By Occasion of which Circumstance it may not  
 be improper to alledge at the same Time what *John  
 Rud. Camerarius*, a Doctor of Physic, in his *Cen-  
 turia 2<sup>da</sup>. Memorabilium Medicinalium, Articulo 94,*  
*Pag. 134,* relates from the very learned *Daniel Hein-  
 sus*’s Tribute of Praise, left to the Memory of the  
 much-celebrated *Janus Doussa*’s Departure out of  
 this World : The said *Janus Doussa* was Lord and  
 Proprietary of *Nordwyk* and *Kattendyk* : Now before  
 he departed this Life, and whilst he was yet in  
 Health, he was in a Sort of Extasy admitted into th  
 Place which Souls go first to out of the Body ;  
 where he tasted the Powers of the World to come,  
 or the Joy of Immortality ; and of Consequence,  
 in a devout Preparation for the Hour of his Death,  
 foresaw and anticipated the very same Bliss and En-  
 joyment with disembodied Souls ; which however  
 Men do not usually obtain till after they are departed  
 this Life : For as this blessed Soul, without any  
 Sort of Pain, approached nearer and nearer to his  
 Departure, behold ! without the By-Standers being  
 aware of any such Thing, this holy Man broke out  
 with a loud Voice, O what is that I hear ! Or,  
 do I only hear it ? What a Voice is that ! What  
 charming Singing is that ! Now whilst they  
 were long engaged in Admiration at this unex-  
 pected

pected Incident,\* and could not for all that perceive any Thing, they discovered, that this Man, beloved of God, and admitted to the divine Wonders and Mysteries, was no longer living in the Way of other Men on Earth, but in the Way and Manner of Heaven; and was now re-entering into his Mansion, and into his everlasting Place of Rest and Abode there, which heretofore he in *Adam* had forsaken and forfeited.

This Sort of *Euthanasia cum Athanasia* (Joh. xi. 26.) or beatific Glimpse and Antepast, has doubtless been much more usual and familiar to the primitive, pious, and simple Christians, than now it is to the freakish and conceited World in our Days; who are hurried and misled into mere external Entanglings and Branglings: As the many different Examples of Souls holily and happily fallen asleep in God, their holy Sabbath and *Zebaoth*, do, in various other Places, evince to full Satisfaction.]

Hereupon the Corpse of our dear BEHMEN was laid out, dressed, and then put into his Coffin; and his Funeral Procession conducted in a decent, reputable, and Christian Manner; being interred in the Burying-Ground at *Goerlitz*, with the same Solemnities of tolling the Bell and Singing which were in that Place usual. This did not however pass without his Friends having, quite counter to the Calumnies of the now also deceased Principal or Upper Preacher, or Chief Priest, first obtained of the Senate a Grant for a Sermon, (which then actually was preached) and for a reputable Funeral. Upon his Grave a Monument was erected; being a Present sent from *Silesia*, as an honorary Memorial to his Name; but which was afterwards, through the Instigation of calumnious Tongues,

C

actuated

\* I have heard the same of our Lady Betty Hoffings. The Translator.



actuated by the Devil, bespattered with Filth, mangled, and mutilated.

It was a black wooden Cross,\* with the *Hebrew* Name JHSVH, illustrated all round with twelve golden Solar Beams. Under it was a little Child reposed on it's Arm, and supported by a Death's Head; with these eight Initials under-written, U. H. I. L. J. C. I. U. Which have been already explained, Page 21.

On a broad oval Circle, or Field, the following Words were inscribed,

*Born of God,  
Died in J H S V H,  
Sealed with the Holy Ghost,  
Doth rest here*  
J A C O B B E H M E N,  
*Of Old-Seidenberg; who in  
the Year 1624, on the  
17th of November,  
About 6 o'Clock in the Forenoon,  
In the 50th Year of his  
Age, happily departed.*

To the right Hand, from the South Side, a black Eagle, perched on the Summit of a high Hill, was painted on the Cross. He trod with his left Shank or Foot upon the Head of a large enfolded Serpent. In the right Foot he held a Palm-Branch, and with his Beak he received a Lily-Stalk, reached to him out of the Sun; under which, with no Impropiety, stood the Word VIDI.

To the Left of the Cross, from the North Side, stood a Lion, crowned with a golden Crown and Cross;

\* A fine Print of this may be seen in the first of the three beautiful Volumes of JACOB BEHMEN'S Works, lately published at London, in 4to. together with some illustrative Figures left by the late Mr. Wm. Law.

Cross; with his right Hinder-Foot on a Cube, but with his Left on the Tut, or Imperial Orb, inverted. In his right Fore-Paw he grasped a flaming Sword, in his Left a burning Heart; which the Word VICI was well adapted to.

But in the Middle, under the broad oval Field containing the Epitaph, stood upon the Stock of the Cross a Lamb with a Bishop's Mitre, (as the like may be found elsewhere, amongst the 29th and 32d *Magical Figures of Theoph. Paracelsus*) under a Palm-Tree near a Fountain, feeding amongst the Flowers in a verdant Meadow; where stood VENI. Which three Words are to be understood of Christ, the only WORD, in Manner following,

*In Mundum VENI! Sathanam descendere VIDI!  
Infernum VICI! VIVITE magnanimi!*

O R,

*Into the World I CAME, and Satan SAW  
Descending quick; I now HAVE Hell SUBDU'D!  
Ye Heroes, bold in Faith, LIVE and rejoice!*

Lastly, from beneath, next the Ground, on the Stock of the Cross, stood his last Words; to be read upwards.

*“ I'm now departing hence to Paradise.”  
There Thanks to God from him incessant rise:  
We waiting, thither turn our Face,  
Till we have also run our Race:  
Lord Jesus, come, and fetch us to that Place!*

Thus much then concerning the simple Life of this great Wonder of the German Nation, JACOB BEHMEN; a Man taught of God, and now happily resting in God: As much as appeared to me, for Instance, necessary to this End, either from what I had gathered from his own Mouth, or from the

Gleanings picked up from the Reports of intimate Friends; exclusive of what may be recorded by others besides, or even forgotten and left out by myself.

But in Case there should now be any Person, who being either stumbled at the Simplicity of the Person, or at the most respectable Gift of the *Author*, might entertain a Suspicion,\* as if some other Person besides was with him behind the Curtain; who, cloaked under this Name, wanted to amuse the over-curious and inquisitive World with something new and extraordinary; or it may be to vamp up afresh some old reprobated *Heresy*, or visionary Piece of Devilism from the bottomless Pit, (which, by the Way, is nothing uncommon amongst the doating Dreamers of the World, and in particular amongst the Heathenish *Aristotelian* School-Wranglers, and your young mody Church-Gentry) let such a Person be in this Behalf, for the Sake of God and his ever-enduring Truth, faithfully fore-warned, and withal needfully apprized, not to suffer himself to adopt such entirely groundless Surmises and calumnious Defamations, or to be drawn away by them. Seeing it hath so pleased God, according to his own wise Counsel and gracious Will, to chuse, not that which is *high* and *mighty*, that which is *noble*, that which is *wise*, that which is *rich*, that which is *something*, &c. but that which is *low*, that which is *weak*, that which is *ignoble*, that which is *foolish*, that which is *poor*, and *nothing* in the World's Eyes; in Order to baffle and confound that which is high and mighty. For “ God resisteth the Proud, and putteth down the Mighty “ from their Seat.” But “ the Beggar he raiseth “ from the Dunghill, and to the Lowly he giveth “ such and all other Grace;” and “ the Secret of “ the

\* And such Suspensions, tho' without Ground, are entertained to this very Day. Translator.

“ the Lord is with them that fear him, and he  
“ sheweth them his Covenant.”

All which is abundantly attested and confirmed by a Multitude of spiritual and worldly Examples and Stories, and that too beyond all Contradiction; namely, that God is no Respector of Persons; but amongst every Sort of People, Kindred, Tongue, and Condition, he that feareth him and worketh Righteousness is accepted with him : Insomuch that to him it is easy out of an Herd's-Man, like *Amos*, to raise up and constitute a Prophet; or out of a *David*, a King : Also out of a Toll-Gatherer, like *Matthew*, an Evangelist; out of unlettered common Men, or Fishermen, such as *Peter* and *Andrew*, *James* and *John*, enlightened Apostles; or out of a Persecutor and Handicraft-Man, like *Saul*, a *Paul*, and a chosen Vessel : In like Manner out of a poor lame Shoe-Maker, as happened under *Julian* the Apostate, an Intercessor, and Worker of Miracles, (for this Man must by his Prayer remove and cast a Mountain into the Sea) or as it was the Case, a few Years since, at *Wittmund* in *East-Friesland*, a Man wise in the Scriptures; an Account of which *John Ang. Werdenbagen* gives us in his *Psychologia*, Pag. 365 : In a Word, out of a *Nothing* to make a *Something*; yea, every Thing that himself pleases.

Or has not then the ALMIGHTY the Liberty of doing what he will with his own ? Dost thou, O thou proud Pharisee, thou envious High-Priest, thou pragmatistical Scribe, frown and scowl, because the LORD, our merciful God and Father, is so good and gracious towards his Children ? Well, go then, and for Wrath and Pride, and out of Heart's Chagrin, bite off thy Tongue with thy own gnashing Teeth; and in thy infernally sple-netic, galling Indignation, tear out and consume thy

thy own envious and ungodly Heart in thy Body; then wilt thou give us full Proof, that thy Birth is from the old Serpent, and revengeful Hell; and all thy Art and Skill from proud *Lucifer* and the wrathful Dragon-Devil; but in no Shape or Degree from God in Christ, and from his Holy Spirit and Word of Grace and Truth.

Or should there then, amidst Times so very *perilous*, or amidst a Christendom laid so terribly waste and desolated, be no Necessity for God to visit and inspect into it, and with *other Lips* to speak with these fascinated and seduced Nations and their blind Guides? Seeing however that all Flesh corrupteth his Way in the Sight of the Lord; and more especially hath the Wicked One, with the greatest Dexterity, Address, and Elegancy, cloaked and disguised every Thing in his so called *spiritual* and *Christian*, but notoriously *carnal* and *un-christian*, false, and hypocritical Luminaries of a besotted and preposterous human Literature: And moreover, under all this Disguise, has withal awakened, stretched out, and set the fiery, bloody, and revengeful Sword of one Brother against another; yea, amongst Christians, and such too as stile themselves *Evangelics*, or *Lutheran* Protestants, more than amongst any others.

Upon which I will no further spend my Zeal, but leave the universal Revelation, and the extremely pungent and afflictive Experience in Matter of Fact, to speak and judge for itself in the Minds of such as are Lovers of God and Children of blessed Peace; there being but too, too many Testimonials and pregnant Proofs thereof in written and verbal Accounts, and within the Circle of our own personal Acquaintance. He that hath an Ear to hear, or an Eye to see, let him hear and see what the Word and Light of Truth in his thereunto-called

called and chosen Witnesses say and discover; and then will he find, that both Heaven and Earth militate against the present Generation of Men; and that another and far different Sort of TIME and BIRTH is at Hand; which, like the Lightning shining from the East to the West, will at last break in upon us, and open itself in a certain NOW over the Face of the whole Earth; ushering in and introducing together with itself the *seventh* Holy and Fiery Day,\* that last Judgment and Sabbath Day, which the holy Prophets, Apostles, and other enlightened Men of God, have at all Times descried in the Spirit, and from the very Beginning till now have all along announced and predicted to the last World: Therefore, happy is the Servant who is found watching *when* his Lord cometh. (Luke xxi. 25—36.)

In brief, let no one stumble over this Corner-Stone of Simplicity, lest he be broken in Pieces; but let him rather thereby help himself to stand upon a firmer Basis; deeply pondering, that there *Heaven* is the highest, where the *Earth* is lowest; and that, according to the Word of the Lord, “Every Mountain and Hill shall be made low, “and every Valley shall be exalted;” that it may be every where level and smooth, and Men may henceforth walk without stumbling in the Land of the Living.

The LORD, the Most High, be praised, who hath made one Man low and exalted another; imparting his Spirit, *when* and to *whom so ever* he pleases, that no Flesh may glory in his Sight.

But as touching this *Talent* in particular, which, as a Gift of Grace, God the Most High, and the  
only

\* In the *German*, a Festival-Day, and a Fire-Day, have the same Sound.

only Giver of all good Things, has communicated from above, and deposited as a choice Treasure and a Pearl of great Price, in this earthen Vessel, so despicable in the Sight of the wise and haughty World; it is of such a Worth and Value, that in my Opinion, without denying that there have been open Windows towards *Jerusalem* elsewhere; such a sublime and profound Ground of the essential Knowledge of the superlatively and supremely Holy Trinity of God, and of the Light of occult and manifested Nature, of Grace and Glory, has never since the Days of the Apostles been before opened and displayed to the human Inhabitants of the Surface of this Earth.

Which especially and naturally leads us to a deep and serious Reflexion, *why* God should however deign and open a Gift of Grace so excellent just to our *High-Dutch* Nation; the Country of our Nativity, a Land so desolated and so much wasted both spiritually and temporally; and yet more, thro' a Person so mean and inconsiderable in Man's Eyes, and at a Time so embroiled and confused, that all was sunk down in a Lethargy, nay, as in a Death, of Supineness, in the Mire, and Anxiety of temporal Cares, Sensuality, and Provision for the Flesh: And even to such a Degree as on *that* very Account to forget the everlasting and invisible Grace, and the heavenly Kingdom of God and Christ; and being misguided by such as should have been their Leaders, only to quarrel, war, fight, rob, murder, burn, persecute, banish, and condemn, merely on Account of the external *Husk* and *Shell* of the *dead Letter*, and the transitory Life of this earthly Body; and for the Sake of a scandalous, poultry, and vain Self-Honour, Lust, and Profit, with the most-aching Distress to plunge one another into the utmost Perdition; demeaning ourselves in such a Manner, as if there had never been any such Thing as either  
Law

Law or Judgment, either Salvation or Damnation; either Faith or Science, either Heaven or Hell, either Angel or Devil, either Life or Death; yea, that so much as a God had ever existed heretofore, or were to be expected hereafter.

Whereas then, on the other Hand, in the above-mentioned extremely precious Writings of our blessed *High-Dutch* Prophet, and Remembrancer of Times Apostolic, a competent and ample Ground, a consistent and steady Information, together with such an Explanation, is opened and evinced, as may not only justly put an infatuated Blindness, and a preposterous Malignity to the Blush; but also display the great Goodness, Wisdom, and Omnipotence of God towards Men in the brightest Colours. And of Consequence these Writings will prove a sufficient and powerful Incentive and Instigation to effect an earnest and genuine REPENTANCE; a Point, which the Holy Ghost has in this his faithful Witness, as a modern *Noah* and Preacher of Repentance, more especially for these last Days, much in View, and directeth unto: Which the diligent and impartial Reader of them (provided he does but so far deign them his Attention) will, by his own Experience, find every Day more and more to his full Satisfaction, and not without a fructifying Edification in true and undisguised Christianity.

And yet, if after all, certain Matters should be contained in these Writings, especially with Respect to the hitherto unknown Mysteries and abstruse Points concerning the divine and human, the heavenly and earthly, the angelical and diabolical Birth, Nature, and Property; and which might not at once be intelligible and comprehensible to every Reader; these ought to be left to the Spirit of God in his own School, and be for that Time passed over, till one and another of these Mysteries might, by some future



future Evolution, become better understood, and be disclosed to such as are worthy of them. For God, according to his eternal Wisdom, is not wont to manifest every Thing instantaneously and at once, but gradually; and from one Time to another, bestows and brightens his holy Light and Knowledge.

Of Course then, we are in this Case well to consider, that with Regard to Writings of this Sort, inspired by God, the common *Heathenish*, pedantic, and over-bearing Method of bringing to the Bar, arraigning, and passing Sentence upon them (in the same Manner whereby the Mouth and Hand of the Holy Ghost himself have, in the holy and divine Scriptures, been hitherto with the most presumptuous Atrocity and Conceit, and even with Blasphemy, scanned and controuled, according to the Rules laid down in a God-less and Spirit less *Aristotle's* subtil and fine-spun *Logic*, babbling *Rhetoric*, and doating *Metaphysics*) is absolutely here both incompatible and inapplicable. For I would fain ask, how should the blind *Scythian* judge of the divine Light? How should the indolent and depraved *Jew* judge of the living Word? Or the foolish *Greek* be able to form any solid Judgment, consistent with God, Nature, Scripture, and Faith; concerning that eternal Wisdom, which he has neither seen, nor heard, nor understood? It is absolutely out of his Power: For it necessarily supposes and requires a very different Sort of School, Birth; and Criterion, which is no other than that of the divine Revelation and Renovation in the Spirit of the Mind; being the Light of the hidden Grace and Truth of Jesus Christ, together with the Opening of God's Kingdom, and also with a Light and Antepast of the Powers of the World to come, and of the good Word of God, *in our own Hearts*: As the *Author* of these glorious Writings very clearly and

and copiously attests and indigitates every where throughout.

Yea moreover, the Persons, who amongst *Heathens, Jews, and Christians*, have had Light from God into the universal and fundamental Principle of the everlastingly-moving and living WORD, did study and practise their Wonders, Words, Works, and Acts, (or, *their Oracula, Spiracula, and Miracula*) in a Manner very different from what has been above described: Which yet our modern Synagogues and Dignitaries in *Babel and Israel* (especially the preposessed self-pious, self-wise, self-sagacious, and self-rich *Madam PHILAUTY* [Self-Love] of *Laodicea*) will not deign either to hear, see, know, or to believe and adopt; how loudly soever God himself may have dinned it in their Ears, and glaringly pourtrayed it before their Eyes; infomuch that it might, one should think, have been palpable to them.

Of which, with God's Help, we might be able to exhibit an authentic and credible Induction and Specification; were it with any Propriety here requisite. Yet there have been Hints abundantly sufficient for a further Investigation of the genuine *Theosophic* Ground already given, in the Pieces following, viz. *The Oculus Sydereus; Trias Mystica; Via veterum Sapientum; Evangelium Exultantum; Plenty of the Abomination of Desolation; Judicium Theomartiticum; Sephiriel; Raphael, &c.* Wherein also (and especially in the *Oculus Sydereus*) other Authors modern and ancient are quoted, together with the Holy Scriptures, in which both Solidity and Circumstantiality may be found.

And should any Person have an Inclination to peruse, with special Attention and Diligence, the *Psychologia Vera* J. B. T. of the very worthy, pious, and

and Christian Civilian and Statesman, *J. Ang. Werdnagen*, of whom an honourable Mention has been made in Page 13, &c. such a one would find this Subject and principal Point concerning the *Theodidacti*, or God-taught in Contradistinction to the *Cosmodidacti*, or World-taught, satisfactorily opened and discussed; together with the Distinction between the Spirit from God, and the Spirit of this World; and how the Friendship and Wisdom of this World are Enmity and Folly with God; ay and finally imply, and thro' the Deceit and Craft of the Devil, that old Serpent, necessarily involve us in, Death, Judgment, and everlasting Damnation: Which is all corroborated by Allegations from the Holy Scripture, Dr. *Luther*, and other Men of Eminence for Literature. Especially where, in his Dedication addressed to ten eminent *Statesmen* (as were they more equitable Judges than many of the Divines or Clergymen so called usually are) he l. it. a. 6. c. 5. d. 3. *Item*, Page 63, 75, 365, 548, 604, makes Mention of our *Teutonicus* with distinguishing Regard and Honour.

- Moreover there are still other good Writings besides extant, which are fit and proper for the Lovers of divine Wisdom, or of the genuine Theology, or Literature of God; for Instance, the *Harmonia*, or the *Concordance* between those whom the World now denominates *Catholics*, *Lutherans*, and *Calvinists*, or *Reformed*; which was printed at *Augsburg*, in the Year 1613: Which, also, could it but meet with due Audience, would furnish ample and sufficient Testimonies of such a School of Fundamentals, even in the Works of those of their own Denomination: Which, after all, we have but too much Reason to suppose their modern, luke-warm, and indolent Successors and Scholars are themselves not at all acquainted with, altho' they still persist in bearing and being Sticklers for the same Name. Just like  
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the *Jews*, who boast indeed of their being the Seed and bearing the Name of *Abraham*, but have none of his Faith, Life, and Works. Nor is it of any Avail, that with so much Nicety one decks and adorns the Graves of the Saints and Prophets deceased from without; if notwithstanding there is merely the Fume and Stench of Death and Hell from within; as Christ the eternal Truth and Wisdom doth himself attest; when, Matt. xxiii. he, even eight Times successively, denounces a *Wo* upon such Scribes and Pharisees: Which it were to be wished our delicate and dainty Novices would look more narrowly into, as into a Mirrour; very seriously considering, and in his Light and Judgment laying to Heart, the Figure they make before God: For they would then find out the ancient Generation of Vipers, and the crafty Rogue of Nature, or the all-corrupting ANTICHRIST, not only at *Rome* and *Constantinople*, but even within *their own Bosoms, Brains, Houses, and Hearts*; and who is also not merely *lurking*, but *working*, and at Times *making* the most outrageous Havock there too.

Furthermore, a small spiritual Tract of *Daniel Friederic's* has been also printed in 1643. He evinces, that all Christians, from the greatest to the least, must necessarily, in their respective Measures, be taught of God; and it contains 32 Queries, with their Answers, upon this Ground and Supposition. And no less in *Maximilian Sandæus's Clavis* and *Theologia Mystica*, 1640, compiled out of 120 Authors, concerning the genuine spiritual Birth, holy Life, and heavenly Walk with Christ in God: And not there only, but elsewhere also; particularly in *John Thauler*, *John Rusbroch*, *Henry Harphius*, *Henry Suso*, *Thomas a Kempis*, (or *John Gerson*) *The Germanic Theology*, *Luther*, *John Arndt*, and others, especially in the old German enlightened Men, is such a *Praxis* or Exercise of the true  
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essential Theology, or Divinity contained; as we now, in the public Discourses of our Oratorical Sermonising Gentry of modern Times, hear very little, or seldom, or even nothing, and never of: And yet, forsooth! *their* Words must needs be pure Holiness and Divinity itself; nay dictated from the third Heaven: Which we must own to be entitled to great Honour indeed, could we but in Truth *feel* them such, or even, by the Preachers Lives and Conversations, discern and recognize them under this Character: But here let Experience, and each Individual's Conscience itself speak, and give Evidence of the Fact.

We have our Eye stedfastly fixed upon Eternity, and build upon the most simple and undivided Unity,\* concluding these our Reflexions with the Prayer of our most exclusively true Teacher and Master, Jesus Christ; at a Time when, rejoicing in Spirit, he (Matt. xi. 25. Luke x. 21.) thus expressed himself,

“ I thank thee, O Father, Lord of Heaven and  
 “ Earth, that thou hast hid these Things [the  
 “ Mystery of Godliness] from the Wise and  
 “ Prudent (of this World) and hast revealed  
 “ them unto (the Believing Ones and) Babes (of  
 “ thy Kingdom.) Even so, Father! for so it  
 “ seemed (right and) good in thy Sight.”

Written on the 13<sup>th</sup> of September, Enoch  
 23<sup>d</sup> Sol in Libra, in the  
 Year 1651. By

ABRAHAM DE FRANCKENBERG:

(A Man, at once and as well *justified* and *rejoiced*,  
 as *convicted* and *condemned*, in the Faith.)

\* In Faith we're eying  
 Our final, blest'd, eternal Habitation;  
 Thus too relying  
 On th' ONLY-ONE, the one try'd Foundation.

T H E

T H E  
 FAITHFUL NARRATIVE  
 O F  
 CORNELIUS WEISSNER, M. D.  
 CONCERNING THE  
 MEEKNESS, HUMILITY, AND FRIENDLINESS,  
 OF THE LATE  
 J A C O B B E H M E N :

Also concerning the Examination he underwent at *Dresden*, in Presence of his ELECTORAL HIGHNESS, and EIGHT of the most eminent PROFESSORS, &c.

*The Grace of God, together with brotherly Love  
 and Fidelity, premised!*

WITH Respect to my giving a Narrative and a Testimony concerning the late *Teutonicus*, JACOB BEHMEN, God best knows how very willing and ready I am, tho' I have but a small Fund of personal Knowledge to do it from. However, as much as I am privy to I write to my dear Friend with cordial Satisfaction; professing myself bound to oblige him in much more than this comes to.

With Respect therefore to my Acquaintance with the said happily deceased J. B. it commenced some Time about *July 1618*, at *Luben*, in my own native Country. It was brought about by a Man in Business, a Taylor by Trade, now with God, whose Name was *Libertus Schneller*; and his Wife's Brother, a young Minister, named *Solomon Schroeter*; being both of them the late J. B.'s and my Friends, both of them also the loving and faithful Disciples of the latter. They were very fond of and well

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read

read in his Writings, and had prayed for and obtained of God a competent and laudable Knowledge and Understanding of them. As to myself, I had been private Tutor to a Gentleman of Quality's Children, named *Balthazar Tylken*, not far from *Schweidnitz*: And as this my Patron happened to be J. B.'s Adversary, I also (may God forgive me!) there imbibed from him such an Aversion to the Deceased, that I was equally prepossessed against him, supposing him to be rivetted in the *Calvinistic* Conceit about the Nature of God's Election in his Son, &c. Therefore my two above-mentioned Friends, upon the dear and blessed Man's making them one Time a Visit at *Luben*, gave me also an Invitation to come and see them: And thus they furnished me with a convenient Opportunity of holding a Christian Conference with him; which (God be thanked and praised!) terminated so happily, that we were made Friends with each other: Because all Evil-Surmising and Misapprehension having been now on my Part laid aside, we united in Christian and fraternal Love: For the blessed Man, with a most admirable and unparalleled Degree of Courtesy and Patience, bore with the rude and impetuous *University-Airs* which then stuck but too close to me; discoursing with such Love, that, on Account of the Piety he possessed, I, being no longer able to oppose him, was forced to surrender myself up to the Truth and Friendliness of the Spirit of Jesus Christ in him. From that Time to this, I have never seen or spoken with the Man himself any more.

