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# WAY to CHRIST

*Discovered and Described*

In the following TREATISES.

- |                         |                              |
|-------------------------|------------------------------|
| 1. Of true Repentance.  | 3. Of Regeneration.          |
| 2. Of true Resignation. | 4. Of the Superfensual Life. |

By JACOB BEHMEN.

To which are added some

*Other Pieces relative to the same Subjects;*

As also a TREATISE on the

## FOUR COMPLEXIONS.

Written by the SAME AUTHOR.

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*Repent, for the Kingdom of Heaven is at hand. Matt. iv. 7.*

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B A T H.

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*Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy Sight.*

*Matt. xi. 25, 26*

*Ye see then your Calling, Brethren; how that not many Wise Men after the Flesh, not many Mighty, not many Noble are called. But God hath chosen the Foolish Things of the World to confound the Wise; and God hath chosen the Weak Things of the World to confound the Things which are Mighty.*

*And Base Things of the World, and Things which are despised hath God chosen, yea, and Things which are not, to bring to nought Things that are.*

*That no Flesh should glory in his Presence.*

*1 Cor. i. 26, 27, 28, 29*





## The P R E F A C E.

TO those who are already so happy as *vitally* to know and love the Truths contained in the Writings of the highly illuminated *Jacob Behmen*, it would be as presumptuous as needless, to pretend to describe their *Extraordinary* Worth and Usefulness. For every *outward* Testimony or Assurance must fall short of that *infelt* Conviction and *living* Sense thereof, which their own Experience hath impressed on their Hearts. To these blessed Proficients in the Way of Godliness this Book may offer nothing either *new* or *needful*. Yet, tho' they want not for themselves the Light and Assistance it affords, they will be pleased to see it thus re-published, for the Sake of those who stand in a lower Degree of *Life* and *Knowledge*, to whose Advancement in both it may be serviceable. Such as these, who may have only heard the *Name* of this Wonderful *Author*, and that perhaps under the Odium, Obloquy, and Contempt, which Ignorance and Prejudice have cast upon it, will probably be glad to be acquainted with his *real Character*. This Satisfaction may be given them from the Authority of a late Venerable Divine of Our own Country, The Reverend Mr. *William Law*. Who was in his Day a Champion for the Cause of Truth and Goodness, in *Simplicity* and *Sanctity* of Spirit similar to this beloved Servant of GOD; but in the *Endowments* of the *Intellect*, both natural and acquired, much his Superior. He seems indeed to have been blessed by

GOD with those uncommon Graces and Gifts, and raised up by His special Appointment in this miserably degenerate and distracted State of the *Christian Church*, on purpose to convince it of the Loss, and urge it to the Recovery, of its *first Christian Spirit*. And for that important End to bring into Light and Credit, the rich Treasures of Divine Wisdom that have so long lain buried, in the little known and less regarded Writings, of this profound *Theosopher*.

Much has Mr. *Law* written, with a Clearness of Style, Liveliness of Manner, and Force of Argument, peculiar to himself, in Proof, Illustration, and Support, of the *Grand Mystery of all Things*, or System of fundamental Truths, opened by the Spirit of GOD in this *His chosen Vessel*; and by him committed to Writing, and left to the World. And whoever finds himself, from a good and right Ground, desirous of becoming a Scholar in the *Theosophic School*, cannot have a better Introduction into it, than Mr. *Law's* latter Works afford him. The Character of *Jacob Behmen* above referred to, as given by this masterly and distinguished Writer, is to be found in the *Animadversions*, at the End of his *Appeal to all that Doubt or Disbelieve the Truths of the Gospel*, P. 322, where it stands thus expressed:

“*Jacob Behmen*, in his natural Capacity and outward Condition in Life, was as *mean* and *illiterate*, as any one that Our LORD called to be an Apostle, but as a *chosen Servant* of GOD, he may be placed amongst those who had received the highest Measures of Light, Wisdom, and Knowledge *from Above*. He was no more a *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* into Writing. He has no Right to be placed amongst the inspired Penmen



men of the *New Testament*; he was no Messenger from GOD of any Thing *new* in Religion; But the *Mystery* of All that was *old* and *true* both in Religion and Nature was *opened* in him. This is the *Particularity* of his Character, by which he stands fully distinguished from all the Prophets, Apostles, and extraordinary Messengers of God. They were sent with occasional Messages, or to make such Alterations in the Economy of Religion as pleased GOD. But This Man came on no particular Errand; he had nothing to alter, or add, either in the *Form*, or *Doctrine* of Religion. He had no *new* Truths of Religion to propose to the World; but all that lay in Religion and Nature, as a *Mystery unsearchable*, was in its *deepest Ground* opened in This Instrument of GOD. And all his Works are nothing else but a deep Manifestation of the Grounds and Reasons of That which is *done*, That which is *doing*, and is *to be done*, both in the Kingdom of *Nature*, and the Kingdom of *Grace*, from the Beginning to the End of Time."

Hence the *Twofold Idolatry* of the present *Heathen* and *Christian* World, the *former*, or that Part of Mankind who are *Infidels* and *Deists*, putting their Trust in a supposed Religion of *Reason*, instead of the *Gospel*, and the *latter*, tho' receiving and professing the Religion of the Gospel, yet *worshipping* GOD not in *Spirit* and in *Truth*, but either in the Deadness of an Outward Form, or in a *Pharisaical*, *carnal* Trust in their own Opinions and Doctrines taken from the *Letter* of the Gospel, has its full Discovery and Confutation in the *Mystery* opened in *J. B.* Which, when understood, leaves no Room for any Man either to disbelieve the Gospel, or to content himself with the *Letter* of it. For in the Revelation made to This Man, the first *Beginning* of

of All Things is opened, the *whole State*, the *Rise*, *Workings*, and *Progress* of All *Nature* is revealed, and every *Doctrine*, *Mystery*, and *Precept* of the Gospel is found, not to have sprung from any *arbitrary Appointment*, but to have its *eternal, unalterable Ground* and *Reason* in *Nature*. And GOD appears to save us by the *Methods* of the Gospel, because there was *no other* possible Way to save us in all the Possibility of *Nature*. And therefore the *idolatrous Confidence* of the *Deist* in his *own Reason*, and of the *nominal Christian* in the *outward Letter* of his Religion, have equally their full Confutation."

"*Jacob Behmen*," says the same exalted Writer in another Place, "may be considered, *First*, As a Teacher of the *true Ground* of the *Christian Religion*. *Secondly*, As a Discoverer of the false *Antichristian Church*, from its first Rise in *Cain*, through every Age of the World, to its present State in all, and every Sect of the present divided *Christendom*. *Thirdly*, As a Guide to the Truth of All the *Mysteries* of the Kingdom of GOD. In these Three Respects, which contain all that any one can possibly want to know or learn from any Teacher, he is the strongest, the plainest, the most open, intelligible, awakening, convincing Writer, that ever was. As to all these three Matters, he speaks to every one, as himself saith, *in the Sound of a Trumpet*. He may be considered, *Fourthly*, as a Relater of *Depths* opened in himself, of *Wonders* which his Spirit had seen and felt in his *Ternario Sancto*. Now in this Respect he is no Teacher, nor his Reader a Learner; but all that he saith is only for the same End as *St. Paul* spoke of his having been in the *Third Heaven*, and hearing Things not possible to be spoken in human Words."\*

Thus

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\* *Law's Way to Divine Knowledge*. P. 107.

Thus doth it appear *What* this Author is, and *What* his Works contain. That He was, in his *private*, Condition, a plain, unlearned, poor Layman, brought by God, whose *Heart*, he tells us, he had sought from his early Youth, into a Marvellous State of Divine Illumination and Knowledge. An humble, sincere, and simple Spirit was his *brightest* Talent, and *highest* Capacity for receiving these Supernatural Gifts. *I am verily*, saith he, *a Simple Man*, and have neit' er learned or sought purposely after this high Mystery; nor knew any Thing of it. *I only sought the Heart of Love in Jesus Christ; and when I had obtained That to the Joy of my Soul, then was this Treasure of Natural and Divine Knowledge opened and given unto me.\** Again, *I will not conceal from you the simple Childlike Way, which I walk in Christ Jesus. For I can write nothing of myself, but as of a Child, which neither knoweth nor understandeth, nor hath learned, any Thing, but only That which the Lord vouchsafeth to know in me, and according to the Measure wherein He manifesteth Himself in me. For I never desired to know any Thing of the Divine Mystery, much less understood the Way how to seek, or find, it. I knew nothing at all of it, as is the common Case of poor simple Laymen. I sought only after the Heart of Jesus Christ, that I might hide myself therein from the fierce Anger of God, and the violent Assaults of the Devil. And I besought the Lord earnestly for his Holy Spirit, that he would be pleased to bless and guide me in Him. I resigned myself wholly to Him, that I might not live to my own Will, but to His; and that He only might lead and direct me, so that I might be*  
His

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\* Warning to the Reader prefixed to *Jacob Behmen's* Epistles. V. 16.

*His Child in His Son Jesus Christ. In this my earnest Christian Seeking and Desire, wherein I Suffered many a severe Repulse, but was resolved to hazard my Life and all, rather than give over the Conflict, the Gate was opened to me; so that in One Quarter of an Hour I saw and knew more, than if I had been many Years at an University. At which I stood exceedingly astonished, not knowing how it had happened to me; but I instantly turned my Heart to praise God for it.\** From this Principle of Divine Light and Manifestation thus awakened in his Soul, and which opened itself, he says, from time to time, for many Years, in Him, as in a Young Plant, all his Discoveries took their Rise, and derive their Authority. I would, saith he, that you should look upon my Writings, as those of a Child, in whom the Highest hath driven His Work.†

So that in his public Character and Works, This Author is to be revered as an inspired Saint of God, chosen and appointed by Him to declare to the Christian World, fallen from the Light of GOD's Spirit into the Darknefs of Human Reason, and from the Power of Grace into the Life of Nature, the Truths that seem to be hidden from it, concerning the Reality, Depth, and Destructive Consequences of that Fall, and the only possible Way to arise out of it. In this View, his Writings are a Rich Fund of Divine Revelation, full of the most important, edifying, and comfortable Truths, and open to the Participation of every sincere and thirsty Soul. But then it is to be well observed, that there is but One Way to the Knowledge of them, and That is the Way he himself took, the Way of Practice. For all real Knowledge is Life, or a living

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\*Behmen's Epistles. P. 19. †Ibid. P. 141.

*ing Sensibility* of the Thing that is known. There is no *Light* in the Mind but what is the *Light of Life*. So far as our Life reacheth, so far we *understand*, and *feel*, and *know*, and no farther. All after and beside This, however it may pass for *Knowledge* in the Opinion and Talk of the ignorant World, is only the *Play* of the Imagination amusing itself with the *dead Pictures* of its own Ideas. And this is all that the *natural Man*, who hath not the Life of GOD in him, can possibly do with the Things of GOD. He can only speculate upon, and form Notions about, them, as Things *foreign* to himself, as so many *dead Ideas*, which he has received, as he has other Ideas, from Books or Men, through the *Medium* of his outward Senses. But he cannot *know* them, as the *Apostle* saith, because they are *spiritually* discerned, that is, they can only be discerned by *that Spirit*, which he hath not. For the Measure of our *Life* is the Measure of our *Knowledge*, and as the Spirit of our *Life* worketh, the Spirit of our *Understanding* conceiveth. If our *Will* worketh with GOD, though our natural Capacity be ever so mean and narrow, we get a *real Knowledge* of GOD and heavenly Truths; because every Thing must *feel* that in which it *lives*. But if our *Will* worketh with *Satan*, and the Spirit of this World, then let our Parts be ever so bright, our Imaginations ever so soaring, yet all our *living Knowledge*, or *real Sensibility* can go no higher, or deeper, than the Mysteries of Iniquity, and the Lusts of Flesh and Blood. For where our *Life* is, there and there only is our *Understanding*. And all for this plain Reason, that as *Life* is the *Beginning* of all *Sensibility*, so it is, and must be the *Limit* of it; and no *Sensibility* can go any farther than the *Life* goes, or have any other *Manner* of *Knowledge*, than as the *Manner* of its *Life* is. If  
You

You ask what *Life* is, or what is to be understood by it? It is in itself nothing else but a *working Will*; and no *Life* could be either good or evil, but because it is a *working Will*. Every *Life* from the highest Angel to the lowest Animal consists in a *working Will*; and therefore as the *Will* worketh, as that is with which it uniteth, so hath every Creature its *Degree, Kind, and Manner of Life*. And consequently as the *Will* of its *Life* worketh, so it hath its *Degree, Kind, and Manner* of conceiving and understanding, of liking and disliking. For nothing feels, tastes, or understands, likes or dislikes, but the *Life* that is in us. And therefore the Spirit that leads our *Life*, is the Spirit that forms our *Understanding*.\* Agreeably to which Truth, and proceeding upon it as an acknowledged Principle, St. John saith, *Hereby do we know that we know Him (Jesus Christ the Righteous) if we keep his Commandments.* John xi. 3. Which is directly saying, that there is no *Knowledge* of Him to be obtained any other Way than by a *living Conformity* to His Doctrine. Yea, we find that Our Blessed Saviour Himself, in whom *dwelt the Fullness of the Godhead bodily*, and therewith *All the Treasures of Wisdom and Knowledge*, referred those that doubted the *Divine Authority* of His Commission, to a *Divine Life* in themselves for their Proof and Assurance of it. My Doctrine, saith He, *is not mine, but His that sent me. If any Man will do His Will, he shall know of the Doctrine whether it be of God.* John vii. 15, 16.

It is then with the *Divine Mysteries* revealed in the Writings of this Extraordinary Messenger of God, J. B. as it is with the *Divine Truths* revealed in the Holy Scriptures themselves. They are Mysteries and Truths

Truths of a *Practical*, not merely *Speculative*, Nature, and apply less to the *Head*, than to the *Heart* of their Reader. They are *open* therefore only to the *practical* Student; they can be *known* only by the *spiritual* Discerner. And that because all *Knowledge* of Divine Things must be, as *Christ* said of His own Words, *Spirit and Life*. For which Reason, all such *Knowledge* must arise from a *Birth* as all *Life* does, and be gradual, or progressive in its Growth, as all *Life* is. The Entrance then into the School of Christian Wisdom, is that very same *New-Birth of the Soul*, which is the Entrance into Christianity itself; the Advancement of the *Soul* in *Knowledge* keeps exact Pace with its Progress in the *Regeneration*; and when *it cometh, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ*, then will it also be *given to it to know the Mysteries of the Kingdom of God*.

The Book of *Jacob Behmen's* here published, called *The Way to Christ*, is a Direction how to make this Entrance into the School of *Christ*, by *Repentance*; and how to advance in it successfully by *Resignation, Self-Denial, and earnest Prayer*. It pointeth out every Step to be taken in the Christian Course, guardeth against every Danger that is likely to occur in it, and lendeth every Assistance to avoid, or overcome the same. And as it is thus one of the most *useful* and *practical*, so is it likewise one of the *plainest* and most *intelligible*, of His Writings. What its Contents more particularly are, the Use to be made of it, and the Benefit to be expected from it, He himself hath declared in a Part of his Works where he had especial Occasion to speak of it. *That little Book*, saith he, *teacheth the Way to Christ very earnestly and sincerely*. First, *how a Man should go forth from the wicked Ways of this World, and enter into true Repentance*. How he should put on *Christ*



*in Faith, and be new-born in Christ's Spirit; how he must be renewed in Mind and Thoughts, and follow or imitate Christ. Secondly, it teacheth of True Resignation; how a Penitent Man must give himself up to God wholly and altogether, and begin and finish all his Works in divine Trust and Confidence. It sheweth also, how the Devil layeth Snares continually for the Children of Christ, and that they cannot escape or get through them by any other Means, than Prayer and true Humility. How Christ Himself assists and delivers them by His Power in them; and how a Christian, if he would be truly so, must ever abide in Christ, as a Branch on the Vine, drawing Life and Nourishment from Him, by eating His Flesh and drinking His Blood. Thirdly, It teacheth very earnest penitential Prayers; shewing how the poor Soul must with great Earnestness enter into Christ's Merits, His Suffering, Death, and Resurrection; how it must daily die to itself, its own evil Will, and earthly Nature, and go to the Father through its dear Redeemer's Wounds and Blood shedding. And Fourthly, in the Dialogue between the Master and the Scholar, concerning the Superfensual Life, is signified what our eternal Patrimony, or Native Country, is, and how the Entrance into it is effected. All which Doctrine is the true Ground of the New Testament, as taught and left to us by Christ and his Apostles.\**

The Four Treatises above referred to, viz. 1. Of Repentance. 2. Of Resignation. 3. Of Regeneration. 4. Of the Superfensual Life, make up the Book properly called *The Way to Christ*, which is the only Book of the Author's that was printed in his Life-time. And as it even then, from the Simplicity of its Manner, yet Depth and Solidity of Matter,

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\* Behmen's Apology to Gregory Richter,

ter, found its Way to the Hearts of many sincere People, who stood in suitable *Simplicity* of Spirit, and *Readiness* to receive the Benefit of such a Blessing; so we have from himself some Account both of the *Success*, and of the *Opposition*, it met with. It is needless to say any Thing here of the *latter*, it being no more than is ever to be expected, in one Form or other, from the Natural Contrariety that is found to subsist, between the *Flesh* and the *Spirit*, the Kingdom of *God* and the Kingdom of *This World*, *Christ* and *Belial*. Those who would know more of that Matter, may gratify their Curiosity by reading his *Epistles*; his *Apology* for *The Way to Christ* against the *Libel* of *Gregory Richter*; and the *Relation* of His *Life*, printed with His *Mysterium Magnum*. But of the favourable Reception, and powerful Effect which This little Manual found among those who had *Hearts* to receive and relish it, something may be recited worth our Observation; as serving to shew how readily the *Holy Spirit* of *GOD* owned, accompanied, and blessed this its *Seed*, when it fell into good Ground. You know, saith he, addressing himself to *Gregory Richter*, the *Primate*, or Chief Minister, of the Church at *Gorlitz*, who had in the Spirit of an ignorant, haughty, and envious *Zeal*, or rather *Wrath*, condemned this Book, and railed against it and its *Author*, in a printed *Libel*, You know that *God* hath converted some thereby, so that they have entered into true Repentance, and attained that very Thing which *Christ* hath promised us, that is to say, the *Gift* of the *Holy Spirit*. There are eminent Examples of it hard by.\* In an *Epistle* to a Friend he writes thus, *The Cause of this Rage* (meaning that of the *Primate*) was the

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printed

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\* *Behmen's Apology to Gregory Richter.* v. 24.

*printed Book concerning Repentance and true Resignation ; which Book hath been profitable to many.\* The printed little Book, saith he in another Epistle, is very highly loved by many.† And again, speaking of the same, With us many hungry Hearts rejoice at it.‡ But the most remarkable Instance of its powerful and happy Efficacy, in the Hand of GOD, on the Heart of Man, is related by him in his Fortieth Epistle, thus :*

*“ God hath more and more opened to me his Grace-Door, and not to me only, but also to many others, who get to read these Writings ; whose Heart God hath so touched, that they have entered into true Repentance and Conversion ; and are come to the inward Sight, or Sense, of God in themselves ; being now desirous to cast away their Old Garment of Sin and Impurity, and to follow Christ in Will and Life. Of This I had a remarkable Proof a few Days ago in the Case of Two Persons, high in Worldly Distinction, and till then, deep in the Worldly Life : In whom I saw the New Birth arise with such Power of the Spirit, and Triumph of Divine Light, and at the same Time in such Truth of Humility and Expressions of Self-Abasement, as I had never before been witness to, except what had been wrought by the same Operation of God in myself, poor Man. And indeed I could not have believed what I saw in them, if I had not myself experienced the like.*

*One of These cried out, with Loathing and Contempt, upon his Worldly Entanglements, and his former Conversation therein : And sunk down into such a Depth of Repentance, Self-Abhorrence, and Resignation, that he accounted himself too unworthy to pour out his Prayers to God ; but considered himself as one altogether dead to God, and quite unfit to approach*

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\* Epist. 33. V. 10. † Ep. 57. ‡ Ep. 45.

*approach Him. So threw himself wholly upon God's Mercy, willing to let God do with and through him what He would, and desirous that God might be the sole Mover of his Prayers and Repentance. Upon which the Divine Sun instantly broke forth and shone in him; and for three Hours together, spoke through his Mouth nothing but these Words, God,----Dung. God,----Dung. So that he accounted himself even as Dung in the Presence of God. In which deep Exercise of Humility and Self-loathing the Divine Sun of Joyfulness and Great Knowledge arose, and wholly turned and renewed his Heart and Mind. After I had seen this Wonderful Work of God in him, he, together with another Man in the like Condition, came to me, and highly rejoiced with me; because they were brought to it, through my Book of Repentance. In a little Time many Others were likewise found in the same blessed Way; so that I did with much Admiration sensibly perceive, what I had long before known in the Spirit, how the Door of Grace mightily moveth and openeth itself in such Souls as are sincere and earnest. This Account, dear Friend and Brother, I give you in the Presence of God as a certain Truth; seeing You are one of the First-Fruits of those to whose Hands this Talent\* is come through the Divine Appointment. Which you have also received with Joy, and taken great Pains therein: though you do not long after that which the Two Persons above-mentioned did, nor labour that you may receive it of God; which it would much rejoice my Spirit, to know that you did. Although indeed a Man should not purpose to receive aught from God according to his own Will, but only sink himself down into God's Will, as those Persons did; in*

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\* His Writings.

*order that God may, in and with him, do, know, will, enlighten, and lead him, how He pleaseth. However, I was willing to inform you of this Event, in Love, for I well know that Your Soul will rejoice at it together with theirs and mine. I can assure you farther, that God hath brought some, who were Pharisees and Reproachers of me, to the Light, and converted them, so that they now desire to have and read these Writings: Yea, they themselves now teach the Necessity of the New-Birth, and Renovation in the Spirit of Christ; esteeming and confessing all Disputation to be idle and useless, and no better than Dung, in comparison of That; and direct Men to the Life of Christ. Moreover, these Writings have been very lately sought and desired by some Great Men in Place and Power: So that it may be hoped the Day-break is at Hand."*

It remains to say a few Words of the present Edition of this Golden Manual. The *English Translation of The Way to Christ*, was first printed in 24mo, for Humphrey Blunden, a Lover of the Teutonic Theosophy, in the Year 1654.---And again, near a Hundred Years afterwards, viz. 1752, at Manchester, in 12mo, under the Auspices of the late pious and ingenious Dr. Byrom; who was likewise an Admirer of this *divine Writer*. But both these Editions being now out of Print, it seemed expedient and seasonable to give the Public this New, Corrected, and Enlarged one in a Pocket Size: Which can be no Prejudice, but may rather serve as a *Preparative* or *Manuduction*, to the accurate and elegant Edition in Five Volumes, Quarto, of the *Whole Works of Jacob Behmen*, now under Publication, and in Part published, by G. Robinson, in Pater-Noster-Row, London, and illustrated with *Explanatory Figures* left by the Rev. Mr. Law.

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The smaller Pieces of the *Author's* annexed to *The Way to Christ*, as treating of the same Articles, were selected out of his other Writings, and printed with this in that *first* Edition; all of them, except the *Epistle to a Person troubled in Mind*, which is here subjoined to his *Treatise on the Complexions*, as being analogous to his Discourse on the *Melancholy Complexion*, and throwing more *Light* on that *dark Subject*. An *Explication* also of some of the more difficult and unusual Words occurring in His Writings, was inserted in both those Editions, but so obscure in some Particulars, and so short in all, as very insufficiently to answer its Title and Undertaking. It was thought good therefore to supply this Defect, by a fuller and more fundamental Exposition of the peculiar Terms and Expressions to be found in *this Book*, deduced from some of his other Writings, and those of his Great Disciple and Illustrator, Mr. *Law*.

It shall suffice to conclude this Address to the worthy Reader, with a forcible Exhortation of our *Author's* to a Friend, concerning this *His Way to Christ*, taken from one of his Epistles.

"If you would enter into the Practice of this Book, you would soon experience its Profit. For it is generated out of an anxious Twig, (or Birth,) through Fire; and it was, and is, my own very Process or Way, whereby I have attained the Pearl of the Divine Knowledge."\*

THE

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\* Remainder of *J. Behmen's* Epistles. Ep. 27.



T H E

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T H E



T H E  
F I R S T B O O K.

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O F  
TRUE REPENTANCE:

S H E W I N G

*How MAN should stir up himself*

I N

*M I N D and W I L L,*

A N D

What his EARNEST CONSIDERATION  
and PURPOSE should be.

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Written in the *German Language,*

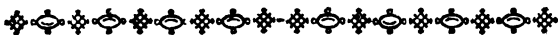
(Anno. 1622)

By J A C O B B E H M E N.

Born at Gorkig in Upper Lusatia 1575. Dd. 1624.

A

JOHN



JOHN iii. 3, 4, 5, 6, 7, 8.

*Jesus said unto Nicodemus, Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.*

*Nicodemus saith unto him, How can a Man be born when he is old? Can he enter the second Time into his Mother's Womb and be born.*

*Jesus answered, Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

*That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.*

*Marvel not that I said unto thee, Ye must be born again.*

*The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.*

MATT. xvi. 26.

*What is a Man profited, if he should gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul.*





T H E

# AUTHOR'S PREFACE,

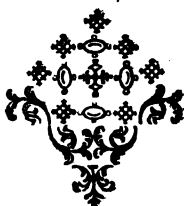
T O T H E

R E A D E R.

**D**EAR Reader, if thou wilt use this Book aright, and art *in good Earnest*, thou shalt certainly find the Benefit thereof.—But I desire thou mayest be warned, if thou art not *in earnest*, not to meddle with the *dear Names* of God, in and by which the most *High Holiness* is invoked, moved, and powerfully desired, lest they kindle the *Anger of God* in thy Soul. For we must not abuse the *Holy Names* of God.—This little

## 2    *AUTHOR'S PREFACE.*

Book is only for those that would fain *repent*, and are in a *Desire to begin*. Such will find what manner of Words are therein, and whence they are *born*. Be you herewith commended to the *Eternal Goodness* and *Mercy* of God.





O F

## TRUE REPENTANCE.

*How Man must stir up himself in Mind and Will; and what his Consideration and earnest Purpose must be, when he will perform powerful and effectual Repentance: And with what Mind he must appear before God, when he would ask, so as to obtain, Remission of Sins.*

WHEN Man will enter upon Repentance, and with his Prayers turn to God; he should before he beginneth to pray, seriously consider the State of his own Soul.

How it is wholly and altogether turned away from God, become faithless to Him, and only bent upon *this temporal, frail, and earthly Life*; bearing no sincere Love towards God and its Neighbour, but wholly lusting and walking contrary to the Commandments of God, and seeking *itself* only, in the temporal and transitory Lusts of the Flesh.