But with respect to the Affair at *Goerlitz*, which I lately acquainted my dear Friend with at *N.* I have been informed thereof upon the same good Grounds by my faithful Friends above-mentioned; viz. that J. B.'s celebrated Adversary at *Goerlitz*, the very same who was also *Pastor* there for the  
Time

Time being, lent J. B.'s Brother-in-Law (a young Baker, who had lately married the said J. B.'s near Kinswoman) a Dollar, in Money,\* by Way of assisting him to buy in a little Wheat, to make *Christmas-Cakes* with ; out of Gratitude for which Favour, the young Baker presented the Pastor with a pretty large one ; and then, soon after the Holidays, returning, paid him down his Money ; in Hopes the Reverend Minister would let this little Present be a sufficient Compensation for the Fortnight's Interest of the Dollar. But the Minister, dissatisfied and displeased, menaced him with God's Wrath and grievous Curse ; whereby the poor, young, simple Baker was so terribly frightened, that he fell into a deep Heaviness of Mind, or into Melancholy, and Despair of his Salvation ; because (it seems) he had angered the Priest, and incurred such a Curse from him : Which went so far, that no one could get a Word out of him for several Days together, to know what ailed him : But he only went about fetching deep Sighs, and with great Sorrow muttering to himself ; till at last, at his Wife's earnest Request and Entreaty, her late Kinsman, J. B. took the Matter in Hand, and by his Friendliness gained upon the young Man so far, that he understood from him what the Ground and Bottom of his Uneasiness was : Which having learned, he first comforted and exhorted him to be pacified, and then got up and went confidently to the enraged Minister ; beseeching him, in the most courteous Manner, to drop his Resentment and Displeasure at the young Man, and to be so good as to take him into his Favour again : That he himself was very willing to make him (the enraged Minister) any Satisfaction, in Behalf of the young Man, whatsoever he might further require by Way of Interest for the Dollar he had lent him ; and which he would readily bring him as soon as he could

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\* About four Shillings and six Pence English. Translator.



could know how much his Reverence would please to have. He however insinuated, that the poor young Man, considering his Circumstances, had made a sufficient Consideration for it; but that, if he still imagined it to be insufficient, he would himself make good the Deficiency to him.

Upon which the Minister, in a violent Rage, broke out, What Business this officious, plaguy Fellow, J. B. had to come there to teaze, disquiet, and put him out of Humour? What had *he* to do with it? He might mind his own Business, and pack off!—But J. B. earnestly continuing his Suit, begged his Pardon, and offered to adjust the Matter to his Reverence's full Satisfaction. But that he, being ashamed of his own Unrighteousness and Extortion, instead of either owning it, or being willing to declare how much he demanded, again ordered the charitable Suitor, or Mediator, to be gone about his Business, pointing him to the Room-Door thro' which he bid him pack off. But that he, the imperious Gentleman, keeping his Seat in his Slippers, and the good Man, the humble, meek, and extremely loving and charitable Intercessor, having now failed in his Errand, and inwardly sighing to God; had no sooner turned his Back, and was going out at the Door, saying, by Way of Respect to the passionate Gentleman, may God have your Reverence in his holy Keeping! But in a Rage, being now more exasperated than mitigated by the kind Wish expressed for him, he took off one of his Slippers from his Foot, and flung it out of the Door at the good Man; adding, you wicked Varlet, you, do you bid, or wish me, a good Night; what care I for *your* good Wishes! &c. But the dear Man, not at all incensed, having picked up the Slipper, replaced it at his Feet, and said, Sir, don't be so angry, I give you no Provocation or Offence, adieu! and so left him for this Time. But the very next

*Sunday* after this, the Minister having mounted the Pulpit, began to pour out the most violent and virulent Invectives, pointing out the dear and blessed Man of God by Name; cruelly and horribly fulminating against him, and menacing the whole City with Destruction. Against J. B. he inveighed as a common Disturber of the Peace, a turbulent, restless, sorry Fellow, and a Heretic; admonishing the Magistrate, in Presence of the whole Congregation, to employ the Sword of Vengeance, or Justice, against such a Rebel and common Disturber of the Peace, who pesters the Ministers, breaks in upon them in their own Houses, and writes *Heretical* Books; lest God, having Cause to be angry at them, might, as heretofore in the Case of *Korah, Dathan, and Abiram*, who were the Opposers of *Moses*, suffer their City to be, in his Wrath, swallowed up by the Earth, and all around be forced to sink down with them into the Earth, and into the bottomless Pit of Hell. Notwithstanding all this, the innocent, and falsely-accused Man, whose Seat happening to be near a Pillar just over-right the Pulpit, kept his Place there, heard every Thing patiently with his own Ears, and was silent; waiting in his Seat until, after all the Congregation were gone out of the Church, the Minister and his Chaplain, or Co-Pastor, were also going Home out of the Vestry through the Church; when he followed them, and having courteously accosted the Reverend Preacher now in the Church-Yard, begged to be informed by him, what he might have offended him in? That, as to his own Part, he was not able to recollect his having ever given him so much as a wry Word; that he should be so good as, in Presence of the Reverend Gentleman his Chaplain, (who was now by and walking along with him) to remind him what the Grievance was, and to specify it by Name; that it might be in his Power to beg his Pardon, and to be able to shew his Repentance for it;

it ; which he would gladly do, could he but be first duly apprized of the Matter, whatsoever it was, which he might have offended him in ? To all which the Minister did not chuse to make any Reply ; till, after having stared him in the Face as if he would have murdered him with his Look, he began to foam again with Indignation, and with horrible Abuses, Invectives, and Cursing, to break out thus, Avaunt, Satan ! Get you packing from me into the bottomless Pit of Hell with your Turbulency ! Can I have no Peace for you ? Must you be affronting and molesting me here ? Don't you see that I am a *Clergyman*,\* pointing to his *Samar*, or long black Minister's Gown ; and am now in the actual Exercise of my Function ? &c. Whereunto the sorrowful and much aggrieved Man made this Reply, Yes, Reverend Sir, I am not unapprized of your being a Clergyman ; have also heard in the Church how I am to regard this Character of your's ; and have withal there seen you in the Exercise of your Function ; and I do therefore, in all Justice, and without the least further Contradiction, regard you as a Clergyman ; and which indeed makes me come with my Suit, as to a Clergyman ; entreating you to be so kind as to satisfy me wherein I have given you any Offence ? Then addressing himself to the other Clergyman, his Chaplain, he made his Request to him in this Manner, Dear and Reverend Sir, I beseech you to lend me your good Offices to prevail upon our Reverend Minister to comply with my Solicitations, so far as to declare in your Presence what I have done, either in Word or Deed, against him ; whereby he could be transported into such an Impetuosity of Zeal in the Pulpit, as even to enjoin the Magistrates Vengeance against me ? Hereby the Minister's Choler was aggravated to such a Degree, that he ordered his Servant attending him to fetch the City-Officers, or Constables, to take him up, and

\* In the German literally, a *Spiritual Man*.

and put him into the Gaol; which, had not the Chaplain opposed and prevented, excusing the dear Man, and bidding him go Home to his own House, would certainly have been executed accordingly.

The very next *Monday Morning*, the Magistracy, meeting in Council at the Senate-House, summoned the falsely-accused Party before them: But after Examination, not being able to discover any Misdemeanour he had been guilty of, or to sift out any Passion or Disaffection in him; or to discern any Thing, in either his Words and Actions, or in his Behaviour, which was of a criminal Nature; they questioned himself for Information, what he could have done to give such Offence to the Minister? He replied, that *he* did not know, nor could he learn it from the *Pastor* himself: For which Reason, he most humbly and earnestly requested of their Honours, that they would be pleased to send for the Reverend Plaintiff, or Minister, in Order to his making them acquainted with his Grievance: Upon this, the whole Court were unanimous, that it was no more than right to send the Reverend Minister a friendly Message; and to insist upon his particularly specifying his Grievances to them. Whereupon, two of the Senate, or Council, were deputed to wait respectfully upon the Minister, and to give him an Invitation either to appear personally in Court, or to transmit a Representation and Specification of his Grievances thro' *them*, as it's Deputies.

This Message however put him into a violent Chafe, and he sent the Senate Word, that he had no Business with *their* Council, or at *their* Senate-House: That what he had to say, he had said, in God's Stead, from the Pulpit; *that* was *his* Tribunal, and the Bench of his proper Profession: That it was *their* incumbent Duty to comply with what had been delivered to them there, and to banish  
that

that forry, loose, and presumptuous Heretic out of their City; that he might have it no longer in his Power to set himself against the sacred Ministry of God's Word, and thus to involve the whole City in the Punishment of a *Korah, Dathan, and Abiram*, &c. Pursuant to which, the Senators entered into a Debate with each other; and not being able to find out any Expedient to compromise Matters with, being over-awed and over-borne by the Preacher's Impetuosity in the Pulpit; they concluded to banish the innocent J. B. out of their City. Yet some of the Council, unwilling to give their Consent to this Resolution, got up and left the Court: But the rest put it into Execution, ordering the City-Officers to attend and to turn their unconvicted faithful Citizen straitways out of the City-Gates. This the patient and blessed Man did not oppose; but said, Gentlemen, in God's Name I will obey your Orders, and quit the City. But may I not be indulged with the Liberty of going Home first to my own House, and taking my Family along with me; or at least concerting some necessary Measures with them? But this they opposed and denied; telling him, that it was now out of their Power to make any Alteration in the Sentence, which had been resolved upon and denounced by the whole Council; and by which he heard, that he must be conducted with Ignominy and Derision from the Senate-House *straitways* out of the City. Upon which he said, Well then, my dear Sirs, if *so* it must be, *so* let it be; I am contented. And he *was* turned out accordingly, and staid away all Night,

But the next Morning, upon the Senate's having had another Meeting, and adjusted their former Division and Difference, a new Decree was made; the innocent banished Man was hunted up; and, after much sending and seeking up and down in the adjacent

adjacent Parts, was at last found, and with Honour formally re-conducted into the City. Which was truly a Wonder of God, considering the Force of such diabolical Acts and Decrees.

So much for this Occurrence, whereof I have been authentically informed, that it really happened just as hath been here described.

As to the Proceedings at *Dresden*, I have something which I am able to aver with Certainty on *that* Behalf likewise; but merely on the Credit of others, worthy of Belief, and superior to all Exceptions, (*Authoritate aliorum Fide dignorum et Exceptione majorum.*) It is as follows: The happily deceased Man of God, hunted about at Home, and hunted abroad, like a chased Hind, was summoned to *Dresden*; where, in Presence of the following eminent Doctors, convoked for that End, viz the Reverend Dr. *Hoe*, Dr. *Méssner*, Dr. *Baldwin*, Dr. *Gerhard*, Dr. *Leisner*, and another Doctor, whose Name will not now occur to me, together with two Mathematical Professors, and in Presence of his *Electoral Highness* himself; he was brought to an Examination, and on Account of his Writings, called in Question. And altho' they pushed him hard in various Ways, and with all Sorts of *Theological*, *Philosophical*, and even *Mathematical* Questions; yet was he not over-matched or puzzled by any of them; but returned his worthy Examiners such mild and discreet Answers, that they did not give him a single wry Word. As to his *Electoral Highness*, he was under the greatest Surprise, and desired to know the Result of their Judgments on the Points under Debate; but the Reverend Doctors and Examiners excused themselves, begging the Patience of his *Electoral Highness*, till the Spirit of the Man should develope itself more clearly: They could not understand him,  
but

but hoped he would hereafter make himself better understood: Then they might be as *able* as they were *willing* to give their Judgments; which was however far from being the Case at present.

When therefore the well-grounded godly Man, as we are informed, did, in his Turn likewise, exchange one or another Question with *them*; to which they made their Replies with a good deal of courteous Condescension, and with no considerable Degree either of Displeasure or Vehemence; but rather like Persons in Amaze to hear, out of the Mouth of so simple a *Layman*, Things so great and unexpected, without any Possibility of comprehending his Meaning: Still they did not speak contumeliously to, or upbraid him; for, though the simple Man laid very plain Truth, free of all fabulous Mixtures, clearly before the Eyes of these Reverend Divines; yet he treated them with a becoming Modesty and Deference, talked lovingly with them, and touched them upon a Variety of *erroneous* Matters, pointing, as it were with a Finger, to their respective Sources. The *Astrological* Gentlemen amongst them, he thus particularly addressed, My dear Sirs! please to observe, thus far has your *Mathematical* Science Rectitude, Truth, and Foundation in the Mystery of Nature; but all beyond, this and that; such and such Things, for Instance, are mere heathenish adventitious Excrescencies, a Stupidity and Blindness of Heathens, with which we Christians ought to have nothing to do.

Thus then did they leave him undisturbed, and he was dismissed in Peace. As to his *Electoral Highness*, he received much Satisfaction by the Reply and Defence he made. He afterwards closetted and discoursed of various Privacies together with him; upon which he dispatched and sent him away Home again to *Gaerlitz*, with every Mark of his Favour.

More

More of this Affair than above I cannot recollect my having heard for certain; though I did afterwards overhear, by the Bye, that, as the two late Reverend Doctors, *Meissner* and *Gerhard*, were speaking together at *Wittenberg* concerning our deceased J. B. they expressed their Admiration at the Concatenation and Harmony of this Man's Writings. Dr. *Gerhard* said, verily, if I might have had the whole World for it, I would not have contributed to this Man's Condemnation: Upon which, Dr. *Meissner* rejoined, my dear Sir, and Brother, neither would I. Who knows what may be at the Bottom of all this? How can we give Judgment upon a Thing we have not comprehended, or are in a Capacity to comprehend, whether it be right or wrong, black or white. May God convert *the Man*, if he be in an Error, and keep us close to the divine Truth! May he vouchsafe us a better Knowledge of it from Time to Time; and withal as well an Inclination and Courage to speak it out, as an Ability to propagate it! Then the Discourse turned upon some other Topic, and I left the Place.

By another Occasion I have heard, that the late Dr. *Meissner* (when at *Wittenberg* Mention had been made of J. B.) should have said in Reply, that he desired, neither by Counsel or Deed, to be aiding and abetting towards the Man's Condemnation, or Suppression, or Relegation; that he, being a Man of high, wonderful, and *unusual* Gifts of the Spirit, one could, for this Time, as little *disapprove*, as one could *approve* either him, or them.\*

E

May

\* The following Declaration of that very pious, learned, and celebrated Divine, Dr. PHILIP JACOB SPENER, concerning JACOB BEHMEN'S Works, prefixed to the German Edition of *Thauler's*, printed in 4to. at *Frankfort-on-the-Mayn*, by *Philip Feust*, and in the Year 1692; as it is very pertinent, will doubtless give Satisfaction to every humble, modest, and judicious Reader.

“ Should



May God, through his infinite Mercy and Grace, preserve us all in the happy Knowledge of Jesus Christ in us!

C. W. M. D.

February 21, 1651.



*Whereas in the first Piece, or foregoing MEMOIRS of JACOB BEHMEN's Life, drawn up by Mr. Abr. De Franckenberg, the Deceased's happy Departure out of this World, as there mentioned, P. 23, has been but slightly touched upon: We therefore, not to interrupt the Thread of his subsequent Remarks, and extremely important Mementos continued to the Conclusion thereof, have scrupled to insert the more circumstantial Narrative concerning his Death, and particularly concerning his Burial, in that Place. Of Consequence, we have reserved it to come, without any Interruption, into this. It begins with the Narrative at large, as taken from Dr. TOBIAS KOEBER's own Hand-Writing, in a Letter addressed to Messrs. De Schweinich; which runs as follows:*

### I M M A N U E L !

*Noble, Worshipful, and Right Honourable Messrs.  
N. N. N. De Schweinich, at Schweinhaus,  
Hohndorf.*

**A**FTER hearty Presentation of my best Services to you, I wish you from God all Happiness both spiritual and temporal; not being able, from the Motive of a Christian Condolence, to defer making you acquainted, how Matters have gone, and

“ Should much of it be unintelligible to any Person, as I do not  
“ deny it to be the very Case with my own-self; yet let him not  
“ condemn it; but rather reflect, that the Fault of it may be in his  
“ own-self; he being not as yet advanced, under the Experience of  
“ the Holy Ghost's Operation, or Heart's Work, so far as to be in  
“ a Capacity

and what has been here at *Goerlitz* the final Issue, with our Christian Friend and Brother, that Man of God, JACOB BEHMEN. For he being this Day, viz. *Thursday*, was Fortnight, *Nov. 7th*, arrived here from *Schweinhaus*, ill and weak, and attended with a great Tumour of his Body and Languor of Spirits; I soon discerned, by every Symptom and Circumstance, that he was no Man for this World much longer. This made me soon call in to my Assistance and send for Dr. *Melchior Berndt*, of *Zittau*: Who, concurring with me in Judgment, concluded, that either owing to the Patient's Misconduct, § (*Causa Ægri immorigeri*) or by Nature's own Motion, tending towards his Death, as the fore-appointed Upshot of it's Operations, (*Naturæ Motu ad Mortem prædestinatam tendente*) Matters were come to such a Head with him, that nothing was now proper to be employed in the Way of Medicine but Corroboratives; and which we took Care there should be no Lack of. The Symptoms confirmed us in this Treatment of him; which were a Looseness, rumbling Bowels, jagging Pains of the left Side, a tumid Belly and Feet, a Constriction of the Breast, a gaping Mouth, Drought, a very great Decay of the Thorax and Face, high-coloured Urine with a little black Circle; which was always the Case from the Beginning. (*Alvi Fluxus, Rugitus Ventris, Dolores lancinantes La-*

E 2

teris

“ a Capacity of comprehending it all. Because the Holy Ghost impresses the Power of the Word upon Men's Hearts, according to the Measure, or Degree, of their own Susceptibility. For which very Reason, of Course, *that* which one hath not yet experienced, how plainly and clearly soever it may be propounded in itself, may seem obscure, or absurd to him.”

Madam Bourignon also, in her *Light arisen in Darkness*, Part iii. Page 166, has the following equally applicable Words:

“ I never required a *blind Belief* of you; but only such a *SUBMISSION* of Spirit, as might keep it in *SUSPENSE*, as to Things which it doth not comprehend; until God give you more Light.”

Admirable and useful Advice!-----

The Translator.

§ Or Non-Compliance with Prescription, and thus drinking too freely of cold Water, against better Advice.

*teris finistri, Excreſcentia Ventris et Pedum, Anguſtia Peſtoris, hians Os, Siccitas, Conſumptio ſumma Thoracis et Faciei, Urina ruſa Circulo nigro, quæ ſemper talis erat.)* We could not however help wondering, that the Chymiſt with you, he having been a Patient all the Time of his being with you at *Schweinhaus*, and eaten little or no Fleſh-Meat, had not at leaſt furniſhed him by your Means with ſome ſtrong diſtilled Waters and Extracts for his Journey. Thus then we took our dear JACOB under our Care to the utmoſt of our Ability.

Now becauſe we could diſcover nothing to encourage the Hopes of his Recovery, and he became every Day weaker and weaker, I and *Chriſtopher Kuetter*, of *Sprattau*, concluded with ourſelves, leſt any Difficulty might ariſe againſt the burying him here-aſter the Uſage of his own Country, (which has turned out a ſtrange and wondrous Affair indeed) to put him in Mind to receive the Lord's Supper. This therefore we broke to him thus: We informed him, that as it would probably not be very long before God would take him away from us, he ſhould be in Charity with, or be reconciled to, all Men, and have the Lord's Supper adminiſtered to him: That he would pleaſe to give Orders for it, and afterwards with God's Help to put it into Execution, requeſting the ſame of *Maſter \* ELIAS THEODORUS*: Whereof I apprized the *Paſtor* in the Evening, putting him in Mind to move ſome Queſtions, how difficult ſo ever to him: Upon which he answered me with the ſubſequent Note marked Letter (A.) Having then been ſent for the next Day, being the 15th of *November*, he came, and in our Abſence, amongſt other various Converſation, he put the plain or blunt Queſtions to him, Letter (B); and having received Satisfaction,

\* Properly *Maſter of Arts*, which tho' not uſual, as a Title, in Engliſh, is however ſo rendered throughout. Tranſlator.

tion, administered the Lord's Supper to him. Afterwards he promised to think of him in his Prayers, and to come and see him again. This Ordinance having been now administered in the Name of God, he afterwards grew weaker and weaker; yet retained the Use of his mental Faculties, and had little or no farther Concern about the Things of this World. The next *Saturday*, in Presence of Mr. *John Robte*, the Rev. *Michael Kurtz*, and his own Family, I intimated to him the critical State of his Life, and the near Approach of his Death. To which he replied, Within three Days you shall see how God will have ended the Matter with me. And upon our asking him, Whether he was then willing to die? he answered, Yes, as God's Will may be. So then we recommended him to God, and wished, if it were his good Pleasure, to find him better To-morrow than he was at present. To which he replied, In this Respect may God help us. Amen! After this we saw him no more in this World.

Having survived till Midnight, and reached the *Sunday* Morning, he calls his Son *Tobias* to him, as may be seen at the Close of Letter (C.) and amongst other Things he makes Mention of some of his Books,\* as far as he could recollect them, bidding him to ask for and call them in from such Persons as he had lent them to. And after some Interval he said, One of you shall go to Mr. *Schweinich*—his Weakness not suffering him to proceed any further. What might have been his Meaning thereby, you Gentlemen, being his great and good Patrons, will best be able to guess; possibly to meet the poor and distressed Relict with some Mark of your Bounty, and to lend her now and then a little of your Assistance, or to aid her

E 3

with

\* They were Manuscripts. He himself printed nothing but the Way to Christ. The Translator.

with the best Advice; for she reposes an entire Confidence in *you* in Point of Sustenance in this Life. 'Tho' indeed the late JACOB did give her a Hint, that she would not be long after him. Thus then, as the Narrative intimates, He being remanded back again by the Father of Light, departed softly and happily, and with a cheerful Mien, out of this World's Thorns and Briars, into the Rest everlasting.

Now because he died Half an Hour before the Opening of the City-Gates, whilst *we* were absent, and none but his own Folks with him, I, having been sent for, soon went to them, and thanked God together with *them*, that he had been pleased to take him to himself, and to all our Comfort to indulge him with an easy and quiet End: And as they had no Person here who chose to concern himself a great deal about the Burial of his Remains; and as he himself, having been asked whilst living, just before his End, What should be done with him in Case of his Death? answered to it, On that Head consult with Dr. *Koeber*: Therefore I made it my own Concern, imagining no other, but that, as he had communicated with the Minister, every Thing would have gone kindly and expeditiously; which has however gone crossly enough, against all Sense and Reason: For since there was yet a Reserve of Tribulation and Contempt, which had not been discharged upon him whilst living, his Corpse must, to make all complete, be deposited with Ignominy in the Grave.

For when, on the *Monday* Morning following, the Funeral-Sermon upon the Text desired, Rev. iii. 5. was bespoke of Mr. *Nicholas Thomas*, the now Principal Minister here; and which was also attended with the following usual short Sketch of his Life, and the Compliment of a Ducat; no sooner had

had this Gentleman heard the Mention of J. B.'s Name, but he immediately and disdainfully shoved it away from him with these Terms, " Away with it! I shall preach him no Funeral-Sermon; let ~~us~~ who so will do it for me!" And he moreover protested against attending his Corpse to the Grave, since all the World knew how flagrantly he had infected this City, and also other Countries and People, with his *Fanaticism* and *Enthusiasm*. At which Rebuff we were put to a Stand; yet we consoled ourselves, that God would not fail to assist us in getting the Corpse interred.

So we came to a Conclusion to desire the Rev. Mr. *Michael Kurtz* to draw up a Petition, (exhibited under Letter D.) and to let it be presented, as there was no Court-Day, by the Widow, to the Burgo-Master. On Reception whereof the Burgo-Master, that very Afternoon, convened the whole Council, in Order to give their Judgments in an Affair of very great Importance. After much Debate and many adverse Sentiments discovered; at length, with Approbation of the Lawyers, that it was the Part of Humanity and Piety to grant a decent Burial to Heretics, (*Humanum et Pium esse Hereticos honesta sepultura affici*) and upon the Deposition of *Master Elias Theodorus*, touching the requisite and satisfactory *Confession* that had been made to him; the Senate, or Council, came at last to a Conclusion to grant the Deceased a Funeral-Sermon, in Conjunction with all the other usual Obsequies. Which Funeral-Sermon, although the Principal or Upper Minister had refused to preach, and had been chid for it by *Master Theodorus*; yet would even he not do it himself, altho' the Council had enjoined it upon him; with a restrictive *Memento* however of prudent Management, and to make no Mention at all of the presumed Error.

Upon

Upon this our Joy was restored: And the City-Gates being now shut, I made a Proposal not to pass by the Principal or Upper Minister, in a Way of Opposition or Resentment; but to send him the Text, upon which a Sermon had been desired to be preached, attended with a Ducat: But which he again as flatly refused; speaking sneeringly about the Text. However we do not chuse to return his own Measure to him again; for if we did, he would surely look like a Fire-Brand. After this, it was presented to Master *Theodorus*, reminding him withal, of the Honourable the City Council's Decree: But he also refused it; not chusing, it seems, to make any Infringement upon the Principal or Upper Minister's Province. Thus then were our Compliment and Text returned us back again. But being however recovered a little from our Surprise, we proceeded to get Mr. *John Rohde* to draw up another Petition, with Design of presenting it the next, being *Tuesday* and Court-Day, to the Council. Which was done accordingly, and will appear under Letter (E.)

In the Interim, I however ordered the Sexton to dig the Grave, and to go round with an Invitation of such Persons to the Funeral whose Names stood on the List given him. No sooner then had the Honourable City Council taken Cognizance of our reiterated earnest Supplication or Petition; but, in Answer to it, they ordered Master *Theodorus* to preach the Funeral-Sermon; and that all the other Obsequies should be conducted and observed in every Respect, and punctually, as they had been appointed: And since the Preachers had been resolved to comply with nothing but their own Humour, they were all strictly enjoined to attend the Funeral Procession to the Grave; excepting the Principal or Upper Minister, who pretended to be sick, and to have taken Physic; *alias*, a good Priest's

Priest's Cogue, or Lining for the Inside. I must add, that, tho' the very Singing-Master would fain have absented himself in the Village, yet was he fetched into the City on the Council's own Horse.

In Consequence of which, amidst a great Concourse and Shew of People, and a Procession or Train of us his fast Friends; and moreover of others, Shoe-Makers, Tanners, and such as sympathized with him, quite regardless of all Mockery; his Christian Corpse was carried by some of the youngest Shoe-Makers, and honourably interred: Which Solemnity was, God be thanked, performed during two Knells, and with all the School attending. And altho', as may easily be presumed, this could not have been compassed without falling a little heavy, in Point of Expence, upon the Widow and Children; yet, in Consideration of you, Gentlemen, as well as other numerous Friends and Acquaintance of his far and near, we could not have planned the Thing otherwise than we have done. We had also another obvious Expedient in Reserve, and which indeed we had once concluded upon putting into Execution, had we met with no Favour or Leave here; viz. to have conveyed him to *Leutholtzshayn* in this Neighbourhood, to Mr. *De Enderm's*. But we are thankful to our good God for his having so far interposed by his Providence, that those he has left behind him may now have no Need to give themselves any Uneasiness, or to incur any worldly Infamy on their deceased Father's Account. They shall also, at my Instance and with my Assistance, make their Application to the Honourable City Council, for Certificates of their Legitimacy; which will also, in this Time of Sorrow, not be denied them.

As to the Funeral-Sermon, it was ushered in with



with a most curious and hitherto unusual Preamble or Introduction, to this Purpose: That being now obliged to preach a Funeral-Sermon (not for *our Christian Fellow-Brother*, which is otherwise the usual Form) he must confess he would rather have gone a Journey of an hundred and twenty Miles to pleasure another Person, than to perform an Office of this Nature. But as the Honourable City Senate had saddled him with it against his own Inclination, he was forced to submit and undertake it. You, Gentlemen, will see more of this Discourse, in the Way of an Abridgment, as taken down and transcribed by Mr. *Michael Kurtz*. (Letter F.)

And at the End of his Discourse, when he should have read over the Narrative to the Congregation, which informs them in what Way, and with what Words he closed his Life; all this he leaves out: Altho' it may be who it will, this is done for them, and their dying Words are made known, after the Funeral-Sermon. Instead whereof, he closes all with the Questions, which he put to him at his Confession; some of which have been annexed to the Summary of the Sermon.

Thus then have the Obsequies been solemnized in the Name of God, and the Corpse has been interred. May Almighty God of his infinite Mercy vouchsafe it in the Interim it's Rest within the Earth, and at the last Day give it a joyful Resurrection from the Dead unto Life everlasting! and the same unto us all in like Manner! Amen.

And thus have we also performed the last good Offices for him, and withal contributed our Assistance towards the Maintenance and Furtherance of his Family's Credit and Character in the World; having been no Ways deficient in helping them both with Advice and by actual Service. Particularly,  
in

in that during the first six Days after his Arrival here, his Wife being absent upon a Journey, on Account of the necessary Affairs of her Livelihood, at *Dresden* and *Bautzen*; we had not a single Person to attend him: Which made us address ourselves to the Rev. Mr. *Michael Kurtz* on that Behalf; who with entire Willingness offered his Service, and gave him such faithful Attendance with lifting him in and out of Bed, and with raising up and turning his Body Day and Night, that our late dear JACOB dropped his Mind in this Manner to me:

“ Mr. *Michael* does many good Offices for me:  
 “ Should God in any Degree raise me up again, I  
 “ will not forsake him, but promote his Interest to  
 “ the utmost of my Understanding and Ability; as  
 “ he indeed deserves it at my Hands.” Nor is there  
 any Person here, to my Knowledge, who has so faithfully followed the Deceased in all his Exhortations and Instructions, and made thro’ the Divine Help such a Proficiency in holy Things, in a short Time, as *he* hath done. He also frankly, without Fear, without Hypocrisy, and Temporising, puts his Sermons, and his daily Conversation too, for Christ’s Truth and Love’s Sake, upon such an Issue, that I verily believe he would run thro’ the Fire sooner than he would palliate and interlard any known Truth with Hypocrisy: Insomuch that I have scarce ever met with his Fellow for Constancy and True-heartedness: Which Testimony I may safely give him with Truth. God will, I trust, make him an especial Instrument of his: On which Account it would be no more than right, if he could, as Occasion offers, be preferred by your Honours.

Therefore I, in the *first* Place, become your loving Petitioner. In the *second*, I must say there is no Cause for us to complain altogether of the City Council; for tho’ some have been against the Deceased,

Deceased, yet the Majority stood up for him, and would not hear of imputing any Evil to him; more especially, since he has never been summoned before, much less convicted by, the Body of Ministers.

Therefore, in the *third Place*, must the Blame be fastened upon the Clergy; who shrunk off, like Poison from Treacle, (*Theriaca*); and I sincerely believe would rather have chosen he should have been buried under the Gallows than in the Church-Yard, if we had not known of other Means to help ourselves by.

Wherefore this our dear Christian Friend and Brother has, on Account of his high Gifts and for Christ's Sake, been obliged to undergo and suffer much Contradiction, Contempt, and Ridicule; not only during his Life-Time, but even his very Corpse itself must also be deemed deserving of equal Ignominy; how much so ever our Preachers are all loudly proclaiming it from the Pulpit in other Cases, that we ought to speak nothing but Good of the Dead, (*De Mortuis nil nisi Bonum dici.*) May God grant, that no greater Contempt may ever befall themselves and their's by Way of Taste of their own Treatment! Moreover, that Master *E. Theodorus* might have full Freedom of Speech in the Pulpit, he refused to accept of any Gratuity or Compensation for the Funeral-Sermon, and sent it back again: The true Ground of which Refusal was for all that nothing but Fear, and on Account of the other Priests; who might have been for ever twitting him and dinning it in his Ears, that he ought to have done what was customary, and not made it any Matter of *Interest* to himself; but rather to have let it appear, that he had been saddled with it by the Council against his own Inclination.

Thus

Thus now we have lost, and sent before us, a precious, enlightened, and highly God-taught dear Man and Father; whom we ought, much more than has been done, to have honoured and regarded: I mean us, the Inhabitants of Goerlitz, whom we have not been worthy of; whom we have contemned; whose Name we have been shy of avowing, rather openly dubbing him for a *Fanatic*, *Enthusiast*, and *Visionary*. Now, be all this as it may, he is gone from us. May GOD grant us to come to due Acknowledgment, that the Sayings he frequently dropped amongst his Friends and faithful Brethren, may not be verified in us, "Think of me after I am gone, in a View to the Manner in which GOD will treat this City; many Misfortunes will it meet with."

Nothing now remains farther, as to this Matter, save that we ornament his Grave with one or another Text. "Blessed is the Man that endureth Temptation." James i. 12. "Blessed are ye when Men shall revile you for my Sake." Matt. v. 11. Now if you, being Gentlemen of Quality and Distinction, have a Mind to do any Thing, and to order an handsome Cross to be made for him, with broad Tablets, and with a Sun on the Capital, whether of Brass, or gilded; it is at your own Option: For, as his Grave is very near the Center of the Church-Yard, such a Monument would contribute to distinguish it from the rest. We have a *black Box*\* in View here; which is only hereby just hinted at, as an Appendix, by the Bye, without any Design of prescribing to Mr. S. G. which, otherwise, we have almost concluded to set a going in this Way.

As a Conclusion, we desire hereby, and with a friendly Salutation from us all, to commit your

F

Honours

\* Doubtless intended for a Collection, to defray the *Funeral Expenses* with.

Honours to the God of all Mercy; recommending the sorrowful Widow and Orphans to your Christian and Paternal Favour; and, withal, entreating you, as you have hitherto done, graciously to remain OURS.

I am

Dated Goerlitz,  
Nov. 21, 1624.

Your Honour's

Humble Servant,

TOBIAS KOEBER.

*Addressed to the Noble, Worshipful,  
and Right Honourable Messrs.  
N. N. N. De Schweinich, at  
Schweinhaus, Hohndorf, my  
worthy Patrons.*

( Letter A. )

Cl. Dn. D.

*OFFICIO meo crastina Luce, vol. Deo, non deero,  
præsciente tamen Dn<sup>o</sup>. Primario, ob Causas, quas mihi  
Domi servo. Interim Vale et Salve a Tuo.*

M. E. TH.

In English.

TO-MORROW, if God will, I shall not fail to do the Duties of my Function; yet not without the Knowledge and Privy of my Reverend *Principal*, for Reasons I reserve to myself. In the mean While, Farewel, and accept a Salutation from

Your's,

Master E. THEODORUS.

( B. )

The Questions Master *Elias Theodorus* put to Mr. JACOB BEHMEN, deceased, when he was to administer the Lord's Supper to him, were no more than what follows, viz.

1. Whether he acknowledged himself to be a *Sinner*? To which he answered, *Yes*.
2. There being a *Traët*, or *Doctrine*, circulated

lated here and there, Whether he owned it to be *his*? To which he also answered, *Yes*, he did own it; and was perfectly assured it would not prove contrary to the *true Ground* of the Christian Doctrine throughout the New Testament.

3. Should God raise him up again, whether he would also appear in the Congregation and Assembly of Christians? [come to his Church?] To which he likewise, as before, gave his *Affent*.

4. Whether he was resolved to live and die upon the precious *Merits* of the Son of God, our Lord and Saviour Jesus Christ? Having answered this also in the *Affirmative*, the Clergyman proceeded to administer the Lord's Supper to him: After which he told him, that as he saw the present Situation and Languor of his Spirits would not admit of his talking a great deal; he should now like to take his Leave of him: Yet so, that if his Illness should prove to be of any much longer Continuance, he would come to see him again; especially as he could like, if it might be, to attend him *alone*.

( C. )

The Life and Swan-like Words of our Deceased; (*Vita et Verba Cygnea nostri defuncti*;) just as they were couched under the most concise and plain Expressions by us, and as they were delivered to the Reverend *Preacher*, to be read to the Congregation after the *Funeral* Sermon.

JACOB BEHMEN, late of this City, *Cordwainer*, was born into the World of Christian Parentage, at *Old-Seidenberg*, in the Year of Our Lord 1575. His Father's Name was *Jacob Behmen*, and his Mother's *Ursula*, Peasants of that Place. From these his Parents he received a *Christian* Education,

and was kept to School; till, at length, having served out his Apprenticeship to a Shoe-Maker, and travelled a While, he then set up for himself in the Year 1594; in which very Year, he also entered into the State of holy Matrimony with the virtuous *Catharine Kunschman*, Spinster, of *Goerlitz*, Daughter of the late *John Kunschman*, Butcher: With whom he had Issue four Sons; one of which is with God, and the other three yet in this Life; God be gracious, and grant his Blessing to them! During the whole Course of his Marriage, he lived a quiet and peaceable Life with his said Wife, as well as with all his other Neighbours; as they are ready and able to attest on his Behalf. He has been, withal, a constant Frequenter of the *Word of God*, when preached; and of the holy *Sacraments*, whenever administered. In Respect of his Sickness, it has been of fourteen Weeks Continuance; though he has not always, during that Space, been confined to his Bed. But, upon observing that his Sickness gained the Ascendency more and more over him, and threatened his Dissolution; he was reconciled with all Men, and also received the Lord's Supper, on *Friday Morning* the 15th of *November*: But on the *Sunday Morning* following, having called for his Son *Tobias*, he asked him, whether he did not hear the charming Music too? Upon his answering, no; says he, let the Door be set open, that the Singing may be the better heard. After which, he enquired what o'Clock it had struck? And, upon it's being told him it had struck *Two*; he said, that was not his Time yet, his Time would be *three* Hours hence. In the mean While, he once uttered these Words, "O thou mighty God of *Zebaoth*, deliver me according to thy Will!" Again, "O thou crucified Lord Jesus Christ, have Mercy upon me, and receive me into thy Kingdom!" But, as it now began to approach towards Six o'Clock, he took his Leave of his Wife and Sons; and, having blessed them, then

then said, " Now I'm departing hence to Paradise!" bidding his Son turn him in the Bed: And, having fetched a deep Sigh, he thus departed with great Calmness and Ease out of this World. His whole Age amounts to something more than 49 Years.— May God grant his Corpse a blessed Rest in the Earth! &c.

The *Text* designed for the *Funeral-Sermon*.

Rev. iii. 5.

" He that overcometh, the same shall be clothed in white Raiment; and I will not blot out his Name out of the Book of Life, &c."

It was requested to have this Text treated of; but as it seemed a ridiculous Thing to these *Reverend Divines*, they not only refused to do it, but even made it a Matter of their Mockery and Sarcasm.

( D. )

*A Petition presented to the Worshipful the Burgo-Master, in Reference to the Corpse.*

Worshipful, and truly-sapient \* Mr. Burgo-Master,

WHEREAS the Lord has advanced your *Worship* to be the Patron, Protector, and Succourer, as well of all in general, as of Widows and Orphans in particular: Therefore am I, the present afflicted *Widow*, together with my *Orphan-Children*, bound, and in all Reason entitled, to take my Refuge also to your *Worship*. Pursuant whereunto I, with all Deference, entreat you, worshipful Sir, to receive my humble Suit and Petition. Now my Case is at present this, my much-beloved Husband, the Head and Master of his Family, did Yesterday, according to the Will of God, depart this Life; and

F 3

therefore,

\* The Translator chuses to give these Titles, some of which are pompous and ridiculous, as he finds them.



therefore, pursuant to what is on me incumbent, according to Christian Usage, I wished to have his Corpse interred as To-morrow; and did, of Consequence, transmit due Notice thereof, in *good Time*, to the Reverend *Principal Minister*, that the Funeral might be bespoke and ordered. But the said Reverend *Principal Minister*, (notwithstanding that the Deceased, did at no Time, and so neither at his last End, ever act in Opposition to, or Defiance of, the Body of Ministers, (for he received the Communion but last *Friday* from the Hands of Master *Elias Theodorus*;) has refused not only to preach the *Funeral-Sermon*, but even to join in the Procession with his Corpse to the Grave. Now, what the Grounds of his Scruple may be, we are utterly at a Loss to discover: But be this as it may, yet must I, as an afflicted *Widow*, together with my *Orphan-Children*, take my Refuge to you, my Worshipful Sir; humbly praying, that in your Wisdom, you will be pleased to interpose your good Offices in this Affair; so that we may be able to put the Corpse into the Ground as soon as possible; seeing that it is prodigiously swoln, and in no Condition to be kept much longer: And withal to afford me, an afflicted *Widow*, your Aid and Assistance under my Sorrow, both by effectual Counsel and Deed:—And we shall, in all Submission and Gratitude, be ever bound to shew ourselves deserving of your Worship's Countenance and Favour, to the very utmost of our Ability.

Done at Gaerlitz, Nov. 17,  
in the Year 1624.

Signed,

CATHARINE,

The Wife of the late Jacob Behmen;  
And Hrs HEIRS.

*A Petition*

( E. )

*A Petition to the Honourable the City-Council.*

Noble, right worshipful, respectable, truly sapient, highly and much celebrated, and very gracious Gentlemen of the Senatorial Administration !

WITH sorrowful and concerned Minds, WE are bound not to leave your *Honours*, as Gentlemen of profound Judgment and Experience, unapprized and unacquainted, how that we, in Reference to the ordering and conducting the *Obsequies* of our dear *Husband* and *Father*, now resting in God ; did, Yesterday Evening, then farther remind, as had been once before done, the *Reverend* Upper Minister of your Honours Grant and Direction : And inasmuch as he still persists in his former rivetted Resolution and Determination to refuse his Compliance thereunto, did then immediately do the same to the *Reverend* Master *Elias Dietrich*, most earnestly and assiduously soliciting the Favour of their joining in the Procession of our *Christian Corpse*, and of their preaching a *Funeral-Sermon* over the same ; and which latter Gentleman we found quite unanimous with the *Reverend* Principal :—And whereas they have both of them flatly refused, and started all Manner of Objections against *that*, which, by Virtue of your *Honours* Edict and Decree, had been awarded in our Favour ; and we of Consequence have been hitherto, as far as in them lies, hindered and retarded in the Progress and Promotion of our needful and Christian last good Offices :—

And whereas the Corpse is in such a State, that by a continual and considerable Increase of it's Swelling, there is great Reason to apprehend it may every Hour burst, and thus be reduced to such a Condition, that nobody could meddle with it ; and will

will of Consequence admit of no further Delay and Circutions of this Sort:—WE THEREFORE, having very chearful and humble Confidence in your *Honours*, that you will seasonably obviate the Inconvenience of these *disorderly* Proceedings; most graciously vouchsafing and allowing, that, since the *Funeral*-Sermon is the principal Eye-Sore, and might therefore, through Envy and Malevolence, be preached more to the Reproach than to the Honour of the blessedly Deceased, it may be set aside; and that we may nevertheless be still permitted to carry our Christian Corpse this very Day out to Burial, attended with a Proceſſion of the whole School, and with other Christian Ceremonies and Solemnities in Vogue here; particularly with Dirges and Singing, at the Time and Hour customary; thus interring and depositing it in it's Bed of Rest in the Earth. Which we in all Submission supplicate your *Worshipful* Honours to indulge us with, for the Sake of the Catholic Christian Love, and for Jesus Christ's Sake; and do therefore wait in Expectation of your continued condescending Furtherance and Concession: And so shall we be further bound faithfully to interpose our Prayer to God on your Honours Behalf.

We are, your Honours, obedient  
N. N.

*Jacob Behmen's Relief and Heirs.*

( F.\* )

WHEREAS the three Ministers, excepting the Reverend Principal, then a Valetudinarian, were obliged, with or without their Wills, to join the Proceſſion to the Grave; they therefore, as soon as they

\* Although what follows under this Letter might not, *in itself*, be deemed weighty enough to be communicated to the *English* World, at this Time of Day; yet, as it stands here connected, and as the Translator has, in the Title-Page, engaged himself to publish all these Accounts *at large*; he hopes no Reader will be dissatisfied with his having done it faithfully.

they were got to the Fore-Door of the Cloister, flunk off; and did not, as is otherwise customary, follow the School into the Church. So that every one of the common People could not help pitying the poor dear Gentlemen; for that having been compelled to walk in the very Heart of the Procession to the Grave, they were displeased and chagrined to such a Degree, that the good Gentlemen could have knocked their Heads against a Post. However, Master *Elias Theodorus* was the only one who went into the Church; who, as soon as the Hymn had been sung out, went up into the Pulpit, and, with a strange Preamble, publicly exculpated himself; lest, forsooth, he might possibly fall under Suspicion of being such a one as the Deceased, merely because he was *forced* to preach him a Funeral-Sermon.

The following contains the Formulary, almost in his own Words.

*(Sequantur formulae ferme ipsius.)*

*Beloved, &c.*

Possibly one or another might be surpris'd, that I, in a Manner unusual, *now get up* to preach; seeing this is a Province more properly belonging to the Reverend *Principal* than to myself: However, as the Honourable City-Council have required it at my Hands, and even impos'd it upon me; I have therefore been oblig'd to take it upon myself; though I own, I would rather be at 120 Miles Distance, had such an Excursion been allowed me.

Therefore let me entreat this venerable Congregation, for God's Sake, not to entertain a Suspicion, as if I were, in the least, attached to any Error of this Nature. For I publicly attest, in Presence of the Holy Trinity, 1. That I neither hold or teach otherwise than I find agreeable to the Scriptures of the

the Prophets and Apostles, and consonant with the orthodox CREEDS, and the CONFESSION of AUGSBURG. 2. That I have not either taken, or desired a single Mite, or Farthing, for this Sermon; but that I preach it *gratis*; lest any one should be hardy enough to say, it were done by me for the Sake of filthy Lucre, or Pelf.

[N. B. *This* he averred in *public*; but in *private*, he declares himself differently, both to the *Widow*, and to the Undertaker of the Funeral, “ I will speak in this wise, and take nothing of you; THAT *Matter* you will settle with me afterwards.”]

3. Thus is this Christian Congregation also well apprized, that we are not wont to preach Funeral-Sermons for the Sake of the Dead, but for the Sake of the Living: And therefore we will, on this Occasion, proceed to treat of some *useful* Subject, taken out of the Word of God; that it may tend to the Glory of God, and to Edification, &c. And, that we may obtain this, let us pray with each other, &c.

### T E X T.

“ It is appointed unto Men once to die, but after this the Judgment.” Heb. ix. 27.

*Beloved, &c.*

WHEN *Moses*, the Man of God, is prophesying to the Children of *Israel*, concerning their Disobedience and Stiff-Neckedness, he says, “ O that they were wise, that they understood this, that they would consider their latter End!” Deut. xxxii. 29. In these Words, we have a Complaint made against the obdurate *Jews*, who, in the Wilderness, and even elsewhere, had been disobedient to the Lord. Now what *Moses* then complained of, the very same are we Ministers and Preachers, to this very Day, obliged

obliged to complain of too; and to declare concerning our Hearers, "O that they were wise, and understood, &c." For many will be found in our Days, who, having also forsaken their Strong-Hold and Rock, live only in Covetousness and Sensuality—love temporal and transitory Things more than God, and his holy Word—and are attached to the Lust of the Eye, to the Lust of the Flesh, and to the Pride of Life, in Craftiness and Deceit, &c. Therefore neither are we, in our Days, to be still or hold our Peace; but to take up and continue the same Complaint, "O that they were wise, &c." For as we read in Exod. xxviii. that *Aaron* had little Bells hanging round the Hem of his Robe, so that he was not able to walk in Stillness, &c. so is it also our incumbent Duty not to be, at any Time, still neither, &c. But we must, before all Things, well ponder the End and Issue, if we desire to find the true Prudence and Wisdom: Wherefore saith the Son of *Sirach*, Chap. vii. 36. "Whatsoever thou takest in Hand, remember the *End*, and thou shalt never do amiss." Would to God they were wise, and pondered this! For it is appointed unto all Men to die, and that but *once* only; and afterwards is the Judgment, &c. Wherefore pray over the xxxixth. Psalm likewise, "Lord make me to know mine End, and the Measure of my Days, what it is, that I may know how frail I am." Ver. 4. And Psal. xc. *Moses* says, "So teach us to number our Days, &c." Ver. 12. For *Augustine*, a primitive Teacher says, There is no greater Restraint against Sin than a frequent Meditation upon Death. (*Nihil sic revocat a Peccato quam frequens Mortis Meditatio.*) However, not to be taken up too long with our Introduction, but that we may attend to and learn something for our Amendment out of the Text rehearsed to you; we will therefore propose to ourselves to treat of this single Point from thence; and,

1st. For

ist. For Instance, What every good Christian ought ever, throughout his whole Life, to bear in Mind, and have in View.

May God grant us to this End, &c.

1. The common Mortality (*Communis Mortalitas*) which the Text speaks of, "It is appointed unto *Men* once to die." This is to be understood universally of *all* in general; for there is no one excepted and excluded, let his Station, Dignities, Accomplishments, &c. be what they may: He can nevertheless not escape from Death; whereof the Scripture as well as daily Experience and plain Evidence to the Eye attest: As when the Son of *Sirach* complains, Chap. xl. 1. "Great Travel is created for every *Man*." *Isai.* xl. 6. "All Flesh is as Grass, &c." for all have sinned, and come short of the Glory of God. "Death passed upon all Men, for that all have sinned." *Rom.* v. 12. "What Man is he that liveth and shall not see Death?" *Psal.* lxxxix. 48. On which Account is temporal Death called here and there in the Scripture, "the Way of all the Earth." *Josh.* xxiii. 14. *1 Kings* ii. 2. Consequently no Man is able to escape Death, whether he be young, rich, &c. 1. When a Youth dies, we are sorrowful, because we suppose he might have lived as a Comfort and Benefit to his Friends for a great While: Yet Death hath no Mercy, we carry both Young and Old out to the Grave, &c. 2. Every one respects a Man advanced in Years, &c. and standeth in Awe of him; but Death hath no Regard for *any*. The *Antediluvians* before the Flood arrived at a very great Age; but they were still obliged to die at last; *Adam*, *Seth*, *Methuselah*, *Noah*, &c. 3. A rich Man, let him have as much Money and Goods as he will, yet can he not thereby stave off Death, &c. Every Thing which is in this World, be it Silver, Gold, or Money, is but of a short Continuance, &c.

4. Yea,

4. Yea, tho' many are in great Honour and of great Account by Reason of their eminent Stations, Wisdom, and Arts, &c. yet saith the Son of Sirach, "He that is To-day a King, To-morrow shall die." Chap. x. 10. This have the wise Heathens also acknowledged, when they say, Death with his Spade levels Scepters, (*Mors Sceptra lignibus æquat.*) Again, Death makes his Visits as duly to the Palaces of Kings as to the Cottages of Peasants; (*Mors æquo pede pulsat Pauperum Tabernas Regumq; tures.*) Therefore is Death with Justice called, the most rigorous Judge, who neither fears or stands in Awe of any one, (*Judex severissimus qui non timet, nec veretur quenquam.*) Samson was an Hero of extraordinary Strength, &c. but hath not had Strength sufficient to get the Mastery over Death, (*Sed non prævaluit Morti.*) Absalom extremely handsome, (*pulcherrimus;*) Jezebel was a Beauty, and the Daughter of a King; Salmon was wise; Hazael very nimble of Foot, (*celerissimus;*) but they are dead, (*At Mortui sunt.*) Neither hath Death ever domineered over the Ungodly only, as Annas and Caiaphas, but also over the Saints of God; for they have all carried sinful Flesh about with them, over which Death hath his Sway and Dominion. "Flesh and Blood cannot inherit the Kingdom of God." 1 Cor. xv. 50.

Hence we conclude, that Mortality is the common Lot of all Men. (*Ex hoc concludimus communem esse omnium Mortalitem.*) "O then that we were wise, &c."

2. The Uncertainty of the Hour of Death. (*Horæ Mortis inequalitas.*) For no one knoweth when his End shall be allotted him, and where Death may seize upon him. This Paul teaches us in the Text read to you; and, Luke vii. we read of the Widow's Son of Nain, who died in his Youth



Youth before his Mother : And various other Instances of Death ; for there is nothing so small and inconsiderable, which may not be able to deprive a Man of his Life. (*Et alia Exempla Mortis dissimilia ; nihil enim tam parvum et exiguum, quod Hominem Vita spoliare non possit.*) Examples of Death. (*Exempla Mortis.*) 1. *Diogenes* died by eating of a Fish called *Polypus*, or Pourcountrel. (*Diogenes Polypum comedit et moritur.*) 2. *Sophocles* was knocked on the Head by the Falling in of a Vault upon him. 3. The young Man fell down from the upper Story, *Acts xx.*

Now just in the State wherein any one dies and departs out of this Life, in the very same doth Judgment find him, and so will he appear at the last Day. And many are they who have departed through various Modes and Ways of Death. Now if any Person could know *when* he should die, doubtless he would put himself into a Posture of Expectation : But the Time and Hour is to us a Secret, and vastly different amongst the Children of Men.