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*In the next Place, he should consider that all this is an utter Enmity against God; which Satan hath raised and wrought in him, by his Deceit in our first Parents; for which Abomination's Sake we must suffer Death, and undergo Corruption with our Bodies.*

*Thirdly, he should consider the three horrible Chains wherewith our Souls are fast bound during the Time of this earthly Life. — The First is the severe Anger of God, the Abyss and dark World, which is the Centre, Root; or Constituent Principle of the Soul's Life. The Second is the Desire of the Devil against the Soul; whereby he continually sifteth and tempteth it, and without Intermission striveth to throw it from the Truth of God into his own evil Nature and Element, viz. into Pride, Covetousness, Envy, and Anger; and with his Desire; bloweth up and kindleth those evil Properties in the Soul; whereby its Will turneth away from God, and entereth into Self. The Third and most hurtful Chain of all, wherewith the poor Soul is tied, is the corrupt and altogether vain, earthly, and mortal Flesh and Blood, full of evil Desires and Inclinations.*

Here he must consider, that he lieth close Prisoner with Soul and Body in the Mire of Sins, in the Anger of God; in the Jaws of Hell;

*Hell*; that the *Anger of God* burneth in him in Soul and Body, and that he is that very loathsome *Keeper of Swine*, who hath spent and consumed his *Father's Inheritance*, namely, the precious *Love and Mercy of God*; with the fatted *Swine of the Devil* in earthly *Pleasures*, and hath not kept the dear *Covenant and Attonement* of the innocent *Death and Passion of Jesus Christ*; which *Covenant God* of mere *Grace* hath given or put into our *Humanity*, and reconciled us in *Him*. He must also consider, that he hath totally forgotten the *Covenant of holy Baptism*, in which he had promised to be faithful and true to his *Saviour*, and so wholly defiled and obscured His *Righteousness* with *Sin*, (which *Righteousness* God had freely bestowed upon him in *Christ*;) that he now standeth before the Face of *God*, with the fair *Garment of Christ's Innocency* which he hath defiled, as a *dirty, ragged, and patched Keeper of Swine*, that hath continually eaten the *Husks of Vanity* with the *Devil's Swine*, and is not worthy to be called a *Son of the Father*, and *Member of Christ*.

*Fourthly*, he should earnestly consider that *wrathful Death* awaiteth him every Hour and Moment; and will lay hold on him in his *Sins* in his *Garment of a Swine-herd*, and throw him into the Pit of *Hell* as a *Forsworn Person and Breaker of Faith*, who ought to be reserved in.



in the dark Dungeon of Death to the Judgment of God.

*Fifthly*, he should consider the earnest and severe Day of God's Final Judgment, when he shall be presented living with his Abominations before God's Tribunal. That all those whom he hath here offended or injured by Words and Works, and caused to do Evil, (so that by his Instigation or Compulsion they also have committed Evil,) shall come in against him, cursing him before the Eyes of Christ and of all holy Angels and Men. That there he shall stand in great Shame and Ignominy, and also in great Terror and Desperation, and that it shall forever grieve him to reflect that he hath fool'd away so glorious and eternal a State of Salvation and Happiness for the Pleasure of so short a Time; and that he had not taken Care in that short Time to secure to himself a Share in the Communion of the Saints, and so to have enjoyed with them eternal Light, and Divine Glory.

*Sixthly*, he must consider that the Ungodly Man loseth his noble Image, God having created him in and for His Image or creaturely Representation, and getteth instead thereof a deformed or monstrous Shape, like a hellish Worm or ugly Beast. Wherein he is an Enemy to God, Heaven, and all Holy Angels

gels and Men, and that his Communion is, and will be forever, with the *Devils* and *hellish Worms* in horrible *Darkness*.

*Seventhly*, he must earnestly consider the eternal *Punishment* and *Torture* of the *damned*; how that in eternal Horror they shall suffer *Torments* in their *Abominations* which they had committed here, and may never see the Land of the Saints to all Eternity, nor get any Ease or Refreshment, as appears by the Example of *Dives* the rich Man.

All this a Man must earnestly and seriously consider, and remember also that God had originally created him in such a fair and glorious *Image*, even in *His own Likeness*, in which *He Himself* would dwell. That he created him out of His Goodness for Man's own eternal Bliss and Glory, to the end that he might dwell with the holy *Angels* and *Children of God* in great *Happiness*, *Power* and *Glory*; in the eternal *Light*; in the praiseful and melodious *Harmony* of the *Angelical* and *divine Kingdom* of *Joy*. Where he should rejoice continually with the *Children of God* without Fear of any End. Where no *evil Thoughts* could touch him, neither *Care* nor *Trouble*, neither *Heat* nor *Cold*. Where no *Night* is known; where there is no *Day* or limited *Time* any more, but an *everlasting Blessedness*, wherein  
Soul

Soul and Body *tremble* for Joy. And where he himself should rejoice at the infinite Wonders and Virtues appearing in the Brightness of Colours, and the Variety of Splendor opened and displayed by the Omnipotent Powers and Glories of God, upon the new *Chrystalline Earth*, which shall be as *transparent Glafs*. And that he doth so wilfully lose all this *eternal* Glory and Happiness for the sake of so short and poor a *Time*, which even in this State of Vanity and Corruption, in the evil Life of the voluptuous Flesh, is full of *Misery*, *Fear* and utter *Vexation*; and wherein it goeth with the wicked as with the righteous, as the one must die so must the other; only the Death of the Saints is an Entrance into the *eternal Rest*, while the Death of the wicked is an Introduction into the *eternal Anguish*.

*Eighthly*, he must consider the *Course* of this *World*, that all Things in it are but a *Play*, wherewith he spendeth his Time in such Unquietness; and that it goeth with the *Rich* and *Mighty* as with the *Poor* and the *Beggar*. That all of us equally live and move in the four Elements; and that the hard-earned Morsel of the *Poor* is as relishing and savoury to him in his *Labour*, as the Dainties of the *Rich* are to him in his *Cares*. Also, that all of us subsist by one Breath, and that the *rich* Man hath  
nothing

nothing but the *Pleasures of the Palate* and the *Lust of the Eye* for a little while more than his poor Neighbour, for the End of both is the same. Yet for this short-lived *Lust's* Sake, many foolishly forego so inconceivable a Happiness, and bring themselves into so extreme and eternal Misery.

In the deep Consideration of these weighty Truths, Man shall come to *feel* in his *Heart* and *Mind*, especially if he at the same Time represent and set before his Eyes *his own End*, a hearty *fighting* and *longing* after the *Mercy* of God, and will begin to bewail his committed Sins; and to be sorry he hath spent his Days so ill, and not observed or considered, that he standeth in this World as in a *Field*, in the growing to be a *Fruit* either in the *Love* or in the *Anger* of God. He will then first begin to find in himself that he hath not yet laboured at all in the *Vineyard* of *Christ*, but that he is a *dry fruitless Branch* of the *Vine*. And thus in many a one, whom the *Spirit of Christ* toucheth in such a Consideration, there ariseth abundant *Sorrow*, *Grief of Heart*, and *inward Lamentation* over the Days of his Wickedness which he hath spent in Vanity, without any working in the *Vineyard* of *Christ*.

Such a Man whom the *Spirit of Christ* thus bringeth into *Sorrow* and *Repentance*, so that his

his Heart is opened both to know and bewail his Sins, is very easily to be helped. He needeth but to draw to himself the *Promise of Christ*, viz. *That God willeth not the Death of a Sinner*, but that he wisheth them *all to come unto Him, and He will refresh them*; and that *there is great Joy in Heaven for one Sinner that repenteth*. Let such a one but lay hold on the *Words of Christ*, and wrap himself up into His *Meritorious Passion and Death*.

But I will now speak to those, who feel indeed in themselves a *Desire to repent*, and yet cannot come to *acknowledge and bewail* their committed Sins. The *Flesh* saying continually to the Soul, *Stay a-while, it is well enough*; or *it is Time enough To-morrow*; and when To-morrow is come, then the *Flesh* saith again *To-morrow*; the Soul in the mean while, sighing and fainting, conceiveth neither any true *Sorrow* for the Sins it hath committed, nor any *Comfort*. Unto such a one, I say, I will write a *Process* or *Way*, which I myself have gone, that he may know what he must do, and how it went with me, if peradventure he be inclined to enter into and pursue the same, and then he will come to understand what he shall find here afterwards written.



## A PROCESS of REPENTANCE ;

## Or Way to Conversion.

WHEN any Man findeth in himself by the former or any other Considerations, press'd home upon his Mind and Conscience, a *Hunger*, or *Desire* to *repent*, and yet feeleth no true *Sorrow* in himself for his Sins which he hath committed, but only an *Hunger*, or *Desire* of such *Sorrow* ; so that the poor captive Soul continually *sigheth*, *fearneth*, and must needs *acknowledge itself guilty* of Sins before the *Judgment* of God. Such a one, I say, can take no better Course than this, namely, to wrap up his *Senses*, *Mind*, and *Reason* together, and make to himself instantly, as soon as ever he perceiveth in himself the *Desire* to *repent*, a mighty strong *Purpose* and *Resolution* that he will *that very Hour*, nay *that Minute*, immediately enter into *Repentance*, and go forth from his wicked Way, and not at all regard the Power and Respect of the World. Yea, and if it should be required, would forsake and disesteem all Things for true *Repentance* sake ; and never depart from

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that

that *Resolution* again, though he should be made the Fool and Scorn of all the World for it. But that with the full Bent and Strength of his Mind he will go forth from the Beauty and Pleasure of the World, and patiently enter into the *Passion* and *Death* of *Christ* in and under the *Cross*, and set all his Hope and Confidence upon the Life to come. That even *now* in Righteousness and Truth he will enter into the *Vineyard* of *Christ*, and do the Will of God. That in the *Spirit* and *Will* of *Christ* he will begin and finish all his Actions in this World, and for the Sake of *Christ's* Word and Promise, which holds forth to us an *Heavenly Reward*, willingly take up and bear every Adversity and Cross, so that he may but be admitted into the *Communion* or *Fellowship* of the Children of *Christ*, and in the *Blood* of the *Lamb Jesus Christ* be incorporated and united unto his *Humanity*.

He must firmly imagine to himself, and wholly wrap up his Soul in this Persuasion, that in such his Purpose he *shall* obtain the Love of God in *Christ Jesus*, and that God will give unto him, according to his faithful Promise, that noble Pledge, the *Holy Ghost*, for an *Earnest*; that, in the *Humanity* of *Christ*, as to the *Heavenly Substance*, he shall be born again in himself, and that the *Spirit* of *Christ* will renew his Mind with His *Love* and  
*Power,*

*Power*, and strengthen his weak Faith. Also that in his *divine Hunger* he shall get the *Flesh* and *Blood of Christ* for Food and Drink, in the Desire of his Soul, which hungereth and thirsteth after it *as its proper Nutriment*; and with the *Thirst* of the Soul drink the *Water of eternal Life* out of the sweet Fountain of *Jesus Christ*, as *Christ's* most true and steadfast Promise is.

He must also wholly and firmly imagine to himself, and set before him, the great *Love of God*. That *God willeth not the Death of a Sinner*, but that *he repent and believe*; that *Christ* calleth poor Sinners very kindly and graciously to Himself, and will *refresh* them; that *God hath sent his Son into the World*, to seek and save that which is loss, viz. the poor Repentant and returning Sinner; and that for the poor Sinner's Sake *He hath given His Life unto Death*, and died for him in our Humanity which He took upon Him.

Furthermore, he must firmly persuade himself that God in *Christ Jesus* will much more readily hear him and receive him to Grace, than he come; and that God in the Love of *Christ*, in the most dear and precious Name J E S U S, cannot will any Evil. That there is no *angry Countenance* at all in *this Name*, but that it is the *highest and deepest Love*



and *Faithfulness*, the *greatest Sweetness* of the Deity, in the great Name JEHOVAH, which He hath manifested in our Humanity corrupted as it is, and perished as to the *Heavenly Part*, which in *Paradise* disappeared through Sin. And He was therefore moved in His *Heart* to flow into us with His *sweet Love*, that the *Anger* of His Father, which was kindled in us, might be quenched and turned into *Love* by it. All which was done for the poor Sinner's Sake, that he might obtain an open Gate of Grace again.

In this Consideration he must firmly imagine to himself that this very Hour and Instant he standeth before the Face of the *Holy Trinity*, and that God is really present within and without him, as the Holy Scripture witnesseth, saying, *Am not I he that filleth all Things?* And in another Place, *The Word is near thee, in thy Mouth, and in thy Heart.*—Also, *We will come unto you, and make our Abode with you.* And, *Behold, I am with you always, even to the End of the World.* And again, *The Kingdom of God is within you.*

Thus he must firmly know and believe, that with and in his *Interior* he standeth really before the Face of *Jesus Christ*, even before the *Holy Deity*, on whom his Soul hath turned its Back; and must resolve that he will this  
very

very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor *lost and returning Son* come to the *Father*. He must, with the Eyes of his Mind cast down in Fear and deepest Humility, begin to *confess his Sins* and Unworthiness before the Face of God in Manner following.



### A short Form of *Confession* .before the Face of GOD.

*Every one, as his Case and Necessity requireth, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.*

**O** Thou great unsearchable GOD, LORD of all Things; Thou, who in *Christ Jesus*, of great *Love* towards us, hath manifested thyself with thy *Holy Substance* in our Humanity: I, poor unworthy sinful Wretch, come before thy Presence, which thou hast manifested in the *Humanity of Jesus Christ*, though I am not worthy to lift up mine Eyes to thee, acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great *Love* and *Grace*, which thou hast freely bestowed upon us. I

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have

have left the *Covenant*, which of mere Grace thou hast made with me in *Baptism*, in which thou didst receive me to be a Child and Heir of Eternal Life, and have brought my *Desire* into the Vanity of this World, and defiled my Soul therewith, and made it altogether *Bestial* and *Earthly*. So that my Soul knoweth not itself, because of the *Mire* of Sin; but accounteth itself a strange Child before thy Face, not worthy to desire thy Grace. I lie in the *Guilt* and *Filth* of Sin, and the Vanity of my corrupt Flesh, up to the very Lips of my Soul, and have but a *small Spark* of the *living Breath* left in me, which desireth thy Grace. I am dead in Sin and Corruption, so that in this woeful Condition I dare not lift up mine Eyes to thee.

O GOD in *Christ Jesus*, thou who for poor Sinners Sakes *didst become Man* to help them, to thee I complain, to thee I have yet a *Spark of Refuge* in my Soul. I have not regarded thy purchased *Inheritance*, which thou hast purchased for us poor Men by thy bitter *Death*, but have made myself Partaker of the Heritage of Vanity, in the *Anger* of my Father in the Curse of the Earth, and am ensnared in Sin, and half-dead as to thy Kingdom. I lie in Feebleness as to thy Strength, and the *wrathful Death* waiteth for me. The *Devil* hath poisoned me, so that I know not  
my

my Saviour: I am become a *wild Branch* on thy *Tree*, and have consumed mine *Inheritance* which is in thee, with the *Devil's Swine*. What shall I say before thee, who am not worthy of thy Grace? I lie in the *Sleep of Death* which hath captivated me, and am fast bound with *three strong Chains*. O thou *Breaker-through-death*, assist me, I beseech thee, I cannot, I am able to do nothing! I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up mine Eyes unto thee. For I am the defiled *Keeper of Swine*, and have spent mine *Inheritance* with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have sought *myself* in my own Lust, and not *thee*. Now in myself I am become a Fool; I am *naked and bare*; my *Shame* standeth before mine Eyes; I cannot hide it; thy Judgment waiteth for me. What shall I say before thee, who art the Judge of all the World? I have nothing to bring before thee.—Here I stand *naked and bare* in thy Presence, and fall down before thy Face bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it; yet receive me but in *thy Death*, and let me but die from my Death in *thine*. Cast me down I pray thee to the Ground in my innate *Self*, and kill this *Self* of mine through *thy Death*, that I may live no more to *myself*, seeing I in *myself* work nothing but *Sin*.  
Therefore,

Therefore, I pray thee, cast down to the Ground this wicked *Beast*, which is full of *false Deceit* and *Self-desire*, and deliver this poor Soul of mine from its heavy Bonds.

O merciful God, it is owing to thy Love and Long-suffering that I lie not already in Hell. I yield myself, with my whole *Will*, *Senses* and *Mind*, unto thy Grace, and fly to thy Mercy. I call upon thee through *thy Death*, from that small *Spark of Life* in me encompassed with *Death* and *Hell*, which open their Throat against me and would wholly swallow me up in *Death*; upon thee I call, who hast promised that *thou wilt not quench the smoking Flax*. I have no other Way to thee but by *thy own bitter Death* and *Passion*, because thou hast made our Death Life by thy *Humanity*, and broken the Chains of *Death*, and therefore I sink the Desire of my Soul down into *thy Death*, into the Gate of *thy Death* which thou hast broke open.

O thou great *Fountain* of the Love of God, I beseech thee, help me, that I may die from my Vanity and Sin in the *Death of my Redeemer*, *Jesus Christ*.

O thou *Breath* of the great Love of God, quicken I beseech thee my weak Breath in me, that it may begin to *Hunger* and *Thirst* after thee.

thee. O LORD *Jesus*, thou *sweet Strength*, I beseech thee give my Soul to *drink* of thy *Fountain* of Grace, thy *sweet Water* of eternal Life, that it may awake from *Death* and thirst after thee. O how extreme fainting I am for Want of thy Strength! O merciful God, do thou turn me I beseech thee, I cannot turn myself. O thou *Vanquisher* of *Death*, help me I pray thee to wrestle. How fast doth the Enemy hold me with his *three Chains*, and will not suffer the *Desire* of my Soul to come before thee! I beseech thee come and take the *Desire* of my Soul into thyself. Be thou my drawing to the Father, and deliver me from the *Devil's Bonds*! Look not upon my *Deformity* in standing *naked* before thee, having lost thy Garment! I pray thee, do but thou cloath that Breath which yet liveth in me and panteth after thy Grace; and so shall I yet see thy *Salvation*.

O thou *deep Love*, I pray thee take the *Desire* of my Soul into thee; bring it forth out of the Bonds of *Death* through thy *Death*, in thy Resurrection, in thee. O quicken me in thy Strength, that my *Desire* and *Will* may begin to spring up and flourish anew. O thou *Vanquisher* of *Death* and of the *Wrath* of God, do thou overcome in me *Self*; break its Will and bruise my Soul, that it may fear before thee, and be ashamed of its own Will before thy

thy *Judgment*, and that it may be ever obedient to thee as an *Instrument* of thine. Subdue it in the Bonds of *Death*; take away its Power, that it may will nothing without thee.

O GOD the *Holy Ghost* in *Christ* my Saviour, teach me, I pray thee, what I shall do, that I may turn to thee. O draw me in *Christ* to the Father, and help me, that now and from hence forward I may go forth from Sin and Vanity, and never any more enter into them again. Stir up in me a true Sorrow for the Sins I have committed. O keep me in thy Bonds, and let me not loose from thee, lest the *Devil* sift me in my wicked Flesh and Blood, and bring me again into the *Death* of *Death*. O enlighten thou my Spirit, that I may see the *Divine Path*, and walk in it continually. O take *that* away from me, which always turneth me away from thee; and give me *that* which always turneth me to thee; take me wholly from *myself*, and give me wholly to thyself. O let me begin nothing, let me will, think, and do nothing without thee. O LORD how long! Indeed I am not worthy of that which I desire of thee, I pray thee let the *Desire* of my Soul dwell but in the Gates of thy Courts; make it but a Servant of thy Servants. O preserve it from that horrible Pit, wherein there is no Comfort or Refreshment.

O GOD

O GOD in *Christ Jesus* ! I am blind in myself, and know not myself for Vanity. Thou art hidden from me in my Blindness, and yet thou art near unto me ; but thy *Wrath* which my *Desire* hath awakened in me, hath made me dark. O take but the *Desire* of my Soul to thee ; prove it, O LORD, and bruise it, that my Soul may obtain a Ray of thy sweet Grace.

I lie before thee as a dying Man, whose Life is passing from his Lips, as a *small Spark* going out ; kindle it, O LORD, and raise up the Breath of my Soul before thee. LORD, I wait for thy Promise, which thou hast made, saying, *As I live, I will not the Death of a Sinner, but that he shall turn and live.* I sink myself down into the *Death* of my Redeemer *Jesus Christ*, and wait for thee, whose Word is Truth and Life. Amen.

In this, or the like Manner, every one may *confess his Sins*, as he himself findeth on examining his Conscience, what Sins he hath brought his Soul into, Yet if his *Purpose* be truly earnest, to use a Form is needless, for the *Spirit of God*, which at that Instant is in the *Will of the Mind*, will itself make the Prayer for him, in his *Interior*. For it is the *Spirit of God* which in a true earnest *Desire* worketh



worketh *Repentance*, and *intercedeth for the Soul before God*, through the *Death of Christ*.

But I will not hide from the beloved Reader, who hath a *Christian Intent*, how it commonly useth to go with those who are in such a firm *Purpose* and *Resolution*. Though indeed it goeth otherwise with one than with another, according as his *Purpose* is more or less earnest and strong. For the *Spirit of God is not bound*, but useth divers Ways or Processes accordingly as he knoweth to be fittest for every one. Yet a Soldier who hath been in the Wars can tell how to fight, and instruct another that may happen to be in the like Condition.

Now when such a Heart with strong *Resolution* and *Purpose* doth thus come before God, and enter into *Repentance*, it happeneth to it as to the *Canaanitish Woman*; that is, it seems as if God would not hear. *The Heart remaineth without Comfort*; its Sins, Follies, and Neglects, also present themselves before it, and make it *feel* itself unworthy of any. The Mind is as it were *speechless*; the Soul *groaneth* in the Deep; the Heart receiveth Nothing, nor can so much as pour forth its *Confession* before God; but it is as if the Heart and Soul were quite shut up. The Soul would fain go towards God, but the  
Flesh

Flesh keepeth it Captive: The Devil too shutteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lusts of the Flesh, and saith inwardly to it, *Stay awhile; do this or that first; get a Sufficiency of Money or Goods beforehand, that thou mayest not stand in need of the World, and afterwards enter into Repentance and an holy Life; it will be Time enough then.*

O how many Hundreds perish in such a Beginning, if they go back again into Vanity; and become as young *Grafts* broken off with the Wind, or withered by the Heat!

Beloved Soul, mark: If thou wilt be a *Champion* in thy Saviour *Christ* against Death and Hell, and wouldst have thy young *Graft* grow, and become a *Tree* in the Kingdom of *Christ*, thou must go on, and stand fast in thy first earnest *Purpose*. It is as much as thy paternal Inheritance is worth; and thy Body and Soul too, whether thou becomest an *Angel* in God, or a *Devil* in Hell. If thou wilt be crowned, thou must *fight*, thou must overcome in *Christ*, and not yield to the *Devil*. Thy *Purpose* must stand firm, thou must not prefer temporal Honour and Goods before it. When the Spirit of the Flesh saith, *Stay awhile, it is not convenient yet*; then the Soul must say, *Now is the Time for me to go back*  
C again

again into my Native Country, out of which my Father Adam hath brought me. No Creature shall keep me back, and though thou earthly Body shouldest thereby decay and perish, yet I will now enter with my Will and whole Desire, into the Rose-Garden of my Redeemer Jesus Christ, through his Suffering and Death into Him, and in the Death of Christ subdue thee, thou earthly Body, that hast swallowed up my Pearl from me, which God gave to my Father Adam in Paradise. I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though thereby thou shouldest become a Fool in the Account of all Men, yet thou must and shalt obey the firm Resolve of my Soul. Nothing shall unloose thee from this Chain, but the temporal Death. Whereunto God and his Strength help me,



A short



## A short DIRECTION

*How the poor Soul must come before GOD again,  
and how it must fight for the noble Garland;  
what kind of Weapons it must use, if it will go  
to War against GOD's Anger, against the De-  
vil, the World and Sin, against Flesh and Blood,  
against the Influence of the Stars and Elements,  
and all it's other Enemies.*

**B**ELOVED Soul, there is *Earnestness* re-  
quired to do this, and not a bare Reci-  
tal of Words only! No, the *earnest resolved*  
*Will* must drive on this Work, else nothing will  
be effected. For if the Soul will obtain the  
*triumphal Garland of Christ* from the *Noble So-  
phia*, or *Divine Wisdom*, it must woo her for  
it in great Desire of Love. It must intreat  
her in her most *Holy Name* for it, and come  
before her in most *modest Humility*, and not  
like a *lustful Bull* or a *wanton Venus*. For so  
long as any are such, they must not seek these  
Things; for they shall not obtain them, and  
though something should be obtained by those  
who are in such an *impure State*, it would be  
no more than a *Glimpse of the true Glory*.  
But a *chaste and modest Mind* may prevail so  
far as to have the Soul in its noble Image,

which died in *Adam*, quickened in the *Heavenly Corporality* as to the *inward Ground*, and the precious *Garland* set upon it. Yet if this should come to pass, it is taken off again from the Soul, and laid by, as a *Crown* useth to be, after a King is once crowned with it; it is then laid by and kept. So it cometh to pass also with the *Heavenly Garland* or *Gift*. It is taken from the Soul again, because the Soul is yet encompassed with the *House of Sin*; so that if it should unhappily *fall* again, its *Crown* might not be *defiled*. This is spoken plainly enough for the Children that know and have tried these Things: None of the wicked are worthy to know more about them.



### The PROCESS, or WAY.

A Man must bring a *serious Mind* to this Work. He must come before God with *sincere Earnestness*, *deep Humility*, and *heartly Sorrow* for his Sins, and with a *deliberate* and *firm Resolution*, not to enter any more into the old *Broad Way* of *Vanity*. And tho' the whole World should account him a Fool, and he should lose both Honour and Goods, nay, and the temporal Life also,  
for

for the Sake of his *new Choice*, yet he must resolve firmly to abide by it.

If ever he will obtain the *Love and Marriage* of the *noble Sophia*, he must make such a *Vow* as this in his *Purpose* and *Mind*. For *Christ* himself saith : *He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that he hath, and even his earthly Life also, to follow me, is not worthy of me.* Here *Christ* meaneth the *Mind* of the *Soul* ; so that if there were any Thing that would keep the *Mind* back from it, though it should have never so fair and glorious a Pretence or Shew in this World, the *Mind* must not regard it at all, but rather part with it than with the *Love* of the *Noble Virgin Sophia*, in the *Bud* and *Blossom* of *Christ*, in his tender *Humanity* in us as to the *Heavenly Corporality*. For this is the *Flower* in *Sharon*, the *Rose* in the *Valley* of *Fericho*, wherewith *Solomon* delighted himself, and termed it his *dear Love*, his *chaste Virgin* which he loved ; as indeed all other Saints before and after him did ; whosoever obtained her, called her his *Pearl*.

After what Manner to pray for it, you may see by this short Direction following. The Work itself must be committed to the *Holy Ghost*, He formeth and frameth the

## 28      Of *true Repentance.*

Prayer for the Soul, in every Heart wherein  
He is sought.