“ O that we were wise, and not secure, &c.”

3. The Nearness of the fatal Term. (*Termini fatalis Propinquit.*) This Saying is taken out of the xivth Chapt. of the Son of *SIRACH*, where it is declared, that Man has a Limit set him, which he cannot exceed. Therefore ought this Limit to be well considered by every good Christian, which none can detain : When he reacheth thereunto ; his Course being finished, his Life is come to an End. Like as an Arrow, when it is shot at a Mark, being come to it, droppeth down ; thus also is the Life of Man, &c. Just as in a Ship, which sails upon the boisterous Waves of the Sea, whether the Crew thereof sleep or wake, walk or stand still, sit or lie down ; yet are they every Moment carried nearer

nearer and nearer to the Place they are bound to ; even thus is it with Mankind, &c. Wherefore, saith *Seneca*, Whilst we are increasing in Stature, our Lives are decreasing. (*Dum crescimus, vita nostra decrescit.*) “ O that we were wise, &c.”

4. The Difficulty of dying, (*Moriendi Difficultas*) which is implied in the very Terms, *to die*. They are soon uttered, “ It is appointed unto Men “ once to die ;” but with many it is hard Work, as Experience evinces. For in Death Body and Soul are parted and severed asunder : The Senses, viz. the Hearing, Seeing, &c. cease ; the Soul goes to it’s own Place, and the Body must putrify and rot. This none can counteract, as soon as ever this Process commences with Man. An ancient Teacher writes, that at this Time the Soul has a Prospect of all the Works it hath done during the whole Course of it’s Life ; viz. when it is to part from the Body. Now tho’ some solace themselves and divert away this Season of Life with temporal Lust and Pleasures ; yet is all transitory nevertheless, and must be left at last. Therefore saith *Zephaniah* i. 18. “ Neither their Silver or their Gold shall be able to deliver them, &c.” Gold leaves the Possessor thereof. (*Aurum deserit Possessorem suum.*) “ Naked came Man into this World, and naked must he go out again, &c.” “ O then that we were wise, &c.”

5. The Filthiness of Corruption, (*Corruptionis Fæditas.*) As soon as a Man is dead, he is no longer agreeable to any Person ; we carry him forth out of the Way, like as *Luk. vii.* the Widow’s Son was carried out before the Gate of the City. For Death renders us so irksome, loathsome, and abominable, that nobody will chuse to endure, or have us with them any longer. But whence has such Calamity arisen, of our being under a Necessity of

the Putrefaction of our Bodies, which is so pitiable? Sin and Satan are the Cause thereof. Wisdom ii. 24. As soon as Man dies, the beautiful Mansion of his Body must be pulled down; which is verily a Matter of Lamentation, so horribly is Death wont to treat us. "O then that we were wise, and came to due Reflexion, whilst it is Time!"

6. The Only-Once-ness, or Non-Repetition of Death, (*Mortis Unitas*) that it is appointed unto Men *only-once* to die, not twice or thrice; so that in Case a Person might be supposed to die badly for the first or second Time, yet he might die better and more happily the third. Let *this* be duly pondered, so is not the Procedure with Man, as it is with Trees; which, though often cut down to the Root, do yet shoot and sprout up again anew, &c.

*If once in Sins we should be dying,  
In everlasting Death we're lying, &c.*

O then that we were wise, &c.

7. The Novelty of our Abode, (*Habitaculi Novitas.*) *Whithersoever* the Soul cometh, there must it everlastingly abide, either in Heaven, or in Hell. 1. Concerning the Soul of the Righteous, the Scripture saith, "it is in the Hand of God." Wisdom iii. Rev. xiv. They are carried off, &c. Isai. xxix. lvi. &c. Luke xvi. The Soul of *Lazarus* is carried into *Abraham's Bosom*, (*Anima Lazari portatur in Sinum Abrahamæ.*) 2. On the other Hand, the Souls of the Ungodly, (*E contra, Animæ Impiorum*) are carried and come into the everlasting Disquietude, as appears from the rich Man, Luke xvi. Isai. lxvi. &c. "their Worm dieth not, nor is their Fire quenched." Ver. 24.

8. The Rigour of the last Judgment, (*Judicii extremi Severitas.*) The Soul will be reunited with  
it's

it's Body, and thus placed before the Tribunal of Christ, where every Thing will be brought to Judgment, whether it be good or evil. We shall be obliged to give an Account of all our Words and Works, &c. Here then it will go sadly with many a one, who refused in his Time to be more heedful of himself. We shall be obliged to give an Account,

1. Of the Talents lost, (*De Donis amissis.*)
  2. Of the good Things we have omitted, (*De Bonis amissis.*)
  3. Of the evil Things we have committed, (*De Malis commissis.*)
- " O that we were wise, &c."

These then are the *Points*, which a Christian ought always to have before his Eyes. And if then we do ponder these Things, why do we not flee from all Vice &c.? Why do we not hate all Ungodliness, Lust of the Eyes, &c.? Which that we may do, and escape the rigorous Judgment to come, May God of his Mercy and Grace help us all! Amen.

[*Having finished this Discourse, he took the Paper we had drawn up to be read before the Congregation; out of which he rehearsed the Life of our dear and happily Deceased, till he came to his last Words; which, according to his own Fancy and Humour, he left out, and then brought forth what follows.*]

Now with Regard to the Person of the Deceased, I cannot say I have had any former Acquaintance with him: But having been called upon to attend him in his Illness, and to administer the Lord's Supper to him, I made our Reverend *Principal* acquainted with it. And although I received no plain

and direct Resolution from *him*, yet I proceeded in the Affair, according to my own best Judgment; having been ever willing, since I entered upon my Ministerial Function here, to be at every Man's Service. And indeed I have administered the Holy Communion to *eleven* different Persons in *one* Morning; and have been at everybody's Beck that wanted my Assistance, both by Day and Night. Now being come to him, I put some previous *Interrogatories*, or *Questions* to him, by Way of Examination; which he answered duly and truly, and made his Confession; which, supposing his Heart did but harmonise with it, is very well and right. [Here he repeated the Questions he had moved, as they occur under the Letter (B.)] He asked him whether he would desist from his Error, and abide for the *future* by the Preaching, and by the Holy Sacraments? Which he affirmed he would do, if God should raise him up again. Whereupon, proceeds the Preacher, I administered the Communion to him; exhorting him afterwards not to expect Raptures and Extasies, but to keep simply to God's Word, &c. because such Imaginations might be delusive, and the Devil might easily wind himself into them; in Order, by thus "transforming himself into an Angel of Light," to deceive Mankind. He farther informed the Congregation, that he had warned him to read the *Old* as well as the *New* Testament, &c. Now, says he, as the *Lawyers* always incline to the charitable Side in doubtful Cases, (*semper in dubiis benigniora sequuntur*) so are *we* also bound, in doubtful Cases, to speak in the most favourable Way. Possibly our Deceased may at his End have returned to Repentance and Conversion: Though, by the Way, *we* have only *one* Instance of a late and yet serious Repentance, which is *that* of the Malefactor on the Cross. Thus then, my Beloved, I would have you to be admonished to put the very best Construction upon this: And be ye all and each

faithfully exhorted, to stick closely to the Hearing of God's Word, and not to despise, but make Use of the Holy Absolution and Sacraments.

Be you also admonished, not to judge, &c.

May God grant the Corpse a blessed Rest in the Earth, and a joyful Resurrection! Amen.

*Thus* however hath this Priest *judged*; so that we could wish, either that he would have done better, or let it quite alone. And yet nevertheless, he has gained nothing but the Wrath, Ill-will, and Repentment of those of his own Party; they having rallied him soundly for not making it worse. We ought to let them alone, because they are blind, and Leaders of the Blind. I pray God to open their Eyes, that they may however discern the clear Light! They were restive enough, and yet were forced to buckle to; have also refused every Thing, and would not touch so much as a single Penny of the Price of Blood. And to make all superabundantly complete, the Principal applied to and coaxed the Undertaker's Man, who carried about the Invitations for the Funeral Guests, to make a Confusion in his inviting them. May God impute none of all this unto them! But as to myself, I wish that *my* End may be like *his*. Amen.

MICHAEL KURTZ.

In Obitum Authoris.

NISSIADES *Musæ, si quis non ferrea corda,  
Huc properate citæ, et mecum ingeminate querelam  
Tristem; quæ feriat miserando, sidera planctu.  
Quis sistet lacrymas mæstis, fontesq; dolorum  
Obstruet? in melius quis cæcis omina vertet?  
En ferus Autumnus, spoliat qui gramine campos,  
Et foliis arbuscula suis, sylvasque decore,  
Mæsta nimis miseris fert fata, cietque querelas,  
Dum JACOBÆ, virum te talent furripit urna  
O Behmi, decus et melioribus agnita paucis.*

*Erga sub tristi ponam mea membra Cupressâ,  
Decantans querulâ tibi carmina tristia voce,  
O Pater, et vitæ nostræ pars maxima, Behmi.  
Non genus antiquum jactabo, aut stemma parentum  
Nobilius, quod amat mundus jactantque nepotes:  
Agricolâ nam patre satum sub luminis auras  
Edidit ipsa etiam talis paupercula mater.*

*Quid mirum? Nec enim genus est hoc nobile mundo  
Quod placet; est pietas genus omne et stemma bonorum:  
Hæc puerum et juvenem comitata est usque senemq;  
Hæc clarus memores inter post funera vires.  
Quis puerum docuit? Doctus Ludinè Magister?  
Quæ schola, te talem fecit? num culta Lycæa?  
An Plato Philosophus; sapiens ve recentior ullus?  
Hærebas minimis operis, et pulvere in imo  
Spretus opus manuum tractabas: sed tua quod nunc  
Scripta solo passim spaciose sancta leguntur,  
Effecit solus, cui spernitur omne superbum;  
Quique humiles adamat, laudes puerilibus oris  
Et sibi grata parans linguarum munera in imis.  
Terris tres superant Nati tibi conjuge ab unâ;  
At dubito ulterius proles tibi mascula triplex,  
An scriptis fuerit vitam extensura vetustas.*

*“ Quid Deus et Natura potens, quid Terra Polusque,  
“ Angelus et Sathanas, homo quid, quid claustra Barabris,  
“ Quâq; viâ ad Christum miseris, quo tramite eundum,---  
“ Omnia divino monitu, ductuque docebas.”*

*Opposuit Sathanas frustra: quia dextra potentis  
Te tota texit vitâ ceu pupulam Ocelli.  
Curfibus expletis at nunc subis astra, reliâis  
In terris gravibus curis, et triplice vincolo,  
Triste Vale ingeminans: repido nos lumine fletu  
Prosequimur funus mæsti; optamusque sinitinda  
Ut liceat nobis æquè quoq; spicula dira  
Quamprimùm in Christo, qui vita est, frangere mortis.  
Ergo, vale æternum, æternâ frui torque quiete!  
Non te vexabit, sed nos fera turba malorum:  
Omnibus his victis, te lætâ mente sequemur.  
Tandem vere novo, cum judicis ante tribunal  
Quicquid terra vorax, tristisque recondidit orcus,  
Sistetur, sacris et nos sociabimur unâ  
Cælibus; ut laudes Jovæ sine fine canamus.*

MICH. CURTZ, Goerl.

[Two Things the Tr. would beg Leave to suggest to the Reader, in this Place; in Reference to the foregoing Account, and by Way of further Elucidation:

1. The Reason why the *Lutheran* Clergy were, in general, so averse to J. B. is plainly this: He, being a *Layman*, (so called) and one too, of a very inferior Order, seemed by his Pretensions and Writings to infringe upon the *Ministerial* Office, or Province of Teaching; which was, at that Time, a Thing very unprecedented; and, of Consequence, regarded as a most unpardonable Piece of Spiritual Pride and Presumption. Nor has it been otherwise with many of his Contemporaries here in *England*, and elsewhere. The present Liberty of Conscience, and of Prophecy cost some of our Fore-Fathers very dear.

2. Tho' the *Lutheran* Clergy did, in Point of *Doctrine*, profess to have made a great and necessary Reformation; yet, as to *Discipline*, they retained, together with several other Things, an Ecclesiastical Authority over their People; in some Respects, little inferior to that universally exercised in the *Papedom* itself. Thus we find them branding their People with the *Stigma* of *Heresy*; and, in Consequence thereof, inflicting such Church-Censures and Penalties upon the Delinquent (whether right or wrong) as affected both them and their Families with *temporal* Infamy and Inconvenience. First they are kept from *Confession*; then from the *Sacraments*; and, of Course, from a *Christian Burial*. All this appears in poor J. B's Case: And it went also much the same, and for the very same Reasons, with poor *John Engelbrecht*, of *Brunswick*, a few Years afterwards.

May God then grant, that by the Restitution of the Primitive Spirit, the Primitive Church-Discipline may be also recovered; and in such a Way, as to steer between the two Rocks of *Licentiousness*, on the one Hand, and of *Ecclesiastical Tyranny* and *Persecution* on the other!]

A SPECIFICATION of certain QUESTIONS, which were propounded by Master Elias Theodorus, to JACOB BEHMEN, late Shoe-Maker of Goerlitz, during his Sickness, prior to his Absolution and Participation of the Lord's-Supper; together with his Answers thereunto.

1. Whether then he believes, that God is One-only in Essence, and threefold in Persons, God Father, Son, and Holy Ghost? Answer, Yes.
2. That God in the Beginning created Man in true Holiness and Righteousness, according to his own Image: But that Man by his own Will, thro' the Deceit of the Devil, hath turned away from God,



God, and thereby plunged himself into Sin, and into temporal and eternal Death: Wherein, if left to himself, he needs must have remained and perished eternally, had not God taken Compassion upon and Care of him from another Quarter? *Answer, Yes.*

3. That in the *Mediatorial* Person of Christ are two different Natures, the Divine and Human; and that according to the Divine, he is descended from Eternity, of equal Essence, Honour, and Glory with the Father and the Holy Ghost: But that, by the Operation of the Holy Ghost, he assumed the human Nature, in the Fulness of Time, in the Virgin Mary, being as to Unity of Person, still unconfounded and undivided: Nor did he bring his Flesh with him from Heaven, and much less did he lay it aside at his Resurrection and Ascension; but is and remains God and Man to all Eternity? *Answer, Yes.*

4. That there is no other Mediator, or any other Way to Salvation, but by Christ; who must, by Means of a true Faith, be apprehended by us; and be, together with his Merits and all his Benefits, applied to us; which Faith is the Gift of God? *Answer, Yes.*

5. That a Christian Man ought to lead an holy and unblameable Life and Conversation, according to the Command of God: (as far as in this depraved Nature is possible): And yet is not able to *merit* any Thing with God thereby; according to the Purport of that Saying of Christ, "When you have done all, &c. but is made righteous and happy purely thro' *unmerited* Grace; on Account of Christ's Merit apprehended by Faith? (*propter Meritum Christi Fide apprehensum*) *Answer, Yes.*

6. That

6. That the Word preached, and the Holy Sacraments are Means of Grace and Salvation; which we ought to make Use of and not despise, when they are to be had : And yet, that God is for all that not *so tied* to them, but that he can at any Exigency effect the same Grace and Salvation without them ; which I illustrated to him by an apposite Instance? *Answer, Yes.*

7. Whether he held the Doctrine preached in our Churches to be right, and consonant with the Scripture? *Answer, Yes.*

8. Whether he would also *further*, should God spare his Life, and restore him to his Health again, keep to our Church and Doctrine, and drop whatsoever was contrary thereunto? And whereas he expressed himself in the *Affirmative*; I then pointed him to Chapter and Verse, exhorting him to content himself with the *Back* of God, (meaning his revealed Word;) that mysterious Revelations and Visions were Matters of very great Uncertainty; because a Person might easily give into, and conceit himself with, Fancies and Dreams; which, in very Deed, (*in rei Veritate*) never happened: And that the Devil could very easily cast a Mist before our Eyes: Whereas God's Word is certain, in which none that trusts and believes could ever be deceived.

To this he made *Answer*, that he had the *New Testament*, which he read very diligently; but I exhorted him to combine the *Old* and *New* together, seeing the *Old* had it's Reference to the *New*, and the *New* to the *Old* reciprocally; in-somuch that the *New* was the Explication and Accomplishment of the *Old*. Moreover, that he should leave off his Book-Writing, together with the Reasons I alledged for his so doing. Whereupon,

Whereupon, he related to me the Ground, or Reason of his Writing, (*Occasionem scribendi*;) but which I leave to it's own Validity or Invalidity, and judge superfluous to relate any Thing about in this Place.

9. Whether he had ever received the Lord's Supper before?

*Answer*, Yes, very frequently, and statedly every Year; and withal about Three-Quarters of a Year since, in Company of his Wife and two Sons, in the public Congregation. (N. B. He was, according to his Wife's Declaration, then, and also several Times before, absolved by Mr. *Andrew*, who ate and drank with him without the least Scruple; and who would not, for all that, attend him to the Grave afterwards.)

10. Whether his Repentance was in right good Earnest, and whether he desired the Lord's Supper from his Heart?

*Answer*, Yes, he meant it in good Earnest, and desired it from the Bottom of his Heart. Upon which, he was exhorted by me, to consider well what he was about. *Me* he might easily deceive (who was unable to look into his Heart, and to judge of secret Things; (*de Occultis*) tho' God in Heaven he could not, who trieth the Hearts and Reins. If then his Repentance should prove to be in right good Earnest, God would certainly pardon and forgive him all his Sins; and I would, according to the Command of Christ, and by Virtue of my Office, declare the gratuitous Forgiveness of Sins unto him: And that, on the Conditions mentioned, my Absolution would prove of Service, and be effectual to him: In the opposite Case, he could have

have no good Ground to comfort himself and rejoice in it. Upon which he repeated his former *Answer*.

These Things having been premised, I made Preparation for the Celebration of the ensuing Solemnity: And, though, in Respect of *him*, quite superfluous; yet, for *my own* better Security and Defence against the Stings of Slanderers, and the Lies of Satan, prior to the Absolution and Administration of the Lord's Supper, I put the following *Queries* to him once again.

1. Whether he really acknowledged himself to be a Sinner? *Answer*, Yes.

2. Whether he was heartily sorry for the Sins he had committed?

*Answer*, Yes; with folded Hands, and uplifted Eyes, (*Mamibus complicatis, Oculis elevatis.*)

3. Whether he also believed, that Christ came into the World for *his* Sake, and for *his* Benefit; and that he died for *his* Sake and Benefit, shedding his Blood on the Stock of the Cross?

*Answer*, Yes: For himself says, "Come unto me all ye who are weary and heavy-laden, &c."

4. Whether he believed, that God would, for Christ's Sake, be gracious and merciful to him, pardoning and forgiving him all his Sins? *Answer*, Yes, firmly.

5. Whether he would, by God's Help, amend his Life; and henceforward, to the utmost of his Power, be upon his Guard against Sins? *Answer*, Yes.

6. Whether

6. Whether he would also pardon and forgive every one that had offended *him*, and that from the Ground of his Heart?

*Answer*, Yes, from my Heart: He moreover desired that others might on their Side do the same. He also earnestly solicited, that the same might be done *publicly* in his Name: But he departed before it could be put into Execution.

Upon which, having heard his Confession, I absolved; and then, with all the usual *Preliminaries*, administered the Lord's Supper to him; thus fully discharging every Incumbency of my Office towards the Sick.

But in Consideration of his Weakness, I complied with Circumstances; treating him, according to *Paul's* Exhortation and *Christ's* Example, with Meekness and Friendship: Altho' it is also never at any other Time my Manner to fall upon People with Roughness and Severity. For I have made many Observations in the Experience of my own Ministry, as well as in common Life, that more can be effected and brought about by Meekness, Lenity, and Friendliness, than with Storming and Incivility.

These Things have been thus transacted, and not fictitiously compacted: Insomuch that, as to Meaning and Fact, yea, almost for Words, they are the very same with what passed; in the Year 1624, on the 15th of Nov. at eight o'Clock on *Friday* Morning; after the *Sunday*, when the Gospel is, "Then went the *Pharisees*, and took Counsel how they might entangle him in his Talk," &c. (*Hæc non ficta, sed facta sunt, sensu et Rebus iisdem, imo fere Verbis; Anno 1624, Die 15 Novembris, Die Veneris Hora 8 va Matutina post Dominicam, qua tractatum Evangelium, "Tunc profecti Pharisei," &c.*)

*Where*

*Where God dispenseth Grace and Favours,  
I'll not deny my poor Endeavours.*

In doubtful Cases, the charitable Side is ever the preferable one, (*Semper in Dubiis Benigniora præferenda sunt.*) L. 56. ff. de R. I.

WHEREAS Master *Elias Theodorus* had drawn up the foregoing, with a View of delivering it in to the *Council* there; but, having previously transmitted and submitted it to Mr. *John Robte*, for him to have the Pleasure and Satisfaction of the Perusal; the latter, in Consequence, returned him the Answer following :

Reverend, &c. singularly beloved Sir, and Friend,

That, by the Hands of my Landlady, and for my Pleasure and Satisfaction in the Perusal, you have so benevolently communicated to me the Questions you propounded to the late blessed and dear JACOB BEHMEN, previous to the Communion, and which you afterwards put to Paper;—I accept and regard as a Mark of your Friendship and Confidence; which having perused, I gratefully return and transmit you the Manuscript back again.

But in Reference to these Questions, both as they regard the *Confession* of his Faith, and *that* of his Sins too; they were, in my Opinion, quite superfluous: Because JACOB BEHMEN's Confession of Faith is public, and obvious to all Men, by his Writings, being such the like of which have scarcely been penned since the Apostles Times; so clear and pure, nor liable to the least Misunderstanding and Error: He has, moreover, not on his own Account, but at the Desire and Instance of many Hearts eager after heavenly Wisdom, wrote many extraordinarily fine

fine Treatises, Concerning the right, true, and *essential* Faith: Concerning the New Birth: Concerning the Incarnation, Sufferings, Death, and Resurrection of Christ: Concerning both Testaments, or Ordinances; and others besides: Wherein he has communicated and exhibited a fine and clear *Specimen* of his Knowledge, and Confession, to those, who thus requested it of him. But seeing you, dear Sir, excepting his little *printed* Tract, may not have seen or read these Treatises; and, of Consequence, have not known, or do yet know, what an Excellency of Understanding is therein discovered and contained: (Instead of which, running away with the *Conceit* of his being an Enthusiast and a Heretic; you have, in Consequence, disdained him under that Character; tho' merely because God hath been pleased to deposit such high, divine Gifts in a Vessel, and Instrument so mean and despicable in the World's Eye: Whereas the World ought rather to have considered the Way and Manner of God, who is wont to chuse for himself *that*, which is to them despicable; whilst *that* which is high, he regards as an Abomination.)—Therefore hence, no Doubt it is, that you, having been also stumbled and misled by *vulgar* Error and Obloquy, have, with a View to such Surmises as these, propounded Questions of this Nature to him. Of Course, you are not only to be, in a Degree, *excused* upon this Footing; but *even commended*, for having entertained a Desire of sounding the Truth of the Case to the very Bottom; and which, in Consequence of your seeking, you have also found in the Way wherein you have proceeded.

And if, Sir, you had gone sooner to him, especially before he was obliged to take to his Bed, when he was in a Capacity of speaking to your Reverence with a free Mind; and as you had a good Opportunity for doing, in Consequence of it's having been

(if

(if I am not mistaken) offered to your ownself; you must needs, with Admiration, have then heard his Answers, and have perceived and acknowledged his sublimely and profoundly-divine Gifts and Insight: And in particular, you could not but have also been satisfied, whether or not he had read and understood the OLD TESTAMENT likewise: Of which, however, his Book upon *Genesis*, written two Years ago, may now be a public Monument and Testimony, in the Sight of all the World: Because it is the Marrow of all the Holy Scripture, and also of all his own divine and spiritual Writings.

With Respect to secret *Revelations*; here also, as in every other Thing, an Injury has been done, and an Outrage put upon the good Man; if it be supposed and understood, in the Way you suppose and understand him to have recommended People to them.

But as to the divine Revelations, whereby the Spirit of God speaketh effectually *within* our Souls, and is the Power of God; of *this* his Books are full, nor is it any Fable-Work; but is *that*, which those know how to speak of, who have tasted the Sweetness of God. Neither let my dear Friend imagine, that the blessed JACOB BEHMEN has been such a *Dreamer*, as to give himself up to the Devil, when playing his apish and juggling Tricks in Dreams, so as to be influenced and guided by *them*: No, no; but all his good Works, not done by himself, but such as God operated in and by him, as his own Instrument, and which have therefore not been his own, but God's in him; *these* have been wrought in God; tho' not to be here written of, it being foreign to my present Purpose.

But that you also put a Restraint upon, and have dehorted him from the Writing of Books, to me  
H 3 appears



appears somewhat strange and surprising; since Christ says, "Let your Light shine, &c." Again, "Neither do men light a Candle and put it under a Bushel, &c." Again, "he forbids our burying in the Earth the *Talent* God gives every Man; but, on the contrary, commands us to trade with it; threatening a great Punishment and Loss, which is liable to be incurred by him who shall not have traded with it."

Now should God have bestowed his divine Gifts upon this Man, who, Sir, were you, that "you could withstand God?" as *Peter* also confesses, *Acts* xi. 17. For, if it be from God, Men cannot suppress it, unless they would be found among such as would fight against God? Besides, and as it has also been intimated above, he has written nothing, but at the pressing Instance and hearty Desire of some *Lovers of the Truth*, who led and impelled him to it; and has thus come up to and satisfied the divine Call in himself.

The Questions that follow, by which you wanted to sound dear JACOB BEHMEN's penitent and fervent Heart and Mind, would also have been more necessary and applicable, and to the highest Degree necessary and applicable, to all Laymen in general, and to each Individual; for they ought, with an unremitting Diligence of Instruction, to be taught what true *Repentance* is, and to have it inculcated and impressed upon them; in the same Way and Manner as it has been done in JACOB BEHMEN's printed Tract. And if this were urged, taught, and pointed out from the Pulpit, with the same Earnestness and Notoriety, as *Thauler* in his Time, and now *John Arndt* have done; there could be no Doubt of the great Benefit that must needs accrue to Mankind from it: But which is a Point too delicate for me to be giving Prescriptions about in this Place. I only mean

mean to suggest and intimate my good Meaning to my Friend; leaving it for the rest (as becomes me) to his ownself, and to the Judgment and Discretion of the Ministerial Character he is invested with.

Now, since you have been obliged to confess you received just and discrete Answers to all your Questions, and could and must therefore acquiesce and be satisfied with JACOB BEHMEN, and with his Confession; it would, I own, give me Pleasure to understand, once for all, the *Reasons* why,

1. Though you received an Order from the Council, you nevertheless, from the very Beginning, shewed yourself reluctant towards the Heirs, by refusing to preach the Sermon the Day following; not only sending the Text for the Funeral-Sermon, together with the Gratuity, back again that Evening; but even fetching a Certificate, or an Indemnification, from the Council the next Day.

2. Why your Preamble, or Introduction in the Pulpit, consisted of nothing but Protestations; and this Protestation, amongst others, that you testified, in Presence of the Holy Trinity, that you had no Share in JACOB BEHMEN's Errors; although you were forced to confess, that you could discern *no Error* in him; but that he accorded with you throughout. Now, if *he* acknowledged *you*, why did you not, at that *Crisis*, publicly acknowledge *him* likewise; and have your Participation with him, as one Member of the Body of Christ, the Head, participates with the other?

3. Why did you not read the prescribed Sketch of his Life just as it was drawn up? First, for Instance, concerning the *charming Music*, which he *certainly* heard in his Soul four Hours before his Departure; not with the outward, but with the inward

ward Ears of his Mind and Spirit: Likewise the heartily devout Aspirations and Prayers, addressed first to the Mercy of God; afterwards to *Christ*, in Manner of the Malefactor on the Cross; saying, O thou gracious Lord *Jesus*, receive me into thy Kingdom! Likewise, how he, being at the Point of Death, did, like St. *Stephen*, see the heavenly Paradise opened. Likewise, whilst his Soul was, so to say, departing, how, with chearful Lips, and a lovely and smiling Mein, he broke out, "*Ay, now I am departing hence into Paradise!*" For tho' my Landlady has given me some Intimations of my good Friend's Meaning; yet have I not received such a full Account as is capable of giving me an adequate Satisfaction.

Verily, Sir, had you read these *Swan-like* Sayings, and Aspirations, to your Congregation; so that they could from thence have perceived and heard of that blessed Departure, which, with such ardent Sighs and Invocation of God and his Saviour, he made from the World and us; the Hearts of many pious People would have been moved, to think nothing but Good of the Dead, (*de Mortuo nil nisi Bonum sentire;*) let the malignant *Thistle-Race* have thought of it as they pleased: Pursuant to the well known Verse, *Si bonus interpret*, &c. Neither was it any Thing novel or unprecedented. For it is however done in all Funeral-Sermons; and I recollect in particular, that in Mr. *Bartholomew Stuebner's* little Daughter's Funeral-Sermon, all such Sort of Visions, and such Kind of fine Sayings, have, not without Justice, been highly extolled and magnified. Of Consequence your having passed *this* over with Design, cannot but be justly taken amiss, as something unprecedented; yea, odd, and extremely alarming.

4. Why,

4. Why, moreover, in the fourth Place, you made Use of these unprecedented Words, in a Manner before unheard of, viz. "Now if he has taken his Sins duly to Heart, and been truly sorry for them, we will hope he is become a Child of eternal Salvation; if not, we commit him to the Judgment of God;"—where you broke off short, without the Wish usually made for the Deceased at their Interment? In a Word, the Whole of these Funeral Transactions and Solemnities have been full of unprecedented Novelties; and in particular, is it something hitherto unheard of, that any Person shall have been refused a *Burial*.

Did the deceased JACOB BEHMEN desire, that as *he* heartily forgave all Men, so all Men should and would forgive *him*? Then let such see how *they* will pray aright, and how liable they must needs daily be to draw, by their Prayers, a Judgment down upon their own Heads, who remain on *their* Side unreconciled towards *him*, and do not forgive *him*; but after having first refused to allow him a Burial, will then also not attend him to the Grave,

L. 9. C. de Hæret. et Manich. *Marcian*, the Emperor, says, that it is a Piece of Humanity and Piety to give Heretics an honourable, or decent Burial. (*Imperator MARCIANUS, Humanum atq; Pium esse Hæreticos sepelire legitimis Sepulchris.*)

Item. L. 10. in the same Chapter, soon after, Heretics are buried in the same honourable or decent Way as others are; (*Hæretici legitimo Modo, ut cæteri, sepeliuntur.*) And it is much more so in the Canon-Law.

Now if such as have been convicted of a public Error are, however, admitted to Burial-Rights; how

how much more should *they* enjoy the same, who, though dubbed and decried for *Heretics*, merely out of Hatred and Envy, were never yet convicted as such: Yea, moreover, were never summoned, heard, or condemned; nor can to all Eternity be *convicted* of Heresy: Therefore, Sir, (tho' a great many Weaknesses have been intermingled in the Performance, which none of us are exempted from) yet have you done very well, in that, according to your Office, you have been much more ready to attend the late JACOB BEHMEN, both for Administration of the Communion to him, and at his Interment, than the *rest*: And you will also have Reputation, Honour, and Thanks on that Behalf, in the Sight of all the World, yea, in the Sight of God, and all good Hearts; and may therefore so much the easier and better be able to pacify, and strongly console yourself, with your good Conscience, against all the Calumnies of evil Men: And especially, after all, to accept my simple Sentiments with the same good Mind they proceed from: And, if perhaps I have been mistaken therein, to shew some Indulgence towards *my* Weakness too, and by no Means to express any Resentment on that Account. So I wish you, Sir, a good Evening; and beg the Favour of you, that after Perusal hereof, you would be pleased (as I have been obliged to do by you) to return me this Letter again. Which I most solemnly insist upon your doing. Farewel. (*De quo sollemnissime protestor. Vale.*)

Upon the Back of this Letter, returned in the Original, the following Note, or Remark, was written by Master *Elias Theodorus*.

Now if he has been in Earnest with this his Repentance, as Christian Love prompts me to hope and wish; we will not doubt of his having died well and happily; and thus we wish his Corpse a sweet Rest and Repose in the Earth,  
and

and a joyful Resurrection at the last Day. In the opposite Case, we will leave, and consign him to the Judgment of God : But, whereas the Civilian's Maxim is this, in doubtful Cases, the charitable Side is ever the preferable one ; (*in dubiis semper benigniora præferenda*;) therefore will we in this Case too hope the best.

*The following is what Mr. John Rohte again wrote to Master Elias Theodorus.*

Reverend, singularly dear and beloved Sir, &c.

ALTHO' I had concluded in my own Mind not to give you any further Trouble with my Writing; especially as I can understand, that the Construction you put upon it is, that I did not do it out of Love, and as a Means whereby to manifest my good Intentions towards you, and withal to come to the Bottom of the Reasons influencing and directing your Conduct in the late Transactions; but that I did it with an Air of *pragmatical* Impertinence, and with Intention to write you *sarcastical* Letters; by which you greatly wrong me:—And whereas I have been orally informed by the Bearer of the Letter, that you are disposed to make some Amendment in your Manuscript before it's Presentation to the Honourable City-Council; and I have amongst other Things found, that the Words, for Instance, in the Question, (by which you had reminded the late JACOB BEHMEN, that, for the future, he, should God be pleased to spare his Life longer, would own you and your Church, and be willing to content himself with the *Back* of God, meaning the *Word of God*; and as the Words there run; to which he answered in the *affirmative*) that these Words, I say, are not only in themselves liable to Misconstruction; but have actually, and in Fact, been already twisted and wrested into such a Meaning, as implies little less than a Recantation.

—Therefore

—Therefore could I wish, Sir, for the Prevention of all such gross Misunderstanding, as well as other disagreeable and inconvenient Consequences, to become a Suitor with you, either to content yourself with the foregoing Question, (by which as before and ever, so *now also* he owns and abides by your Doctrine;) or, however, to explain *this* in such a Manner, that you may not overshoot the Mark, or the Soul of the Deceased be liable to be encumbered and disturbed with any malevolent Eccho; implying, that he had fostered and entertained some Error in his Divine Knowledge and Light: Which being both a Contradiction, and also contrary to your own Meaning, might tend to the Prejudice of the Deceased's most charming and clear Insight; and thus proving an evident Detriment to the public Truth, can be publicly refuted. For should those Words of his, that he would for Time to come *own* you, imply a *Recantation*, (as indeed they have been construed and explained by many) it must then necessarily follow, that he had entertained some erroneous *Tenet*: Whereas you, dear Sir, are sensible of the contrary, in that, according to the Tenor of the preceding, you yourself have then, and always owned and declared it to be a clear and pure Confession. Nay, it would follow inevitably, that what he had hitherto wrote, professed, and confessed, *ought* to be rejected, mocked at, and calumniated, as something that was false and erroneous; notwithstanding that, on this very Account he had undergone so much Vexation, Tribulation, and Persecution. Neither hath *this* been his Meaning, or did it so much as once come into his Mind, that now upon his Death-Bed he was to contradict the divine Truth; nor indeed *could* he do it, as he hoped to escape the eternal and infernal Pain and Punishment: Besides that, neither have his Family and Heirs, who were present on this Occasion, had the least Cognizance of any such Thing; and do  
with

with Truth contradict it. And in Reference hereunto, they moreover inform us, that upon your Admonition concerning his Writing-Books, and that he should hereafter write no more; he, lifting up his Eyes to Heaven, and striking with his Hand upon the Bed, made Answer, As God pleases!

It is also not improbable, and may have actually been the Case, that you, Sir, having been intent upon your own Purpose, might with your Ear have caught this up wrong out of his Mouth; or rather did not hear it at all: Especially as he was extremely faint and weak; and, by Reason of his Weakness, spoke rather in a low and inarticulate Tone of Voice: For indeed we ourselves, though so perfectly well accustomed to his Speech, could not always take the Meaning of his Words,

Well then, according to the best of my Remembrance, the Question, or Difficulty we are upon, might be rectified with the single Word (*further*) that you, for Instance, connecting what you were going to say with what had been before said, (*consequentia ad præcedentia referendo*) asked him, "Whether he would *further* own your Doctrine?" And I may of Course presume, that it hath not been your Design by, this Question, to put him insidiously upon any *Recantation*; but only that he should confess, whether *for the future*, in Case he were to get up again from his Sick-Bed, he would *further* own you and your Doctrine?

Therefore are you, Sir, lovingly entreated, to support the Truth; and thus, by extricating this Affair from all Misapplication and evil Consequences, to wrest any Occasion of Evil out of his Opponents and Slanderers Hands: And especially are you entreated, in Order to the Saving of God's Honour and the Maintenance thereof; as also out  
I of



of Gratitude to him for such high and great Gifts, as he hath caused to be put into a Vessel despicable to the World, and through him revealed; to see that it might neither be exposed to the Mockery of his Opponents, or be eclipsed, sullied, and blackened by the Devil and his Instruments. As indeed I have no Doubt but you will let my friendly and equitable Suit find an Entrance and Acceptance with you; and that since this written Deed of yours will be laid up in the Archives of the Council-House, for a perpetual Remembrance of this Transaction, and a Document or Voucher of the Truth thereof; (*ad perpetuam rei gestæ Memoriam et Veritatis Testimonium*) that you would not, together with such a Mistake, suffer any *Prejudice* of this Nature to creep in; and, even against your own Will and Meaning, to become, in Process of Time, riveted, and inveterate. In fine, with Regard to the charitable Wish due to the departed Soul, (*Votum Manibus debitum*) I give you, without any Contradiction, full Credit, for it's having actually had a Place in your Notes; yet I did not hear it read out; nor did others that stood near me; and which made me straitway talk upon it with Dr. Koeber in the Church. Possibly you might, either in the Height and Fervour of your apparent Zeal; or, because it was then become rather dark, have overlooked it. But be that all as it may, since you did not leave it out *with Design*; or, if read, neither I or others took it in; therefore will you, my good Sir, like as little to take this Mistake amiss in *me* as I do any other in *you*. For to mistake is incident to Man; nor do I care at all for such unavoidable Accidents and Proofs of Humanity. (*Errare enim Humanum, et ego Humanitatis aleam non reformido.*)

[Here the Tr. cannot forbear making a few further *Reflections* upon what passed before, and at J. B.'s Decease; as well as at his Funeral.

The blessed God, who rules and over-rules all Things, must no Doubt,

Doctr, (besides an authentic *Testimonial* of J. B.'s perfect *Lutheran Orthodoxy*) have had the very wisest and best of Reasons, why he chose, that this *bright Star* of his own Right Hand, which had shone so beautifully during the Time of his Life; must not *set* in all that *external Lustre* and *Glitter*, which human Reason can approve, is but too fond of, and might therefore have wished for him at such a solemn Juncture. From the foregoing Accounts, it does however appear, that his Death was in all the *internal Parts* of it, perfectly of a Piece with his Life; and that he departed safe, well, comfortable, and happy: Yet was it in a Sort of *Obscurity*, amongst his own Friends, and without those striking *Transports*, and *Triumphs of Faith*, which God has at Times undoubtedly indulged *some* of his dear Children and Servants with, at their last Hours; even in the Sight of their Enemies. But these are also certainly too much *affected*, and too much is often made of them by Persons of much Appearance, but of no great Depth, in Religion.

The SPIRIT, like the Rod of *Aaron* in another Case, swallows up and includes the LETTER of the Gospel; but not the LETTER the SPIRIT: I mean, that one, who is a truly *spiritual* Christian, cannot, where other Circumstances are equal, be deficient in any *essential*, and *fundamental* Point even of Opinion-Orthodoxy: But the most orthodox and knowing Divine may be so deficient in Point of *bumble Heart's* Acquaintance with his God and Saviour, as to think himself a sufficient Judge of, and therefore qualified to *arraign* and *condemn* every Person and Thing, (how good and true so ever) if they are out of his Line, or Way of Thinking. This is CHRISTIAN PHARISAISM. We have a full *Specimen* of it in this very Case. In what a *Magisterial* Manner is Advantage taken of a poor Man under Weakness, and Languor of Spirits: And he, who, being taught of God, during his Health, had so sublimely and profoundly taught, both the greatest Divines and Philosophers, must be now himself *catechised*, like some poor ignorant Child; exhorted to *Repentance* and *Amendment* of Life, like some heinous Delinquent; *questioned*, at such an advanced Age of Piety, whether he had so much as ever been to the Sacrament before; *menaced* as an *Hypocrite*; *suspected* as to the *Reality* of his Repentance, Faith, and Salvation; and even exposed to the odious Surmisings of a *Recantation*; under the Management of an easy, temporising, false, formal, self-seeking Clergyman of his own Denomination. And yet, after all, his poor Corpse could, even in it's swollen and swelling Condition, scarce get, with any Degree of common Decency, into the Earth: And if it is to be brought about at last, it must be done by repeated Application made to the *Civil Powers*; and even then upon the common Right with *Heretics* only; for the *Clergy*, to the very last, refuse to go with the Corpse into the Church, and to attend it afterwards to the Grave.

No Wonder then, if these, and such like *humiliating* Circumstances, disappointed the sanguine Expectations, and proved a little mortifying to any undue Elevation of his Admirers. But thus is God wont "to hide Pride from Man."

But let us now, however, take a serious *comparative* View of the last Hours of our dearest Lord and Master himself; from the sorrowful Scene opening in *Gethsemane*, to it's closing at *Golgorba*, and the Sepulchre of *Joseph of Arimathea*. Is there no Degree of Similarity in the Servant's Case, to that of his Divine Master?---

Often have I been forced to reflect with myself, how I might have stood affected, had I, like one of his poor Disciples, been then admitted to see and hear all that passed with my dearest Saviour, during that most awful Season. After having taught so divinely; and, by working many unparalleled beneficial Miracles, so effectually proved himself to be that, which at his Baptism, at his Transfiguration, and a little before his Passion, his heavenly Father had, the very first Time since the Creation, with an *audible Voice*, declared and attested him to be; viz. the very CHRIST and SON of God;---he must be rejected by the first-Rate Teachers of his own Nation, as a Rebel against the State, and a Deceiver in the Church; he rudely taken up as a common Thief, and dragged from Court to Court; he falsely accused, he mocked, he spit upon, and in every other Shape insulted; he declared innocent by a strange Overt-Act of his Judge; and yet he condemned, scourged, exposed to Ridicule and Contempt; and be even at last crucified between two Malefactors, as if he himself was the greatest. But this was not all, whilst thus nailed to the Cross, in a Plight so dismal as otherwise to force Compassion from the most flinty Hearts; he must yet hear the cruel *Taunt*, "He saved others, himself he cannot save: If he be the Christ of God, &c." and then, to make the very utmost Humiliation, before all the Spectators, perfectly complete; instead of being helped *speedily* in Reason's Time and Way, must he, in the inward Agonies of his Soul, have this piercing Complaint extorted from him, "My God! my God! why hast Thou forsaken me?" Well then might our dearest Lord say, Luke xxii. 53. "This is *your* Hour, and the *Power of Darkness*." Neither was it, all these heavy Circumstances considered, any Wonder at all, that his poor "Disciples were *all* offended in him," at this doleful Season. Matth. xxvi. 31. Joh. xvi. 31, 32.

And yet, after all, HE, who was thus crucified in *Weakness*, did afterwards live again, doth now live, and will henceforth live, by the *Power of God*, for evermore. O Mystery of Mysteries!-- Here Reason must retire, and for ever resign up it's Place to Faith.

It seems, that the very closest Followers of a CRUCIFIED God are, in all After-Ages, for the wisest and most gracious Reasons, ordained to drink also with Him of this same *bitter Cup*. Matth. xx. 22. Witness *Thaulerus*, &c. &c. &c. who, as History informs us, either underwent, in some Part of their Lives, or at their last Hours, the sharpest Conflicts, and internal Agonies; or, at least, many of them departed this Life (as in J. B.'s Case here related) without any great and striking *Eclat*; but rather with a Degree of Eclipse and Obscurity to Reason's Eye. But let us consider, that the very deepest Waters have hardly any *apparent* Current, and make the *least Noise*, in their Course. Certainly God will have all his faithful, chosen Witnesses and Children loved, honoured, and (according to the Commission he gives them) *obeyed*; but not *worshipped* and *adored*, either during the Time of their Life, at their Death, or after their Translation to Glory.

This seems to be the best Comment on Deut. xxxiv. 6. Jude, 9. 2 Cor. xii. 7.

See *Law on Regeneration*, the five last Pages. Reader, they are well worth thy most serious Perusal.]

Mr.

*Mr. Abraham de Franckenberg's Epistle of the  
21<sup>st</sup> of October, 1641.*

May the Noble Sop IAH from above cheer the  
Hearts of all such as love her, working in them  
a Will, holy, acceptable, and well-pleasing  
to God!

*Beloved in the Beloved One,*

I HAVE observed, with singular Pleasure and Satisfaction, that all Places do not, after all, swarm with *mere* Enemies and Despisers of the *heavenly Marriage*; which, in our own otherwise distressed Country, is, alas! more than too much the Case. For in several Places, there are, tho' comparatively *few*, yet *some* loving Friends to be still met with; who, with great Earnestness and Assiduity, are in Quest of the heavenly Wisdom: And these, in Case they do not desist from the Pursuit, will at last gloriously attain to the Enjoyment of her divine, gracious, and chaste Love, with a super-abundant Joy and Satisfaction of their *resigned* Souls, and in Spirit and in Truth.

Unto this hidden Manna, and to this truly-divine and natural Nectar and Ambrosia (heavenly Meat and Drink) the Victorious and triumphant Voice of the great JEHOVAH, has, with the awakening Sound of his Trumpet, blown by that thereunto elected Instrumental Mouth and Witness of JESUS CHRIST (how much soever by Men rejected) JACOB BEHMEN of *Old Seidenberg*, late Citizen and Inhabitant of *Goerlitz*;—called and invited us, in the commencing Century of the AUR(ea H)ORA *benedicta*.\* This Man, in his very sublime and deeply-grounded Writings, transcending mere Nature; has given us sufficiently to understand what *Sort* of a Time we are now fallen into, and what

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Posterity

\* That is, of the *blessed Aurora*, or Golden Hour. This Author is fond of such a Play upon Words and Letters. The Tr.

Posterity is *further* to await; whilst the great Wonders and Atchievements of God are going on their Course in Succession one after the other. In-  
somuch that it is indeed high Time for us to get up from the intoxicating drunken Cup of *Babel* the Great, and to go out to meet the *Bridegroom*, who *thus* calleth upon and knocketh at the Door of our Hearts.

Certainly was this Man (now happily deceased in God) a burning and a shining Light; and it may be, in a Way of Mystery, that *new* and *extraordinary* Star in the Heavens; which, in the Year 1572, two Years before the blessed Man's Birth, made it's awful and alarming Appearance in the *Cassiopea*, and *Milky Way*, or *Saint Jacob's White Path*, to the *European* Nations; as a singular Prognostic of a total new Birth out of the upper, fiery, luminous Waters: Which did, of Course, excite the Attention and pleasing Expectation of many profoundly learned Men, and deeply searching Minds. Considering withal, that during the reiterated Appearance of the new Stars from 1604 till 1607, under the Exit of the 7 or 7th Trigonal greatest Conjunction, and of the 8th under the 7th Central Ingress or Beginning,\* being in the Year 1623; he brought to a happy Conclusion that last mysterious Book of his, which (as he frequently has expressed himself to me) is one of the most worthy of all his others to be read: I mean the *Mysterium magnum*, or the *Commentary* upon the Book of *Genesis*. Whereupon he afterwards, in the Year 1624, being his Jubilee, or the 50th Year of his Age, did, according to the Mystery, make his Retreat into his Grave again;

\* The Tr. does not profess to have any Knowledge of *Judicial Astrology*; and therefore cannot say, how far human Events may, or may not be influenced, and be therefore capable of being predicted, by the *Position* of the Stars. He hopes, however, that this Passage is so literally and truly rendered, that *Commissioners* will know what to make of it. Matt. ii. seems to favour the Condescension of God in leading every right-honest Man in his *own* Way.

again; or re-entered into his *magical* and mental Principle.

Neither is it indeed a Matter of mere Chance, and thus of no Consideration, that first of all, the Day-Dawn at Sun-Rise, or the Aurora (being the Root and Mother of Philosophy, Astrology, and Theology, &c,) Likewise the Tract concerning the Way to Christ; (which, in Conformity with the Method and Order of the New Testament, makes the Beginning of the holy Entrance into the Kingdom of God with REPENTANCE and FAITH;) after this, not his own Person only, but also at length his poor breathless Corpse itself; and, to make all complete, his very Monument, or the innocent Wooden Cross § in the Church-Yard;—have been all of them, with the most senseless bigotted Zeal, and with the highest Indecency, abused, bespattered, and defaced. When yet, after all, none of the Eye-Sores, or supposed Grievances, ever came to a legal Examination or Tryal; neither was the blessedly departed JACOB BEHMEN himself ever convicted of any Error, in Point of the *Faith of the Gospel*: So far from it, that it appears from the Account we have of his last Hours, and of the entire Process of his Funeral Obsequies; and also from his well-digested and moderate Writings concerning Election; the two Testaments, [viz. *Baptism* and the *Lord's-Supper*] and concerning the Sufferings, Death, and Resurrection of Jesus Christ; that he has been ever found in a uniform, steady, and invariable Profession of pure and genuine Lutheranism, even to the very last Gasps. To say nothing of that which on another Account he, in the Year 1624, exhibited to full Satisfaction, in the special *Apology* he penned for himself against the wretched and libellous Censures of *Gregory Richter*, the Upper Minister; which were altogether grounded upon mere Hearsay-Reports. Moreover

§ Such are usual in Lutheran Church-Yards.

Moreover the Contention and Bustle about the sealed Sepulchre of Christ, and *that* made for his faithful Witness, JACOB BEHMEN, even at *Goerlitz*; have a good Deal of Affinity in Point of Importance, with that of blessed *Luther*;\* which, at *Wittenberg*, has been hitherto invested and infested by the Northern and Southern, to say nothing of the Eastern and Western Nations. And yet, tho' very dearly purchased and procured, it has nevertheless, as in all Justice it ought, remained safe under the auspicious Protection of his *Electoral Highness*. So that the faithful and precious Witnesses of the true, clear, and unsophisticated *Evangelical* Light and Right, both of the past and current Century, have, like *Moses*, remained in their Graves undisturbed by the *Babylonians*: And the *Evangelical*, or the *Lutheran-Protestant* Part of Christendom have an especial, a signal, and even a *miraculous* Monument and Token, whereby to discern and acknowledge the gracious Visitation of God, and of his Spirit in Christ Jesus, their one-only and eternal Head and Saviour.

Therefore, in Reference to these stupendous Writings, which it hath pleased God *immediately* to reveal to and entrust with our present Century; the Consideration following ought to meet with it's due Weight and Acceptance: And *this* it is, that they have not been penned, (as appears from the Original Copies, by the Author's own Hand) in the Manner as other Men's Books are composed, in the Spirit of *Astral* Illumination, or of an earthly Patch-Work Reason; where, after the forming and reforming, placing and displacing, the studied Periods, the  
Whole,

\* Notorious it is, that after the Emperor *Charles the Fifth* had taken *Wittenberg*, in the *Smalcaldic War*, and the Spaniards there instigated him to dig *Luther* up out of his Grave, and burn his Corpse, for a *Heretic*; he made them this Reply, "Let him rest, &c."---It was also thro' the Magistrates Interposition, that JACOB BEHMEN'S Grave and Monument have remained so safe as they have done.

THE TRANSLATOR,

Whole, it may be, is again expunged :—No, no; but by the over-shadowing and indwelling Co-operation of the great and secret Spirit of God, (with the Direction and Draught of a Pen, not *usurped*, but *given* to the Penman, under Influences uninterruptedly continued from above, and arising from within : Of which I myself, as well as others, can be an Eye-Witness : Of Consequence then, they are to be viewed and judged of with Eyes vastly different from the ordinary, vulgar ones of mere Reason.