### The P R A Y E R.

**I** A poor unworthy Creature, come before thee, O *great* and *Holy* God, and lift up mine Eyes to thee. Though I am not worthy, yet thy great Mercy, and thy faithful Promise in thy Word, have *now* encouraged me to lift the Eyes of the *Desire* of my Soul up to thee. For my Soul hath *now* laid hold on the Word of thy Promise, and received it into itself, and therewith cometh to thee. And though it is but a *strange Child* which *was* disobedient unto thee, yet *now* it desireth to be obedient; and doth *now* infold itself with its *Desire* into that *Word* which became *Man*, which became *Flesh and Blood*, and hath broken Sin and Death in my Humanity. Which hath changed the *Anger* of God into *Love* in the Soul, hath deprived *Death* of his Power, and *Hell* of its Victory over Soul and Body; and hath opened a *Gate* for my Soul to the clear Face of thy Strength and Power. O *Great* and most *Holy* God, I have brought the *Hunger* and *Desire* of my Soul into this most *Holy Word*, and now I come before thee, and in my *Hunger* call unto thee, Thou  
*living*

*living Fountain*, through thy *Word* which became *Flesh and Blood*. Thy *Word* being made the Life in our *Flesh*, I receive it firmly into the *Desire* of my Soul as my own Life; and I pierce into thee with the *Desire* of my Soul through the *Word* in the *Flesh of Christ*; through His holy conception in the *Virgin Mary*, His Incarnation, His Holy Nativity, His Baptism in *Jordan*, His Temptation in the Wilderness, where He overcame the Kingdom of the Devil and this World in the *Humanity*. Through all His Miracles, which He did on Earth; through His Reproach and Ignominy, His innocent *Death* and *Passion*, the Shedding of His Blood, wherein God's Anger in Soul and *Flesh* was drowned. Through His Rest in the Sepulchre, when He awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through His Love, which pierced through the *Anger* and destroyed *Hell* in the Soul. Through His Resurrection from the Dead, His Ascension, the sending of the *Holy Spirit* into our Soul and Spirit, and through all His Promises; one of which is *that thou, O God the Father, wilt give the Holy Spirit to them that ask it, in the Name and through the Word which became Man*;

O thou Life of my *Flesh* and of my Soul in *Christ* my Brother, I beseech thee in the  
*Hunger*



*Hunger* of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour *Jesus Christ*, His *Flesh* for *Food* and His *Blood* for *Drink*, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the *Word* which became Man, by which it may long and hunger after thee aright.

O thou deepest Love in the most sweet Name JESUS, give thyself into the Desire of my Soul. For therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself, in the Human Nature, and called us to thee, us *that hunger and thirst after thee*, and hast promised us *that thou wilt refresh us*. I now open the Lips of my Soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter *Passion* and *Death*; thou having sprinkled my Uncleanness with thy *Blood*, and sanctified me in thy *Humanity*, and made an open Gate for me through *thy Death*, to thy sweet Love in thy *Blood*. Through thy five holy Wounds, from which thou didst shed thy *Blood*, I bring the Desire of my Soul into thy Love.

O *Jesus Christ*, thou Son of God and Man, I pray thee receive into thyself thy purchased Inheritance,

Inheritance, which thy Father hath given thee. I cry within me, that I may enter through thy holy *Blood* and *Death* into thee. Open thyself in me, that the Spirit of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy Thirst; bring thy Thirst after us Men, which thou hadst upon the Cross, into my Thirst, and give me thy *Blood* to drink in my Thirst. That my *Death* in me which holdeth me Captive, may be drowned in the *Blood* of thy Love, and that my extinguished or suppressed Image, which as to the Kingdom of Heaven disappeared in my Father *Adam* through Sin, may be made alive through thy powerful *Blood*, and my Soul cloathed with it again as with the new Body which dwelleth in Heaven. In which Image thy holy Power and Word that became Man dwelleth, which is the *Temple of the Holy Spirit*, who dwelleth in us according to thy Promise, saying, *we will come to you, and make our Abode with you.*

O thou great Love of *Jesus Christ*, I can do no more than sink my *Desire* into thee; thy *Word* which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warn-



## A WARNING to the READER.

**B**ELOVED Reader, out of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the *Vanity* of the *Flesh* still, and art not in an earnest Purpose on the Way to the *New Birth* or *Regeneration*, intending to become a *New Man*, then leave the above-written Words in these Prayers unnamed; else they will turn to a *Judgment* of God in thee. Thou must not take the holy Names in vain, thou art faithfully warned: They belong to the *Thirsty Soul*. But if thy Soul be in earnest, it shall find by Experience what Words they are.



## A D I R E C T I O N,

*How the Soul must meet its Beloved, when she knocketh in its Centre, or Shut-Inner-Chamber.*

**B**ELOVED Soul, if thou wilt be earnest without Intermission; thou shalt certainly obtain the Favour of a *Kiss* from the *Noble Sophia* (or *Divine Wisdom*) in the Holy Name

Name JESUS; for she standeth ever before the Door of the Soul, *knocking*, and warning the Sinner of his wicked Way. Now if he once thus desireth her Love, she is ready for him, and *kisseth* him with the Beams of her sweet Love, from whence the Heart receiveth Joy. But she doth not presently lay herself in the *Marriage-Bed* with the Soul, that is, she doth not presently awaken the *extinguished Heavenly Image* in herself, which disappeared in *Adam* in *Paradise*. No, there might be Danger to Man in that; for if *Adam* and *Lucifer* fell having it manifested in them, the same may easily happen to Man, who is still so strongly enthralled in Vanity.

The Bond of thy Promise must be firm and steadfast. Before she will *Crown* thee; thou must be tempted and tried: She taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand as it were aloof, and answereth thee not so much as with one Look of her Love. For before she will *Crown* thee thou must be *judged*, that thou mayest Taste the bitter *Potion of Dregs*, which thou hast filled for thyself in thine Abominations. Thou must come before the Gates of *Hell*, first, and there shew forth thy Victory for her in her Love, in that Strength, wherewith she

she upheld thee in Opposition to the *Devils* malign Influence.

, *Christ* was tempted in the Wilderness, and if thou wilt put on Him, thou must *go through* His whole Progress or Journey, even from His Incarnation to His Ascension. And though thou art not able, nor required to do that which He hath done; yet thou must enter wholly into His *Process*, and therein die continually from the Corruption of the Soul. For the *Virgin Sophia* espouseth not herself to the Soul, except in this Property which springeth up in the Soul through the *Death of Christ*, as a new Plant standing in Heaven. The *earthly Body* cannot comprehend her in his Life-time, for it must first die from the corruptible Vanity; but the *Heavenly Image* which disappeared in *Adam*, viz. the true *Seed of the Woman* wherein God became Man, and into which He brought His living Seed, the *Heavenly Substantiality*, is capable of the *Pearl*, after the Manner wherein it came to pass in *Mary*, in the *End or Fulfilling* of the Covenant.

Therefore, take heed what thou doest: When thou hast made thy Promise, keep it; and then she will *crown* thee more readily than thou wouldst be *crowned*. But thou must be sure, when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World,

World, that thy Mind reject it and say, *I must be a Servant and not a Master in the Vineyard of Christ; I am but a Steward of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be always humble.* Whatsoever State and Condition thou art in, *Humility* must be in the Front, or else thou wilt not obtain the *noble Virgin in Marriage*. The free Will of thy Soul must stand the Brunt as a Champion; for if the *Devil* cannot prevail against the Soul with Vanity, nor catch it with that Bait, then he cometh with its *Unworthiness* and *Catalogue of Sins*. And there thou must fight hard, and the *Merits of Christ* must be set in the Front, or else the Creature cannot prevail against the *Devil*. For in this Conflict it goeth so terribly with many a poor Sinner, that *outward Reason* thinketh him to be distracted, or possessed by an *evil Spirit*. The *Devil* defendeth himself so horribly in some, especially if he hath had a great *Fort of Prey* in them, that he must be stoutly assaulted before he will depart and leave his *Castle*. In this kind of Combat *Heaven* and *Hell* are fighting one against the other.

Now if the Soul continue constant and getteth the Victory over the *Devil* in *all* his Assaults, disesteeming all temporal Things  
D for

for the Love of its *noble Sophia*, then the *precious Garland* will be set upon it for a Token or Ensign of Victory.

Here the *Virgin*, (which manifesteth herself in the dear Name of *JESUS CHRIST*, the *Treader upon the Serpent*, *God's Anointed*) cometh to the Soul, and kisseth it with her sweetest *Love* in the *Essence* most inwardly, and impresseth her *Love* into its *Desire* for a Token of Victory. And here *Adam* in his *Heavenly Part* riseth again from *Death* in *Christ*. Of which I cannot write, for there is no Pen in this World that can express it! It is the *Wedding of the Lamb*, where the noble *Pearl* is sown with very great Triumph, though *in the Beginning it be small, like a Grain of Mustard-seed*, as *Christ* saith.

Now when the *Wedding* is over, the Soul must take heed that this *Pearl-Tree* or *Tree of Faith* spring and grow, as it hath promised the *Virgin*. For then the *Devil* will presently come with his furious Storm, the ungodly People, who will scoff at, contemn, and cry down this Way for *Madness*; and then a Man must enter into the Process of *Christ*, under his *Cross*. Here it will appear indeed and in Truth, what Sort of a *Christian* he is. For he must suffer himself to be proclaimed a *Fool* and ungodly *Wretch*; nay his greatest *Friends*, who favoured him, or flattered him  
in

in the Lusts of the Flesh, will now be his *Enemies*, and though they know not why, will *hate* him. Thus it is that *Christ* hideth his *Bride* wholly under the *Cross*, that she may not be known in this World; The *Devil* also striveth that these Children may be *hidden* from the *World*, lest haply many such *Branches* should grow in that Garden which he supposeth to be his.

This I have set down for the Information of the Christian-minded Reader, that he may know what to do, if the same should befall him.



## A very earnest PRAYER in T E M P T A T I O N.

*Against God's Anger in the Conscience, and also against Flesh and Blood, when the Temptation cometh to the Soul, and wrestleth with it.*

**M**OST deep Love of God in *Christ Jesus*, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my *Mind* and *Conscience*; and if thou forsake me I must perish. But hast thou not promised me in thy Word, saying, *if a Mother could*

D 2



*could forget her Child; which can hardly be, yet thou wilt not forget me? Thou hast set me as a Sign in thine Hands which were pierced through with sharp Nails; and in thy open Side wherice Blood and Water gushed out. Poor Wretch that I am, I am caught in thy Anger and can in my Ability do nothing before thee; I sink myself down into thy Wounds and Death.*

O great Mercy of God, I beseech thee deliver me from the Bonds of *Satan*. I have no Refuge in any Thing, but only in thy *Holy Wounds and Death!* Into thee I sink down in the *Anguish* of my *Conscience*, do with me what thou wilt. In thee I will now live or die, as pleaseth thee, let me but die and perish in thy *Death*; do but bury me into thy *Death*, that the *Anguish* of *Hell* may not touch me. How can I excuse myself before thee, that knowest my *Heart* and *Reins*, and settest my *Sins* before mine *Eyes*? I am guilty of them, and yield myself unto thy *Judgment*; accomplish thy *Judgment* upon me, *through the Death of my Redeemer Jesus Christ.*

I fly unto thee, thou righteous Judge, through the *Anguish* of my *Redeemer Jesus Christ*, when He did sweat the bloody Sweat on the *Mount of Olives* for my Sake, and was scourged by *Pontius Pilate* for me, and suffered

ferred a Crown of Thorns to be pressed upon His Head, so that His *Blood* came forth.

O righteous God, hast thou not set Him in my Stead? He was innocent, but I guilty, for whom He suffered, wherefore should I *despair* under thy *Wrath*? O blot out thy *Anger* in me through His *Anguish*, *Passion* and *Death*; I give myself wholly into His *Anguish*, *Passion* and *Death*; I will stand still in His *Anguish* and *Passion* before thee, do with me what thou pleasest, only let me not depart from His *Anguish*. Thou hast freely given me His *Anguish*, and drowned thy *Wrath* in Him: And though I have not accepted it, but am departed from Him and become faithless, yet thou hast given me this precious Pledge in my *Flesh* and *Blood*. For He hath taken my *Flesh* and *Soul* upon His *Heavenly Flesh* and *Blood*, and hath satisfied the *Anger* in my *Flesh* and *Soul* in Him, with His *heavenly Blood*. Therefore receive me now in His *Satisfaction*, and put His *Anguish*, *Passion* and *Death* in thy *Wrath*, which is kindled in me, and break thy *Judgment* in me in the *Blood* of His *Love*.

O great *Love*! in the *Blood* and *Death* of *Jesus Christ*, I beseech thee break the strong *Fort of Prey* which the *Devil* hath made and built up in me, where he resisteth me in the

D 3

Way

Way of thy *Grace*. Drive him out of me, that he may not overcome me ; for no one living can stand in thy Sight, if thou withdraw thy Hand from him.

O come thou *Breaker-through* the *Anger* of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and Flesh. O mortify the *Desire* of my Vanity in Flesh and Blood, which the *Devil* hath now kindled by his *false Desire*, by *hellish Anguish* and *Desperation*. O quench it with thy *Water* of *eternal Life*, and bring my *Anguish* forth through *thy Death*. I wholly sink myself down into thee; and though Soul and Body should this Hour faint and perish in thy *Wrath*, yet I will not let thee go. Though my Heart saith utterly, *No, No*, yet the *Desire* of my Soul shall hold fast on thy Truth, which neither *Death* nor the *Devil* shall take away from me. For *the Blood of Jesus Christ the Son of God cleanseth us from all our Sins*. This I lay hold on, and let the *Anger* of God do what it will with my Sin, and let the *Devil* roar over my Soul in his *Fort of Prey* which he hath made, as much as he will : Neither the *Devil*, *Death* nor *Hell*, shall pull me out of my *Saviour's Wounds*. Thou must at length be confounded in me,  
thou

thou malicious *Devil*, and thy *Fort of Prey* must be forsaken, for I will drown it in the *Love of Jesus Christ*, and then dwell in it if thou canst. *Amen.*



## An Information in Temptation.

**B**ELOVED Reader, this is no *jesting Matter*; he that accounteth it so, hath not tried it, neither hath he yet passed the *Judgment*; but his *Conscience* is still *asleep*. And though it should be deferred to his latter Days, which is very *dangerous*, yet he must pass through this *Judgment*, or *fiery Trial*. Happy is he that passeth through it in the Time of his *Youth*, before the *Devil* buildeth his *Fort of Prey* strong; he may afterwards prove a *Labourer* in the *heavenly Vineyard*, and sow his *Seed* in the *Garden of Christ*; where he shall reap the *Fruit* in due Time. This *Judgment* continueth a long while upon many a poor Soul; several Years, if he doth not *earnestly* and *early* put on the *Armour of Christ*; but stayeth till the *Judgment of Tribulation* first drive him to *Repentance*. But to him that cometh of himself, of his own *earnest Purpose*, and endeavoureth to depart from his evil Ways, the *Temptation* or *Trial* will not be so *hard*,  
neither

neither will it continue so long. Yet he must stand out *valiantly*, 'till Victory be gotten over the *Devil*; for he shall be *mightily* assisted, and all shall end in the *best* for him.—So that afterwards when the *Day breaketh* in his Soul, he turneth it to the great Praise and Glory of God, that his grand Enemy and Persecutor was overcome in the Conflict.



## Short P R A Y E R S.

*When the noble Sophia (or eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.*

**O** Most *gracious* and *deep Love* of God in *Christ Jesus*! I beseech thee grant me thy *Pearl*, impress it into my Soul, and take my Soul into thy Arms.

**O** thou *sweet Love*! I confess I am *unclean* before thee. Take away my *Uncleanness* through thy *Death*, and carry the *Hunger* and *Thirst* of my Soul through thy *Death* in thy *Resurrection*, in thy *Triumph*! Cast my whole *Selfhood* down to the Ground in thy *Death*;  
take

take it Captive, and carry my *Hunger* through in thy *Hunger*.

O Highest *Love*, hast thou not appeared in me? Stay in me, and inclose me in thee. Keep me in thee, so that I may not be able to depart from thee. Fill my *Hunger* with thy *Love*, feed my Soul with thy *Heavenly Substance*, give it thy *Blood* to drink, and water it with thy *Fountain*.

O great *Love*! Awaken my *disappeared Image* in me, which as to the Kingdom of Heaven *disappeared* in my Father *Adam*. By that *Word* which awakened the same *Image* in the *Seed of the Woman* in *Mary*, quicken it, I beseech thee.

O thou *Life* and *Power* of the Deity, who hast *promised* us saying; *We will come to you, and make our Abode in you*. O sweet *Love*! I bring my *Desire* into this *Word* of thy *Promise*. Thou hast *promised* also, that thy *Father* will give the *Holy Spirit* to those that ask him for it; therefore I now bring the *Desire* of my Soul into that thy *Promise*, and I receive thy *Word* into my *Hunger*. Increase thou in me my *Hunger* after thee. Strengthen me, O sweet *Love*, in thy *Strength*: Quicken me in thee, that my *Spirit* may taste thy *Sweetness*. O  
do

do thou believe by thy Power in me, for *without thee I can do nothing*.

O sweet *Love* ! I beseech thee through that *Love* wherewith thou didst overcome the *Anger* of God, and didst change it into *Love* and *Divine Joy* ; I pray thee, also change the *Anger* in my Soul by the same great *Love*, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my *Will* into thy *Will*, bring thy Obedience into my Disobedience, that I may become obedient unto thee.

O great *Love* of *Jesus Christ*, I humbly fly to thee, bring the *Hunger* of my Soul into thy *Wounds*, from whence thou didst shed thy *Holy Blood*, and didst quench the *Anger* with *Love*. I bring my *Hunger* into thy open Side, from whence came forth *Water* and *Blood*, and throw myself wholly into it ; be thou mine, and quicken me in thy *Life*, and let me not depart from thee.

O my noble *Vine*, I beseech thee give *Sap* to me thy *Branch* ; that I may bud and grow in thy Strength and *Sap*, in thy *Essence* ; beget in me *true* Strength by thy Strength.

O sweet *Love*, art thou not my *Light* ? Enlighten thou my poor Soul in its close Prison,  
in

in Flesh and Blood. Bring it into the right Way. Destroy the *Will* of the *Devil*, and bring my Body through the whole Course of this World, through the Chamber of Death, into *thy Death* and *Rest*; that at the last Day it may arise in thee from *thy Death*, and live in thee forever. O teach me what I must do in thee: I beseech thee be thou my *willing*, *knowing*, and *doing*, and let me go no whither without thee. I yield myself wholly up to thee. *Amen.*



## A P R A Y E R.

*For obtaining the Divine Working, Protection, and Government; shewing also how the Mind should work with and in God, in Christ the Tree of Life.*

O Thou *Living Fountain*, in Thee I lift up the *Desire* of my Soul, and cry with my *Desire* to enter through the *Life* of my Saviour *Jesus Christ* into thee.

O thou *Life* and *Power* of God, awaken thyself in the *Hunger* of my Soul with thy *Desire* of *Love*, through the *Thirst* which *Jesus Christ* had upon the *Cross* after us Men,  
and



and carry my weak Strength through by thy mighty Hand in *thy Spirit*; be thou the *Working* and *Will* in me with thine own Strength. Blossom in the Strength of *Jesus Christ* in me, that I may bring forth Praise unto thee, the true Fruit of thy Kingdom. O let my *Heart* and *Desire* never depart from thee more.

But I swim in Vanity, in this Valley of Misery, in this outward Earthly Flesh and Blood. And my Soul and *noble Image*, which is according to thy Similitude, is encompassed with Enemies on every Side; with the *Desire* of the *Devil* against me, with the *Desire* of Vanity in *Flesh* and *Blood*; also with all the Opposition of *wicked Men* who know not thy Name. And I swim with my *outward Life* in the *Properties* of the *Stars* and *Elements*, having my Enemies lying in wait for me every where, *inwardly* and *outwardly*, together with *Death*, the Destroyer of this vain Life. I fly therefore to thee, O holy *Strength* of God, seeing thou hast manifested thyself with thy *loving Mercy* in our Humanity, through thy holy Name *Jesus*, and hast also given it to be a Companion and Guide in us. I beseech thee let His *Angels* that minister to Him, attend upon the Souls of me and mine, and encamp themselves about us, and defend us from the *fiery Darts* of the *Desire* of that *Wicked One*,  
which

which he shooteth into us daily by the *Curse* of the *Anger* of GOD which is awakened in our Earthly Flesh. Keep back by thy Divine Strength the malignant Influence of the *Stars* in their Opposition; wherein the *Wicked Enemy* of Mankind minglcth himself with his *Desire* and *Imagination*, in order to *poison* us in Soul and Flesh, and to bring us into *false* and *evil Desires*, as also into *Infirmity* and *Misery*. Turn away these evil Influences by thy holy Power *Jefus* from our Souls and Spirits, that they may not touch us; and let thy good and holy *Angel* stand by us to turn away their noxious Effects from our *Bodies*.

O great *Love* and sweet *Strength Jefu*, thou *Fountain* of divine *Sweetness*, flowing out of the great eternal Name JEHOVAH, I cry with the *Desire* of my Soul to come into thee. My Soul cryeth to come into that *Spirit*, from which it was *breathed* into the Body, and which hath formed it in the *Likeness* of GOD. It desireth in its *Thirst* to get the sweet *Fountain* which springeth from JEHOVAH into itself, to *refresh* GOD's *Breath of Fire* which itself is, that so the sweet *Love* of JESUS may rise in its *Breath of Fire*, through the *Fountain* JESUS springing out of JEHOVAH. That CHRIST the *Holy One* may be manifested and become *Man* in my *disappeared Image* of Heavenly *Spiritual Corporality*,  
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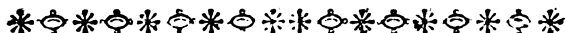
and that my poor Soul may receive its beloved *Bride* again into its Arms, with whom it may rejoice for ever.

O IMMANUEL ! Thou *Wedding-Chamber*, God and Man, I yield myself up into the Arms of thy *Desire* towards us, in us ; it is *Thyself* whom I desire. O blot out the *Anger* of thy Father with thy *Love* in me, and manifest thy *Strength* in my *Weakness*, that I may overcome and tame the *Evil* of *Flesh and Blood*, and serve thee in *Holiness* and *Righteousness*.

O thou great and most holy *Name* and *Majesty* of GOD, JEHOVAH, which hast stirred thyself with thy most sweet *Power* JESUS, in the *Limit* of the *Covenanted Promise* to our Father Adam, in the *Woman's Seed* ; in the *Virgin Mary*, in our disappeared *Heavenly Humanity*, and brought the *Living Essentiality* of thy Holy Power in the *Virgin Wisdom* of GOD, into our Humanity, which was *extinguished* as to thee ; and hast given it to us, to be our *Life*, *Regeneration*, and *Victory* ; I entreat thee with all my *Strength*, beget a new Holy Life in me, by thy sweet *Power* JESUS, that I may be in thee and thou in me ; that so thy Kingdom may be made manifest in me, and the *Will* and *Conversion* of my Soul may be in Heaven.

O great

O great and incomprehensible God, thou who fillest all Things, be thou my *Heaven* in which my *new Birth* in CHRIST JESUS may dwell: Let my *Spirit* be the stringed Instrument, Harmony, Sound, and Joy of thy *Holy Spirit*. Strike the Strings in me, in thy *Regenerate Image*, and carry through my Harmony into thy Divine Kingdom of Joy, in the great *Love* of God, in the *Wonders* of thy Glory and Majesty, in the *Communion* of the Holy Angelical Harmony. Build up the Holy City *Zion* in me, in which as *Children of Christ* we all live together in *one City*, which is *Christ* in us. Into thee I wholly plunge myself, do with me what thou pleasest. *Amen.*



## A P R A Y E R.

*To be used by a Soul in Tribulation under the Cross of Christ, when it is assaulted by its outward Enemies; who persecute and hate it for being in the Spirit of Christ, and slander and reproach it as an Evil-Doer.*

**P** O O R Man that I am; I walk full of Anguish and Trouble in my Return towards my Native Country, from whence I  
E 2
wandered

wandered in *Adam*, and am going back again through the *Thistles* and *Thorns* of this troublesome *World*. O God my Father, the *Briars* tear me on every Side, and I am afflicted and despised by my *Enemies*. They scorn my Soul, and revile it as an *Evil Doer*, who hath broken Faith with them; they deride my walking towards thee, and account it *foolish*. They think I am *Senseless*, because I walk in this *Strait* and *Thorny Path*, and go not along with them in their *Hypocritical Broad Way*.

O LORD *Jefus Christ*; I fly to thee under the *Cross*; O dear *Immanuel*, receive me, and carry me into *thyself*, through the Path of thy Pilgrimage, in which thou didst walk in *this World*; namely through thy *Incarnation*, *Poverty*, *Reproach* and *Scorn*; also through thy *Anguish*, *Passion* and *Death*. Make me conformable unto thy *Example*; send thy good *Angel* along with me to shew me the Way through the horrible *Thorny Wilderness* of *this World*. Assist me in my *Misery*; comfort me with that Comfort wherewith the *Angel* comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat great Drops of Blood. Support me in my *Anguish* and *Persecution*, under the *Reproach* of the *Devils* and all wicked Men, who know not thee, and refuse to walk in thy Paths. O great  
Love

*Love of God*, they know not thy Way, and do this in *Blindness*, through the Deceit of the *Devil*. Have Pity on them, and bring them out of their *Darkness* into thy *Light*, that they may learn to *know themselves*, and how they lie Captive in the *Filth* and *Mire* of the *Devil*, in a *dark Dungeon* fast bound with *three Chains*. O great God, have Mercy upon *Adam* and his Children, redeem them in *Christ the new Adam*.

I fly to thee, O *Christ*, God and Man, in this Pilgrimage and Journey which I must take through this *dark Valley*, despised and troubled on all Sides, and accounted an ungodly wicked Man. O LORD, it is thy *Judgment* upon me; that my *Sins* and *inbred Corruption* may be judged in this earthly Pilgrimage before thee, and I as a *Curse* be made an open Spectacle, on which thy *Anger* may satiate itself, and thereby may take the *eternal Reproach* away from me. It is the Token of thy *Love*; by which thou bringest me into the *Reproach*, *Anguish*, *Suffering* and *Death* of my Saviour *Jesus Christ*, that so I may die from *Vanity* and spring up in *His Spirit* with a new Life, through His *Reproach*, *Ignominy*, and *Death*.

I beseech thee, O *Christ*, thou *patient Lamb* of God, grant me *Patience* in this my Way

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of

of the *Cross*, through all *thy Anguish* and *Reproach*, *thy Death* and *Passion*, *thy Scorn* and *Contempt* upon the *Cross*, where thou wast despised in my Stead; and bring me therein, as a *patient Lamb* to thee, into thy *Victory*. Let me live *with thee in thee*: and do thou convert my Persecutors, who (unknown to themselves) by their Reproaching sacrifice my *Vanity* and *inbred Sins* before thy *Anger*. They know not what they do; they think they do me Harm, but they do me Good! They do that for me which I should do myself before thee: For I should daily lay open and acknowledge my *Shame* and *Vileness* before thee, and thereby *sink* myself down into the *Death* of thy *beloved Son*, that my *Shame* might die in his *Death*. But I being too negligent weary, faint, and feeble, therefore thou usest these mine *Enemies* in thy *Anger*, to open and discover my *Vileness* before thee, which thy *Wrath* taketh hold of, and *sinketh* it down into the *Death* of my *Saviour*.

O merciful God, my *vain Flesh* cannot know how well thou intendest towards me, when thou sufferest mine *Enemies* to take my *Vileness* from me, and sacrifice it before thee. My *Earthly Mind* supposeth that thou afflictest me for my Sins, and I am extremely perplexed at it; but *thy Spirit*, in my *inward New Man*, telleth me, that it is of thy *Love* towards me,

me, and that thou intendest Good to me by it. When thou sufferest my *Enemies* to persecute me, it is best for me that they perform the Work in my Stead, and unfold my *Sins* before thee in thy *Anger*, that it may swallow up the Guilt of them, so that they may not follow me into my *Native Country*. For *mine Enemies are strong and mighty* still in thy *Anger*, and therefore can do it better than I that am feeble and fainting already in the *Will of Vanity*. This thou knowest full well, O thou righteous God.