To say nothing, that neither is the Fulness of Time as yet come in, during which Men will be allowed to know and embrace these and other such Wonders, hitherto concealed, with complete Satisfaction. Nor will a Work of this Nature admit of being perked over and controuled by Men of unwashen Hands : But rather must it be taken up and *begun*, in the Sweat of the Face;\* and (also under the Assistance of a Will and Spirit of the Mind totally resigned and devoted to God ; and, without any Looking back again, yet so as in God, and through

\* The late Mr. *William Law* being supposed, as well as any other Man on Earth, to have understood *JACOB BAHMEN's* Writings; the Tr. thinks the following *Anecdote* will prove acceptable to his Readers. In a particular Interview he had with him a few Months before his Decease, in Answer to the Question *when*, and *how* he first met with J. B's Works; he said, that he had often reflected upon it with Surprise, that although, when a Curate in *London*, he had perhaps rummaged every Bookfeller's Shop and Book-Stall in that *Metropolis*; yet he never met with a single Book, or so much as the Title of any Book of J. B's. The very first Notice he had of him was from a Treatise called *Ratio et Fides*: Soon after which, he light upon the very best and most complete Edition of his Works. When I first began to read him (says he) he put me into a *perfect Sweat*. But as I discerned sound Truths, and the Glimmerings of a deep Ground and Sense, even in the Passages not then clearly intelligible to me; and found myself, as it were, strongly prompted in my Heart to *dig* in these Writings; I followed this Impulse with continual Aspirations and Prayer to God for his Help and divine Illumination; *if I was called* to understand them. By Reading in this Manner again and again, and from Time to Time, I perceived (said he) that my Heart felt well, and my Understanding opened gradually; till at length I found what a Treasure there was hid in  
this



through God with Christ, and his Holy Spirit of Grace) be in the same Manner likewise *continued*, and *ended*. In Order that by a Procedure like this, the locked Kingdom of God; and the Image of Jesus Christ sealed up therein, may be again opened; and in the eager Seekers and Lovers of the Glories of our Lord and Saviour Jesus Christ, with an internally and eternally-joyous Heart's-Lustre and Voice of *Jubilee*, may be savingly set up to the Glory and Honour of the Most High, and to the Salvation of our Souls, together with all their Sensibilities, alienated and withdrawn by the Fall from the divine Light and Right. For the Loss of which, the Gain of the whole World, in all it's vast Extent, would be no Sort of Compensation: As also, for the Obtaining it, we must even *lose* our own-selves, with every Thing that is in and about us, in God the Highest Good. By which Way of Procedure we shall meet with the true and unshaken Rest and Peace; but only in the *thro'-pierced, living Rock and Heart of Jesus*, and that for evermore. Amen.

After which high and salutary *Mark*, let us then on all Sides, by the Assistance of God's Grace, as far as is possible to this Mortality, and without any farther

~ this Field.---What the Translator here relates, is, as much as he can remember, certainly the Sense, and nearly the very Words, of this great and chosen Man.

He has already, in the Preface, remarked the Lamentation of some People, that so venerable, so learned, and so pious a Man, should deviate at last, and employ his fine and nervous Pen in the Cause of *Mysticism* and *Beemenism*. But why may we not rather suspect, that when *such a Man*, without any Regard of his own Reputation and Character amongst Men, and merely for the Promotion of *Truth*; takes a Turn like this; hazarding thereby all that could be near and dear to him;---there must, surely, be something more at Bottom, than what *common Eyes* can penetrate? Had we lived in *Paul's Days*, and visited his Tutor *Gamaliel*, &c. what do you think he might have said of so *promising* a Youth's having taken such a strange, wild, and fantastic Turn.---*Vir bonus, sed malus, quia*---CHRISTIANUS. So it goes, but under different *Nick-Names*, to this very Day.

farther indolent Loitering ; set ourselves upon the Stretch ; labouring for an Entrance into the Light, and for walking in it also thankfully, as long as we have it ; and thus to *enjoy* it, both here in Time, and to all Eternity hereafter.

May Jesus Christ, who, being the one-only and true Light and Salvation of our Souls, came into the World to deliver and rescue us from the Might and Night of Darknes and everlasting Death ; help us to, and bestow this upon us ! (*Jab*) *Yea*,

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Amen, Amen, M + E

N.

[N. B. *The following Letter is not to be met with in this German Life of J. B. But as it hath been translated and published, together with the above, at the End of J. B's. xxxv. Epistles, and is of a similar Nature; it was thought good to insert it, from that Translation of it, in this Place. Some few antiquated Words and Phrases have, however, been here and there altered in it.*

*An Epistle from H. D. De T. to H. P. De H. dated  
October 3d. S. N. 1641.*

Grace, Peace, and Mercy; Light, Life, and Power from God our Father, and Jesus Christ our Lord.

*Dear and very worthy Friend,*

IT doth, in an especial Manner, make me glad and rejoyce, that I find you have such an intimate, entire Thirst after the precious Pearl, and fair Lily of Paradise, viz. after the Light and Life of God: Especially in this Age, which is so filled with the Excess of Vanity and Iniquity; tho' Jesus Christ be richly preached unto the World, and all Flesh; but is scarce known aright of any, or very few, according to the Spirit.

For

For when we search in the Writings of the Philosophers and learned Men; not only those amongst the *Heathens*, but the *Christians* also, we shall find (when they write of the Wisdom and Knowledge of Nature, and of all Things) but very little to shew, that they laid the right Foundation, and carried up the Superstructure from HIM, whence all Things do originally proceed, and upon which they rest, viz. from GOD himself: Whereby, then, it is an easy Matter to judge, what Sort of a Building and Fabric that must be, which is constructed merely upon the Sand and miry Bog of Self-Wisdom, Opinion, and Reason; and whether this their Knowledge and Science be true and real; or rather a *Mock-Wisdom*, and a vapouring Ostentation of Knowledge; precisely the same of which Saint *Paul* declares, that it *doth not edify, but only puffeth up*.

Let a Man only consider with himself whether any can speak really and solidly of a Thing without the true Ground thereof: And how he should be in a Capacity of teaching aright concerning Nature, and the Knowledge thereof, without the very Creator of the same, and without the Knowledge of HIM who hath founded it. How can there be Light, where Man maketh SELF the Light, and where the Creature leadeth itself astray from it's Creator? And how can *that* be Wisdom, which layeth not it's Ground in the highest and essential Wisdom; and which doth not direct and lead us into that again, but only to an imaginary Conceit and chimerical Apprehension of Wisdom; also to an unprofitable Vapour and fruitless Shew thereof?

And then it must needs follow, that they are altogether vain in their Imaginations, and contrived Inventions; and that their ignorant, misunderstanding Heart hath been but so much the more darkened: And because they have *presumed themselves to be wise,*  
they

they have proved therein mere Fools in God's Account; whereby the Glory of the unchangeable, immortal God hath been more and more changed into an Image of their own vain Thoughts, and invented Opinions; and Man hath been led away more and more from God into his own Wisdom, Self-Confidence, and bold Presumption.

Now to put a Stop to, and turn away this great Evil, the merciful God, did, about an hundred Years since, raise and stir up the precious Man *Luther* (in Divinity) who called us back again to the Word of God, and the Holy Scripture, and therein to Christ and his Gospel: And he richly shewed and opened to us the Great Mystery of Christ, and of Faith in Him.

But as this Ground doth far surpass the Reach of Reason and Nature; so is it likewise, not known, understood, and apprehended aright by Reason and the natural Man. Whereupon it is in general turned into a Sect: Whereby Men betake themselves to the *external*, and to the *Person* of some Man; catching at and being tenacious of the Shell, but dropping the *internal*, viz. the Kernel: Thus sticking in the Letter, viz. in the cold fruitless Theory, and bare outward Skill, but not regarding the Spirit [and Practice.]

Notwithstanding that this is, after all, the most precious Ground, wherein we may be really renewed and born again: Wherein the Holy Spirit (if we faithfully seek and mind it) is given unto us; which then leadeth us into all Truth; and doth teach and open in us all that is good, and necessary to Salvation, and the Honour of God. By which Gift of the Holy Gospel, God hath here and there dispensed unto Men all Manner of Gifts in all Kinds of Wisdom and Knowledge: But therewith

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have

have Errors also and Tares been sown by the Enemy, as Experience doth more than enough, alas ! demonstrate.

At this our Time, when the *Philosophy* (or *Rationale*) of the noble Ground of the Gospel and of our Faith, is supposed to be studied out and demonstrated; and now when Reason conceits itself to have arrived at the very Summit with it's Arts and Sciences; God hath stirred up this our dear JACOB BEHMEN, a plain Handicraft's-Man, who could scarce write, and endowed him with such a noble Talent of the Universal Knowledge of God and Nature, discovering to him the Centre of all Beings; how all Things arise from God originally, consist in God, and again return and flow into him, &c. as thereby to call Man to the Knowledge of God, of his ownself, and of all Things: In Order that he may turn himself from the corrupt, dark State of this World to *Christ*, the only Light; that he may depend wholly on *him*, and become regenerated and illuminated in *him*, and thus reach the Aim and End of his Creation, Redemption, and the Calling of the Holy Spirit, according to the Measure of Faith, here in this Time, and perfectly to all Eternity hereafter.

This high, rare, and precious Talent (which hath not been manifested in the *same* Manner and *Degree*, Height and Depth, Breadth and Length, at any Time heretofore) our JACOB BEHMEN, learned-in-God, hath employed, in all Faithfulness and Simplicity, dispensing it as it was given and imparted to him: And in all his Writings hath laid his *Foundation* in God, and reared up the Super-structure of his entire Fabric, very deeply grounded from HIM. *As Christ* speaketh of the *wise Master-BUILDER*, that he digged deep, and laid his *Foundation* on a *Rock*, from whence he carried up his Tower aloft.

For

For it is very evident, how he doth all along urge and inculcate God, Christ, and his Spirit; Faith and Love; the Mortification of the old, and the Renovation of the new Man; and in brief, the Restoration of God's Image in Christ *within us*; that which disappeared in *Adam*, and is become half-dead; and, as to any Salvation from itself, and from the Elements of this World, is quite dead: Especially how he doth discover, and admonish us against the destructive *Babel*, that abominable and pernicious *Turba Magna*; which doth so exceedingly hinder and keep Men back (in their Darknes, in their pre-occupied Conceit of Light, and Love to their own Will) from the *real* Sight, or Contemplation of God: In Order that we should labour and use the utmost Diligence to be freed from that Falsehood, Darknes, and Captivity, through the *Grace and Light of God in us*.

Also he sheweth the Order, Harmony, and Birth of all Things; how, and wherein each Thing standeth in it's due Order; and to what it tendeth; and how, in universal Nature, there is a continual and incessant Moving, Drawing, and Attraction, or a *magical* and *magnetical* Wrestling; and how all Things do subsist by the Power of the still uninterruptedly operative *Word* of God's *Fiat*, maintaining their Analogy and orderly Proportion in the Wisdom of God's Wonders: Where may be seen what the Fall of *Lucifer* was; also what *Man* was, in his first noble Excellency and true Nature from the Creation; how he is depraved by the Fall of *Adam*; and awakened and called to Life again by *Christ*, the essential Word of Love.

But this he doth not express and set forth with the Words of *scholastic* Science, and contrived Art of Wisdom in *Babel*, and of *her* Builders; but as it was given him, according to the Knowledge of

Nature in *his* own Gift. Now though the *Terms* and *Phrases* he makes Use of might at first appear, to one not accustomed to them, harsh and uncouth, yea, obscure and unintelligible; yet Time, and the Diligence of an observant *Reader*, who earnestly desires Knowledge for his Edification, will, in Conjunction with God's in-dwelling Grace and Experience, bring him into a right Apprehension thereof; so that what once seemed difficult and dark, will in Time become plain, clear, and *easy*, as it hath happened to myself in many Things.

Therefore let no Man wonder, or be offended, and complain of it's being expressed in such a Manner, *Stile*, or *Phrase*: For it is the *Gift* of God, who dispenseth the same in the *Manner* he pleaseth. But unto the Children of the *Mystery*, who are worthy and susceptible of this Gift, (if they do but seriously and diligently seek, and persevere therein) it will *plainly* appear; and they shall find by *Experience*, that the Expressions have a great *Propriety* and *Accuracy*; and are essential and good in themselves, though abstruse and hidden to the lofty and self-conceited ones: Yea, they are as a Stone of Stumbling and Offence, and a Sort of Fortification round the *Mystery*; so that they run upon it, stumble, and become more and more blind.

For the Philosophy and Divinity of our dear JACOB BEHMEN is a very noble, precious and deep Ground; an Universal Thing, extending itself thro' all Things in the whole Universe; especially the Doctrine of the *Three Principles*, which have their Original in the Holy *Trinity*: Although the *third Principle* must be rightly distinguished from the other two. But I have, according to the Grace which God hath lent unto me, truly and conscientiously weighed and examined the Gift and Doctrine [or *experimental Essays*] of this highly illuminated

illuminated Man, and have found them to be *wholly* spiritual, and very distinct and discrete :. And that they do not any where once clash with a single *Article of the Christian Faith* : Which is however a Thing much to be admired in a Knowledge so great, so large, and all-comprising ; where he setteth all in such true Order, right Distinction, and Understanding ; rather doth he very emphatically and *convincingly* clear and confirm them, [viz. the Articles of the Christian Faith.] And a Light and Birth it is of this Age, such as hath *never yet* been revealed, and opened with such Propriety, Accuracy, and Plainness, shewing What God and Nature is.

Yea, this Knowledge, in Respect of it's true demonstrative Ground, universal Light, and vast Extent, is even THAT whereby all Nations, *Turks, Heathens, and Jews* ; and all Sects and Heresies, be they as subtile and cunning as possible, may yet be convinced in a *rational* Way : For therein is exactly to be seen, how the *Ground and Means* is laid down and declared, to the destroying or taking off of the Veil, wherewith *all Nations and Doctrines* have been covered, overspread, and darkened.

Also therein is to be seen, how the Axe is laid to the Root of the great Tree of *Nebuchadnezzar*, and to the whole Growth thereof ; and also to the great Building and Fabric in *Babel* ; and thereby the *Turba Magna*, and great Confusion is discovered and brought to Light : Which verily is not the Work of a Man, but the Gift and Work of God ; and which shall infallibly have it's Effect in it's due Time : But the grand Judgments must first preceed, or fore-run ; which we see to be already the present Situation of all Christendom ; but which will proceed further still from *bad to worse* : Seeing all Things go beforehand to Judgment, and *Babel* must, in the Issue and End, *destroy itself* ; but the



ANTICHRIST *shall be slain by the Spirit of Christ's Mouth.* [Let him that readeth understand !]

Now as this Pearl, and this Lily-Twig, which is so deep and high, so rare and excellent, noble and precious, was *not* communicated unto the Author by Man, but imparted from the *deep Spirit* of the *Revelation* and *Wisdom* of God : So likewise the same is especially, in true Faith, a childlike Purpose, and in a divine fixed Resolution and humble Confidence, to be sought for from the true Light, and right Giver of all good Gifts ; and to be learned and obtained through much Diligence, Exercise, and peculiar *Experience* in the Ways of God, and under the Cross of Christ : For as this gracious Revelation is a Gift of God ; so it also requires the Gift of God, that Men may come rightly to know and understand the same.

*The Lord our God and the Father of our Lord Jesus Christ, the Father of Lights, and all good Gifts, illuminate your Heart and Mind, and open unto you the Heart of his Love in Christ ; that you may come to the Knowledge of himself, his Son, and all Things, by the Instruction and In-habitation of his Holy spirit. Amen.]*

*The following is a Letter from an eminent Patrician and Member of the Council at Goerlitz, respecting JACOB BEHMEN'S Person and Writings.*

God be with us in Grace !

*My specially endeared Sir, and Friend,*

YOUR agreeable Favour of the Year past came duly to Hand. I should have returned you an Answer sooner, had I not been hindered from doing it ; On which Account I beg your Excuse.

The

The People that deny a *Shoe-Maker's* having been the Author of the celebrated Books ascribed to him; give us, by so doing, to understand, that they do not believe God is able to work in a Layman, unfurnished with Skill in the Languages, and in the Art of Composition; or in other Terms, in literally unlearned Persons: But that his Pleasure is, to declare his Word and reveal his Spirit merely by *Latin-Scholars*, and other such *Linguists*; and especially by such Persons as have derived their Knowledge and critical Skill from the Men of Eminence in our *Israel*: But sure they will not divest God of his Sovereign Power, being much too insignificant for that. However if they were not so fond of being wise of themselves, that is, if they would not bring their own Understanding and Judgment from the Schools, or from a certain Doctrine, Norm, and Form, circumscribed with *Logical* Punctilios and Niceties, into the Scriptures; but rather took them out of the Scriptures, as the Testimony of God, into their School, and no less also into other People's Books, Works, and Wonders; they might then possibly gain another Sort of Experience, and certainly believe what they now, on Account of their so deeply rivetted School-Whimfies, are incapable of believing; for these School-Whimfies of theirs they prefer far before the Gift of the Holy Spirit; nay, they even venture to go so far as to deny the Gift of the Holy Spirit in these last Times; and yet, which is most truly wonderful, do themselves still affect to be called *Spiritual* Guides. It is not so long since JACOB BEHMEN was still living here, and his Person has been sufficiently known in this Place. I cannot say that I knew him myself; because at the Time of his first becoming celebrated for his writing Books, I was but young: And when, after an Order to desist from so doing, with which he complied several Years, he took to his Writing again, and was, on that Account, declared a *Heretic*, from the Pulpit,

by

by the *Principal* Pastor ; I was mostly absent, and out of the Country. But in the Year 1624, not long after his Decease, I commenced an Acquaintance with several of his principal Friends and Admirers ; who had been very intimate with him for a long Time. What gave Occasion to it was as follows : Mr. *Jonas Liebing*, the then Judge at *Weissende*, which is about 24 (*English*) Miles from *Nuremberg*, at whose House I had, some little Time before, been upon a Visit ; wrote two several Letters to me ; requesting, that I would so far oblige him, and Mr. *Christian Beckmann*, Head-Master of the Grammar-School at *Amberg*, as to communicate to them such a Narrative concerning JACOB BEHMEN, as might be depended upon ; because neither could *they* readily believe, that a private and illiterate Man could be capable of so profound and extraordinary a Knowledge of God and Nature. *Beckmann's* Words in his Letter directed to *Liebing* are, amongst others, as follows : “ Last Winter a Friend had written  
“ to me, that there was at *Goerlitz* a common Man,  
“ and also an illiterate Person, one JACOB BEHMEN ;  
“ who, being endowed with an extraordinary Grace  
“ of the Spirit, could both speak a Variety of Languages, and also write Books full of great Wisdom.  
“ From that Time I never desisted from my Enquiry  
“ after the Matter of Fact, &c. At length, a very  
“ few Days since, happening to be at *Egra*, I there,  
“ amongst other Things at a Friend's, espied three  
“ of this very BEHMEN's *Manuscript* Books, and  
“ those too pretty large ones. What shall I say ?  
“ the more I read, the more I was astonished.  
“ Where is the Man of a Thousand, who, being  
“ destitute of a School-Education, could be able to  
“ encounter such profound Mysteries, and write in  
“ so polished a Style ? Truly the very Method itself, and the Exposition of such abstruse Subjects, makes me doubt concerning the Author. BEHMEN is said to be a common Man. I cannot yet  
“ believe,

“ believe, unless I could be further satisfied, that  
 “ there is such a Person existing at *Goerlitz*; and  
 “ that *he* has written Things of this Nature, unless  
 “ it were upon the Testimony of one and another  
 “ Man of established Veracity, &c.” (“ *Superiori*  
 “ *Hyeme scripserat ad me Amicus, Goerlitii esse Virum*  
 “ *Plebeium, et alias ἀμαθῆν, JACOB BOHEMIUM No-*  
 “ *mine, qui singulari Spiritus Gratia delibutus, et va-*  
 “ *rias Linguas proloquatur, et insuper Libros multæ*  
 “ *Sapientiæ plenos conficiat. Ex illo Tempore non*  
 “ *desisti sollicite inquirere an ita sit, &c. Tandem*  
 “ *ante pauculos Dies Egram veni, et inter alia inibi*  
 “ *apud Amicum vidi Libros tres Manuscriptos, et*  
 “ *satis quidem Grandes, BOHEMII illius. Quid dicam?*  
 “ *Ut legi, ut obstupui! Itane Virum e Multis, in*  
 “ *Schola non Eruditum tam profunda Mystéria aggredi,*  
 “ *et tam polite scribere! Enumvero ipsa Methodus et*  
 “ *Rerum abditarum Expositio facit, ut dubitem de Au-*  
 “ *thore. Dicitur esse Idiota BOHEMIUS. Nondum*  
 “ *credere possum; nisi certior adhuc fiam talem esse*  
 “ *Goerlitii, talia eum scripsisse; idque unius et al-*  
 “ *terius Viri sincerioris Testimonio, &c.)*

Amongst the former Friends of JACOB BEHMEN,  
 mentioned by me, there was one in particular, whose  
 Intimacy I have frequently enjoyed; who was able  
 to acquaint me, how that one *Tobias Koeber*, a Doctor  
 of Physic here, and whom I also still remember,  
 has often put JACOB BEHMEN to the Test with his  
 Language of Nature: For as they would be taking  
 a Walk out together as intimate Friends, and shew-  
 ing the Flowers, Herbs, and other Productions of  
 the Earth one to another, J. B. would, from their  
 outward Signature and Formation, immediately in-  
 timate their inward Virtues, Effects, and Qualities,  
 together with the Letters, Syllables, and Words of  
 the Name inspoken and ascribed to them. It was,  
 however, his Custom, first of all to desire to know  
 their Names in the *Hebrew* Tongue, as being one  
 that

70 that had the greatest Affinity to that of Nature: And if it's Name was unknown in *that* Language, he enquired what it was in the *Greek*. Now then, if the Physician had told him a *wrong* Name, the other, upon comparing it's Property with that of the Plant, and it's Signature, viz. it's Form, Colour, &c. soon discerned the Deception; avering, that it could not possibly be the right Name; for which he was able to alledge a sufficient Proof. And from hence I dare venture to say it has come, that the Report was spread about concerning him, that he was able to speak *Foreign* Languages; which was, however, not the Case, nor did he ever boast of any such Ability. Indeed, he was able to understand such Languages in others, if he heard them speaking in them, according to the Testimony of Mr. *David De Schweinich*, Lord Intendant General of the Principality of *Lignitz*; which he, a little before his End, gave some to understand. For this religious and worthy Gentleman, who died about two Years ago, and is otherwise celebrated for his Publication of a Collection of Spiritual Hymns; being then, together with several other Gentlemen of Eminence and Literature, at an Entertainment in *Lignitz*, had it in his Power to relate several remarkable Things about JACOB BEHMEN, whom he had one Time sent for and entertained at his own Village, or Estate: Which Things were afterwards told me again by a Person of Veracity, who was there at the same Time. Amongst other Stories related by Mr. *De Schweinich*, in Reference to the Languages, he dropped these Words, that he, viz. JACOB BEHMEN, knew every Thing we talked about, although we spoke in *Latin*, or *French*: Assured us also, that we might talk in what Languages we pleased, he should understand us nevertheless; which he could do by the Mediation, or Help, of the Language of Nature, which he understood, &c. And indeed some besides of still superior Rank, and other Persons of Con-

sideration,

sideration, have very frequently, and with the most intimate Friendship and Confidence, conversed with him. So in particular was the illustrious Mr. *De Franckenberg* very intimate with him, and forwarded his Tract concerning *Repentance, Resignation*, and the *Supersensual Life*, under the general Title of the *Way to Christ*, to the Press here at *Goerlitz*, in the Year 1622. From this very Gentleman, Mr. *De Franckenberg*, in whose Company I have been for a long Time in several Places; and with whom, that I might not in his Absence forego the Edification of his Conversation, I have carried on a reiterated, Epistolary Correspondence; from him, I could alledge and communicate many Testimonies, that it was the identical JACOB BEHMEN, and no other Person under his Name, in whom the Wonders of God have been displayed; of which he has had a sufficient Evidence in the very Person of J. B. I say nothing of those Persons, with whom I have however not been unacquainted; who, by Means of this Man's Intimacy, and by his penetrant spiritual Discourse, have attained to a remarkable, sudden Alteration of their Mind, and Renovation of their Life; in such a Manner and to such a Degree, that although they had been heretofore totally devoted to the Vanities of the World, and to the Lusts of the Flesh; demeaning themselves towards their Subjects pretty much like ravening Wolves; yet, to every one's Astonishment, have afterwards conceived an Abhorrence for all Haughtiness and Dissoluteness; so as to converse like patient Sheep together with them, and to bewail, with incessant Remorse, their former scandalous Lives. From none of all them, who have known him, have I at any Time heard it insinuated, or could hear it had been by others insinuated, that he must not be supposed to be the very Man, who wrote the Books, which have hitherto been published under the Name of *Teutonicus*, both in the *High* and *Low Dutch*;  
alio

also in the *English*, and some of them in the *Latin* Tongue. For, upon any other Supposition, how should he have been courted here by so many Foreigners ; or have been sent for to them in other Places ? For certainly amongst this Number, some were to be found, who would have had the Spirit of Discernment ; and yet he was however able to make good and communicate to them a satisfactory Account of his sublime Gifts, and a no less superabundant Explanation of his Books : And this has in Fact been the Case ; he having personally, and out of his own Mouth, testified of what he has written, with great Power and an astonishing Effect upon such as have heard him. When he staid a pretty While with his *Electoral Highness's* Privy-Counsellor at *Dresden*, and even wrote something there, and upon that Occasion was obliged to stand a Trial, or to undergo an Examination ; pray, who could then be the Spokesman but himself ? Of this I have had an authentic Account, transmitted me from the same Place, and dated *Dec. 2d, 1661* ; which is thus expressed, “ In Reference to what we are otherwise to think of *JACOB BEHMEN's* Trial or Examination at *Dresden*, I have made Enquiry, and found, that such a Thing has really passed. I moreover find in the *Diary* of *Bartholomew Scultetus*, the renowned Mathematician, and secret Theosopher, and formerly Burgo-Master of *Goerlitz* ; out of which *Diary* he afterwards compiled our Annals ; that in the Year 1613, *Friday, July 25th*, *JACOB BEHMEN*, a Shoe-Maker, between the Gates, behind the Hospital-Forge, had been had up before the Senate-House, and questioned about his *Enthusiastical* Faith : That he had been there-upon taken into Custody, and his Book written in 4to. (Fol.) fetched immediately out of his House by the City-Officer, or Serjeant ; after which, he was set at Liberty again, and admonished to desist from Things of this Nature.” Again, “ that on *Tuesday*,

*Tuesday, July 30th*, JACOB BEHMEN, the Shoe-Maker, was had up before the Ministers in the *Principal's* House, and there examined rigorously concerning his Confession of Faith." Again, that before this, being *Sunday, July 28th*, (when the Gospel was concerning the false Prophets) the *Principal, Gregory Richter*, preached a smart and tart Sermon against J. B. the Shoe-Maker."

So then, my dear Friend sees that nobody, at this Time, either took, or imagined any other Person than the Shoe-Maker, to be the so-called *Enthusiast*, and the Writer of the *Manuscript-Book*, which was the *Aurora*; and, as I have been made acquainted from abroad, has been conveyed out of our Archives to a certain Place in *Dresden*. The same is evidenced in a similar Way by the Diary of *John Emerick*, formerly Burgo-Master here, whose Ancestors built the Holy Sepulchre. For therein occur, in the Year 1624, these Words,—On the  $\frac{7}{17}$  of November died the Shoe-Maker, whom *Gregory Richter* had frequently and vehemently inveighed against and scandalized; but which the Shoe-Maker has sufficiently cleared himself from, &c. Better would it have been, if the *Principal Minister* had let the *Shoe-Maker* alone; he has got little Honour to himself by it, &c. Certainly it would have been much better; for then the good Man, the Shoe-Maker, of whom I never heard any Thing unbecoming, would never have been reduced to the Necessity, in Order to vindicate and rescue his own honest Character, of writing an *Apology* against the Minister's Libel, and expoling his Infamy. But so it was, the *Principal* must, it seems, by the Means of slanderous Tongues, make him known in the World, and propagate his Honour amongst impartial Minds,

to



to his own Disadvantage.\* In *Sum*, there was, I think, nobody here, during JACOB BEHMEN's Life-Time, but what must have regarded *him* as the genuine and only *Author*, or as the true Instrument of the well-known Writings. It was only after his Death, that the succeeding and after-descending new World, who had not known him, and Strangers especially; would fain have called the very sublime Knowledge of a mean *Layman* in Question.

The above - said Gentleman, Mr. *Abraham de Franckenberg*, drew up a short Sketch of his Life, together with an *Index* of the Books of JACOB BEHMEN, in the *Latin* Tongue, in 1637: Which having communicated to an intimate Friend, he brought it the next Year, 1638, to *Amsterdam*; and, to oblige one of J. B's Admirers, translated it into the *High-Dutch*: So that in Process of Time, this very *German* Translation was prefixed to the Books, which

\* *The following Extract from the Manuscript Translation of PETER POIRET's Mystic Library, under the Article of JACOB BEHMEN, (No. 46) well deserves a Place here:*

I cannot forbear relating a rare and wonderful Incident in this Place, which the Writer of the Apology (for BEHMEN) above-mentioned tells us of in the 308, and 309th Pages of his Appendix: Namely, that during J. B's Life-Time, the *Principal* PASTOR of his Place, *Gregory Richter*, had been at the same Time the *Principal* PERSECUTOR of this godly Man; and that by very keen and severe Pages published against him; which, however, our Author, J. B. had so pertinently answered, as to reduce his Adversary to a Non-Plus, and to Silence. But it happened, after each of their Decease, [and that in the same Year, 1624.] that this very *Pastor's* Son, studious to support the Honour of his Father, was determined to write an Answer, by Way of Vindication of his Father's Character from all Blame. But, behold an Event, as little expected as it could have been foreseen! Whilst the Son was reading and weighing, as the very Nature of the Design he had in View required, the Pieces of our Author's Publication, his Mind is convicted, and his Soul affected to such a Degree, that he was unable to persist in the Purpose he had set out upon: But his Conscience, on the other Hand, pushed him upon taking up his Pen for our Author, and against his own Father; ever and anon breaking forth into this piteous and doleful Exclamation, *Ab, my Father! what hast thou done?*---The Energy of Truth mu... needs have been very powerful indeed, to be capable of getting, and that in a Manner so extraordinary, the Ascendency over Nature, and of breaking through the very closest Ties thereof.

which had come out before. Indeed, it was done without the Knowledge and Privity of the Author; who, had an Event like this been foreseen by him, might, so far as respects the Idiom or Propriety of the *German* Stile, have exhibited his Performance not only with greater Perspicuity, but also with greater Amplitude and Circumstantiality: Or, he might, very possibly, have observed a total Silence about such divine Mysteries, before a sarcasticall and taunting World; which were preferably communicated by the Author, in the Way of Confidence, to this Person. The Works, which testify of this hidden Man and Friend of God; being, for Instance, his Books, that are now celebrated here and there in the World, will, without any such additional Incentives, be sufficiently reviled, vilified, and calumniated, by their Despisers.

In the Year 1639, *Williamson van Beyerland*, a Citizen and Merchant of *Amsterdam*, was the first who, with singular Pains and great Diligence, translated these Books into his Mother, or into the *Low-Dutch* Tongue; and, at his own Risk and great Expence, got them printed: Which Writings I therefore, for the greatest Part of them, have seen and had in my Hands, here at *Goerlitz*, as early as the Years 1624, and 1625, and the Years following, before they were yet got into *Holland*. But such of them as were written by the Author's own Hand, as to the most, or principal Part of them, were about eleven Years ago, just upon my Return Home from an Absence of twenty-five Years, found amongst the remaining Effects of an intimate old Friend of mine, after his Death. And these his Kinsman; a young Man, gave to another here; which last gave them again to a Tradesman of *Luben* for about three or four Dollars; which, after all, he never got; who is now said to offer them here and there to Sale, and asks One Hundred Ducats for them;

having left them at *Leipsic* to be disposed of. Indeed I have myself made some Feints, with a View to try whether they could be rescued out of an unworthy Hand, and preserved from Ruin: But it is no easy Matter to procure any Thing *gratis* of an avaricious Person. Had I been aware of a *Treasure* like this, when I visited the Person abovesaid on his Sick Bed; I make no Doubt but I should have obtained them. Possibly the good Man, being in a public Office, might have been in Apprehensions about them; or not have been aware of his Death's being so soon approaching. - Otherwise there is the Book of the forty Questions concerning the Soul, at *Lignitz*, written, as I am from thence informed, by his own Hand; and here and there some other Epistles besides. They have there also a Transcript of the *Mysterium magnum*, which has been near One-Fourth of it corrected by the Author's own Hand. Something, moreover, of his own Hand-Writing, might be to be met with amongst the Heirs of the abovesaid *Beyerland*; who otherwise purchased, at a very considerable Price, several Transcripts of this Man's Books; in Order, where requisite, to compare and collate them one with another, and thus to supply any Deficiencies that appeared. As to those Copies in the Author's own Hand-Writing, no sooner were one, two, or three Sheets, or perhaps a Day's Work of them ready, but two Gentlemen of Property in the neighbouring Country, own Brothers, were used to send for, transcribe, and then forward *their* Copies to others for the same Purpose: Which occasions the first Transcripts to be the best; and they are to be met with amongst the Effects which *Beyerland* left behind him.

Not one of JACOB BEHMEN's Sons are, however, yet living. The Book concerning the *last Judgment* is said no longer to be met with, having been consumed in the Fire at *Great Glogau*. That upon the last

last Times, which I have not, I think of hunting up in *Silesia*: Altho' we have the Hopes, by an Account received, that all the Works of JACOB BEHMEN complete are shortly to come out in the *German* Language. I herewith commend you, my dear Sir, to the gracious Preservation of God; being, my singularly endeared and worthy Friend's Friend to command,

E. H.

Goerlitz, Feb. 21st, 1669.

*AS one or another mere English Reader might regret the having had the Latin Poem, Page 79, 80, left so totally unintelligible to them; they are here presented with the following Essay towards a Version of it into their own Tongue.*

*On the DECEASE of the AUTHOR.*

BARDS on the *Neyfs*, *Lusatia's* friendly Bards!  
You, who 've no Hearts of Steel; come quickly here,  
With me redoubling piteous Moans and Complaints;  
Which, with their piercing Notes, may Heaven move.

Who shall a Flood of dol'rous Weeping stanch,  
Dry up it's Springs; and give short-sighted Men,  
From Aspects *ominous*, still better Hopes?—

Behold th' *Autumnal* Quarter's dreary Rage,  
Despoiling Meads, and Trees, and pleasant Groves  
Of all their verdant Honours,—brings forth *Death*  
To Souls in Griefs and Sorrows too much sunk;  
And utt'ring loud and pitiable Cries;  
Whilst Thee, dear JACOB BEHMEN, Man of God,  
The Coffin claims, and shuts up from our View;  
Crown of *their* Head, and to the better *few* well known.

Under the Cypress then my Limbs repos'd,  
I'll vent my Griefs; and tune, in plaintive Notes,  
To Thee an *Elegy*, dear Father BEHM',  
O JACOB, choice Ingredient of my Life!

L 3

An

An ancient Stock, a noble Parentage,  
 Lov'd by this World so much, so boasted too  
 By it's Descendants;—I can't boast for Thee;  
 For Thee, the Issue of a *Peasant's* Loins,  
 A *Mother* of no higher Station bore.  
 No Wonder then the World has not admir'd  
 'Thy *bigb* Descent;—Tho' Godliness in Truth  
 Is *right Nobility*, with Men who're good.  
 As *this* ennobled thy Life's ev'ry Stage,  
 'Thy Childhood, Youth, and Man's maturer Age;  
 So shall it make Thee *deathless*, ev'n in Death.

Who taught the Boy?—Some learned Pedagogue?—  
 What School did give Thee thy Accomplishments?—  
 Was it some fam'd Academy, some Sage  
 Renown'd, some *Plato* of these modern Times?—  
 Not so; the meanest Work thou ply'd'st *obscure*,  
 A poor *Mechanic* 'mongst the lowest Class.—

Yet that thy WRITINGS are both far and near  
 Sought and admir'd, originates from HIM;  
 Who, scorning Men of proud and haughty Minds,  
 Doth love the *Lowly*; and who forms himself  
 Th' accepted Gift of Praise, from Mouths of *Babes*.

*Three* Sons survive Thee, by one-only Wife:  
 Yet much I doubt, if such *Trine* Issue *Male*  
 Will, like thy *Writings*, propagate thy Name.\*

- “ What *God* and *Nature* are;—what *Earth* and  
 “ *Heav'n*;—
- “ What *unfall'n Angels*;—*Satan*, *Hell*;—and *Man*;—
- “ Which *Way* the SINNER POOR to CHRIST may  
 “ come;—
- “ Thou *all* (thyself God-taught) to Man didst teach.”

Satan in vain oppos'd, whilst all thy Life  
 God kept Thee, as the Apple of his Eye.

But now thy Race run out, to Heav'n thou'rt gone,  
 Leaving thy Cares, and threefold Bond behind:—  
 The sad *Farewel* reduplicating, Thee  
 With Sighs and Tears we follow to the Grave:

Of

\* They were, in 1669, all three dead. See Page 124,

Oft wishing, that in CHRIST, the *Source* of LIFE,  
We soon, like Thee, may blunt the Darts of Death.

So then eternally *fare well!* Enjoy  
Peace everlasting on thy Saviour's Breast!—

*Thee* shall a Group of Evils *throng* no more,  
Tho' *we* must feel them still; till, Vict'ry gain'd,  
With joyful Hearts, we follow Thee to Rest.

At length, when *Earth* insatiate, *Hades* too,  
Shall, at the Day of Days, disgorge their Prey,  
Myriad of Myriads, 'fore *Christ's* Judgment-Seat;  
We also, form'd into Celestial Quires,  
Shall sing, in Notes of ceaseless *Love*, JEHOVAH's  
Praise.

MICHAEL KURTZ,  
of Goerlitz.

CONCLUSION.

## CONCLUSION.

**N**OW, from the whole Tenor of the Occurrences before related, the benevolent Reader has circumstantially and satisfactorily (as far as we have been by Writings informed) understood, *who* this Author, the pious JACOB BEHMEN, has been; together with an Account of his Life, and of his heavy Persecution for the Sake of his superlatively divine Knowledge and Revelation; which continued not only during the Time of his Life, but followed him even into the Grave: Insomuch, that he has, for his own Part and Person, as a chosen Vessel and faithful Member, “filled up that which is behind of the Sufferings of Jesus Christ;” and left us, by the Legacy of his holy Writings, a Voice of Love and Earnestness so penetrating and effectual for the rousing us up to follow him; that for this Pearl and choice Jewel (provided the Heart and Mind do but embrace it to Fruitfulness) we can never be thankful enough to the MOST HIGH; as those testify, who have obtained the smallest Spark of his Knowledge; and who have resolved yet to persevere in Striving more and more after it, and in farther propagating the Testimony thereof to Posterity. Nevertheless this remaineth to be observed as a well-meant *Memento*, both for the Prevention of great Danger to the Soul, and on Account of other Distractions and Offences; viz. that, as at all Times, according to the vulgar Proverb, *Where God erects a Church, there the Devil sets up his Chapel*; so are we at this Time especially, to look well to ourselves, and to pray for the Spirit of Discernment, according to the Mind of Christ and his Truth; which Spirit leadeth the Soul in profound Humility and Love, to the divine Union in the Spirit, and Member-like brotherly Love; as not only this *Author*, but all the holy Teachers, Prophets, and Apostles, have done; that we may not be turned  
aside

aside from the one-only Mark and Foundation-Stone of Salvation, being *Jesus Christ*, blessed forevermore ; and, it may be, misguided by a spurious or misleading Star, or by an untimely Birth.

For to say nothing of the great, universal, and well-known *Babel* of the distracted and supposed *three Chief Religions*, and of others besides ; who will each of them have *CHRIST exclusively* to themselves, hedging and inclosing him in, within the Boundaries and Pale of their own Opinions and Traditions ; and at the same Time anathematizing, hating, and in Part persecuting all the rest with Fire and Sword :—There have arisen, within these hundred Years past, several *new Spirits* ; who have indeed withdrawn themselves from the flagrant Idolatry, Lies, Falsehood, Wrangling, Darkness, Error, Declension, and Lukewarmness of the former ; abandoning them as something of a Nature proper and requisite to be abandoned ; yet have, on the other Hand, nominated, consecrated, and, as it were, inspired themselves singly, or in their own *individual Persons*, as Men of extraordinary high Character ; viz. the *Ambassadors of Christ, Reformers, Converters of the Jews*, together with other such very sublime, *Mystical*, and in Part *Prophetical* Titles and Offices ; and have, to the deceiving the Hearts of the Simple, with a Procedure of their haughty Mind very offensive, exhibited and set themselves up unto Destruction. Now as the Lord God always knows how to deliver the simple and true-hearted ones, and to bring them out of all Danger and Darkness ; nay, out of the very Jaws of Hell itself ; so have the vile Subtilty and Deceit of the Enemy been also discernible in Persons of their Stamp. This we see in our *Author's* Time, when the Sect of *Ezekiel*

*Math*



*Meth* or *Isaiab Stiefel* \* arose; which might have had something good at the Beginning, or a Spark of divine Knowledge; but soon soared aloft, and posted itself upon the Pinacle of the Temple; and from thence met with a Downfal, so much the deeper, into Destruction: As our godly *Author*, in an Apology, very solidly, gloriously, and copiously discovers; having bequeathed it to Posterity, as a Plummet, or Criterion; and has moreover in the ninth (of the Edition of the xxxv. Epistles). from the 30th--36 Section; and in the second, from the 47th--50, with especially salutary Warnings, and *Prophetic* Intimations of the Danger, impressed it upon us. And as a farther Addition to all this, and with a View to obviate the deep-laid Deceit of the wicked Enemy, and of self-depraved and enchanting Reason; he has written that precious *Treat* concerning the true *Resignation*. Now, because, together with a Sect like this, others besides have been here and there springing up hitherto; therefore has the religious and worthy Gentleman, the late Mr. *Abraham De Franckenberg*, bequeathed us, in his spiritual and edifying Epistles, alarming Warnings against such Kind of *strange* Voices and untimely Births; and withal propounded a good Method for bringing them to a proper Test, or Criterion, to judge of them by. Out of these we will communicate a short Epistle, by Way of *Specimen* and Information, to the Reader, who loveth God; which is as follows:

May the Overcomer, Jesus Christ, through himself, overcome *in us* all his Enemies! Amen.

*Beloved of God!*

IF the Christ first *crucified* and then *raised again* hath been *in you* manifested, in the Measure I have understood  
by

\* The former of these is said to have given himself out for an essential Member of Christ, without the least Sin; and the latter pretended, that he carried about with him the Flesh of Christ personally, and that he was Michael the Prince, and the Word of God.

by your deep Sayings; you have then henceforth Peace and Joy in God, and also with all Mankind; lacking nothing, according to your own Insight, but to let your whole Aim and all your Endeavours tend hereunto, viz. that you may also yourself now be *crucified and rise again* in and with Christ; for which, without all Doubt, the RENUNCIATION OF YOUR OWNSELF, and the Following after Christ, under his Cross, is indispensibly requisite: But which is however solely attainable through the pure, preventing, co-operating, and consequent Grace of God *in* Christ, and *by* Christ; least otherwise we fall into Self-Idolatry, and get into the Presumption of our *own Being, Wishing, Willing, Having-Power, and Possessing* as of ourselves, as hath in our Day proved to be the Case with many, notwithstanding their having gone out of BABEL the *Great*: Who availing themselves of the Contempt of the outward World, do not discern and own the *lesser BABEL within themselves*; and thus only wriggle and get themselves out of one Prison into another, out of the *external* into the *internal* Abomination: Where it is, that they usurp and ascribe to themselves, under such a Delusion, the *Mystical* Names of God's Wonders. One of them is a *David*; another an *Elijah*; a third a *Michael*; a fourth a *Gabriel*; a fifth the *Rider upon the White Horse*; the sixth the *Lord in Zion*; the seventh the *Angel standing in the Sun*; the eighth a *Moses*; (and so at this Time also, the one *Quinarius*, and the other *John the Third*, and more besides) nay, they assume the very Name of *Messias* and that of *God the Father* himself. Yet none of them chuses to be the BEAST with his 666-Name of Blasphemies; neither the LAMB with two Horns, who speaks like the *Dragon*, &c. And which, in Consequence, gives Rise to so much judging and condemning of other People's Things, which, by their own Confession are unknown to them, without any Discrimination of True and False, Good and Evil; that we should at last, however, be ashamed of it, were it but once brought to the impartial Test and Decision of that *Love*, which is every where, and through all States, a Matter so full of Edification. But I judge no Man, having resigned all Judgment up into the Hands of one greater than myself and all other Men; and who alone will also, in his own Time, duly and truly both judge

judge and execute. Thus far seemed, by Way of a Christian and Brotherly *Memento*, together with my best Wishes for your Preservation by the Divine Grace, *incumbent* upon me to mention; being, Sir,

Affectionately at your Service,  
ABRAHAM DE FRANCKENBERG.

*Dantzick, Sunday, Quasimodogeniti,*  
1643.

*Another* EXTRACT *besides* to A. H.

— BUT amongst others, a delicate and dubious Point has occurred to me, which I could be glad to have my good Friend's Explication of, as to it's true Meaning, and for my own Improvement thereby; viz. in Regard to the *Person* of "the Angel with the Everlasting Gospel;" which I observe, you in some Sort apply to yourself; and would be, or represent him, exclusively and preferably to all others.

Now though it is not to be denied, but that God the *Most High*, according to the Manner and Season of his diversified Revelation, has endowed his faithful Messengers and Witneses, the holy Prophets and Apostles, with the operative Power of his Spirit and Word, having sent them forth, to declare publicly to the People their Transgression, and the Punishment thereunto due; and withal the gracious Consolation and Protection consequent upon true Repentance and Conversion; also to convince and confirm the same by the Signs, actually and sensibly following: All which they have also, with a consummate Obedience, and with an entire *Renunciation* of themselves, even unto Death, and in all Patience and Humility, willingly executed and accomplished; whereof the Books of God's holy Word give us a sufficient Attestation:—

Yet is it, nevertheless, no Ways expressly to be found in them, that one or another amongst the Servants of God did ever regard himself, or give himself out for an *Angel of God*, or any such *Extraordinary Thing*; much less did obtrude it, with an overbearing Impetuosity, and compel their Adherents to the Adoption of it: As it is now,

however,

however, evident in Fact, inſomuch that it almoſt univerſally occurs, amongſt ſome Spirits and Prophets lately gone forth; where one (as above-mentioned) will be *excluſively* accounted for and worſhipped as a *David*; another as an *Elijah*; a third as a *Michael*; a fourth as a *Daniel*, &c. whereof, from my own Experience, I might be able to furniſh and exhibit a ſufficient Liſt of Proofs, were it needful: Which certainly is a Matter of ſuch a Nature, that it is not only productive of a Variety of Stumbling-Blocks and Scandals, without any Sort of Edification for the Simple; but alſo gives Birth to and introduces great Perplexity and Darkneſs amongſt the *Literati*; yea alſo an inevitable Damnation to Hell itſelf in the Upſhot. So that, in this Point of View, it would be much better to keep to the Simplicity and Innocency in Chriſt, than to affect and parade with ſuch high and novel Things before the Eyes of the World; which have no other Effect than to heighten their Diſtruſt, and increaſe their vilifying Speeches; and at the ſame Time to involve the *impartial* Followers of the *Lamb* in a more ſevere Perſecution. Not to mention, that even theſe Upſtarts are far from being unanimous with each other, but rather ſhattered into as many different Notions as they are Perſons; an infallible Mark, that as long as they do not harmoniſe with each other in Chriſt, the Unity and Eternity, the Beginning and the End; who will, who muſt be, and who actually is, the *excluſive* and *unparalleled Perſon* in and through us all: That, I ſay, they are ſo long not born and gone out from the Holy Spirit of the one-only, and univerſally harmoniſing and conſiſtent Truth; but out of another, who is the Plotter and Contriver, and Accompliſher of ſuch an Havock and Scattering amongſt the poor deſtitute Sheep of Chriſt. Nor is it any Objection to what has been ſaid, that the Scripture ſpeaks of the Preachers, or Miniſters of God in the Stile of *Angels*; becauſe theſe Expreſſions do not refer to the Perſon, or to this or that Individual, but to the Office and Doctrine; much leſs, do they imply that we are to model ſuch angelical Meſſengers according to the Taſte and Faſhion among Men, or to pay them a *divine* Reſpect and Worſhip; no, not although Chriſt did,

did really dwell in them, and speak through them: For *Christ* alone is one in all, and the *one-only* Person, to whom alone such Honour is due from all; ay, *whom* the *Angels* themselves adore; absolutely disclaiming all Adoration from *us*, even though the Spirit of *Christ* is resident in *them*, as he also was in the Prophets; but who declined the being any Thing extraordinary, how greatly so ever they might have been esteemed by others, and as being Men of God; as *Elijah*, and *John* at *Jordan*; also *Paul* and *Barnabas*, Acts xiv. 14, 15. make it evident, &c.—

The Warning here cited from Mr. *De F.* might possibly be taken wrong by your high School-learned Persons, Religionists, and other blind Guides; or by some of a weak Understanding, and be misapplied to this our highly-illuminated *Author* himself; seeing that he, in many Passages of his Writings, speaks the Language of a *Prophet*, and of an Announcer of the last Day; of one who has not received his Talent, Office, and Knowledge from Reason, or human Books, but in the Holy *Ternary*; yet will the precious Truth not be thereby eclipsed, but only beam forth more gloriously, and shine more worthily in the Eyes of the worthy Admirers of his Wisdom. But let it be told the obdurate Calumniator, that this *Saving-Health* and *Light*, which God hath set up, will, by his Reproaches and Disdain, prove a Hell and Darknes to him: Which we must, however, through the Mercy of God, wish and pray that all Souls may be preserved from; and that they may see their own Picture in the ancient *Antichrist* of the *Pharisees* and *Scribes*; who called the Holy Ghost in *Christ* the Prince of the Devils, and withstood *him*, as his Follower, with so much the greater Acrimony. The Truth and divine Knowledge is not of a Nature to admit of Demonstration by Words and Letters; otherwise would all Men have been saved, who heard *Christ* bodily; inasmuch as he confirmed his holy  
Office

Office with divine Miracles thro' the whole Compass of Nature: But where-ever there is an humble Bottom, not trusting to it's own Reason, but cordially fearing God, and seeking the Truth; *there* may *John* baptise with Water, and *Christ* with the Holy Ghost; there may Grace be testified with Grace, both inwardly and outwardly, both through the Spirit and the Letter.

Now with Regard to the *Author*, the blessedly departed J. B.'s Writings, they are now-a-days far from being unknown; though they have not yet surmounted the Opposition made against them by the Devil and his Instruments; who do their utmost, partly by public libellous and contumelious Books, under the Pretext, forsooth, of their Authors being watchful Pastors of Souls, and partly by an alluring enchanting Power of the Beast, to hinder and suppress them: They farther dub him with the Name of a *fanatical Atheist*, and an *Enthusiast* of no better a Cast. But in vain do the Heathen rage, and discharge their Abomination before the now-at-length appearing Face of the Lord; which they must however, with eternal Lamentation and Pain, be at last themselves obliged to lick up again. For, as these Writings are a dear and precious *Birth* inwardly in God, and must also be necessarily judged of and known by the same; therefore has the Hand of the most High even outwardly and mightily protected, and in Despight to and Confusion of the Destroyer, delivered them out of his Clutches, and preserved them from Destruction.