I beseech thee therefore, O righteous God, since thou usest them as *Friends* to me, to do so good an Office for me, though my *Earthly Reason* knoweth it not, that thou wouldst make *them* also to understand and follow my Course, and send *them* such *Friends* in turn. But first bring them to the *Light*, that they may *know* thee, and give thee Thanks.

O *merciful* God in *Christ Jesus*, I beseech thee, out of thy deep *Love* towards us poor Men, which thou hast manifested in me, in the *hidden Man*, call us all in thee, to thee. O stir thyself in us yet once again in this last Trouble; thy *Anger* being kindled in us, do thou resist it, lest it swallow us up wholly both *Soul* and *Body*.

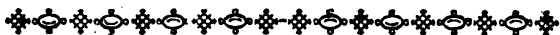
O thou



O thou *Dawning of the Day-spring* of GOD, break forth to the full! art thou not already risen? Manifest thy *holy City Zion*, thy *holy Jerusalem*, in us.

O great GOD! I see thee in the Depth of thy *Power and Strength*. Awaken me wholly in thee, that I may be quickened in thee. Break off the *Tree* of thy *Anger* in us, and let thy *Love* spring forth and bud in us.

O LORD, I lie down in thy Sight, and beseech thee not to rebuke us in thine *Anger*. Are we not thy Possession which thou hast purchased? Forgive all of us our *Sins*, and deliver us from the Evil of thy *Wrath*, and from the Malice and Envy of the *Devil*; and bring us under thy *Cross* in Patience into *Paradise* again. Amen.



*Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz. between the Spirit of Christ in the New Birth, out of his Humanity in us, and the Soul. Shewing how great a Joy there is in the Heaven of the New Regenerate Man; and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into*  
*Repen-*

*Repentance, and how the Soul beaveth itself towards her, when she appeareth to it.*

## THE GATES OF THE PARADISICAL GARDEN OF ROSES.

*This is understood by none but the Children of Christ, who have known it by Experience.*

WHEN Christ the Corner-stone stirreth Himself in the *extinguished Image* of Man, in his hearty *Conversion* and *Repentance*; then *Virgin Sophia* appeareth in the *stirring* of the *Spirit of Christ*, in the *extinguished Image*, in her *Virgin's Attire* before the Soul. At which the Soul is so amazed and astonished in its *Uncleanness*, that all its *Sins* immediately awake in it, and it *trembleth* before her. For then the *Judgment* passeth upon the *Sins* of the Soul, so that it even goeth back in its *Unworthiness*, being *ashamed* in the *Presence* of its *fair Love*, and entereth into *itself*, feeling and *acknowledging* itself utterly *unworthy* to receive such a *Jewel*. This is understood by those who are of our *Tribe*, and have *tasted* of this *Heavenly Gift*, and by none else. But the *Noble Sophia* draweth near in the *Essence* of the Soul, and *kisseth* it in friendly Manner, and *tinctureth* its *dark Fire* with her *Rays of Love*, and shineth through it with her bright  
and

## 56      Of true Repentance.

and powerful *Influence*. Penetrated with the strong Sense and Feeling of which, the Soul skippeth in its Body for great *Joy*, and in the Strength of this *Virgin Love*, exulteth, and praiseth the great God, for his blessed Gift of *Grace*.

I will set down here a short Description how it is when the *Bride* thus embraceth the *Bridegroom*, for the Consideration of the Reader, who perhaps hath not yet been in this *Wedding-Chamber*. It may be, he will be desirous to follow us, and to enter into the *Inner-Choir*, where the Soul joineth Hands and danceth with *Sophia* or the *Divine Wisdom*.



### I.

*When that which is mentioned above cometh to pass, the Soul rejoiceth in its Body, and saith,*

**P**RAISE, Thanksgiving, Strength, Honour, and Glory, be to thee, O great God, in thy *Power* and *Sweetness*, for that thou hast redeemed me from the *Anguish* of the *Fiery Driver*. O thou fair Love! My Heart embraceth thee; where hast thou been so long? Methought I was in *Hell* in the *Anger* of God. O gracious Love! abide with me,  
I beseech.

I beseech thee, and be my Joy and Comfort. Lead me in the right Way. I give myself up into thy *Love*. I am *dark* before thee, do thou *enlighten* me. O noble *Love*, give me thy *sweet Pearl*; put it I pray thee into me.

O great God in *Christ Jesus*, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast *forgiven me my Sins*, and filled me with thy *Strength*. I shout for *Joy* before thee in my *new Life*, and extol thee in thy *Firmament* of Heaven, which none can open but thy *Spirit* in thy Mercy. My Bones rejoice in thy *Strength*, and my Heart delighteth itself in thy *Love*. Thanks be to thee for ever, for that thou hast delivered me out of *Hell*, and turned *Death* into *Life* in me. O sweet *Love*! Let me not depart from thee again. Grant me thy *Garland of Pearl*, and abide in me. O be my own proper Possession, that I may rejoice in thee for ever.



*Upon this, Virgin Sophia saith to the Soul,*

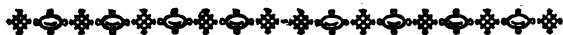
MY noble *Bridegroom*, my *Strength* and *Power*, thou art a thousand Times welcome. Why hast thou forgotten me so long,

long, that I have been constrained in great Grief to *stand without the Door and knock?* Have I not *always* called thee and entreated thee? But thou hast turned away thy Countenance from me, and thine Ears have declined my Intreaties. Thou couldst not see my *Light*, for thou didst walk in the *Valley of Darknefs*. I was *very near* thee, and intreated thee *continually*, but thy *Sinfulness* held thee Captive in *Death*, so that thou knewest me not. I came to thee in great *Humility*, and called thee, but thou wert *rich* in the Power of the *Anger* of God, and didst not regard my *Humility* and *Lowliness*. Thou hadst taken the *Devil* to be thy *Paramour*, who hath defiled thee thus, and built up his *Fort of Prey* in thee, and turned thee quite away from my *Love* and *Faith* into his *Hypocritical Kingdom of Falshood*; wherein thou hast committed much *Sin* and *Wickedness*, and torn thy *Will* off from my *Love*. Thou hast broken the *Bond of Wedlock*, and set thy *Love* and *Affection* upon a *Stranger*, and suffered me thy *Bride*, whom God did give thee, to stand alone in the *extinguished Substance*, without the Power of thy *fiery Strength*. I could not be *joyful* without thy *fiery Strength*, for thou art my *Husband*; my shining *Brightness* is made *manifest* by thee. Thou canst *manifest* my hidden *Wonders* in thy *fiery Life*, and bring them into *Majesty*; and yet without me thou art but a *dark House*,

*House*, wherein is nothing but *Anguish*, *Misery*, and horrible Torment.

O noble *Bridegroom*, stand still with thy Countenance towards me, and give me thy Rays of *Fire*. Bring thy *Desire* into me, and *enkindle* me thereby, and then I will bring the Rays of my *Love*, from my *Meekness* into thy *fiery Essence*, and be united with thee for ever.

O my *Bridegroom*, how well am I, now I am in *Union* with thee? O *kiss* me with thy *Desire* in thy *Strength* and *Power*, and then I will shew thee all my *Beauty*, and will rejoice and solace myself with thy sweet *Love* and shining *Brightness* in thy *fiery Life*. All the holy *Angels* rejoice with us, to see us *united* again. My dear *Love*, I now intreat thee to abide in my *Faith*, and do not turn thy Face away from me any more. Work thou thy *Wonders* in my *Love*, for which Purpose God hath created thee and brought thee into Being.



*The Soul saith again to its noble Sophia, its Love, that is born again in it.*

O My noble *Pearl*, and opened *Flame* of *Light* in my anxious *fiery Life*, how thou *changeest* me into thy *Joy*! O beautiful  
F Love,

## 60      Of true Repentance.

*Love*, I have broken my *Faith* with thee, in my Father *Adam*, and with my *fiery Strength* have turned myself to the *Pleasure* and *Vanity* of the *outward World*. I have fallen in *Love* with a *Stranger*, and had been constrained to walk in the *Valley of Darknes* in this *strange Love*, if thou hadst not come into the *House of my Misery*, in thy great *Faithfulness*, by thy piercing through and destroying *God's Anger*, *Hell*, and dark *Death*, and restored thy *Meekness* and *Love* to my *fiery Life*.

O sweet *Love*; thou hast brought the *Water of eternal Life* out of the *Fountain of God*, with thee into me, and *refreshed* me in my great *Thirst*. I behold in thee the *Mercy of God*, which was hidden from me before by the *strange Love*. In thee I can *rejoice*; thou changeest my *Anguish of Fire* into great *Joy* in me. O amiable *Love*, give me thy *Pearl*, that I may continue in this *Joy* for ever.



*Upon this the noble Sophia answereth the Soul again, and saith,*

**M**Y dear *Love* and faithful *Treasure*, thou highly rejoicest me in thy *Beginning*. I have indeed broken into thee through the deep

deep Gates of God, through God's *Anger*, through *Hell* and *Death*, into the House of thy *Misery*; and have graciously bestowed my *Love* upon thee, and delivered thee from the *Chains* and *Bonds* wherewith thou wert fast bound. I have kept my Faith with thee, though thou hast not kept thine with me. But thou desirest now an exceeding great Thing of me, which I cannot willingly trust in thy Hands.—Thou wouldest have my *Pearl* as thy *proper own*. Remember, I pray, O my beloved *Bridegroom*, that thou didst carelessly lose it before in *Adam*; and thou thyself standest yet in great Danger, and walkest in *two dangerous Kingdoms*. For in thy *Original Fire*, thou walkest in that Country wherein God calleth himself a *strong jealous God*, and a *consuming Fire*. The other Kingdom which thou walkest in, is the *outward World*, wherein thou dwellest in the vain corrupt *Flesh* and *Blood*, and where the *Pleasures* of the *World* and the *Affaults* of the *Devil* beset thee every Hour. Thou mayest perhaps in thy great *Joy* bring *Earthliness* again into my Beauty, and thereby *darken* my *Pearl*. Or thou mayest possibly grow *proud*, as *Lucifer* did, when he had the *Pearl* in his Possession, and so turn thyself away from the *Harmony* of God, as he did, and then I must be deprived of my *Love* for ever afterwards.



No. I will keep my *Pearl* in myself, and dwell in the *Heaven* in thee, in thy *extinguished*, but now in me *revived*, *Humanity*; and reserve my *Pearl* for *Paradise*, until thou puttest away this *Earthliness* from thee, and then I will give it thee to *possess*. But I will readily present to thee my *pleasant Countenance*, and the *sweet Rays* of the *Pearl*, during the *Time* of this *Earthly Life*. I will dwell with the *Pearl* itself in the *inner Choir*, and be thy faithful loving *Bride*. I cannot espouse myself with thy *Earthly Flesh*, for I am a *Heavenly Queen*, and my *Kingdom* is not of this *World*. Yet I will not cast thy *outward Life* away, but refresh it often with my *Rays of Love*; for thy *outward Humanity* shall return again. But I cannot admit to my Embraces the *Beast of Vanity*, neither did God create it in *Adam* with a Purpose to have it so *gross* and *earthly*. But in *Adam* thy *Desire*, through the Power of its strong Lust, formed this *Bestial Grossness* from and with all the *Essences* of the *awakened Vanity* of the *Earthly Property*, wherein *Heat* and *Cold*, *Pain* and *Enmity*, *Division* and *Corruption*, subsist.

Now, my dear *Love* and *Bridegroom*, do but yield thyself up into my *Will*; I will not forsake thee in this *Earthly Life* in thy *Danger*. Though the *Anger* of God should pass upon thee, so that thou shouldst grow *af-frighted*

*frighted and disheartened*, or shouldst think that I had *deserted* thee, yet I will be with thee and preserve thee, for thou thyself knowest not what thine Office is. Thou must in this Life's Time *work and bear Fruit*. Thou art the *Root* of this *Pearl-Tree*; *Branches* must be produced out of thee, which must all be brought forth in *Anguish*. But I come forth together with thy *Branches* in their *Sap*, and produce *Fruit* upon thy *Boughs*, and thou knowest it not; for the Most High hath so ordered, that I should *dwell* with and in thee.

Wrap thyself up therefore in *Patience*, and take Heed of the *Pleasure of the Flesh*. Break the *Will* and *Desire* thereof; bridle it as an *unruly Horse*. And then I will often visit thee in the *fiery Essence*, and give thee my *Kiss of Love*. I will bring a *Garland* for thee out of *Paradise* with me, as a *Token* of my *Affection*, and put it upon thee, and thou shalt rejoice in it. But I give thee not my *Pearl* for a *Possession* during this Life's Time. Thou must continue in *Resignation*, and hearken what the LORD playeth on his Instrument in thy *Harmony* in thee. Moreover, thou must give *Sound* and *Essence* to thy *Tune* out of my *Strength* and *Virtue*, for thou art now a *Messenger* of *His Word*, and must set forth *His Praise and Glory*. For this Cause it is that I

have contracted myself *a-new* with thee, and set my *triumphal Garland* upon thee; which I have gotten in the *Battle* against the *Devil* and *Death*. But the *Crown of Pearl* wherewith I crowned thee, I have laid aside for thee. Thou must wear *That* no more till thou art become *pure* in my Sight.



*The Soul saith further to the noble Sophia,*

**O** Thou fair and sweet *Consort*, what shall I say before thee? Let me be *wholly* committed unto thee, I cannot preserve myself. If thou wilt not give me thy *Pearl*, I submit to *thy Will*; but give me thy *Rays* of *Love*, and carry me safely through my *Pilgrimage*. Do thou awaken and bring forth what thou wilt in me; I will from henceforth be thy own. I *will* or *desire* nothing for myself, but what thou thyself *wilt* through me. I had *fooled away* thy sweet *Love*, and broken my *Faith* with thee, whereby I was fallen into the *Anger* of God. But seeing that of *Love* thou didst come to me into the *Anguish* of *Hell*, and hast delivered me from *Torment*, and received me again for thy *Consort*, I will now therefore break *my Will* for thy *Love's* Sake, and be obedient unto thee, and wait for thy *Love*. I am satisfied now that I know  
thou

thou art with me in all my Troubles, and wilt not *forfake* me.

O gracious Love, I turn my *fiery* Courtenance to thee. O *fair Crown*, take me quickly into thee, and bring me forth from *Unquietness*: I will be thine *forever*, and never depart from thee more.



*The noble Sophia answereth the Soul very comfortably, and saith,*

**M**Y Noble *Bridegroom*, be of good Comfort. I have betrothed thee to me in my highest *Love*, and contracted myself with thee in my *Faithfulness*. *I will be with thee and in thee always to the End of the World. I will come to thee and make my Abode with thee, in thy inner Chamber. Thou shalt drink of my Fountain; for now I am thine, and thou art mine, the Enemy shall not separate us. Work thou in thy fiery Property, and I will put my Rays of Love into thy Working. And so we will plant and manure the Vineyard of Jesus Christ. Afford thou the Essence of Fire, and I will afford the Essence of Light, and the Increase. Be thou the Fire, and I will be the Water, and thus we will perform that in this World for which GOD hath appointed us, and*  
*serve*

serve him in his Temple, which we ourselves are. Amen.

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## To the R E A D E R.

**B**ELOVED Reader, count not this an *uncertain Fiction*; it is the *true Ground, Sum and Substance* of all the *Holy Scriptures*. For the *Book of the Life of Jesus Christ* is plainly set forth therein, as the *Author* of a *Certainty* knoweth; it being the *Way* that he himself hath gone. He giveth thee the *best Jewel* that he hath. God grant his *Blessing* with it. An heavy Sentence and Judgment are gone forth against the *Mocker* of this. Be thou therefore warned, that thou mayest avoid the *Danger*, and obtain the *Benefit*.



## A M O R N I N G P R A Y E R,

*Commending ourselves to God when we rise, before we offer any other Thing to enter into us.*

**B**LESS me, O God, the *Father, Son and Holy Ghost*, thou only true God. I thank thee through *Jesus Christ* our *Lord and Saviour*, for thy *Preservation* of me, and for all other *Benefits*. I now commend myself, both *Soul* and

and *Body*, and all that thou hast set me to do in my *Employment* or *Calling*, into thy Protection. Bethou the Beginning of my *Conceptions*, my *Undertakings*, and all my *Doings*. Work thou so in me, that I may begin all Things to the Glory of thy Name, and accomplish them in thy *Love* for the Good and Service of my Neighbour. Send thy *Holy Angel* along with me, to turn the Temptations of the *Devil* and *corrupt Nature* away from me. Preserve me from the Malice of *evil Men*, make all my *Enemies* reconcilable to me, and bring my *Mind* into thy *Vineyard*, that I may labour in my Office and Employment, and behave as thy obedient Servant therein. Bless me, and all that I am to go about and do this Day, with the Blessing of thy *Love* and *Mercy*. Continue thy *Grace* and *Love* in *Jesus Christ* upon me, and give me a *Mind cheerfully* to follow thy Leadings and execute thine Appointment. Let thy *Holy Spirit* guide me in my Beginning, and my Progress, on to my last End, and be the *Willing, Working, and Accomplishing* of all in me. Amen.



## AN EVENING PRAYER,

*When we have finished our daily Employment, and  
are going to Rest.*

**I** Lift my Heart to thee, O God, thou Fountain of Eternal Life, and give thee Thanks through Jesus Christ thy Beloved Son, our Lord and Saviour, for having protected and preserved me this Day from all Mischief that might have befallen me. I commend to thy Disposal my Condition and Employment, together with the Work of my Hands, and humbly repose them on thee. So fill my Soul with thy Spirit, that neither that Grand Enemy the Devil, nor any other evil Influence or Desire, may find Harbour therein. Let my Mind only delight in thee in thy Temple, and let thy good Angel stay with me, that I may rest safely in thy Power, and under thy Protection. Amen.

Revel. xxi. 6. *I am Alpha and Omega, the Beginning and the End. I will give unto him that is a-thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit All Things, and I will be his God, and he shall be my Son.*

THE

T H E

# SECOND BOOK.

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O F

# TRUE RESIGNATION.

S H E W I N G

*How Man must daily die to his own Will in Self;  
how he must bring his Desire into GOD, and  
what he should ask and desire of GOD. Likewise  
How he must spring up out of the dying sinful  
Man, with a new Mind and Will through the  
Spirit of Christ.*

A L S O,

*What the Old and New Man are, and what each  
of them is in Life, Will, and Practice.*

---

Written in the German Language,

(Anno. 1622)

By J A C O B B E H M E N.

---

Matthew





Matthew xvi. 24. Mark viii. 34. Luke ix.  
23. John xii. 26.

*Christ saith, He that will follow me, let him  
deny himself, and take up his Cross and follow  
me.*

Matth. xix. 27. Mark x. 28. Luke xviii. 28:

*Peter saith to Christ, Behold, We have forsaken  
All, and followed thee.*





O F

## TRUE RESIGNATION.

## C H A P. I.

1. **W**E have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what *Self* doth, when it getteth the *Light* of *Nature* to be *its own*, and may walk with the *Understanding* in *its own* Dominion. We see also in Men learned in Arts and Sciences, that when *they* get the *Light* of this *outward World* or *Nature* into the Possession of their *Reason*, nothing cometh of it but *Pride of themselves*. And yet all the World so vehemently desireth and seeketh after this *Light* as the *best Treasure*; and indeed it is the *best Treasure this World* affords, if it be rightly used.

2. But while *Self*, viz. *Reason*, is captivated and fast bound in a close and strong Prison, that is to say, in the *Anger of God*, and in *Earthliness*; it is very dangerous for a Man to make Use of the *Light of Knowledge* in *Self*, as if it were in the Possession of *Self*.

G

3. For

3. For the *Wrath* of the Eternal and Temporary *Nature* will soon take Pleasure in it, and then *Self* and a Man's own *Reason*, will rise up in *Pride*, and depart from the true resigned *Humility* towards God, and will no longer eat of the *Fruit* of *Paradise*, but of the *Property* of *Self*, viz. of that Dominion of Life, wherein *Good* and *Evil* are mix'd, as *Lucifer* and *Adam* did. Who both entered with the *Desire* of *Self* back again into the *Original*, out of which the *Creatures* were brought forth, and into the *Condition* of the *Creatures*; *Lucifer* into the *Centre* and *Wrathful Nature*, into the *Matrix* or *Womb* which bringeth forth *Fire*; and *Adam* into the *Earthly Nature*, into the *Matrix* of the *outward World*, viz. into the *Lust* after *Good* and *Evil*.

4. This happened to them both, because they had the *Light* of *Understanding* shining in *Self*, in which they could behold *themselves*, whereby the *Spirit* of *Self* went into the *Imagination*, (viz. into a *Desire* to get the *Centre*,) that they might exalt themselves in *Might*, *Power* and *Knowledge*. Now when *Lucifer* sought after the *Mother* of *Fire* in his *Centre*, and thought to reign therewith over the *Love* of *God*, and *all the Angels*; and when *Adam* also desired to try in the *Essence* what the *Mother* or *Root* was from whence *Evil* and *Good* did spring, and purposely brought his *Desire* thereinto

thereinto in order to become *Knowing* and full of *Understanding* thereby: Both *Lucifer* and *Adam* were captivated in their *evil* or *false Desire* in the *Mother*, and broke off themselves from *Resignation* which proceeds from *GOD*, and so were caught by the *Spirit* of the *Will*, by the *Desire* in the *Mother*. Which *Desire* immediately got the *Dominion* in *Nature*; and so *Lucifer* stuck fast in the *wrathful Source* of *Fire*, and that *Fire* became *manifest* in the *Spirit* of his *Will*, whereby the *Creature* in its *Desire* became an *Enemy* to the *Love* and *Meekness* of *GOD*.

5. *Adam* in like Manner, was immediately caught by the *earthly Mother*, which is *Evil* and *Good*, created out of the *Love* and *Anger* of *GOD* and compacted into one *Substance*. Whereupon the *earthly Property* instantly got the *Dominion* in *Adam*, and from thence *Heat* and *Cold*, *Envy* and *Anger*, and all *Malice* and *Contrariety* to *God* became *manifest*, and bore *Rule* in him.

6. But if they had not brought the *Light of Knowledge* into *Self*, then the *Glass* of the *Knowledge* of the *Centre* and of the *Original* of the *Creature*, viz. of the *Power* which it had in *itself*, had not been *manifested*, from whence the *Imagination* and *Lust* did arise.

7. As also we often see at this Day how the same *Error* bringeth Danger upon the *enlightened Children of God*; in whom when the *Sun* of the great Presence of God's Holiness *shineth*, by which the *Life* passeth into *Triumph*, and *Reason* then beholdeth itself therein as in a *Glass*, and the *Will* goeth on in *Self*, in its own searching, and will try what the *Centre* is out of which the *Light* shineth, and will of its own Motion and Strength force itself into it, how that from thence arise abominable *Pride* and *Self Love*; so that its (the *Creature's*) own *Reason*, which is but a *Mirror* or *Glass* of the *eternal Wisdom*, supposeth itself to be greater than it is; and then whatsoever it doth, it thinketh God's *Will* doth in and by it and that it is a *Prophet*. Though it is moved only by itself, and goeth on in its own *Desire*; in which the *Centre of Nature* presently riseth up and entereth into that *False Desire* of *Self* against God, and so the *Will* entereth into *Self-conceit* and *Exaltation*.

8. Then the Subtle *Devil* insinuateth himself into the *Creature*, and *sifteth* the *Centre* of *Nature*, and bringeth *evil* or *false Desires* into it, so that a Man becomes as it were *drunken* in *Self*; and still persuades himself that he is driven by God; by which means the good *Beginning*, wherein the *divine Light* shone in *Nature*,  
*ture*,

ture, cometh to be spoiled, and so the *Light of God* departeth from him.

9. Yet the *outward Light* of the *outward Nature* still remaineth shining in the *Creature*. For its own *Self* throweth itself thereinto, and supposeth that it is the *first Light of God*; but it is not so. And into this *Self-Exaltation* in the *Light* of its *outward Reason* the *Devil* throweth himself again, (though in the *first Light*, which was *Divine* he was forced to depart,) returning with a *Seven-fold Desire*, of which *Christ* spake, saying, *When the Unclean Spirit departeth out of a Man, he wandereth through dry Places seeking rest, and findeth none; and then he taketh to himself seven Spirits worse than himself, and returneth to his first House; and finding it swept and garnished, he dwelleth therein, and so it is worse with that Man than it was before.*

10. This *House* that is thus *swept* and *garnished*, is the *Light of Reason in Self*. For if a *Man* bringeth his *Desire* and *Will* into *God*, and goeth on in *Abstinence* from *this wicked Life*, and heartily *desireth* the *Love of God*, then *that Love* will *manifest itself* to him with its most friendly and chearful *Countenance*, by which the *outward Light* also is kindled. For where the *Light of God* is kindled, there *all* will be *Light*; the *Devil* cannot stay there, but must depart thence; and then he searcheth through

the *Mother of the Original of Life*, viz. the *Centre*, but it is become a *dry feeble Place*. For the *Anger of God*, viz. the *Centre of Nature*, is in its own *Property* altogether *feeble, barren, and dry*, and cannot get the *Dominion in its own wrathful Principle*. *Satan* searcheth through these *Places* to find an *open Gate* to enter with his *Desire*, and so to *fiſt* the *Soul* that it might come to *exalt itself*.

11. And now if the *Spirit of the Will* of the *Creature* throweth itself with the *Light of Reason* into the *Centre*, viz. into *Self*, and entereth into *Self-Exaltation*, then it goeth forth again from the *Light of God*, and presently the *Devil* findeth an *open Gate* for him to enter in at, and a *garnished House* to dwell in, viz. the *Light of Reason*. Then he taketh to himself the *seven Forms of the Property of Life in Self*, viz. the *Flatterers* which are departed from *GOD* into *Self*: And there he entereth and putteth his *Desire* into the *Lust of Self* and *evil Imaginations*, wherein the *Spirit of the Will* beholdeth itself in the *Forms of the Properties of Life in the outward Light*, and then the *Man* sinketh into *himself* as if he were *drunk*, and the *Stars* lay hold on him, and bring their strong Influences into him, (*into outward Reason*) that he might seek the *Wonders of God there*, that so they may manifest themselves therein. For all *Creatures* groan and long after  
God,

*God.* And though the *Stars* cannot apprehend the *Spirit of God*, yet they had rather have a *House of Light* wherein they may rejoice, than a *House shut up* wherein they can have no *Rest*.

12. Thus such a Man goeth on as if he were drunk in the *Light of the outward Reason*, which is called the *Stars*, and apprehendeth great and wonderful Things, and hath a continual Guide, therein. And then the *Devil* presently watcheth to see if any *Gate* standeth open for him, through which he may kindle the *Centre of Life*, that so the *Spirit of the Will* may mount aloft in *Pride*, *Self-Conceit*, or *Covetousness*; (from whence *Self-Arrogancy* ariseth, the *Will of Reason* desiring to be honoured:) for it supposeth it hath attained the Sum of all Happiness, when it hath gotten the *Light of Reason*, and can judge the *House of hidden Mysteries* that is shut up; which nevertheless God can easily unlock. The deluded Man thereupon supposeth that now he hath reach'd the *Mark*, and that *Honour* is due to him, because he hath gotten the *Understanding of Reason*, and never considereth that the *Devil* maketh himself merry with his *Desire* in his *seven Forms of Life of the Centre of Nature*, nor what abominable Error he setteth up.

13. From



13. From *this Understanding of Reason* false *Babel* is brought forth in the *Christian Church* on Earth, where Men rule and teach by the *Conclusions of Reason*, and have set the *Child*, which is *drunk in its own Pride* and *Self-Desire* as a *fair Virgin* upon the Throne.

14. But the *Devil* is entered into its *seven Forms of Life* of the Centre, viz. into its own *Self-conceited Reason*, and continually bringeth his *Desire* into this trimmed Virgin, which the *Stars* receive. He is her *Beast* on which she *rideth*, well adorned with her own Powers of Life, as may be seen in the *Revelation of St. John*. Thus hath this *Child of Self* taken into its Possession the *outward Glance of Divine Holiness*, viz. the *Light of Reason*, and supposeth itself to be the *fair Child* in the House, though the *Devil* hath his Lodging within it all the while.

15. And thus it is with all those that have been *once enlightened* by GOD, and afterwards go forth again from *true Resignation*, and wean themselves from the pure Milk of their Mother, viz. *true Humility*.



## C H A P. II.

1. **H**ERE Reason will object and say, *Is it not right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture directeth ?*

2. Yes, it is *very* right; <sup>it</sup>nothing can be more *profitable* to a Man, neither is he capable of any Thing better; nay, it is a *Treasure* above all *Earthly Treasures* for a Man to have the *Light of God* and of *Time*, for it is the *Eye of Time* and of *Eternity*.

3. But mark, how thou oughtest to use it; when the *Light of God* first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and *kindleth* the outward *Light of Reason* immediately; yet it yieldeth not itself wholly up to *Reason*, so as to be under the *Dominion* of the outward Man. No, the outward Man beholdeth himself in this through-shining *Lustre*, as he doth his Likeness in a Looking-Glass; whereby he presently learneth to *know himself*; which is good and profitable for him.

4. Now

4. Now when he doth so, *Reason*, which is the *Creaturely Self*, cannot do better than to behold itself in the *Self* of the *Creature*, and not enter with the *Will* of the *Desire* into the *Centre*, in seeking *itself*. If it doth, it breaketh itself off from the *Substance* of GOD, (which riseth together with the *Light* of GOD, of which the Soul ought to *eat*, and *refresh itself* therewith,) and *eateth* of the *outward Substance* and *Light*, and thereby draweth the *Venom* into itself again.

5. The *Will* of the Creature ought to *sink wholly* into itself with *all its Reason* and *Desire*, accounting itself an unworthy Child that is no whit worthy of this so high a *Grace*; nor should it *arrogate* any *Knowledge* or *Understanding* to itself, or *desire* of GOD to have any *Understanding* in its *Creaturely Self*; but sincerely and simply *sink* down into the *Grace* and *Love* of GOD in *Christ Jesus*, and desire to be as it were *dead to itself* and *its own Reason*, in the *Divine Life*, and wholly *resign* itself to the *Spirit* of GOD in *Love*, that He may do how and what he will with it, as with His own *Instrument*.

6. Its own *Reason* ought not enter upon any *Speculation* in *divine* or in the *Ground* of *human Matters*; nor to *will* and *desire* any thing but the *Grace* of GOD in *Christ*. And

as a Child *continually* longeth after the Breasts of the Mother, so must its *Hunger* be *continually* entering into the *Love* of GOD, and not suffer itself to be broken off from that *Hunger* by any Means. When the *outward Reason* triumpheth in the *Light*, saying, *I have the true Child*, then the *Will* of the *Desire* must bow itself down to the Earth, and bring itself into the *deepest Humility* and *most simple Ignorance*, and say, *Thou art foolish, and hast nothing but the Grace of God*: Thou must wrap thyself up in *that Belief* with great *Humility*, and become *nothing* at all *in thyself*, and neither know nor love *thyself*. All that thou hast, or is in thee, must esteem itself as *nothing* but a *meer Instrument* of GOD; and thou must bring thy *Desire* only into GOD's *Mercy*, and go forth from all *thy own* knowing and willing; and esteem it as nothing at all, nor ever entertain any *Will* to enter into it again.

7. As soon as this is done, the *natural Will* becometh *weak* and *faint*, and then the *Devil* is not able to *sift* it thus any more with his *evil Desire*, for the Places of his *Rest* become very *powerless, barren* and *dry*; and then the *Holy Spirit* proceeding from GOD, taketh Possession of the *Forms of Life*. And maketh His *Dominion* prevail. He kindleth the *Forms of Life* with His *Flames of Love*, and then the *high Knowledge* of the *Centre* of all Things ariseeth,

riseth, according to the *inward and outward Constellation or astral Complexion* of the Creature, in a very *subtle drying Fire*, attended with great Delight. Whereupon the *humbled Soul* presently desires to *sink down* into that *Light*, and esteems *itself* to be *nothing*, and quite unworthy of it.

8. And thus *its own Desire* pierceth into that *Nothing*, (*viz. into that wherein God createth*) and doth what God will therein, and the *Spirit of God* springeth forth through the *Desire* of the *resigned Humility*; and so the *human Self* immediately followeth the *Spirit of God* in *trembling and humble Joy*; and thus it may behold what is in *Time and Eternity*, for *All* is present before it.

9. When the *Spirit of God* riseth up as a *Fire and Flame of Love*, then the *Spirit of the Soul* descendeth, and saith, *Lord, Glory be to thy Name, not to me; thou art able to take to thyself Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing; I will go no whither but whither thou ledest me as thy Instrument; do thou in me and with me what thou wilt.*

10. In such an *humble and total Resignation* the *Spark of Divine Power* falleth into the *Centre of the Forms of Life*, as a *Spark* into *Tinder*,

Tinder, and *kindleth* it, viz. the *Fire* of the Soul, which *Adam* made to be a *dark Coal* in himself, so that it *glimmereth*. And when the *Light of Divine Power* hath *kindled* itself therein, the Creature must go on as an *Instrument* of *GOD'S Spirit*, and speak what the *Spirit* of *GOD* dictateth to it; and then it is no more in *its own proper Possession*, but is the *Instrument* of *GOD*.

11. But the *Will* of the Soul must *without ceasing*, in this *fiery-driving*, *sink* into nothing, viz. into the *deepest Humility* in the sight of *GOD*. For no sooner doth the *Will* of the Soul in the least Measure go on in *its own Speculation* or *Searching*, but *Lucifer* layeth hold of it in the *Centre* of the *Forms of Life*, and *sifteth* it, so that it entereth into *Self*. It must therefore *continue close* to *resigned Humility*, as a *Well* doth to its *Spring*, and must *suck* and *drink* of *GOD'S Fountain*, and not depart from the *Ways* of *GOD* at all.

12. For as soon as the Soul *eateth* of *Self*, and of the *Light* of *outward Reason*, it goeth on in *its own Opinion*; and then its *Doings*, which it sets forth for *Divine*, are but from the *outward Constellation*, or *Influence* of the *Stars*, which presently layeth hold on the Soul, and maketh it *dry*. And then the Soul goeth on in *Errors*, till it yield itself up again into

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Resignation,

*Resignation*, and acknowledging itself *a-new* to be a *defiled Child*, resisteth *Reason*, and so getteth the *Love* of GOD again. Which is harder to do in that Case than it was *at first*; for the *Devil* bringeth in *strong Doubts* now; and will not easily leave his *Fort of Prey*.

13. This may be seen clearly in the *Saints* of GOD from the Beginning of the World. For many who have been driven by the *Spirit* of GOD, have yet oftentimes departed from *Resignation* into *Self*, viz. into *their own Reason* and *Will*, in which *Satan* hath cast them into *Sins*, and into the *Anger* of GOD; as appeareth by *David* and *Solomon*, also by the *Patriarchs*, *Prophets*, and *Apostles*; who have oftentimes committed *great Errors* when they have departed from *Resignation* into *Self*, viz. into *their own Reason* and *Lust*.

14. Therefore, it is necessary for the *Children of God* to know how to behave themselves when they will learn the Way of GOD. They must beat down and cast away their very *Thoughts*; and desire nothing, nor have the least *Will* to learn any Thing, unless they find themselves to be in *true Resignation*; so that *God's Spirit* leadeth, teacheth, and guideth *Man's Spirit* and that the human *Will* which is attached to *itself*, be wholly broken off from *its own Lust*, and resigned to GOD.

15. All

15. All *Speculation* in the *Wonders* of GOD is very dangerous, for the *Spirit* of the *Will* may soon be *captivated* therewith, unless the *Spirit* of the *Will* goeth or walketh after the *Spirit* of God, and then it hath Power in the *resigned Humility* to behold the *Wonders* of GOD.

16. I do not say that a Man should search and learn nothing in *natural Arts* and *Sciences*; no; such Knowledge is useful to him; but a Man must not *begin* with *his own Reason*. Man ought not only to govern his Life by the *Light* of *outward Reason*, which is good in itself, but should sink with *that Light* into the *deepest Humility* before GOD, and set the *Spirit* and *Will* of GOD *foremost* in all his searching, so that the *Light* of *Reason* may see and know Things through the *Light* of GOD. And though *Reason* may be very *wise* in its own Sphere, and help a Man to *much Knowledge*, yet must it not *arrogate* such *Wisdom* and *Knowledge* to *itself* as if they were in *its own Possession*, but give the Glory thereof to GOD, to whom alone *all Wisdom* and *Knowledge* belong.

17. For the *more deeply Reason* sinketh itself down into *simple Humility* in the Sight of GOD, and the *more unworthy* it accounts itself in His Sight; the *more truly* it dieth from *Self-desire*, and



the more thoroughly the Spirit of God penetrateth it, and bringeth it into the *Highest Knowledge*, so that at length it may come to behold the great *Mysteries* and *Wonders* of GOD. For the Spirit of God worketh only in *resigned Humility*, in that which neither seeketh nor desireth itself. The Spirit of God taketh hold of whatsoever desireth to be simple and lowly before Him, and bringeth it into His *Wonders*; He hath *Pleasure* only in those that fear and bow themselves before Him.

18. For GOD hath not created us for ourselves only, but to be *Instruments* of His *Wonders*, by which He desireth to manifest his *Wonders*. The *resigned Will* trusteth GOD, and expecteth all good from Him alone; but *Self-Will* ruleth itself, for it is broken off from GOD. All that *Self-Will* doth is Sin, and against GOD; for it is gone out of that *Order*, wherein He created it, into *Disobedience*, and desireth to be its own Lord and Master.

19. When a Man's own Will dieth from itself, then it is free from Sin, for it desireth nothing but that which GOD desireth of His Creature; it desireth only to do that for which GOD hath created it; and that which GOD will do by it; and though it is and must be the *Doing*, yet it is but the *Instrument* of the *Doing*, by which GOD doth what He will.

20. For

20. For this is the *true Faith* in Man, viz. to *die from himself*; that is, from *his own Desire*; and in all his Undertakings and Designs to bring his *Desire* into the *Will* of God, and *arrogate* the doing of nothing to *himself*, but esteem himself in *all* his doings to be but a *Servant* or *Minister* of God, and to think that *all* he doth and undertaketh, is *for God*. For in *such* a Disposition the *Spirit of God* leadeth him into true *Uprightness* and *Faithfulness* towards his *Neighbour*. For he thinketh thus with himself, *I do my Work not for myself, but for God, who hath called and appointed me to do it; I am but a Servant in His Vineyard*. He listeneth continually after the Voice of his *Master*, who *within* him commandeth him what he shall do. The *Lord* speaketh in him, and biddeth him do what He would have to be done by him.

21. But *Self* doth what *outward Reason* from the *Stars* commandeth, into which *Reason* the *Devil* flyeth with *his Desire*. *All whatever Self* doth is without the *Will* of God, and is done altogether in the *Phantasy*, that the *Anger* of God may accomplish its *Pastime* therewith.

22. No work done without the *Will* of God can reach the *Kingdom* of God; it is all but an *unprofitable Imagery*, or *self-wrought Work*, in this great *Agitation* of Mankind. For *Nothing* is pleasing to God, but what He *Himself* doth by the *Will*,



*Will, as his Instrument.* For there is but *One only God* in the *Essence* of all *Essences*, and all *That* which *worketh* with *Him* in that *Essence* is *one Spirit* with *Him*; but that which *worketh* in *itself*, in *its own Will* is in *itself* out of *His Dominion*. It is indeed under that *universal Dominion* of *Nature* whereby He holdeth subject to *Him* every *Life* *evil* and *good*, but not under that *special Divine Government* in *Himself*, which comprehendeth the *Good* only. *Nothing* is *Divine*, which *walketh* and *worketh* not in the *Will of God*.

23. *Christ* saith, *Every Plant* which my *Heavenly Father* hath not planted, shall be rooted out and burn'd in the *Fire*. All the *Works* of *Man* which he hath wrought without the *Will* of *God*, shall be burnt up in the last *Fire* and given to the *Wrath* of *God*, viz. to the *Pit of Darknes*, to recreate itself withal. For *Christ* saith, *He that is not with me is against me, and he that gathereth not with me scattereth*. Whosoever *worketh*, and doth it not in a *resigned Will* with *Confidence* in *God*, doth but make desolate and *scatter*; it is not acceptable to *God*. For nothing is *pleasing* to *Him* but that which He *Willeth* with His *Spirit*, and doth by *His own Instrument*.

24. Therefore, whatsoever is done by the *Conclusions* of *human Self*, in *Matters* of *Religion*,

*ligion*, is a mere *Fiction*. It is *Babel*, and but a *Work* of the *Stars*, and of the *outward World*, and not acknowledged by God to be *His Work*. It is only the *Play* of the *wrestling Wheel* of *Nature*, wherein *Good* and *Evil* wrestle one with the other ; what the one *buildeth* the other *destroyeth*. And this is the great *Misery* of the *vain Turmoylings* of Men, the *Issue* whereof must be left to the *Judgement* of God.

25. Whosoever therefore *stirreth* or *laboureth* much in such *Turmoylings*, *worketh* but for the *Judgement* of God ; for no whit of it is *perfect* and *permanent*. It must *all* be *separated* in the *Putrefaction*. For that which is wrought in the *Anger* of God will be *received* thereby, and kept in the *Mystery* of its *Desire* to the Day of God's *Judgement*, when *Evil* and *Good* shall be *severed*.

26. But if a Man turn and go forth from *himself*, and enter into the *Will* of God, then also that *Good* which hath been wrought in and by him, shall be freed from the *Evil* which he hath wrought. As *Isaiah* saith, *though your Sins be as red as Scarlet, yet if ye turn and repent, they shall become as Wool, yea, as white as Snow*. For the *Evil* shall be swallowed up in the *Wrath* of God into *Death*, and the *Good* shall spring forth, as a *Sprout*, out of the wild *Earth*.



## C H A P. III.

1. **W**Hosoever therefore intendeth to do any good and *perfect Work*, wherein he hopeth *eternally to rejoice*, let him depart from himself, viz. from his own *Desire*, and enter into *Resignation*, into the *Will of God*, and work with God. And then though the *earthly Desire of Self in Flesh and Blood* cleaveth to him, yet if the *Will of the Soul* doth not receive that *Desire* into it, *Self* cannot perform any *Work*. For the *resigned Will* continually destroyeth the *Substance of Self* again, so that the *Anger of God* cannot reach it. And if it should happen to reach it sometimes, as may be the Case, yet the *resigned Will*, prevaieth with its superior Power; and then it beareth the Figure of a *Victorious Work* in the *Wonders*, and may inherit the *Fikiation or Childship*. Therefore it is not good to speak or do any Thing, when *Reason* is kindled in and by the *Desire of Self*. Because that *Desire* springeth from, and worketh in, the *Anger of God*; by which a Man would suffer *Loss*. For his *Work* is brought into that *Anger*, and kept there to the Great Day of God's *Judgement*.

2. Every evil or false *Desire*, whereby a Man deviseth how to gather to himself by Craft much worldly Gain from his Neighbour to his Neighbour's

Neighbour's Hurt, is taken into the *Anger* of God and belongeth to the *Judgement*. Wherein, *all Things shall be made manifest*, and every *Power* and *Essence*, every *Cause* and *Effect*, both in good and evil, shall be presented to every one in the *Mystery* of the *Revelation*.

3. *All evil Works, done purposely, belong to the Judgement of God.* But he that turneth from the *Will*, goeth out from the *Power*, of them, and those his *Works* belong to the *Fire*. *All Things shall and must be made manifest in the End.* For therefore God brought His *working Power* into *Essence* or *Substance*, that His *Love* and *Anger* might be made manifest, and become a *Representation* of His *Deeds* of *Wonder*, to His *Glory*.

4. And every *Creature* ought to know, that it should continue in that *Condition* wherein it was created; otherwise it runneth on in *Contrariety* and *Enmity* to the *Will* of God, and bringeth itself into *Pain*. For every *Intelligent Creature* that hath lost its *Place* or *State* wherein God first created it, is in *Disorder* and *Misery*, till it recovereth the same. A *Creature* which is *Created* out of *Darkness* hath no *Pain* in the *Darkness*; as a *venomous Serpent* hath no *Pain* from its *Venom*. The *Venom* is its *Life*; but if it should lose its *Venom*, and have some good *Thing* instead thereof brought into it, and be made manifest in its *Essence*, that

would

would be *Pain* and *Death* to it. Thus *Good* is *Torment* to a Being whose Nature is *evil*, and *Evil* is in like Manner *Pain* and *Death* to the *good*.

5. Man was *created of, for, and in Paradise*; *of, for, and in the Love of God*; but if he bring himself into *Anger*, which is as a *poisonous Pain* and *Death*, then that contrary *Paradise* of *Love* is a *Pain* and *Torment* to him.

6. If the *Devil* had been *created* out of the *wrathful Matrix*, *for and in Hell*, and had not had the *Divine Ens* or *Essence*, he could have no *Pain* in *Hell*. But he being *created for and in Heaven*, and yet having stirred up the *Source* or *Property* of *Darkness* in himself, and thereby brought himself *totally* into *Darkness*, therefore the *Light* is now a *Pain* to him, that is, it causeth an *everlasting Despair* of *God's Grace*, and a *continual Enmity* to *God*, because *God* cannot endure him in *Himself*, but hath cast him out. Therefore the *Devil* is angry and *wrathful* against *his own Mother*, of whose *Essence* and *Substance* he hath his *Original*, viz. the *eternal Nature*, which keepeth him *Prisoner* in *his own Place*, as a *Revolver* or *fallen Spirit*, and *sporteth* in him with its *Property* of *Anger*. And, seeing he would not bear his *Part* in promoting the *Divine Joy*, in and for which he was *created*, there-

fore he must now do the contrary, and be an *Enemy* to all *Goodness*. For, *of God, and in Him, are all Things; Darknes and Light, Love and Anger, Fire and Light; but He calleth Himself God, only as to the Light of His Love.*

7. There is an *eternal Contrariety* between *Darknes and Light*; neither of them *comprehendeth* the other, and neither of them *is* the other; and yet there is only *one Essence, Being, or Substance*, wherein they both subsist. But there is a *Difference in Quality and Will*; yet the *Essence or Substance* is not *divided*, but a *Principle* maketh the *Division*. So that the one is a *nothing* in the other, and yet it is there, but not *manifest* in the *Property* of that Thing wherein it is.

8. For the *Devil* continued in his own *Dominion or Principality*, not indeed in that wherein *God* created him, but in the *aking, painful Birth of Eternity. in the Centre of Nature and Property of Wrath, in the Property* which begetteth *Darknes, Anguish and Pain*. Indeed he is a *Prince* in the *Place of this World*, but in the *first Principle, in the Kingdom of Darknes, in the Pit or Abyss*.

9. Not in the *Kingdom of the Sun, Stars, and Elements*; he is no *Lord or Prince* there, but in the *wrathful Part, viz. in the Root of*  
the



the *Evil* of every Thing; and yet he hath not Power to do *what he pleaseth* with *That*.

10. For there is *some Good* in every Thing, which holdeth the *Evil* captive and shut up in the Thing; but he can walk and rule *only* in the *evil Part* or *Property*; when it stirreth up an *evil Desire* in itself, and bringeth its *Desire* into *Wickedness*. This indeed the *inanimate Creatures* cannot do; but Man can do it through the *inanimate Creature*, if he bring the *Centre* of his *Will*, with the *Desire* out of the *eternal Centre*, into it, which is the *Ground* of *Inchantment*, and *false Magic*. The *Will* of the *Devil* can also enter into that *Evil* whereinto Man bringeth the *Desire* of his Soul, which is born also out of the *Eternal Nature*.

11. For the *Original* of the *Soul* and of *Angels*, out of the *Eternal Nature* is the same. But the *Devil* hath no farther Power over the *Time*, or *temporary Condition*, of this World, than in the *great Turba*, or *Turba Magna*, the *Curse*; wheresoever *That* kindleth itself in the *eternal* and *temporal Wrath*, there he is busy, as in *Wars*, *Fighting*, and *Strife*, as also in *great Tempests without Water*. In the *Fire* he proceedeth as far as the *Turba* (*Mischief* or *Hurt*) goeth in great *Showers* or *Tempests* of *Thunder*, *Lightening* and *Hail*; but he cannot  
direct

direct them, for he is not *Lord* or *Master* in them, but *Servant* only.

12. Thus the *Creature* stirreth up with its *Desire*, *Good* and *Evil*, *Life* and *Death*. The *human Angelical Desire* standeth in the *Centre* of the *eternal Nature* which is without Beginning; and wherein it *kindleth* itself, whether in *Good* or *Evil*, it accomplisheth its *Work* in *that*.

13. Now *God* created every *Thing* for and in *That* wherein it should be, the *Angels* for and in *Heaven*, and *Man* for and in *Paradise*. If therefore the *Desire* of the *Creature* goeth forth from *its own Mother*, then it entereth into the *contrary Will* and into *Enmity*, and it is *tormented* with the *Contrariety* therein, and so a *false Will* ariseth in a *good*; and then the *good Will* entereth into its *nothing* again, viz. into the *End* of *Nature* and *Creature*, and so leaveth the *Creature* in its own *Evil* or *Wickedness*, as appeareth by *Lucifer* and also by *Adam*; and had not the *Will* of the *Love* of *God* met with *Adam* and of meer *Mercy* entered into the *Humanity* or *human Nature* again, there could be no *good Will* in *Man*.

14. Therefore all *Speculation* and *Enquiry* about *God's Will* is a *vain Thing*, unless the *Mind* be *converted*. For when the *Mind*  
I standeth

standeth captivated in the *Self-Desire* of the *earthly Life*, it cannot comprehend what the *Will* of God is; it runneth on but in *Self*, from one Way into another, and yet findeth no *Rest*; for *Self-Desire* evermore bringeth *Disquiet*. But when it *sinketh* itself wholly into the *Mercy* of God, desiring to *die from itself*, and to have God's *Will* for a Guide to the Understanding, so that it acknowledgeth and esteemeth *itself* as *nothing*, and *Willeth* nothing but what God *Willeth*, then shall it both *know* and *do* the Will of God. And if the *Desire* of *Anger* in the *earthly Flesh* should go along or join with the *Devil's Imagination*, and assault the *Will* of the Soul, yet the *resigned Desire* cryeth to God and saith, *Abba, loving Father, deliver me from Evil*: And then, though the *earthly Will* should grow too strong in the *Wrath* of God by the Infection of the *Devil*, the *Desire* of *Anger* would work but in or upon *itself*. According to what St. Paul saith, *Now if I Sin, I do it not, but Sin that dwelleth in my Flesh*; also now *I serve the Law of God in my Mind, but in my Flesh the Law of Sin*. Paul meaneth not, that the *Will* of the *Mind* or *Soul* should *consent* to the *Will* of the *Flesh*; but *Sin* is so strong in the *Flesh*, viz. the awakened *Anger* of God in *Self*, that oftentimes the *Mind* is brought into Lust as it were by *Force*, through the evil Incitements of the *wicked*, or else by beholding *worldly Pomp* and *Glory*; so that

that it absolutely beareth down the *resigned Will*, and ruleth by *Force*.

15. Now when *Sin* is wrought in the *Flesh*, then the *Wrath* sporteth itself therewith, and catcheth at the *resigned Will*; and then the *resigned Will* cryeth to God for Deliverance from the *Evil*, and prayeth that God would remove the *Guilt* away from it, and bring *Sin* into the *Centre*, viz. into *Death*, that it might die.

16. And St. Paul saith further, *Now there is no Condemnation to those that are in Christ Jesus, who are called according to the Purpose of God*; that is, those who in that *Purpose of God* in which He first called Man, are again called in the same *Calling*, to stand again in that *Purpose of God*, wherein He originally created Man to be His *Image* and *Likeness*.

17. So long as Man's own *Will* standeth in *Self*, so long it is not in the *Purpose* and *Calling* of God; it is not called, for it is gone forth from its original right Place; but when the *Mind* turneth itself back again into the *Calling*, viz. into *Resignation*, then the *Will* is in the *Calling* of God, that is, in the Place for and in which God created it, and then it hath *Power* to become the *Child of God* again, as it is written, *He hath given us Power to become the Children of God*.

18. The *Power* which he hath given us is *his Purpose*, for and in which he created Man in his *Image*. This God, hath brought again into the Human Nature, and hath given Power unto *that Power* to *break the Head* of Sin in the *Flesh*, namely, the *Will* and *Desire* of the *Serpent*; that is, the *resigned Will* in *Christ* treadeth upon the *Head* of the *Desire* of the *sinful Will* of the *Serpent*, and killeth again the Sins, which were committed. This *Power* that is given becometh a *Death to Death*, and the *Power* of *Life to Life*.

19. Therefore no Man can make any *Excuse*, as if he could not *Will*. Indeed, while he sticketh fast in *himself*, in *his own Desire*, and *serveth only the Law of Sin in the Flesh*, he cannot. For he is kept back, as being a *Servant of Sin*; but when he turneth the *Centre* of his *Mind* away, and directeth it into the *Will* and *Obedience of God*, then he can.

20. Now the *Centre* of the *Mind* is come out of *Eternity*, out of *God's Omnipotence*; it can bring itself into what it will, and whither it will. *For that which is out of the eternal, hath no Law*. But the *Will* hath a *Law* to obey *God*, and is born out of the *Mind*, and must not rend itself away from *that* out of which *God created it*.

21. Now

21. Now GOD created the *Will* of the *Mind* for and in *Paradise*, to be a Companion with Him in the *Kingdom of divine Joy*. It ought not to have removed itself from thence; but since it hath removed itself from thence, GOD hath brought His *Will* again into the *Flesh*, and in his *New-brought-in Will*, hath given us *Power* to bring our *Wills* into it, and to kindle a new *Light* therein, and so to become his *Children* again.

22. GOD *hardeneth no Man*; but Man's own *Will*, which goeth on in the *Fleshly Life* of *Sin*, *hardeneth* his Heart. The *Will* of *Self* bringeth the *Vanity* of this *World* into the *Mind*, which is thereby shut up, and continueth so.

23. GOD, so far as He is called GOD and is GOD, cannot *Will any Evil*; for there is but one only *Will* in GOD, and that is *Eternal Love*, a *Desire* of that which is His *Like*, viz. *Power*, *Beauty* and *Virtue*.