For soon after the late *Author's* Death, when, through a providential Hand of God, it so came to pass, that one of these Writings got to *Amsterdam*, and fell into the Hands of a pious and simple-hearted Merchant; *Abram William van Beyerland*; he was thereby directly so inflamed with Desire, that

he never desisted from the most earnest Pursuit after all the rest. For he made Inquiry of the still surviving intimate Friends of the late JACOB BEHMEN, who were some of them Gentlemen of Quality, and some of them Doctors; and, on Account of these Books, entered into an Epistolary Correspondence with them; sparing no Money, where ever any of them could be come at, to make a Purchase of them; which God was indeed pleased to attend with desirable Success. For whereas they had been usually found *dispersed* here and there amongst their Admirers, and kept up close and secret as something of Value; they were, however, found almost all of them *together* at the late Messrs. *Charles* and *Michael de Endern's*, (whether before or after their Decease is uncertain): And altho' these were not in the Author's own Hand-Writing, yet were they in the first and most faithful, as well as the best revised Copies of Mr. *Charles de Endern*. These were two own Brothers, and the deceased JACOB BEHMEN's most worthy Friends and Patrons; the very first he reposed any Confidence in, and by whose Means he became eventually so popular. These Copies were got into the Hands of Mr. *John Rohde*, of *Goerlitz*; of whom, having afterwards purchased them for one hundred Rix Dollars, he ordered them to be sent to *Leipsic*, to be delivered to his Correspondent there: From thence they were to be dispatched afterwards, by some Opportunity, to *Hamburg*, consigned also to his Correspondent there. Now it happened, that about twenty Stage-Carts, or Cars, loaded with various Sorts of Merchandise, sat out from *Leipsic* to *Hamburg*; and in one of these was packed the little Wooden Case, containing the abovesaid Writings. On the Road, there being then no Peace in *Germany*, these Cars had the Misfortune of falling in with a Detachment of Cavalry on a marauding Party. The other Cars, with the Merchandise, were all of them totally plundered, except

cept *that* with the Writings, which they did not touch; so that, by the Providence of God, it escaped the Danger, and they were delivered, according to Consignment, in *Hamburg*. But before the little Case or Box arrived there, the *Leipsic*-Correspondent had already got the News of the Cars having been plundered; and taking it for granted that the Things mentioned had shared the common Mishap, he forthwith dispatched a Letter by Post to *Beyerland*, in *Amsterdam*. But in the Interim, whilst the Letter is going between *Leipsic* and *Amsterdam*, the little wooden Case, with the Books, had been shipped at *Hamburg*, and consigned to the Proprietor in *Amsterdam*. It also fell out, that with a favourable Wind they arrived at *Amsterdam* on the very same Day with the other's Letter. But the late *Beyerland*, having received his Post-Letter from *Leipsic* first, on being thus apprized of the Misfortune, was exceedingly grieved and sorrowful; not so much for the Loss of the *Money*, as for the Loss of the *Treasure* he had been in Expectation of in the Books. Upon this he goes out at Noon to the Exchange, to transact his mercantile Business there; when immediately afterwards comes the *Hamburg*-Skipper, with this little wooden Case of Books or Writings, and delivers it to his Wife: Now she, without any Enquiry about it's Contents, orders it to be set down in the Hall. In an Hour or two afterwards, upon *Beyerland's* Return, and entering into his House, he casts his Eyes on a wooden Box, or Case; but knowing nothing of it, asks his Wife what it was? And upon her telling him it was come from *Hamburg*, he opens the Letter with it, and then the Case; where he had an evident Proof how wonderfully God protecteth his own Word, gratifieth his Wish, and overspreadeth him with an extraordinary great Joy.

Yet was he not quite contented with these, but  
M 3 for



for the Sake of more indubitable Authenticity, makes it his Endeavour to procure the *original Copies* in the Author's own Hand-Writing: Which, tho' hard to come at; and, tho' the great Work upon *Genesis*, entitled *Mysterium Magnum*, which the deceased Author had in particular dedicated to, and left the original Copy with, Mr. *Abr. De Franckenberg*, as a peculiar Lover of the Mysteries of God in the Scriptures, as also *that* concerning the *Six Points*;—had, during the then War-Times, together with other excellent Pieces, been plundered by the Soldiers, and carried off to *Dresden*; yet did God the Lord in some Degree gratify his Wish in this Respect too: For he got the *Day-Dawn*, being the Author's very *first* Piece, in the original Copy, from Mr. *George Pflug*, Marshal of the House to his *Electoral Highness of Saxony*, as hath been intimated above, in the Memoirs of his Life, Page 10. He also got, some Time after, from different Quarters,

2. *That* concerning the *Testaments of Christ*.
3. *That* concerning *Resignation*.
4. The *Dialogue between the enlightened and unenlightened Soul*.
5. The *Apology against the Principal, or Upper Minister Gregory Richter's* Libel.
6. An imperfect Piece of an *Apology against Balthazar Tylken*.
7. About sixteen of his *Epistles*; one Part whereof Mr. *De Franckenberg* communicated to him, as other Admirers of them had done the rest.

But, as intimated before, that he might remove the least Shadow of a Doubt, whether any Thing might have been perhaps left out here and there in the transcribing; he continued his Research after more good and faithful Copies still, buying them up; so that he had rummaged together pretty near *three* or *four* several Copies of each of the Treatises.

And now he thankfully desires to traffic with these Wares, or Materials, for the Glory of God, and for the Love of his Neighbour: And thus first

of

of all, he sits down to translate them successively into his own Mother-Tongue; that his own *Low-Dutch* Nation might also participate of the *High-Dutch* Gift of Grace; seeing this latter, out of *High-mindedness*, had despised and spurned at this *Low* and mean Instrument. And accordingly, without any Regard to the Expence, he promoted a very fair and fine Impression of the most of them, one after another; thus furnishing the *Netherlands* with them: Excepting the *Aurora*, and the *Signatura Rerum*, and also the *Mysterium Magnum*; which never came out in *Low-Dutch*; but the last, at the Instance of many of it's Admirers, he published in *High-Dutch*, in a 4to. Edition.

Thus did this *Merchant*, wise in God, seek after, find, and fruitfully improve and traffic with this *Pearl*, hid in the Field: And altho', during the Time of this Publication, he has been obliged to endure no small Number of Lets and Rebuffs, together with great Jeopardy, from the Adversaries; yet could not the hellish Vultur wrest the Blessing from him; which God thereby multiplied, and has reserved for him until the Resurrection of the Faithful. He died in the Year 1648, and bequeathed the above-mentioned Writings to his eldest Son, (who himself related the abovesaid Story to me with his own Mouth) together with a sacred and solemn Recommendation and Injunction to take *good Care* of them.

But as *he* also died some Time ago, they have been till now in Custody and Preservation of his Heirs, till *we* made a Purchase of them all together, with a View of furnishing the Public with the present Edition from them. One should scarce believe the gross Defects, which the former Edition has incurred by Carelessness and Negligence, and which have been discovered by us: To say nothing of the  
Labour

Labour and Pains we have been at in collating or revising them; all which has however been performed with a perfect Willingness, out of Love to this divine Gift, and in Order to propagate God's Word, and to do the *German Nation* a faithful Piece of Service; if possibly it may once open it's Eyes again, thankfully receiving and embracing this *unexpected* Token of Grace from God, with a becoming, though never so late, Acknowledgment: Ay, and though it had heretofore, to the Shame of, and a Death's Blow given to it's own Irrationality, vilified and cast them away (as Refuse): According to a Prophecy of the blessed Author in his 33d Epistle, [amongst the xxxv. translated ones] Verse 25. "That which my native Country casts away with Disdain, (as Refuse) shall *foreign Nations* take up with Joy.

Thus then is the true-hearted Reader hereby presented with a new, neat, and accurate Edition; which may he be pleased, in Consideration of the divine Gift, and also of our having spared no Cost, or refused any Pains, to receive with a becoming Acknowledgment, in Gratitude towards the Most High for such a Light, and for the Furtherance of his own Salvation in the Wisdom of God.

The Order of the Books, as the Author penned them from Time to Time, has been before notified in the *Memoirs* of his Life, Page 11--13; nor has there been any considerable Alteration made therein, since each Book begins and ends with it's own Number and Page; except in the *Way to Christ*; where *nine* of the very smallest Tracts are comprehended under a continued Number of the Page; as also to the *Supersensual Life*, the Piece concerning the *Divine Vision* or *Contemplation*, being similar as to Subject; and to the *Dialogue between the enlightened and unenlightened Soul*, that of the *four Complexions*

*Complexions* are annexed : Just as in the same Way the three APOLOGIES to *Stiefel*, *Tylken*, and *Richter*, are joined together.

The Size of the present Edition we have for this Time, both on Account of it's Portableness,\* and for other Reasons, chosen and fixed upon to be as it here appears : And since the most of the Pieces are of great Bulk, therefore each Person may get them bound, according to his own Fancy, whether it be separately, or together ; yet according to the Order of the Time wherein they were written ; or even without Regard to *that*, as he best likes himself.

But if after all, and maugre all our very close Attention to the Correction of the Press, *some* Errors should have escaped us, (as amidst so tedious a Labour of Revival might have easily happened) the courteous Reader will himself know how to run over, and every where to correct them by the List of *Errata* printed after the Explication of each of the (fine) Copper-Plates. Finally, be fully commended to the Love of God in Christ Jesus, unto whom be Thanksgiving, Honour, Praise, and Glory in Majesty for such a Revelation, and all Grace and Blessings.

\* Small Twelves. The Tr. has them in the six neat Vols.

Extract

Extract from J. B.'s Letter to Dr. Balthazar Walter,  
concerning his Writings.

— THERE is a *grievous Darkness* to be feared ; in the Time whereof the Light shall first spring up in the Hearts of Men : And when they be in a State of great Distress and Desertion, then shall they seek after the Lord, and he will be found of them.

My Writings are not for *full*, or *glutted* Bellics ; but for the *hungry* Stomach. They belong to the *Children of the Mystery* ; because in them *many* precious Pearls are locked up fast ; and *some* are plain and manifest. —

This Plant is a Growth of God's own disposing Power ; which is therefore the very Cause why I myself do not give it out for any Work of my *own Reason*, but for the *Revelation* of God : Of Consequence nothing at all of it is to be ascribed to *me* ; neither ought any to regard my Person, as if it were some *wonderfully extraordinary one* : For he shall find nothing in me but a *very mean and simple Man* ; my Knowledge being in a State of Hiddenness in God.

And though I do know *much*, and that a *great* Revelation has been made to me ; yet am I also equally aware that I am *dumb* to all those who are not born of God. Wherefore I also beseech you to make Use of my Writings with Discretion and Caution : Moreover to conceal my Name, till the dark Night (as to me signified) shall at length be come ; when then the PEARL shall be found. Because so long as my Beloved One is full and satisfied, he slumbereth, and lieth down in the fast Sleep of this World.

However, no sooner shall the Lord have awakened and roused them up with his (fudden) Hurricane,  
and

and Men shall be come into a State of Anxiety; but they will then, in their Trouble and Distress, cry unto the Lord, and rouse up out of their Sleep. THEN SHALL THESE WRITINGS STAND, AND THE PEARL SHALL BE SOUGHT FOR IN THEM.

Many a Person will receive them with Joy: But they, having an *evil Root* still remaining, notwithstanding their Affectation of Piety, do yet suffer the Devil to maintain his Hold *in them*; and thus at last turn out *Mockers* at such *Revelations*. This I apprise you of out of Good-Will, and not from any overweening Conceit of my own; but from present, true, and certain Knowledge, &c.—

*Epistle* the viith. in the *German* Edition,  
Page 24, 25.

— When of Course the Conflagration of *Babel* will begin in the Zeal and Wrath of God: And *wonderful* it is; of which I have however no Leave to write more plainly. YET SHALL MY WRITINGS AT THAT TIME BE DOUBTLESS OF SERVICE. For there cometh a Time from the Lord, which is not from the starry Heaven, [the common Course of Nature.]

*Epistle* the vth. in the *German* Edit. Page 21.  
*English* Translation of the 35 *Epistles*,  
Page 183, Verse 16.

A POSTSCRIPT.

## P O S T S C R I P T,

*For Information to all the Lovers of the divine Heart's Truth, in every Denomination; who are, with Sobriety, waiting for, and panting after, the Kingdom of God in the Evangelical PERFECTION, as it is in Christ Jesus.*

SOME Time about the Year 1550, a remarkable Author appeared in the Netherlands, under the adopted Characteristic Name of HIEL, or the LIFE OF GOD; but whose true and proper one was, in Process of Time, found to be that of Henry Janſon, a Clothier by Trade. From the Accounts he has given of himself, which are here and there interspersed in his Writings, (and more particularly in a full and connected Narrative of God's wonderful Dealings with his Soul, in his, so called, *Foundation-Piece, or Ground-Work*;) it appears, that after having been, in his more early Time, awakened by the *inspeaking* Voice of God, and so called out of an *Heathenish* Looseness, or Profligacy of Life; he, for a long Season, had been *bewildered* in a very intricate Labyrinth of the *Religious* Professions, Rites, Forms, and Opinions of his own Time and Place: As they are well known to have been very remarkably fertile in this Way. In the Midst of this *Spiritual* Maze of the very strictest Religion, having, as he informs us, been plausibly cozened and trepanned by a disguised, false, and insidious *Spirit* of Reasoning, \* or Head-Knowledge in divine Things; he did not, till after some Time, discern that he had never yet rightly understood, and least of all practically complied with, our Saviour's most important and radical Doctrine of SELF-DENIAL; or that of Heart-Submission to be truly CRUCIFIED with Him

\* 2 Cor. xi. 13--15. Matt. xxiv, 15, 24, 25. Rev. xii. 7--9.

*Him* to all *Propriety, Self-Will, or Self-Seeking*: Without which (he avers) it is, in the very Nature of Things, quite impossible to know the Power of his Resurrection: And thus in the Life hid with Christ in God, worshipping the one-only true God, who is a SPIRIT, in Spirit and in Truth; and following *Christ* in the Regeneration, to be a true spiritual Citizen of the heavenly *Jerusalem*, in the Kingdom of God here below. Heb. xii. 22, 23.

This searching and agonising State of his Heart, during it's very important Passage from such a *disguised* DEATH of Nature, into the *true* LIFE of God, he describes in a very concise, but yet explicate, striking, experimental, and perspicuous Manner; shewing how happily all, however, terminated at last in a most divine and *marvellous* Discovery, and Heart's Enjoyment of the true God and his Son JESUS CHRIST, in the eternal Life and Love of their own *immediately* divine and spiritual Nature, without any more Intervention and Assistance of Parabolical Figures and Similitudes. Joh. 16, 25. Matt. 5, 8. But he proceeds to shew, that the simple and most natural *Language* of this very blessed State of his Soul, proved afterwards such a foreign and disagreeable *Jargon* in the Ears of the *very best* Professors of his own Time and Place; that he was forced, and even glad, to hold his Peace about a one-only and *essential* GOD; who is a SPIRIT; and who, as such, must in Christ be worshipped in Spirit and in Truth. Joh. iv. 23, 24. xiv. 20,

The Consequence was, that in it's due Season the same essential, and one-only God in *Christ* summoned him forth, and expressly commissioned him to give, in the true Power of his own *living* Spirit, *divine* and *living* Testimonies in Writing, concerning the *marvellous* and *enlarged* Freedom of his Soul, together

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gether with the *essential Realities* he now possessed, and enjoyed in his God. With which Call having faithfully and diligently complied, in a Course of Years, these his written *Testimonies* for God accumulated, and formed together *twelve* different Treatises; some of them pretty bulky, and some of them of a smaller Size.

Many of these has the Informant seen, and found them, upon the Whole, very perspicuous: Nay, he has read them with inward Conviction, Heart's Emotion, and Admiration. HIEL, it's true, is at Times a deep *Allegorist*; and much more so than will be in common relished. In this Way he makes a very frequent Use of the *significant* proper Names of the Old and New Testament: Wherein, he received considerable Assistance from his good and worthy Friend, *Benedictus Arias Montanus*, the pious and very learned Author of the *Interlineary Version* of the *Hebrew Bible*; who has not scrupled to avow, and to stile him, "A Witness of the living Christian Truth; whom the very Virtue and Truth of Christ had enstamped with the Name of HIEL." For here it is to be observed, that our *Henry Janson* was peremptorily determined (for the wisest and most solid Reasons, plainly assigned by himself,) never to be *publicly* known in his Life-Time, by any other than the *HEBREW Characteristic* one, signifying his *true inward State*, or the restored *Life of God*.

*Christopher Plantin*, the celebrated Printer of that Age, ventured to publish all his Works in the *Original Low Dutch*; also one and another of them in indifferent *French* Translations. They came out in divers Forms, and went through several Editions; having, for a Course of Years, had a very great Run in the *Netherlands*. But at length, (as is but too much every where usual with God Almighty's Matters,)

Matters,) this Eagerness of Desire after them abating, they lay afterwards so long dormant, as to be not only in a Manner forgotten, but to become also extremely scarce. However, in the Year 1687, &c. it seemed to revive again, his Works having made their public and renewed Appearance in a *High Dutch* Dress, or Translation of the Whole. *Connoisseurs* well know the very great Affinity these two Languages bear to each other; the latter being to the former much like that of a *Mother* to the *Daughter*. From this *German* Translation, the Informant has done a very considerable Portion of them into *English*; such, for Instance, as have hitherto fallen *providentially* into his Hands; and such as he thought suitable for these Times. But he most earnestly wishes, that (if God so please) he may be able to procure all the other *German* Pieces of this Author, of which he is not yet possessed; being principally his so called *Acker-Schatz*, or Treasure hid in the Field; and his 2d and 3d Volume of Letters.

The Informant for some Time imagined, that his Versions from the *German* were the very first that had ever been made of this Author here in *England*. But subsequent Experience has lately discovered the Mistake to him. For in the Year 1659, one of these Pieces, (and one too that has by him been re-translated) consisting of 208 small quarto Pages; had been previously done out of the *Low Dutch* Original into *English*, and published: Yet is it extremely scarce. He finds also, that there is a *Manuscript* Translation of another, consisting in his *German* Edition of 256 Pages in 12mo (by him also unwittingly re-translated); which first-mentioned Manuscript Translation is now in *private* Hands in the City of *London*. The Proprietor has, it seems, an extraordinary Esteem for it.

The

The very best, and (to the Informant's Knowledge) only full and impartial Accounts of this Author, and of all his weighty Writings, are to be found; *First*, in PETER POIRET's *Mystic Library*, published in *French*, and also in *Latin*, about the Beginning of this Century: From this latter, or *Latin* Version, it is, that he has, ten Years ago, translated the whole Book into *English*; which he still has by him in *Manuscript*. The *second* Account concerning HIEL is given us in GODFREY ARNOLD's laborious and invaluable *Church-and Heretic-History*; published, near a Century ago, in two large *Folio*-Volumes, consisting all together of about 2578 Pages: There have been, however, one or more different Editions of it since in *Quarto*, but all of them in the *German* only. It would be a valuable Acquisition to the *Lovers of the Truth*, could it once be had in our own Tongue. For tho', for Reasons obvious enough, it has been severely censured by a certain *Class* of Divines, (Mark 12, 7. Luk. xx. 14.) yet is it, (notwithstanding all the human Weaknesses of it's very worthy Author) much and justly esteemed by all honest and *impartial* Judges. His Account of HIEL and his Books takes up no less than 116 of his very full Pages. For this *candid* Historian is used to leave his Reader to judge for himself, by all the *authentic* Documents he is able to lay faithfully before him.

Now *both* of these Accounts are greatly in Favour of HIEL: But yet, in the Informant's poor and humble Opinion, *Peter Poiret* has, by giving, in the Manner of a Reviewer, too *abstract* and dry a Summary of this Author, and of his Writings, left the Spirit, Depth, Marrow, and Energy of them far from being so discernible as they would otherwise be in the Books themselves: And though *Godfrey Arnold's* large *Extracts* from the Author himself do not justly incur this Censure; yet, whether to save  
Appearances

Appearances with his *Lutheran* Colleagues in Theology, or from any Degree of *Diffidence* still remaining in his *own* Heart; he closes his own Account of this Author rather more *ambiguously* than is otherwise consistent with the Nature and Tenor of his Testimony on the whole.

But if any Person loves Truth for it's own Sake, neither desiring or seeking any Thing *farther* by it than the Glory of God and his own Salvation; being also in the School of *Humility*, advanced so far, as to have supposed it very possible for *such* an Understanding as *his* to be sadly mistaken; and of Course rather chuses, that the *Truth* should judge *him*, than that *he* should sit in the Judgment-Seat over the Truth:—If a Person of this docile and child-like Disposition were to read HIEL's Treatises *at large*; he would surely, (notwithstanding any little occasional Rubs or Demurs, arising, either from the Relics of Darknes and *Babel*-Confusion in his own Mind, or from other adventitious and almost unavoidable Causes) still deeply *feel*, upon the Whole, that this Author himself writes out of the Fulness of his own living and loving Heart; and with the most immediate and salutary Address to the Hearts of all his Readers. His Writings may therefore be justly termed *Divine Testimonies*; wherein merely *speculative Notions*, and all *humanly-devised, artificial Divinity* of *dead* Divines, seem to have obtained so little Place; that his *Words* are, in their *Measure* of Participation from his great Original and Master himself,—  
“ SPIRIT and LIFE.”

Such *Divines* were all the Holy *Apostles* of Christ, after his Ascension, and all other truly *Primitive* Teachers, their *genuine* Successors. Nor were *such*, amidst all the magnified *spiritual* Riches and Furniture of *Laodicea*, ever more *essentially* wanted, than at this Day. May the good Lord of the Harvest,

(it being now so plenteous) soon send again *such* Labourers into his Vineyard! Luke x. 2.

This, no Doubt, made the good *B. A. Montanus* before-mentioned *rejoice* so much at having met with a Man, whom *Truth* itself had enstamped with the *Characteristic* Name of the LIFE of GOD: For if any, professing the same in our Days, could be *justly* convicted of *real* Enthusiasm, all honest and good Hearts would mourn and *weep* at the sad Disappointment. O they wait earnestly for such a true Witness and Guide unto Primitive Faith and Salvation.

But yet, after all, the Informant is truly sorry to say, that he does not expect, that Men of the *Sec-tarian* Spirit of Division in any Class; who, at least, do not wish to be totally delivered, *in Christ*, from it's Shackles; will, or can be at Liberty to approve *heartily* of the *heartily-unappropriating* HIEL. They (to say no worse) will pity the well-intentioned Weakness, and doting Fondness of his *Admirer*; who is here *rash* and unadvised enough to offer a *public* Recommendation of such an antiquated, and enthusiastical Author to this every Way more enlightened, polished, orthodox, and experienced Age.

But let such think what they will and can; yet is God's *Preparation* for a renewed gracious *Visitation* of his Church in his own Time and Way, a Matter of such great Consequence to him; and his Readiness to be *any Ways* subservient to it so hearty; that, if the present *Memoirs* of J. B. (whom HIEL seems indirectly to have predicted as his *Successor* in the Service of one and the same Master) meets with *sufficient* Encouragement from the real LOVERS of PRIMITIVE, DIVINE TRUTH (Luke v. 39.); they shall (if God will) hear from him again on this Subject:

Subject : And then, in the divine Light of a Catholic and unappropriated *Freedom*, judge for themselves; whether HIEL did (as his Lord and Master expresses it) *speake* (or write) *of himself*, and *seek his own Glory*; or whether, by *seeking his Glory* (only) *who sent him*, he has not evinced himself *to be true*, and *to have no Unrighteousness in him*. John vii. 18.

Now, dear Reader, let us sum this up with a *Specimen* of the same Kind of experimental Divinity in a venerable Countryman of our own. May God set his Seal, and give his Blessing to it!

After having travelled, like his Predecessor HIEL, (*long-mournful* and  *sorely-distressed*) through the *religious* Labyrinth of his own Times; he *thus* expresses himself :

“ But some may desire to know what I have *at last* met with? I answer, “ *I have met with the SEED.*” Understand that Word, and thou wilt be satisfied, and enquire no further. I have met with my God; I have met with my Saviour; and he hath not been present with me without his Salvation; but I have felt the Healings drop upon my Soul from under his Wings. I have met with the true Knowledge, the Knowledge of Life, the living Knowledge, the Knowledge which is Life; and this hath had the true Virtue in it, which my Soul hath rejoiced in, in the Presence of the Lord. I have met with the SEED's Father, and in the *Seed* I have felt him *my* Father. *There* I have read his Nature, his Love, his Compassion, his Tendernefs; which have melted, overcome, and changed my Heart before him. I have met with the SEED's Faith, which hath done and doth that which the Faith of MAN can never do. I have met with the true Birth, with the Birth, which is Heir of the Kingdom, and inherits the Kingdom.

Kingdom. I have met with the true Spirit of Prayer and Supplication ; wherein the Lord is prevailed with, and which draws from him whatever the Condition needs ; the Soul always looking up to him in the Will, and in the Time and Way, which is acceptable with him. What shall I say ? I have met with the true Peace, the true Righteousness, the true Holiness, the true Rest of the Soul, the everlasting Habitation, which the Redeemed dwell in : And I know all these to be true, in him that is true ; and am capable of no Doubt, Dispute, or Reasoning in my Mind about them ; it abiding there, where it hath received the full Assurance and Satisfaction. And also I know very well and distinctly in Spirit, where the Doubts and Disputes are, and where the Certainty and full Assurance is ; and, in the tender Mercy of the Lord, am preserved *out* of the one, and *in* the other.

Now, the Lord knows, these Things I do not utter in a boasting Way ; but would rather be speaking of my Nothingness, my Emptiness, my Weakness, my manifold Infirmities, which I feel more than ever. The Lord hath broken the Man's Part in me, and I am a Worm and no Man before him. I have no Strength to do any Good, or Service for him ; nay, I cannot watch over, or preserve myself. I feel daily that I keep not alive my own Soul ; but am weaker before Men, yea weaker in my Spirit, as in myself, than ever I have been. But I cannot but utter to the Praise of my God, and I feel *his* Arm stretched out for me ; and my Weakness, which I feel in myself, is not my Loss, but Advantage before him. And these Things I write, as having no End at all therein of my own, but felt it this Morning required of me ; and so in Submission, and Subjection to my God, have I given up to do it,

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it, leaving the Success and Service of it with *Him*."

See *Isaac Pennington's Works*, Vol. 1,  
Page xxxviii, xxxix.

*Aylesbury*, 15th of the Third Month, 1667.

N. B. Then in the Goal for  
Christ's Sake.

To conclude the Whole:

- - - - - Not that I incline  
To pin my Faith on any *one* Divine;  
But *Man*, or *Woman*, whosoe'er it be,  
That speaks *true Doctrine*, is a POPE to me.  
Where TRUTH alone is Interest, and Aim,  
Who would regard a *Person*, or a *Name*?  
Or, in the Search of it impartial, scoff;  
Or, scorn the *meanest Instrument* thereof?  
Dr. *Byrom's Epistle to a Gentleman*  
of the Temple.

*Northampton*, Feb. 25, 1780.

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'The Words that I speak unto you, they are SPIRIT, and they are LIFE.

Joh. vi. 52, 60, 63.

O all ye WISE, ye RICH, ye JUST

Who the BLOOD'S DOCTRINE have discuss'd,

And judge it WEAK and SLIGHT!

Grant but I may (the Rest's your own)

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*Apology for Madam Bourignon*, p. 22. § xix.

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Consolation thereof. Mark xv. 43. Luke ii. 25, 38.

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