24. GOD *desireth nothing but what is like His own Desire*; His *Desire* receiveth nothing but what *itself* is.

25. GOD receiveth no *Sinner* into His *Power* and *Virtue*, unless the *Sinner* go forth from his *Sins*, and enter with the *Desire* into GOD. And then, He will not cast out those that so come

unto him. He hath given to the *Will* an open Gate in *Christ*, saying, Come unto me all ye that are heavy laden with Sins, and I will refresh you; take my Yoke upon you, that is, the *Cross* of the *Enmity* in the *Flesh*. This was the Yoke of *Christ*, which he had to bear for the Sins of all Men. This *Cross* or Yoke the resigned Will must also take upon itself in the evil earthly sinful *Flesh*, and bear it after *Christ* in Patience and Hope of Deliverance. It must also continually break the Head of the *Serpent*, in and through *Christ's* Will and Spirit, and kill and destroy the earthly Will in God's Anger, not letting it rest on a soft Bed when Sin is committed, and thinking to repent one Time or other.

26. No, no; the earthly Will groweth strong, fat, and wanton upon this soft Bed, But as soon as the Light of God shineth in thee, and sheweth Sin to thee, the Will of thy Soul must sink itself down into the *Passion* and *Death* of *Christ*, and wrap itself up close therein. It must take the *Passion* of *Christ* into its Possession, and be a Lord over the *Death* of Sin by the *Death* of *Christ*, and kill and destroy it in the *Death* of *Christ*.

27. The Will of Sin must die, though it be never so unwilling. Be at *Enmity* therefore with the voluptuous earthly *Flesh*; give it not what it would have; let it fast and suffer  
Hunger

*Hunger 'till its tickling ceases. Account the Will of the Flesh thine Enemy, and do not what the Desire in the Flesh Willeth, and then thou shalt bring a Death upon the Deathful Property in the Flesh.*

28. Regard not any Scorn of the World, as considering that it doth but scorn thine Enemy, and that is become a Fool to it. Nay, do thou thyself account it thy Fool, which Adam caused thee to possess, and made to be thy false Heir. Cast out of the House the Son of the Bond-Woman, that strange Child which God did not give to be in the House of Life in Adam at the Beginning; for the Son of the Bond-Woman must not inherit with the Son of the Free-Woman.

29. The earthly Will is but the Son of the Bond-Woman. For the four Elements should have been Man's Servants, but Adam hath brought them into the Sonship, or adopted them into himself. Therefore God said to Abraham, when He had opened the Covenant of the Promise in him; Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free. This Son of the Free is Christ, which God of his Grace hath brought again into the Flesh for us, namely, a new or renewed Mind. Wherein the Will, viz. the eternal Will of the Soul, may draw and drink the Water



*Water of Life*, of which *Christ* speaketh, saying, *Whosoever shall drink of this Water that I will give him, it shall spring up in him, and be a Fountain of eternal Life.* This *Fountain* is the *Renovation of the Mind or Will of the Soul.*

30. Therefore I say, that all *Fictions* and *Devices* to come to *God* by, let them have what *Name* soever they will, which *Men* contrive and invent for *Ways to God*, are but lost *Labour* and vain *Endeavours*, without a *new Mind*. There is no other *Way to God*, but a *new Mind*, which turneth from *Wickedness* and entereth into *Repentance* for the *Sins* it hath committed. Which goeth forth from its *Iniquity* and *Willeth* it no more ; but wrap-peth its *Will* up in the *Death of Christ*, and with all *Earnestness* dieth from the *Sin* of the *Soul* in the *Death of Christ*, so that it *Willeth Sin* no more.

31. And though all the *Devils* should press hard upon it, and enter with their *Desire* into the *fleshly Mind*, yet the *Will* of the *Soul* must stand still and hide itself in the *Death of Christ*, *Willing* and desiring nothing but the *Mercy of God*.

32. No *Hypocritical Flattery*, or outward *Comforting* ourselves, availeth at all ; as when *Men* will cover *Sin* and *Iniquity* in the *Flesh* with

with the *Satisfaction of Christ*, and remain in *Self* still. *Christ* saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The *Mind* must become as wholly new, as in a *Child*, that knoweth nothing of *Sin*. *Christ* saith also, *Ye must be born a-new, or else ye shall not see the Kingdom of God.* There must arise a *Will* wholly new, in the *Death of Christ*. It must be brought forth out of *Christ's Incarnation* or entering into the *Humanity*, and rise in *Christ's Resurrection*.

33. Now before this can be done, the *Will* of the *Soul* must *die* in the *Death of Christ*; for in *Adam* it received the *Son of the Bond-Woman*, viz. *Sin*, into it. This the *Will* must first cast out, and the poor captive *Soul* must wrap itself up in the *Death of Christ* earnestly, with all the *Power* it hath, so that the *Son of the Bond-Woman*, viz. the *Sin* that is in it, may *die* in the *Death of Christ*.

34. In very deed *Sin* must *die* in the *Will* of the *Soul*, or else there can be no *Vision* of *God*. For the *earthly Will*, in *Sin* and the *Wrathful Nature*, shall not see *God*. It is the *Regenerated Nature* only that is capable of the *Divine-Vision*, or *Enjoyment*. The *Soul* must put on the *Spirit* and *Flesh* of *Christ*; it cannot inherit the *Kingdom of God* in this *earthly Tabernacle*. For the *Kingdom of Sin* hangeth  
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to it outwardly, which must *putrify* in the Earth, and rise again in *new Power*.

35. Hypocrisy, Flattery, and *verbal* Forgiveness, avail nothing. We must be *Children*, not by *outward Imputation*, but by *being born of God from within*, in the *new Man*, which is *resigned in and to God*.

36. All such Flattery of ourselves by saying, *Christ hath paid the Ransom, and made Satisfaction for Sin*, and that *he died for our Sins*, if we also do not *die from Sin* in him, and put on his *Merit in new Obedience*, and live therein, is a false and vain Comfort.

37. He that is a bitter *Enemy* and *Hater* of *Sin*, can and may comfort himself with the *Sufferings of Christ*. He that doth not willingly *see, hear, or taste Sin*, but is at *Enmity* with it, and would willingly *always* do that which is well and right, if he knew but what he ought to do ; such a one hath indeed put on the *Spirit and Will of Christ*, and is His *true Disciple*.

38. But the outward Flattery of being accounted a Child of God by *Imputation* or *external Application*, is false and vain. The *Work* done in, or by, the *outward Flesh* only doth not make the *Child of God*, but the *working of Christ*  
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in the *Spirit* maketh, and indeed is, the *Child of God*. Which inward *working* is so powerful that it shineth forth as a *new Light*, in the outward *Life*; and proveth itself to be the *Child of God* by its external Conduct and Actions.

39. For if the *Eye* of the Soul be *Light*, then the whole Body is *Light* in all its Members. Now if any boast himself to be the *Child of God*, and yet suffereth the *Body* to burn in *Sins*, he is no *true Child*, nor capable of the *Inheritance*; but lieth bound by the Chains of the *Devil* in gross *Darkness*. And if he doth not find in himself an *earnest* and *sincere Desire* of *Well-doing in Love*, then his Pretence to the *Childship* is but an Invention of *Reason* proceeding from *Self*. He cannot see God, unless he be born a-new, and shew forth by his *Power* and *Life*, that he is *His true Child*. For there is no *Fire* but hath *Light* in it; and if the *divine Fire* be in the Mind, it will *shine forth*, and the Mind will do that which God will have to be done.

40. But perhaps thou wilt say, *I have a Will-indeed to do so; I would willingly do it, but I am so hindered that I cannot.*

41. Nay, thou vile Man, God draweth thee to be *His Child*, but thou wilt not; the *soft Cushion* in *Evil* is dearer to thee than to be so readily parted with. Thou preferrest the

*Joy of Wickedness to the Joy of God.* Thou art wholly swallowed up in *Self* still, and livest according to the *Law of Sin*, and that hindereth thee. Thou art unwilling to die from the Pleasure of the *Flesh*, and therefore thou art not in the *Filiation*. God draweth thee to it, but thou thyself wilt not.

42. O how fine a Thing would *Adam* think it, if he might be taken into *Heaven* with this *Will of the voluptuous Flesh* about him, and have the *Child of Wickedness*, that is full of Deceit, set upon the Throne of God. *Lucifer* also would fain have had it so, but he was *spewed out*.

43. It is a troublesome Thing to mortify the *evil Will*; none are willing to do it. We would all gladly be the *Children of God*, if we might be so with this rough Garment of *fallen Nature* about us. But that cannot be. *This World* passeth away, and the *outward Life* must die; what Good can the *Adoption* in the *mortal Body* of *Flesh and Blood* only do me?

44. If we would inherit the *Filiation*, we must also put on the *New Man* which can inherit it, as being like the *Deity*. God will have no *Sinners* in *Heaven*, but only such as are *born a-new* and become *Children*, and so have put on *Heaven*.

45. Therefore

45. Therefore it is not so easy a Matter to become a *Child of God*, as Men imagine. Indeed it is not a troublesome Thing to him that hath put on the *Filiation*, whose *Light shineth*; for it is *Joy* to such a one. But to turn the Mind and destroy *Self*, there is a *strong* and *continued Earnestness* requisite, and such a *stout* and *steady Purpose*, that if the Body and Soul should part asunder by it, yet the *Will* would persevere constantly, and not enter again into *Self*.

46. A Man must *wrestle* till the *dark Centre*, that is shut up close, break open, and the *Spark* lying hid therein *kindle*; and from thence immediately the *Noble Lilly-branch* sprouteth, as from the *divine Grain of Mustard-seed*, as *Christ* saith. A Man must pray *earnestly*, with great *Humility*, and for a while become a *Fool* in his own *Reason*, and see himself void of Understanding therein, until *Christ* be formed in this *new Incarnation*,

47. And then when *Christ* is born, *Herod* is ready to kill the *Child*, which he seeketh to do *outwardly* by Persecutions, and *inwardly* by Temptations, to try whether this *Lilly-branch* will be strong enough to destroy the *Kingdom of the Devil*, which is manifested in the *Flesh*.

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48. Then

48. Then this *Destroyer of the Serpent* is brought into the *Wilderness*, after he is *baptized with the Holy Spirit*, and tempted and tried whether or not he will *continue in Resignation to the Will of God*. In which Temptation he must stand so fast, that, if Need require, he would leave *all earthly Things*, and even the *outward Life*, to be a *Child of God*.

49. No *Temporal Honour* must be preferred before the *Filiation*. But he must with his *Will* leave and forsake it all, and not account it *his own*, but esteem himself as a *Servant* only in it, who is to obey his *Master*. He must leave *all Worldly Propriety*. We do not mean that he may not *have or possess* any Thing; but his *Heart* must forsake it, and not bring his *Will* into it, nor count it *his own*. For if he setteth his *Heart* upon it, he hath no *Power* to serve them that stand in Need with it.

50. *Self* is but a *Slave* to its temporal Possessions, but *Resignation* hath Rule over all that is under it. *Self* must do what the *Devil* will have it to do in *Fleshly Voluptuousness* and *Pride of Life*; but *Resignation* treadeth it all under with the Feet of the Mind. *Self* despiseth that which is *lowly and simple*; but *Resignation* sitteth down with the *lowly* in the Dust. It saith, *I will be simple in myself, and understand nothing, lest my Understanding should exalt itself and*

and sin. *I will lie down in the Courts of my God at his Feet, that I may serve my Lord in that which he commandeth me. I will know nothing of myself, that the Will and Power of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will sleep in myself until the Lord awaken me with his Spirit; and if he will not, then will I look up to him in Silence, and wait his Commands.*

51. Beloved Brethren, Men at this Time boast much of *Faith*; but where is it to be found? The *Modern Faith* is but the *History*. Where is that *Child*, which *believeth* that *Jesus* is born? If that *Child* were in Being, and did *believe* that *Jesus* is born, it would also draw near to the *sweet Child Jesus*, and receive him and nurse him.

52. Alas! The *Faith* of *This Day* is but *Historical*, a mere Assent to the Matter of Fact that *Jesus Christ* lived and died, that the *Jews* killed him, that he left *this World*, and is not *King on Earth* in the outward *Man*; but that Men may do what they list, and need not die from Sin, and their evil Lusts. All this the wicked Child Self rejoiceth in, that it may fatten the *Devil* by living deliciously.

53. This sheweth plainly that *true Faith* was never weaker since *Christ's Time*, than it



is now. When nevertheless the *World* cryeth aloud, and saith, *We have got the true Faith*; and contend about a *Child*, with a *Contention*, than which there was never worse, since Men were on Earth.

54. If thou art truly *Zion*, and hast that *new born Child* which was lost and is found again, then let it be seen in *Power* and *Virtue*. Let us all openly see the *sweet Child Jesus* brought forth by thee, and that thou art his *Nurse*. If not, then the *Children in Christ* will say, thou hast found nothing but the *Cradle* of the *Child*, that is, the *History*.

55. Where hast thou the *sweet Child Jesus*, thou that art so exalted with the *History*, and with thy *false* and *seeming Faith*? O how will the *Child Jesus* visit thee one Day in the *Father's Property*, the *Property of Anger*, in thy own *Turba* which thou hast fatted! It calleth thee now in *Love*, but thou wilt not hear, for thine Ears are stopped with *Covetousness* and *Voluptuousness*. Therefore, the *Sound* of the *Trumpet* shall one Day alarm thee with the *hard Thunder-clap* of thy *Turba*, and rouse thee up, if haply thou wilt then seek and find the *sweet Child Jesus*.

56. Beloved Brethren, this is a *Time* of seeking, of seeking and of finding. It is a *Time* of *Earnestness*; whom it toucheth, it toucheth

*home. He that watcheth shall hear and see it; but he that sleepeth in Sin, and saith in the fat Days of his Belly, All is Peace and quiet; We hear no Sound from the Lord, shall be blind. But the Voice of the LORD hath sounded in all the Ends of the Earth, and a Smoke riseth and in the midst of the Smoke there is a great Brightness and Splendor. Hallelujah. Amen.*

*Shout unto the Lord in Zion, for all Mountains and Hills are full of his Glory: He flourisheth like a Green Branch, and who shall hinder it. Hallelujah.*





T H E

# THIRD BOOK.

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O R

# REGENERATION,

O R T H E

# NEW - B I R T H.

S H E W I N G

How he that *earnestly* seeketh *Salvation*, must suffer himself to be brought out of the *confused* and *contentious Babel*, by the *Spirit of Christ*, that he may be *born a-new* in the *Spirit of Christ*, and live to *Him* only.

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Written in the *German Language*,

(Anno. 1622.)

By J A C O B B E H M E N.

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REV.



REV. xviii. 4.

*Come out of Babylon my People, that ye be not  
Partakers of her Sins, and that ye receive not of  
her Plagues; for her Sins have reached unto  
Heaven, and God hath remembered her Iniquity.*





T H E

## AUTHOR'S PREFACE,

T O T H E

R E A D E R.

**T**HOUGH I have in my other *Writings* set down a clear Description of *Regeneration*, or the *New-Birth*, from the *Ground* thereof; yet because every one hath them not, neither hath every one the *Capacity* to understand them; I have therefore, as a Service to the *simple Children of Christ*, here set down a short Sum concerning the *New-Birth*.

But if any desire to search the *deep Ground* from whence all floweth, and have the *Gift* to understand it, let them read these *Books* following.

1. *The Three Principles of the Divine Essence.*
2. *The three-fold Life of Man.*
3. *The*

## 116 The P R E F A C E.

3. *The forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.*

4. *The Incarnation and Birth of Jesus Christ the Son of God ; also of his Suffering, Death and Resurrection.*

5. *The six Points treating of the Three Words how they are in one another as one ; and yet make Three Principles, viz. Three Births or Centres.*

6. *The Mysterium Magnum, which is an Interpretation upon Genesis.*

And in them he shall find *all* that he can ask, and that as *deep* as the Mind of Man is able to reach. I have written this for the *true Israelites*, that is, for the *Hungry and Thirsty Hearts* that long after the *Fountain of Christ*, who are my *Fellow-Members* in the *Spirit of Christ* : But not for the *Ishmaelites and Scorners*, for they have a *Book within* them, wherewith they vex, persecute, and suppress the *Children of Christ* that are under the *Cross* ; and yet, though it be *unwillingly* and *unwittingly* to themselves, they must be *Servants* to such *Children of Christ*.

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## R E G E N E R A T I O N.

## C H A P. I.

*Shewing how Man should consider himself.*

## I.

**C**H RIST said, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* Again, he said to Nicodemus, *Except a Man be born again, of Water and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.*

2. Also the Scripture positively declareth, that the *Fleshly natural Man* receiveth not the *Things of the Spirit of God*, for they are *Foolishness* unto him, neither can he know or conceive them.

3. Now seeing that all of us have *Flesh* and *Blood* and are *mortal*, as we find by *Experience*, and yet the Scripture saith, that *We are the*



*the Temples of the Holy Ghost, who dwelleth in us, and that the Kingdom of God is within us, and that Christ must be formed in us; also that He will give us his Flesh for Food, and his Blood for Drink: And that, Whosoever shall not eat of the Flesh of the Son of Man, and drink his Blood hath no Life in him. Therefore we should seriously consider, what kind of Man in us it is, that is capable of being thus like the Deity.*

4. For it cannot be said of the *mortal Flesh* that turneth to *Earth* again, and liveth in the *Vanity of this World*, and continually lusteth against God, that it is the *Temple of the Holy Ghost*; much less can it be said that the *New-Birth* cometh to pass in this *earthly Flesh*, which *dyeth* and *putrifieth*, and is a continual House of Sin.

5. Yet seeing that it remaineth certain, that a *true Christian* is *born of Christ*, and that the *New-Birth* is the *Temple of the Holy Ghost* which dwelleth in us, and that the *New Man* only, that is *born of Christ*, partaketh of the *Flesh and Blood of Christ*; it appeareth that it is not so easy a Matter to be a *Christian*.

6. And that *Christianity* doth not consist in the mere *knowing* of the *History*, and applying the *Knowledge* thereof to ourselves, saying that *Christ died for us, and hath destroyed Death* and

*and turned it into Life in us, and that He hath paid the Ransom for us, so that we need do nothing but comfort ourselves therewith, and steadfastly believe that it is so.*

7. For we find of ourselves that *Sin is living, lusting, strong, and powerfully working in the Flesh, and therefore it must be somewhat else, which doth not co-operate with Sin in the Flesh, nor Willeth it, that is the New-Birth in Christ.*

8. For *St. Paul* saith, *There is no Condemnation to them that are in Christ Jesus.* And further, *Should we that are Christians be yet Sinners? God forbid, seeing we are dead to Sin in Christ.*

9. Besides, the *Man of Sin* cannot be the *Temple of the Holy Ghost*; and yet there is no *Man* that sinneth not, for *God* hath shut up all under *Sin*. As the *Scripture* saith, *No one living is righteous in thy Sight, if thou imputeest his Sins to him. The righteous Man falleth seven Times a Day*; and yet it cannot be meant that the righteous falleth and sinneth, but his mortal and sinful *Man*. For the righteousness of a *Christian in Christ* cannot sin.

10. Moreover, *St. Paul* saith, *Our Conversation is in Heaven, from whence we expect*  
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*our Saviour Jesus Christ.* Now, if our *Conversation* be in *Heaven*, then *Heaven* must be in us; *Christ* dwelleth in *Heaven*, and then if we are his *Temple*, that *Temple* *Heaven* must be in us.

11. But for all this, seeing *Sin* tempteth us *within* us, whereby the *Devil* hath *within* us an Access to us, therefore *Hell* also must be in us too, for the *Devil* dwelleth in *Hell*; wheresoever he is, he is in *Hell*, and cannot come out of it. Yea, when he possesseth a *Man*, he dwelleth in *Hell*, viz. in the *Anger* of *God* in that *Man*.

12. Therefore we ought to consider well what *Man* is, and how he is a *Man*; and then we shall find that a *true Christian* is not a mere *Historical New Man*, as if it were enough for us *outwardly* to confess *Christ*, and believe that he is the *Son of God*, and hath paid the *Ransom* for us. For *Righteousness* availeth nothing, *imputed from without*, that is, by *believing* only that it is so *imputed*. But it is an *inherent Righteousness* born in us, by which we become the *Children of God*, that availeth.

13. And as the *earthly Flesh* must die, so also the *Life* and *Will* must die from *Sin*, and be as a *Child* that knoweth nothing, but longeth only after the *Mother* which brought it

it forth. So likewise must the *Will* of a Christian enter again into its *Mother*, viz. into the *Spirit of Christ*, and become a *Child* in itself in its own *Will* and *Power*, having its *Will* and *Desire* inclined and directed *only* towards its *Mother*. And a *New Will* and *Obedience* in Righteousness, which Willeth Sin no more, must rise from *Death* out of the *Spirit of Christ* in him.

14. For that *Will* is not *born a-new*, which desireth and admitteth *Vanity* into itself; and yet there remaineth a *Will* which longeth after *Vanity* and *finneth* even in the *New-born* or *Regenerate* Man. Therefore the *Image* or *Nature* of Man should be well understood, and how the *New-Birth* cometh to pass; seeing it is not wrought in the *mortal Flesh*, and yet is wrought truly and really in us. in *Flesh and Blood*, in *Water and Spirit*, as the *Scripture* saith.

15. We should therefore rightly understand what Kind of *Man* it is in us, that is the *Member of Christ*, and *Temple of God* who dwelleth in *Heaven*. And then also what Kind of *Man* it is, that the *Devil* ruleth and driveth; for he cannot meddle with the *Temple of Christ*, nor doth he care much for the *mortal Flesh*; and yet there are not *three Men* in one another, for all make but *one Man*.

16. Now if we will understand this rightly, we must consider *Time* and *Eternity*, and how they are *in* one another; also *Light* and *Darkness*, *Good* and *Evil*; but especially the *Original* of *Man*.

*This may be thus apprehended.*

17. The *outward World* with the Stars and four Elements, wherein *Man* and *all Creatures* live, neither is, nor is called, *God*. Indeed *God* dwelleth *in* it, but the *Substance* of the *outward World* comprehendeth him not.

18. We see also that the *Light* shineth in *Darkness*, and the *Darkness* comprehendeth not the *Light*, and yet they both dwell *in* one another. The four Elements are also an Example of this; which in their Original are but *one* Element, which is neither hot nor cold, nor dry, nor moist, and yet by its stirring separateth itself into four *Properties*, viz. into *Fire*, *Air*, *Water*, and *Earth*.

19. Who would believe that *Fire* produceth or generateth *Water*? And that the Original of *Fire* could be in *Water*, if we did not see it with our Eyes in Tempests of Thunder, Lightening, and Rain; and did not find also, that in living Creatures, the *essential Fire* of the

the Body dwelleth in the *Blood*, and that the *Blood* is the *Mother* of the *Fire*, and the *Fire* the *Father* of the *Blood*.

20. And as GOD dwelleth in the *World*, and filleth all Things, and yet possesseth nothing; and as the *Fire* dwelleth in *Water*, and yet possesseth it not; Also, as the *Light* dwelleth in *Darkness*, and yet possesseth not the *Darkness*; as the *Day* is in the *Night*, and the *Night* in the *Day*, *Time* in *Eternity*, and *Eternity* in *Time*; so is *Man* created according to the *outward* Humanity, he is the *Time*, and in the *Time*, and the *Time* is the *outward World*, and it is also the *outward Man*.

21. The *inward Man* is *Eternity* and the *Spiritual Time* and *World*, which also consisteth of *Light* and *Darkness*, viz. of the *Love* of GOD, as to the *eternal Light*, and of the *Anger* of GOD as to the *eternal Darkness*; whichsoever of these is manifest in him, his Spirit dwelleth in that, be it *Darkness* or *Light*.

22. For *Light* and *Darkness* are both in him, but each of them dwelleth in itself, and neither of them possesseth the other; but if one of them entereth into the other, and will possess it, then that other loseth its Right and Power.

23. The *passive* loseth its Power ; for if the *Light* be made manifest in the *Darkness*, then the *Darkness* loseth its *Darkness*, and is not known or discerned. Also on the contrary, if the *Darkness* arise in the *Light* and get the Upper-hand, then the *Light* and the Power thereof are extinguished. This is to be observed also in *Man*.

24. The *eternal Darkness* of the Soul is *Hell*, viz. an *aching Source* of *Anguish*, which is called the *Anger of God* ; but the *eternal Light* in the Soul is the *Kingdom of Heaven*, where the *fiery Anguish* of *Darkness* is changed into *Joy*.

25. For the same *Nature* of *Anguish*, which in the *Darkness* is a *Cause* of *Sadness*, is in the *Light* a *Cause* of the outward and stirring *Joy*. For the *Source* or *Original* in *Light*, and the *Source* in *Darkness* are but *one eternal Source*, and *one Nature*, and yet they, viz. the *Light* and *Darkness*, have a mighty Difference in the *Source* ; the one dwelleth in the other and begetteth the other, and yet is not the other. The *Fire* is *painful* and *consuming*, but the *Light* is *yielding*, *friendly*, *powerful*, and *delightful*, a sweet and amiable *Joy*.

26. This may be found also in *Man* ; he is and liveth in *three Worlds* ; the *First* is the *eternal*

*nal dark World, viz. the Centre of the eternal Nature which produceth or generateth the Fire, viz the Source or Property of Anguish.*

27. The *second* is the *eternal light World*, which begetteth the *eternal Joy*, which is the *divine Habitation* wherein the *Spirit of God* dwelleth, and wherein the *Spirit of Christ* receiveth the *human Substance*, and subdueth the *Darkness*, so that it must be a Cause of *Joy* in the *Spirit of Christ* in the *Light*.

28. The *Third* is the *outward visible World* in the four Elements and the visible Stars; though indeed every Element hath its peculiar Constellation in itself, whence the *Desire* and *Property* arise, and is like a *Mind*.

29. Thus you may understand, that the *Fire in the Light* is a *Fire of Love*, a *Desire of Meekness* and *Delightfulness*; but the *Fire in the Darkness* is a *Fire of Anguish*, and is *painful*, *irksome*, *inimicitious*, and full of *Contrariety* in its Essence. The *Fire of the Light* hath a good Relish or Taste, but the Taste in the Essence of *Darkness* is unpleasant, loathsome and irksome. For all the *Forms or Properties* in the *eternal Nature*, till they reach to *Fire*, are in great *Anguish*.

C H A P.





## C H A P. II.

*How Man is created.*

30. **H**ERE we are to confider the *Creation of Man*. *Moses faith, God created Man in his Image, in the Image of God created he him.* This we understand to be both out of the *eternal and temporal Birth*; out of the *inward and spiritual World* which he *breathed* into him, into the *created Image*; and then out of the *Substance of the inward spiritual World*, which is *Holy*.

31. For as there is a *Nature and Substance* in the *outward World*; so also in the *inward spiritual World* there is a *Nature and Substance* which is *Spiritual*; from which the *outward World* is *breathed* forth, and produced out of *Light and Darknefs*, and created to have a *Beginning and Time*.

32. And out of the *Substance of the inward and outward World* *Man was created*; out of and in the *Likeness of the Birth of all Substances*. The *Body* is a *Limbus* (an *Extract* or a kind of *Seed*, which containeth all that which the

the Thing from whence it is taken hath) of the *Earth*, and also a *Limbus* of the *Heavenly Substance*; for the *Earth* is *breathed forth out-spoken*, or created out of the *dark and light World*. In the Word *Fiat* (or *creating Word*) viz. in the *eternal Desire Man* was taken out of the *Earth*, and so created an *Image* out of *Time* and *Eternity*.

33. This *Image* was in the *inward* and *spiritual Element*, from whence the *four Elements* proceed and are produced. In that *one Element* was *Paradise*; for the *Properties* of *Nature* from the *Fire-dark-and-light-World* were all in *Harmony* and *Agreement* in *Number*, *Weight*, and *Measure*. One of them was not *manifested* more *eminently* than another, therefore was there no *Frailty* therein. For no one *Property* was *predominant* over another, neither was there any *Strife* or *Contrariety* among the *Powers* and *Properties*.

34. Into this *created Image* GOD *breathed* the *Spirit* and *Breath* of *Understanding* out of the *three Worlds*, as one only *Soul*, which, as to its *Original Principle* or *Essence*, is, or *consisteth* in, the *inward dark Fire-World* of the *eternal spiritual Nature*; according to which GOD calleth himself a *strong jealous God*, and a *consuming Fire*.

35. And

35. And this now is the *eternal Creaturely great Soul*, a *Magical Breath of Fire*, in which *Fire* consisteth the *Original of Life*, from the *great Power of Variation*. *God's Anger*, or the *eternal Darknes*, is in this *Property*, so far as *Fire* reacheth without giving *Light*.

36. The *second Property* of the *Breath of God* is the *Spirit of the Source of Light*, proceeding from the *great fiery Desire of Love*, from the *great Meekness*; according to which *God* calleth himself a *loving, merciful God*; in which consisteth the *true Spirit of Understanding*, and of *Life in Power*.

37. For as *Light* shineth from *Power*, and as the *Power of Understanding* is discerned in the *Light*, so the *Breath of the Light* was joined to the *Breath of the Fire of God*, and *breathed* into the *Image of Man*.

38. The *third Property* of the *Breath of God* was the *outward Air with its Constellation or Astrum*, wherein the *Life and Constellation of the outward Substance and Body* did consist. This he *breathed* into his *Nostrils*; and as *Time and Eternity* hang together, and as *Time* is produced out of *Eternity*, so the *inward Breath of God* hung to the *outward*.

39. This

39. This *three-fold Soul* was at once *breathed* into Man; and each *Substance* of the Body received the *Spirit* according to its *Property*. The *outward Flesh* received the *outward Air and its Constellations*, for a *rational and vegetative Life*, to the *Manifestation* of the *Wonders of God*; and the *Light Body or Heavenly Substance* received the *Breath* of the *Light* of the great *Divine Powers and Virtues*; which *Breath* is called the *Holy Ghost*.

40. Thus the *Light* pierced through the *Darkness*, viz. through the *dark Breath of Fire*, and also through the *Breath* of the *outward Air and its Constellation or Astrum*, and so deprived all the *Properties* of their Power, that neither the *Anguish* of the *Breath of Fire* in the *inward Property* of the Soul, nor Heat nor Cold, nor any of all the *Properties* of the *outward Constellation*, might or could be *manifested*.

41. The *Properties* of all the *three Worlds* in Soul and Body were in equal Agreement, Temperature, and Weight. That which was *inward and Holy* ruled through and over the *outward*, that is, the *outward Parts* of the *outward Life*, of the *outward Stars or Constellations* and the *four Elements*; and that original and universal *Power* of the *inward* over the *outward* constituted the *Holy Paradise*.

42. And

42. And thus *Man* was both in *Heaven* and also in the *outward World*, and was *Lord* over all the *Creatures* of this *World*. Nothing could destroy him.

43. For such was the *Earth* also, 'till the *Curse* of *God* broke forth. The *Holy Property* of the *Spiritual World* sprung up through the *Earth*, and brought forth *Holy Paradifical Fruits*, which *Man* could then eat in a *Magical Paradifical Manner*.

44. And had neither need of *Teeth*, nor *Entrails* in his *Body*. For as the *Light* swalloweth up *Darkness*, and as the *Fire* devour-eth *Water*, and yet is not filled therewith, just such a *Centre Man* also had for his *Mouth* to eat withal, according to the *Manner* of *Eternity*.

45. And he could also generate his like out of himself, without any dividing or opening of his *Body* and *Spirit*, in such a *Manner* as *God* generated the *outward World*; Who did not divide himself; but did in his *Desire*, viz. in the *Word Fiat*, manifest himself, and brought that same *Desire* into a *Figure* according to the *eternal Spiritual Birth*. So also *Man* was created an *Image* and *Likeness* of *God* in that respect, according to *Time* and *Eternity*, out of both *Time* and *Eternity*, yet in and for an *immortal Life*

*Life* which was without Enmity or Contrariety.

46. But the *Devil* having himself been a *Prince* and *Hierarch* in the Place of *this World*, and cast out for his *Pride* into the *dark anguishing, painful, and hostile Property* and *Source*, into the *Wrath of God*, envied *Man* the *Glory* of being created in and for the *Spiritual World*, the Place which he himself once possessed; and therefore brought his *Imagination* or *Desire* into the *Image of Man*, and made it so *lustful*, that the *dark World*, and also the *outward World* arose in *Man*, and departed from the equal *Agreement* and *Temperature* wherein they stood, and so one predominated over the other.

47. And then the *Properties* were each of them *separately* made manifest in itself, and each of them *lusted* after that which was *like* itself. That which was out of the *Birth* of the *dark World*, and also that which was out of the *Birth* of the *light World*, would each of them *eat* of the *Limbus* of the *Earth*, according to its *Hunger*; and so *Evil* and *Good* became manifest in *Adam*.

48. And when the *Hunger* of the *Properties* went into the *Earth*, from whence the *Properties* of the *Body* were extracted, then the *Fiat* drew such a *Branch* out of the *Earth*,

as the *Properties* could eat of in their *awakened Vanity*; for this was possible.

49. For the *Spirit* of the strong and great *Magical Power* of *Time* and *Eternity* was in *Adam*, from which the *Earth* with its *Properties* was breathed forth; and so the *Fiat*, viz. the strong *Desire* of the *eternal Nature*, attracted the *Essence* of the *Earth*. And thus God let the *Tree of Knowledge of Good and Evil* grow for *Adam*, according to his *awakened Properties*; for the great *Power* of the *Soul* and of the *Body* caused it.

50. And then *Man* must be tried, whether he would stand and subsist in *his own Powers*, before the Tempter the *Devil*, and before the *Wrath* of the *eternal Nature*; and whether the *Soul* would continue in the equal Agreement of the *Properties* in true *Resignation* under God's *Spirit*, as an *Instrument* of God's *Harmony*, a *tuned Instrument* of divine *Joyfulness* for the *Spirit* of God to strike upon. This was tried by *that Tree*, and this severe Commandment was added; *Thou shalt not eat thereof, for on that Day that thou eatest thereof, thou shalt surely die.*

51. But it being *known* to God that *Man* would not stand, and that he had already imagined and lusted after *Good* and *Evil*, God said,

said. *It is not good for Man to be alone, we will make him an Help-meet for him.*

52. For God saw that *Adam* could not then generate *Magically*, having entered with his Lust into *Vanity*. Now therefore *Moses* saith, God caused a deep Sleep to fall upon him, and he slept; that is, seeing *Man* would not continue in the Obedience of the divine Harmony in the *Properties*, submitting himself to stand still as an *Instrument* of the *Spirit* of God; therefore God suffered him to fall from the *divine* Harmony into an Harmony of *his own*, viz. into the *awakened Properties of Evil and Good*; the *Spirit* of his Soul went into these.

53. And there in *this Sleep* he died from the *Angelical World*, and fell under the Power of the *outward Fiat*, and thus bid farewell to the *eternal Image* which was of God's begetting. Here his *Angelical Form and Power* fell into a *Swoon* and lay on the Ground.

54. And then by the *Fiat* God made the *Woman* out of him, out of the *Matrix of Venus*, viz. out of that *Property* wherein *Adam* had the *Begettrefs* in himself; and so out of one Body he made *two*, and divided the *Properties* of the *Tinctures*, viz. the *watery* and *fiery* Constellations in the Element; yet not wholly in



*Substance* but in the *Spirit*, viz. the *Properties* of the *Watery* and *Fiery* Soul.

55. And yet it is but *one* Thing still, only the *Property* of the *Tincture* was divided; the *Desire of Self-Love* was taken out of *Adam*, and formed into a *Woman* according to his Likeness. And thence it is that *Man* now so eagerly desireth the *Matrix* of the *Woman*, and the *Woman* desireth the *Limbus* of the *Man*, viz. the *Fire-Element*, the *Original* of the true Soul, by which is meant the *Tincture of Fire*; for these two were one in *Adam*, and therein consisted the *Magical Begetting*.

56. And as soon as *Eve* was made out of *Adam* in his *Sleep*, both *Adam* and *Eve* were at that Instant set and constituted in the *outward natural Life*, having the Members given them for Propagation, after the manner of the Brute Animals, and also the *Fleshy Carcase*, into which they might put their gross Earthliness, and live like *Beasts*.

57. Of which the poor Soul that is captivated in *Vanity* is at this Day *ashamed*; and sorry that its Body hath gotten such a *Bestial* monstrous Shape. Nothing can be clearer than this. For it is because Mankind are *ashamed* of their Members and Nakedness, that they borrow their Cloathing from the *earthly Creatures*.

tures. For this they would not have done, had they not lost the *Angelical Form*, and assumed that of a *Beast*.

58. This *borrowed Cloathing*, together with the awakened *Earthliness*, and *Subjection* to the Powers of Heat and Cold, is a plain and full Proof to Man, that he is not truly *at Home* in this World. For all *Earthly Appetites, Cares, and Fears*, together with this *false Cloathing*, must *perish* and be severed from the Soul again.

59. Now when *Adam* awoke from *Sleep*, he beheld his *Wife*, and *knew* that she came out of him; for he had not yet eaten of *Vanity* with his *outward Mouth*, but with the *Imagination, Desire, and Lust* only.

60. And it was the *first Desire* of *Eve*, that she might eat of the *Tree of Vanity*, of *Evil and Good*, to which the *Devil* in the Form of a *Serpent* persuaded her, saying, *That her Eyes should be opened, and she should be as God himself*; which was both a *Lie* and a *Truth*.

61. But He told her not, that she should lose the *divine Light and Power* thereby; He only said, *her Eyes should be opened, that she might taste, prove, and know Evil and Good, as He had done*. Neither did He tell her that

*Heat* and *Cold* would awake in her, and that the *Property* of the *outward Constellations* would have great Power over the *Flesh* and over the *Mind*.

62. His only Aim was that the *Angelical Image*, viz. the *Substance* which came from the *inward Spiritual World*, might *disappear* in them. For then they would be constrained to live in Subjection to the *gross Earthlinefs*, and the *Constellations* or *Stars*; and then he knew well enough that when the *outward World* perished, the Soul would be with him in *Darkness*. For he saw that the Body must die, which he perceived by that which God had intimated; and so he expected still to be *Lord* to all Eternity in the Place of *this World*, in his false Shape which he had gotten; and therefore he seduced *Man*.

63. For when *Adam* and *Eve* were eating the *Fruit*, *Evil* and *Good*, into the Body, then the *Imagination* of the Body received *Vanity* in the *Fruit*, and then *Vanity* awaked in the *Flesh*, and the *dark World* got the Upper-hand and Dominion in the *Vanity* of the *Earthlinefs*; upon which the *fair Image* of *Heaven*, that proceeded out of the *Heavenly divine World*, instantly *disappeared*.

64. Here

64. Here *Adam* and *Eve* died to the *Kingdom of Heaven*, and awaked to the *outward World*, and then the fair Soul as it stood in the *Love of God*, disappeared as to the *holy Power, Virtue, and Property*; and instead thereof, the *wrathful Anger*, viz. the *dark Fire World*, awoke in it, and so the Soul became in one Part, viz. in the *inward Nature*, a *half Devil*, and in the *outward Part* as related to the *outward World*, a *Beast*.

65. Here are the Bounds of *Death* and the Gates of *Hell*, for which Cause *God* became *Man*, that he might destroy *Death*, defeat the *Devil's Purpose*, and change *Hell* into great *Love* again.

66. Let this be told you, Ye Children of Men; it is told you in the *Sound of a Trumpet*, that you should instantly go forth from the abominable *Vanity*, for the *Fire* thereof burneth.





## C H A P. III.

*Of the lamentable Fall of Man, and  
of the Means of his Deliverance.*

67. **N**OW when *Adam* and *Eve* fell into this *Vanity*, then the *Wrath of Nature* awoke in each *Property*, and in or through the *Desire* impressed the *Vanity* of the *Earthliness* and *Wrath of God* into itself.

68. And then the *Flesh* became *gross* and *rough*, as the *Flesh* of a *Beast*, and the *Soul* was captivated in the *Essence* therewith, and saw that its *Body* was become a *Beast*, and had gotten the *Bestial* Members for Multiplication, and the filthy *Carcase* into which the *Desire* would stuff the *Loathsomeness* which it was *ashamed* of in the Presence of *God*; and therefore *Adam* and *Eve* hid themselves under the *Trees* of the *Garden of Eden*. *Heat* and *Cold* also seized on them.

69. And here the *Heaven* in *Man* trembled for Horror; as the *Earth* quaked in *Wrath*, when this *Anger* was destroyed on the *Cross* by

by the sweet *Love* of God; there the *Anger* trembled before the sweet *Love* of God.

70. And for this *Vanity's* Sake which was thus awakened in Man, God *curst* the *Earth*; lest the *holy Element* should spring or shine forth any more through the outward Fruit, and bring forth *Paradifical* Fruit. For there was then no *Creature* that could have enjoyed it; neither was the *earthly Man* worthy of it any more.

71. God would not cast the *precious Pearls* before *Beasts*; an ungodly Man in his Body being but a mere gross *Bestial Creature*; and though it be of a *noble Essence*, yet it is wholly *poisoned* and *loathsome* in the Sight of God.

72. Now when God saw that his *fair Image* was spoiled, he manifested himself to fallen *Adam* and *Eve* and had *Pity* on them, and *promised* himself to them for an everlasting Possession, and that with his great *Love* in the *received Humanity* he would *destroy* the *Power* of the *Serpentine Property*, viz. of the *Vanity* in the *Wrath of God* awakened in them. And this was the *Breaking of the Head of the Serpent* which he would perform, viz. he would *destroy* the *dark Death*, and subdue the *Anger* with his great *Love*.

73. And

73. And this *Covenant* of his *Incarnation* which was to come, he put into the *Light of Life*; to which *Covenant* the *Jewish Sacrifices* pointed as to a *Mark* or *Limit*, to which *God* had *promised* himself with his *Love*; for the *Faith* of the *Jews* entered into the *Sacrifices* and *Offerings*, and *God's Imagination* entered into the *Covenant*.

74. And the *Offering* was a *Figure* of the *Restitution* of that which *Adam* had lost, and so *God* did *expiate* his *Anger* in the *human Property*, through the *Offering* in the *Limit* of the *Covenant*.

75. In which *Covenant* the most holy sweet Name *Jesus*, proceeding out of the holy Name and great Power *Jehovah*, had incorporated itself; so that he would again move and manifest himself in the *Substance* of the *Heavenly World* which disappeared in *Adam*, and kindle the *holy divine Life* therein again.

76. This *Mark* or *Limit* of the *Covenant* was propagated from *Adam* and his *Children*, from *Man* to *Man*, and did go through from one upon all; as *Sin* also and the *awakened Vanity* did go through from one upon all.

77. And it stood in the *Promise* of the *Covenant* at the *End*, in the *Root* of *David* in the *Virgin*

*Virgin Mary*, who was in the *inward Kingdom* of the *hidden Humanity*, (viz. of the *Essentiality* that *disappeared* as to the Kingdom of God) the Daughter of God's *Covenant*, but in the *outward* according to the natural *Humanity*, she was begotten by her true bodily Father *Joachim* and her true Mother *Anna*, out of the *Essences* and *Substance* of their Souls and Bodies, like all other Children of *Adam*; a true Daughter of *Eve*.

78. In this *Mary* from the *Virgin* (viz. the *Wisdom of God*) in the *promised Limit* of the *Covenant*, of which all the Prophets have prophesied. The *Eternal Speaking Word*, which created all Things, did in the Fulness of Time move itself in the Name *Jesus*, according to its highest and deepest *Love* and *Humility*, and bring again living divine, and *Heavenly Substantiality* into the *Humanity* of the *heavenly Part*, which *disappeared* in *Adam*, and from which he died in *Paradise*, into the *Seed of Mary*, into the *Tincture of Love*, into that *Property* wherein *Adam* should have propagated himself in a *Magical* and *Heavenly Manner*, into the true *Seed of the Woman*, of *Heavenly Substantiality*, which *disappeared* in *Paradise*.

79. And when the *Divine Light* in the *Heavenly Essence* was *extinguished*, the *Word of God*,



GOD, viz. the *Divine Power* of the *Understanding*, did bring in *Heavenly* and *living Substantiality*, and awakened the *disappeared Substantiality* in the *Seed of Mary*, and brought it to *Life*.

80. And so now GOD's *Substance*, wherein He dwelleth and worketh, and the *disappeared Substance* of Man, are become one *Person*; for the *Holy Divine Substantiality* did anoint the *disappeared*; therefore that *Person* is called *Christus*, the *Anointed of God*.

81. And this is the *dry Rod of Aaron*, that blossomed and bare *Almonds*, and the true *High Priest*; and it is that *Humanity* of which *Christ* spake, saying, that *He was come from Heaven and was in Heaven*, and that no *Man* could ascend into *Heaven* but the *Son of Man* which is come from *Heaven*, and is in *Heaven*.

82. Now when he saith, *He is come from Heaven*, it is meant of the *Heavenly Substance*, the *Heavenly Corporality*; for the *Power* and *Virtue* of GOD needeth no coming any whither, for it is every where altogether unmeasurable and undivided. But *Substance* needeth coming; the *Power* or *Virtue* needeth to move itself, and manifest itself in *Substance*.

83. And

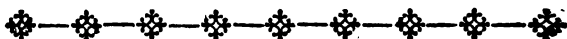
83. And *that Substance* entered into the *human Substance*, and received it; not *that Part* only of *Heavenly Substantiality*, which disappeared in *Adam*, but the *whole human Essence* in *Soul and Flesh*, according to all the *three Worlds*.

84. But He hath not received, or taken upon Himself, the awakened or impressed *Vanity*, which the *Devil*, by his *Imagination*, brought into the *Flesh*, by which the *Flesh* did commit *Sin*. Though He hath indeed taken upon Him the awakened *Forms of Life*, as they were gone forth from their equal Agreement, each of them into its own Desire.

85. For therein lay our *Infirmity*, and the *Death*, which He was to drown with his *Heavenly holy Blood*. Herein *He took upon himself all our Sins and Infirmities*, also *Death and Hell* in the *Wrath* of God, and destroyed their *Power* in the *human Properties*.

86. The *Wrath* of God was the *Hell* into which the *Spirit of Christ* went, when He had shed that *heavenly Blood* into our *outward human Blood*, and tintured it with the *Love*; thereby changing that *Hell* of the *human Property* into *Heaven*, and reducing the *human Properties* into equal Agreement, into the *Heavenly Harmony*.

C H A P.



## C H A P. IV.

*How we are born a-new, and how we may fall into God's Anger again.*

87. **N**OW here we may rightly understand what our *New-Birth*, or *Regeneration*, is; and how we may become, and continue to be, the *Temple of God*; though in this *Life's Time*, according to the *outward Humanity*, we are *sinful mortal Men*.

88. *Christ* in the *human Essence* hath broken up and opened the *Gates* of our *inward Heavenly Humanity*, which was shut up in *Adam*. So that nothing is now wanting, but that the *Soul* draw its *Will* out from the *Vanity* of the corrupted *Flesh*, and bring it into this *open Gate* in the *Spirit of Christ*.

89. *Great and strong Earnestness* is required here; and not only a *learning* and *knowing*, but a real *Hunger* and *Thirst* after the *Spirit of Christ*. For to know only, is not *Faith*; but an *Hunger* and *Thirst* after that which I want, so that I draw it in thereby to myself, and lay hold on it with the *Desire* and *Imagination*, and,  
make

make it my own ; this is the Truth and Essence of a *Christian's Faith*.

90. The *Will* must go forth from the *Vanity* of the *Flesh*, and willingly yield itself up to the *Suffering* and *Death* of *Christ*, and to all the Reproach of *Vanity*, which derideth it because it goeth forth from its own House wherein it was born, and regardeth *Vanity* no more, but merely desireth the *Love* of *God* in *Christ Jesus*.

91. In such a *Hunger* and *Desire* the *Will* receiveth and impreffeth into itself the *Spirit of Christ* with His *Heavenly Corporality* ; that is, the Soul in its great *Hunger* and *Desire* taketh hold of, and draweth the *Body of Christ*, viz. the *Heavenly Substantiality*, into its *disappeared Image*, within which the *Word* of the *Power* of *God* is the *Working*.

92. The *Hunger* of the Soul bringeth its *Desire* quite through the *bruised Property* of its Humanity in the *Heavenly Part*, which disappeared in *Adam* ; which Humanity, the sweet *Fire of Love* in the *Death of Christ* did bruise, when the *Death* of that *Heavenly Humanity* was destroyed.

93. And so the *Hunger* of the Soul received into it, into its *disappeared Corporality*,  
N 2
through

through the *Desire*, the *holy Heavenly Substance*, viz. *Christ's Heavenly Corporality*, which filleth the Father all over, and is nigh unto all, and through all Things; and through that the *disappeared Heavenly Body* riseth in the Power of GOD, in the sweet Name *Jesus*.

94. And this raised *Heavenly Spiritual Body* is the *Member of Christ*, and the *Temple of the Holy Ghost*, a true *Mansion of the Holy Trinity*, according to *Christ's Promise*, saying, *We will come to you, and make our Abode in you.*

95. The *Essence* of that Life *eateth the Flesh of Christ*, and *drinketh his Blood*. For the *Spirit of Christ*, viz. the *Word*, which made it-self visible with the *Humanity of Christ* out of and in our *disappeared Humanity*, through the outward Man of the *Substance* of this World, swalloweth its *holy Substance* into its *fiery*; for every *Spirit* eateth of its own *Body*.

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great *Love* in the Name and Power of *Jesus*; whence its *Fire of Anguish* becometh a great Triumph of *Joy* and *Glory*, and the true *Sun* ariseth to it, wherein it is born to another *Will*.

97. And

97. And *here* cometh to pass the *Wedding of the Lamb*, which we heartily wish that the *Titular* and *Lip-Christians* might once find by Experience in themselves, and so pass from the *History* into the *Substance*.

98. But the Soul obtaineth not this *Pearl* of the *Divine Wisdom* and *Virtue* for its own *Property* during the Time of this Life ; because it hath the outward *Bestial Flesh* sticking to its *outward Man*.

99. The *Power* of which *Pearl* of *Divine Wisdom* espouseth itself in this *Wedding of the Lamb*, and sinketh itself down into the *Heavenly Image*, viz. into the *Substance* of the *Heavenly Man*, who is the *Temple of Christ* ; and not into the *Fire-breath* of the Soul, which is yet, during this whole Life's Time, fast bound to the *outward Kingdom*, to the Bond of *Vanity*, with the Breath of the Air, and is in great Danger.

100. It *darteth* its Beams of *Love* indeed very often into the Soul, whereby the Soul receiveth *Light* ; but the *Spirit of Christ* yieldeth not itself up to the *Fire-breath* in this Life's Time, but to the *Breath* of *Light* only which was extinguished in *Adam*, in which the *Temple of Christ* is, for that is the *true* and *holy Heaven*.

101. Understand aright now, *what the New-Birth or Regeneration is, and how it cometh to pass, as followeth.* The *outward earthly mortal Man* is not *born a-new* in this *Life's Time*, that is, neither the *outward Flesh*, nor the *outward Part of the Soul*. They continue *both* of them in the *Vanity* of their *Wills* which awoke in *Adam*. They love their *Mother*, in whose *Body* they live, viz. the *Dominion* of this *outward World*; and therein the *Birth of Sin* is manifest.

102. The *outward Man* in *Soul* and *Flesh*, (we mean the *outward Part of the Soul*) hath no *Divine Will*, neither doth he understand any *Thing of God*, as the *Scripture* saith, *The natural Man perceiveth not the Things of the Spirit of God, &c.*

103. But the *Fire-breath* of the *inward World*, if it be once *enlightened*, understandeth it; it hath a great *Longing, Sighing, Hunger, and Thirst* after the *sweet Fountain of Christ*; it refresheth itself by *Hungering and Desiring*, (which is the *true Faith* in) the *sweet Fountain of Christ* from his *New Body*, from the *Heavenly Substantiality*, as a hungry *Branch* in the *Vine Christ*.

104. And the Reason why the *fiery Soul* cannot attain to *Perfection* during this *Life's Time*,

Time is because it is fast bound with the outward Bond of *Vanity*, through which the *Devil* continually casteth his *venomous Rays* of Influence upon it, and so *sifteth* it, that it often biteth at his *Bait* and *poisoneth* itself. From whence *Misery* and *Anguish* arise, so that the *Noble Sophia* hideth herself in the *Fountain of Christ*, in the *Heavenly Humanity*; for she cannot draw near to *Vanity*.

105. For she knew how it went with her in *Adam*, when she lost her *Pearl*, which is of Grace freely bestowed again upon the *inward Humanity*; therefore she is called *Sophia*, viz. *the Bride of Christ*. See the three Principles, *Cap. 16. from Verse 47, to Verse 51.*

106. Here she faithfully calleth to her *Bridegroom* the *fiery Soul*, and exhorteth him to *Repentance*, and to the *unburthening* of himself, or going forth from the *Abomination of Vanity*.

107. And now *War* assaulteth the whole Man. The *outward Fleshly Man* fighteth against the *inward Spiritual Man*, and the *Spiritual* against the *Fleshly*; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The



108. The *inward Spirit* saith to the *fiery Soul*: *O my Soul! O my Love! Turn I beseech thee and go forth from Vanity, or else thou lovest my Love and the noble Pearl.*

109. Then saith the *outward Reason*, viz. the *Bestial Soul*; *Thou art foolish; wilt thou be a Laughing-Stock, and the Scorn of the World? Thou needest the outward World to maintain this Life. Beauty, Power, and Glory are thy proper Happiness; wherein only thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.*

110. With such *Filth* the true Man is often defiled; that is, the *outward Man* defileth himself, as a Sow in the Mire, and obscureth his noble *Pearl*. For the more vain the *outward Man* groweth, the more dark the *inward Man* cometh to be, 'till at length it disappear-eth together.

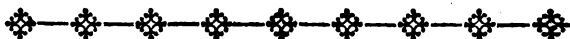
111. And then the fair *Paradifical Tree* is gone, and it will be very hard to recover it again. For when the *outward Light*, viz. the *outward Soul* is once enlightened, so that the *outward Light of Reason* is kindled by the *inward Light*; then the *outward Soul* commonly useth to turn *Hypocrite*, and esteem itself  
*Divine,*

*Divine*, even though the *Pearl* be gone; which lamentable Error sticketh hard to many a Man.

112. And thus it comes to pass that the *Tree of Pearl* in the *Garden of Christ* is often spoiled; concerning which the *Scripture* maketh a *hard Knot* or *Conclusion*, viz. *That those who have once tasted the Sweetness of the World to come, and fall away from it again, shall hardly see the Kingdom of God.*

115. And though it cannot be denied, but that the *Gates of Grace* still stand open, yet the false and dazzling *Light* of the *outward Reason* of the *Soul* so deceiveth and hindereth such Men, that they suppose they have the *Pearl*, while they yet live to the *Vanity* of *this World*, and dance with the *Devil* after his *Pipe*.





## C H A P. V.

*How a Man may call himself a Christian, and how not.*

114. **H**ERE therefore a Christian should consider *why* he calleth himself a *Christian*, and examine truly whether he be one or not. For surely my learning to *know* and confess that I am a *Sinner*, and that *Christ* hath destroyed my *Sins* on the *Cross*, and shed His *Blood* for me, doth not make me a *Christian*.

115. The *Inheritance* belongeth only to the *Children*. A Maid Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not the *Heirefs* of her Mistresses Goods. The very *Devils know* that there is a God, yet that doth not *change* them into *Angels* again. But if the Maid Servant in the House shall be *married* to the Son of her Mistress, then she may come to *inherit* her Mistresses Goods. And so it is to be understood also in the Matter of being a *Christian*.

116. The

116. The Children of the *History* are not the *Heirs* of the Goods of *Christ*; but the *legitimate* Children, *regenerated by the Spirit of Christ*, are the only true *Heirs*. For God said to *Abraham*, *Cast out the Son of the Bond-Woman, he shall not inherit with the Son of the Free*. For he was a *Scorner*, and but an *Historical Son* of the *Faith* and *Spirit* of *Abraham*; and so long as he continued such a one, he was not a true *Inheritor* of the *Faith* of *Abraham*, and therefore God commanded that he should be *cast out* from *inheriting* his Goods.

117. This was a *Type* of the future *Christendom*. For the *Promise* of *Christendom* was made to *Abraham*: Therefore the *Type* was then also set forth by two Brethren, *Isaac* and *Ishmael*; foreshewing by them the *diverse* State and Manners of *Christendom*; how that Two Sorts of Men would be in it, viz. *true Christians* and *Lip-Christians*. Which latter, under the Title, or outward Profession, of *Christianity*, would be but *Mockers*, as *Ishmael* was, and *Esau*, who also was a *Type* of the *outward Adam*, as *Jacob* was a *Type* of *Christ*, and His *true Christendom*.

118. Thus every one that will call himself a *Christian*, must *cast out* from himself the *Son of the Bond-Woman*, that is, the *earthly Will*, and be ever-more killing and destroying it, and not settle it in the *Inheritance*.

119. Neither give the *Pearl* to the *Bestial Man* for him to please and amuse himself with in the *outward Light*, in the *Lust* of the *Flesh*. But we must, with our Father *Abraham*, bring the *Son* of the *right Will* to *Mount Moriah*, and be ready in *Obedience* to *God* to offer it up; ever in *Will* dying from *Sin* in the *Death* of *Christ*, giving no Place to the *Beast* of *Vanity* in the *Kingdom* of *Christ*, nor letting it grow wanton, proud, covetous, envious, and malicious. For all these are the *Properties* of *Ishmael* the *Son* of the *Bond-Woman*, whom *Adam* begat in his *Vanity* on that wanton *Whore* the false *Bond-Woman*, by the *Devils Imagination*, out of the *earthly Property* in *Flesh* and *Blood*.

120. This *Mocker* and *Titular Christian* is the *Son* of the false *Bond-Woman*, and must be cast out; for he shall not possess the *Inheritance* of *Christ* in the *Kingdom* of *God*. He is not fit; he is but *Babel*, a *Confusion* of that *one Language* into *many*. He is but a *Talker* and *Wrangler* about the *Inheritance*; and thinks to get it to himself by *Talking* and *Wrangling*, by the *Hypocrisy* of his *Lips* and seeming *Holiness*; although in his *Heart*, he is no better than a *blood-thirsty Murderer* of his *Brother Abel*, who is the *right Heir*.

121. Therefore we say what we know, that he, who will call himself a *true Christian*,  
must

must try himself, and find what Kind of *Properties* drive and rule him, whether the *Spirit of Christ* moveth him to *Truth* and *Righteousness*, and to the *Love of his Neighbour*, so that he would willingly do what is right, if he knew but how.

122. Now if he find that he hath a real *Hunger* after such *Virtue*, then he may justly think that he is *drawn*. And then he must begin to *practise* accordingly, and not be content with a *Will* only, without *Doing*. The *drawing of the Father to Christ* consisteth in the *Will*, but the true *Life* consisteth in the *Doing*; for the *right Spirit* doeth that which is *right*.

123. But if there be the *Will to do*, and yet the *Doing* followeth not, then the *true Man* is still shut up in vain *Lust*, which suppresseth the *Doing*. And therefore such a one is but an *Hypocrite* and an *Ishmaelite*; he *speaketh* one Thing and *doth* another, and witnesseth thereby that his Mouth is a *Liar*; for he himself *doth* not that which he *teacheth*, and consequently only serveth the *Bestial Man* in *Vanity*.

124. For he that will say, *I have a Will, and would willingly do good, but the earthly Flesh, which I carry about me, keepeth me back, so that I cannot; yet I shall be saved by Grace, for the Merits*  
 O of

of Christ. I comfort myself with His Merit and Sufferings; who will receive me of mere Grace, without any Merits of my own, and forgive me my Sins. Such a one I say, is like a Man that knoweth what Food is good for his Health, yet will not eat of it, but eateth Poison instead thereof, from whence Sickness and Death will certainly follow.

125. For what good doth it to the Soul to know the Way to God, if it will not walk therein, but go on in a contrary Path? What good will it do the Soul to comfort itself with the Filiation of Christ, with His Passion and Death, and so flatter itself with the Hopes of getting the Patrimony thereby, if it will not enter into the Filial Birth, that it may be a true Child, born out of the Spirit of Christ, out of His Suffering, Death and Resurrection? Surely, the Tickling and Flattering itself with Christ's Merits, without the true innate Childship, is Falshood and a Lie, whosoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who striveth against Sin and the Anger of God. When Temptations come, and the Devil assaulteth such a poor repentant Soul, then it must wholly wrap itself up in the Merits and Death of Christ, as its sole Armour of Defence.

127. Christ

127. *Christ alone* indeed hath merited Redemption for us; but not in such a Way as that for His own proper *Merit's* Sake, He will freely grant us *His Childship* by an outward *Adoption* only, and so receive us for *Children*, when we are none. No, *He himself* is the *Merit*, He is the open *Gate* that leadeth through *Death*; and through that *Gate* we must enter. He receiveth no *Beast* into his *Merit*, but those only that *turn* and *become as Children*. Those *Children* that thus come to Him are His *Reward*, which he hath merited.

128. For thus he said, *Father the Men were thine and thou hast given them to me*, [as my *Reward*] *and I will give them eternal Life*. But the *Life of Christ* will be given to none, unless they come to Him in His *Spirit*, into His *Humanity*, *Sufferings*, and *Merit*, and therein be born true *Children of the Merit*.

129. We must be born of *His Merit*, and put on the *Merit of Christ* in his *Passion and Death*; not outwardly with verbal *Flattery* only, and bare comforting of ourselves therewith, while we still remain *Aliens* and *strange Children*, of a *strange Essence* or *Nature*. No, the *strange Essence* inheriteth not the *Childship*, but the *innate Essence* inheriteth it.



130. This *innate* Essence is not of *this World*, but in *Heaven*, of which *St. Paul* speaketh saying, *Our Conversation is in Heaven*. The *filial* Essence walketh in *Heaven*, and *Heaven* is in Man.

131. But if *Heaven* in Man be not open, and the Man stand *without Heaven* flattering himself, and say, *I am still without, but Christ will take me in through his Grace*; is not *his Merit mine*? Such a one is in *Vanity* and *Sin* with the *outward Man*, and with the *Soul* in *Hell*, viz. in the *Anger of God*,

132. Therefore learn to understand rightly what *Christ* hath taught us, and done for us. *He* is our *Heaven*; *He* must get a *Form* in us, or else we shall not be in *Heaven*. Thus then the *Soul's inward Man*, with the *Holy Body of Christ*, viz. in the *New Birth*, is in *Heaven*, and the *outward mortal Man* is in the *World*, of which *Christ* spake, saying, *My Sheep are in my Hand, and none shall pluck them away; the Father which gave them to me is greater than all*.



## C H A P. VI.

*Of the Right and of the Wrong going to Church, receiving the Sacraments, and Absolution.*

133. **B**eloved Brethren, we will teach you *faithfully*, not with flattering Lips to please the *Antichrist*, but from our *Pearl*, the *Virtue*, *Power*, and *Spirit* of *Christ* in us, from a *Christian Essence* and *Knowledge*; not from the *Husk* and *History*, but from a *New-born Spirit*, from *Christ's Knowledge*, as a Branch growing on the Vine *Christ*; from the Measure of that *Knowledge* which is opened in us, according to the Will and Counsel of God.

134. Men tie us in these Days to the *History*, and to the *material Churches of Stone*; which *Churches* are indeed good in their Kind, if Men did also bring the *Temple of Christ* into them. They teach moreover that *their Absolution* is a *Forgiving of Sins*, and that the *Supper of the Lord* taketh away *Sin*: Also that the *Spirit of God* cometh into Men through *their Ministry*. All which hath a proper Meaning,

if it was rightly understood ; and if Men did not cleave merely to the *Husk*.

135. Many a Man goeth to *Church* twenty or thirty Years, heareth *Sermons*, receiveth the *Sacraments*, and heareth *Absolution* read or declared, and yet is as much a *Beast* of the *Devil* and *Vanity* at the last as at the first. A *Beast* goeth into the *Church*, and to the *Supper*, and a *Beast* cometh out from thence again.

136. How will he *eat* that hath no *Mouth* ? can any Man *eat* that Food which is so shut up that he cannot get it ? How will he *drink* that can come at no *Water* ? Or how will he *hear* that hath no *Hearing* ?

137. What good End doth it answer, for me to go to the *material Churches of Stone*, and there fill my *Ears* with empty *Breath* ? Or to go to the *Supper*, and feed nothing but the *earthly Mouth*, which is *mortal* and *corruptible* ? Cannot I feed and satisfy that with a Piece of Bread at Home ? What good doth it to the Soul, which is an *immortal* Life, to have the *Bestial Man* observe the *Form*, and venerate the *Shell*, of *Christ's* Institution, if it cannot obtain the *Kernel* thereof ? For St. *Paul* saith of the *Supper*, *You receive it to Condemnation, because ye discern not the Lord's Body*.

138. The

138. The *Covenant* stands firm, and is stirred in the Use of the Institution. *Christ* proffereth His *Spirit* to us in His *Word*, (viz. in His *preached Word*) and his *Body* and *Blood* in the *Sacrament*, and His *Absolution* in a *Brotherly Reconciliation* one to another.

139. But what good doth it to a *Beast* to stand and listen, who hath no *Hearing* to receive the *inward living Word*, nor any *Ground* wherein to lay the *Word*, that it may bring forth *Fruit*? Of such *Christ* saith, *The Devil plucketh the Word out of their Hearts, lest they should believe and be saved*. But how can he do so? Because the *Word* findeth no *Place* in the *Hearing Mind* to take *Root* in.

140. And thus it is with *Absolution* also: what *Benefit* is it to me for one to say, *I pronounce or declare to thee the Forgiveness of thy Sins*, when my *Soul* is wholly *shut up* in *Sin*? Whosoever saith thus to a *Sinner* so *shut up*, erreth; and he that receiveth it without the *Voice of God* within himself confirming the same, deceiveth himself. *None can forgive Sins but God only*.

141. The *Preacher* hath not *Forgiveness of Sins* in his *own Power*; but it is the *Spirit of Christ* in the *Voice of the Priest* that hath  
the

the Power, provided the Priest himself is a *Christian*.

142. What good did it to those that heard *Christ* Himself teaching on Earth, when he said, *Come unto me all ye that are weary and heavy laden, and I will give you Rest*? What good did this blessed *Promise* to those that heard it, if they laboured not, nor were heavy laden? What became of the *Refreshment* or *Rest* then? Seeing they had *dead Ears*, and heard only the *outward Christ*, and not the *Word* of the *Divine Power*, certainly they were nor refreshed. Just so much good the *Bestial Man* hath of his *Absolution* and *Sacraments*.

143. The *Covenant* is open in the *Sacraments*; and in the *Office* or *Ministry* of teaching also the *Covenant* is stirred; the *Soul* doth receive it, but in *that Property* only of which the *Mouth* of the *Soul* is.

144. That is, the *outward Beast* receiveth *Bread* and *Wine*, which it may have as well at Home. And the *fiery Soul* receiveth the *Testament* according to its *Property*, viz. in the *Anger* of *God* it receiveth the *Substance* of the *eternal World*, but according to the *Property* of the *dark World*; it receiveth therefore, as the *Scripture* saith, *to its own Judgment* or *Condemnation*. For as the *Mouth* is, so is the *Food*

*Food* which is taken in by the Mouth. And after this Manner also it is, that the *Wicked* shall behold *Christ* at the *last Judgement* as a *severe Judge*; but the *Saints* shall behold Him as a *loving Immanuel*.

145. God's *Anger* standeth open in his *Testaments* towards the *Wicked*; but towards the *Saints* the *Heavenly Loving Kindness*, and in it the *Power of Christ* in the *Holy Name Jesus*, standeth open. What good then doth the *Holy Thing* do to the *Wicked*, who cannot enjoy it? Or what is it there, that can *take away* his *Sins*, when his *Sin* is only *stirred* and *made manifest* thereby?

146. The *Sacraments* do not *take away Sin*; neither are *Sins forgiven* thereby. But it is thus: When *Christ* ariseth, then *Adam* dyeth in the *Essence* of the *Serpent*; as when the *Sun* riseth, the *Night* is swallowed up in the *Day*, and the *Night* is no more: Just so are *Sins forgiven*.

147. The *Spirit of Christ* eateth of his *Holy Substance*, the *inward Man* is the *Receiver* of the *Holy Substance*; he receiveth what the *Spirit of Christ* bringeth into him, viz. the *Temple* of *God*, *Christ's Flesh* and *Blood*. But what doth this concern a *Beast*? Or what doth it concern the *Devils*? Or the *Soul* that  
is

is in the *Anger* of God? These eat of the *Heavenly Blood*, that is in the *Heaven* wherein they dwell, which is the *Abyss*, or Bottomless *Pit*.

148. And thus it is also in the Office or Ministry of *Preaching*: The *Ungodly Man* heareth what the *outward Soul* of the *outward World* preacheth; that he receiveth, viz. the *History*; and if there be *Straw* or *Stubble* in that which is taught, he sucketh the *Vanity* out of that. Yea, if the *Preaching* be mere *Calumny*, *Railing*, and uncharitable *Abuse*, as is sometimes the Case, then his Soul sucketh the *venomous Poison*, and the *murthering Cruelty* of the *Devil* from it, wherewith it tickleth itself, and is pleased with learning how to judge and condemn others.

149. Thus if the *Preacher* be one that is *dead*, and hath no *true Life* in him, but soweth only *Venom* and *Reproach* proceeding out of his evil Affections, then it is the *Devil* that teacheth, and the *Devil* that heareth. Such teaching is received into a *wicked Heart*, and bringeth forth *wicked Fruits*. By which means the *World* is become a mere *Den of murthering Devils*. So that if you look among the Herd of such *Teachers* and *Hearers*, there is little to be found but *Revilings*, *Slandering*s and *Reproachings*; together with *Contention* about *Words*, and *Wrangling* about the *Husk*.

150. But the *Holy Ghost* teacheth in the *Holy Teacher*, and the *Spirit of Christ* heareth through the Soul, which is the Divine House of the *Divine Sound* or *Voice* in the *Holy Hearer*.

151. The *Holy Man* hath his *Church* in himself, wherein he *Heareth* and *Teacheth*. But *Babel* hath a *Heap of Stones*, into which she goeth with her *seeming Holiness* and *real Hypocrisy*. There she loveth to be seen in fine Cloaths, and maketh a very devout and godly Shew; the *Church of Stone* is her *God*, in which she putteth her *Confidence*.

152. But the *Holy Man* hath his *Church* about him every where, even in himself; for he always standeth and walketh, fitteth and lyeth down in his *Church*. He liveth in the true Christian Church; yea, in the *Temple of Christ*. The *Holy Ghost* preacheth to him out of every *Creature*. Whatsoever he looketh upon, he seeth a *Preacher* of God therein.

153. Here now the *Scoffer* will say that I despise the *Church of Stone*, where the Congregation meeteth; but I say that I do not. For I do but discover the *Hypocritical Whore of Babylon*, which committeth *Whoredom* with the *Church of Stone*, and termeth herself a *Christian*, but is indeed a *Strumpet*.

154. A



154. A true Christian brings his *Holy Church* with him into the Congregation. For the *Heart* is the true Church, where a Man must practise the *Service of God*. If I should go a thousand Times to Church, and to the *Sacrament* every Week, and hear *Absolution* declared to me every Day, and have not *Christ in me*, all would be false, an unprofitable Fiction and graven Image in *Babel*, and no forgiving of Sins.

155. A Holy Man doth Holy Works from the Holy Strength of his Mind. The Work is not the *Attonement of Reconciliation*, but it is the *Building* which the true Spirit buildeth in his Substance; it is his *Habitation*. But the Fiction and Fancy is the *Habitation* of the false Christian, into which his Soul entereth with *Disimulation*. The outward hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt; yet if thine inward Teacher and Hearer be not open, all is nothing but a *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make to itself a graven Image in Resemblance of the inward; and maketh

maketh a *Holy Shew* therewith, as if he performed some *Divine* or *Holy Service* to God. Whereas many Times in such Service and Worship, the *Devil* worketh mightily in the *Imagination*, and very much *tickleth* the *Heart* with those Things wherein the *Flesh* delighteth. Which indeed not seldom happeneth to the *Children of God*, as to their *outward Man*, if they do not take great Heed to themselves; so busily doth the *Devil* beset and sift them.



## C H A P. VII.

*Of unprofitable Opinions, and Strife about the Letter.*

158. **A** True Christian, who is born-a-new of the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself, with his own *Bestial evil Flesh* and *Blood*. He continually thinketh himself a great Sinner, and is afraid of God: But the Love of Christ by degrees pierceth through, and expelleth that Fear, as the Day swalloweth up the Night.

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159. But

159. But the *Sins* of the *Impenitent Man* rest in the *Sleep of Death*, bud forth in the *Pit*, and produce their *Fruit* in *Hell*.

160. The *Christendom* that is in *Babel*, striveth about the *Manner* how Men ought to serve God, and glorify Him; also how they are to *know* Him, and what He is in His *Essence* and *Will*. And they preach positively, that whosoever is not one and the same with them in every Particular of *Knowledge* and *Opinion*, is no *Christian*, but a *Heretick*.

161. Now I would fain see how all their *Seëts* can be brought to agree in *that One* which might be called a *true Christian Church*; when all of them are *Scorners*, every Party of them reviling the rest, and proclaiming them to be false.

162. But a *Christian* is of no *Seët*: He can dwell in the midst of *Seëts*, and appear in their *SerVICES*, without being attached or bound to any. He hath but one *Knowledge*, and that is, *Christ in him*. He seeketh but one *Way*, which is the *Desire* always to *do* and *teach* that which is *right*; and he putteth all his *knowing* and *willing* into the *Life of Christ*.

163. He sigheth and wisheth continually that the *Will* of God might be done *in him*,  
and

and that His *Kingdom* might be manifested in him. He daily and hourly killeth Sin in the *Flesh*; for the *Seed of the Woman*, viz the inward *Man in Christ*, continually breaketh the *Head of the Serpent*, that is, the Power of the *Devil*, which is in *Vanity*.

164. His *Faith* is a *Desire after God and Goodness*; which he wrappeth up in a *sure Hope*, trusting to the Words of the *Promise*, and liveth and dieth therein; though as to the *true Man*, he never dieth.

165. For *Christ* saith, *Whosoever believeth in me, shall never die, but hath pierced through from Death to Life*; and *Rivers of living Water shall flow from him*, viz. good *Doctrine and Works*.

166. Therefore I say, that whatsoever fighteth and contendeth about the *Letter*, is all *Babel*. The *Letters of the Word* proceed from, and stand all in, *one Root*, which is the *Spirit of God*; as the various *Flowers* stand all in the *Earth* and grow by one another. They fight not with each other about their Difference of Colour, Smell, and Taste, but suffer the *Earth, the Sun, the Rain, the Wind, the Heat and Cold*, to do with them as they please; and yet every one of them groweth in its own peculiar *Essence and Property*.

167. Even so it is with the *Children* of God; they have various *Gifts* and *Degrees* of *Knowledge*, yet all from *one Spirit*. They all rejoice at the *great Wonders* of God, and give Thanks to the most High in His Wisdom. Why then should they *contend* about Him *in whom they live and have their Being*, and of whose *Substance* they themselves are?

168. It is the greatest Folly that is in *Babel*, for People to strive about *Religion*, as the *Devil* hath made the *World* to do; so that they contend vehemently about *Opinions* of their own Forging, viz. about the *Letter*; when the *Kingdom of God* consisteth in no *Opinion*, but in *Power* and *Love*.

169. As *Christ* said to his *Disciples*, and left it with them at the last, saying, *Love one another, as I have loved you; for thereby Men shall know, that ye are my Disciples*. If Men would as *fervently* seek after *Love* and *Righteousness* as they do after *Opinions*, there would be no *Strife* on Earth, and we should be as *Children* of One Father, and should need no *Law*, or *Ordinance*.

170. For God is not served by any *Law*, but only by *Obedience*. *Laws* are for the *Wicked*, who will not embrace *Love* and *Righteousness*; they

they are, and must be, compelled and forced by *Laws*.

171. We all have but one only *Order, Law, or Ordinance*, which is to *stand still* to the Lord of all Beings, and *resign* our *Wills* up to Him, and suffer His *Spirit* to play what Music He will. And thus we give to Him again as *His own Fruits*, *that* which He worketh and manifesteth in us.

172. Now if we did not *contend* about our different Fruits, Gifts, Kinds and Degrees of Knowledge, but did acknowledge them in one another, like Children of the *Spirit of God*, what could condemn us? For the *Kingdom of God consisteth*, not in our *knowing* and *supposing*, but in *Power*.

173. If we did not *know* half so much, and were more like *Children*, and had but a *Brotherly Mind* and good *Will*, towards one another, and lived like Children of *one Mother*, and as Branches of *one Tree*, taking our *Sap* all from *one Root*, we should be far more *Holy* than we are.

174. *Knowledge* serves only to this End, viz. to *know* that we have *lost* the *Divine Power*, in *Adam*, and are become now *inclined* to *Sin*; that we have *evil Properties* in us, and

that doing *Evil* pleaseth not God; so that with our *Knowledge* we might learn to do *Right*. Now if we have the *Power* of God in us, and desire with all our Hearts to act and to live *aright*, then our *Knowledge* is but our *Sport*, or Matter of Pleasure, wherein we rejoice.

175. For *true Knowledge* is the *Manifestation* of the *Spirit of God* through the *eternal Wisdom*. He *knoweth* what He will in *His Children*; He sheweth his *Wisdom* and *Wonders* by his *Children*, as the Earth putteth forth its various Flowers.

176. Now if we dwell one with another, like humble *Children*, in the *Spirit of Christ*, one rejoicing at the Gift and Knowledge of another, who would *judge* or *condemn* us? Who judgeth or condemneth the Birds in the Woods, that praise the *Lord* of all Beings with *various* Voices, every one in its own *Essence*? Doth the *Spirit of God* reprove them for not bringing their Voices into *one* Harmony? Doth not the *Melody* of them all proceed from His Power, and do they not *sport* before Him.

177. Those Men therefore that *strive* and *wrangle* about the *Knowledge* and *Will of God*, and despise one another on that Account, are  
more

more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding. They are more unprofitable in the Sight of the Holy God than the Flowers of the Field, which stand still in quiet Submission to the Spirit of God, and suffer Him to manifest the Divine Wisdom and Power through them. Yea, such Men are worse than Thistles and Thorns that grow among fair Flowers, for they at least stand still and are quiet, whereas those Wranglers are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.

178. In short; they are the Issue, Branches or Sprouts of the Devil in the Anger of God, who, notwithstanding must by their very tormenting be made to serve the LORD; for by their plaguing and persecuting, they press out the Sap thro' the Effence of the Children of God so, that they move and stir themselves in the Spirit of God, with praying and continual sighing, in which Exercise of their Powers the Spirit of God moveth Himself in them.

179. For thereby the Desire is exerted, and so the Children of God grow green, flourish, and bring forth Fruit; for the Children of God are manifested in Tribulation; as the Scripture saith, When thou chastiseth them, they cry fervently to thee.





## C H A P. VIII.

*Wherein Christian Religion consisteth,  
and how Men should serve God and  
their Brethren.*

180. **A**LL *Christian Religion* wholly consisteth in this, to learn to know ourselves: Whence we are come, and What we are; how we are gone forth from the *Unity* into *Dissension*, *Wickedness*, and *Unrighteousness*; how we have awakened and stirred up these *Evils* in us; and how we may be delivered from them again, and recover our *original Blessedness*.

181. *First*, how we were in the *Unity*, when we were the *Children of God* in *Adam* before he fell. *Secondly*, how we are now in *Dissension* and *Disunion*, in *Strife* and *Contrariety*. *Thirdly*, whither we go when we pass out of this *corruptible* condition; whither with the *immortal*, and whither with the *mortal Part*.

182. And *lastly*, how we may come forth from *Disunion* and *Vanity*, and enter again into that one *Tree*, *Christ* in us, out of which we  
all

all sprung in *Adam*. In these *Four Points* all the *necessary Knowledge* of a *Christian* consisteth.

183. So that we need not *strive* about any Thing ; we have no Cause of *Contention* with each other. Let every one only exercise himself in learning how he may enter again into the *Love of God* and *his Brother*.

184. The *Testaments* of *Christ* are nothing else but a *loving Bond* or *Brotherly Covenant*, wherewith *GOD* in *Christ* bindeth himself to us and us to him. All teaching, willing, living, and doing, must imply, aim at, and refer to, *that*. All teaching and doing otherwise, whatsoever it be, is *Babel* and a *Fiction*; a meer graven Image of *Pride* in unprofitable Judgings, a disturbing of the World, and an Hypocrisy of the *Devil*, wherewith he blindeth Simplicity.

185. Every *Preacher* void of the *Spirit of God*, who without *divine Knowledge*, setteth himself up for a *Teacher* of *divine Things*, pretending to *serve God* thereby, is false, and doth but *serve the Belly*, his Idol, and his own *proud insolent Mind*, in desiring to be honoured on that Account, and esteemed *Holy* or a *Divine* in *Holy Orders*. He beareth an *Office* to which he is set apart and chosen  
by

by the *Children of Men*, who do but flatter him, and for Favour have ordained him thereunto.

186. *Christ said, Whosoever entereth not by the Door, that is, through his Spirit, into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Murderer, and the Sheep follow him not, for they know not his Voice.*

187. He hath not the *Voice* of the *Spirit of God*, but the *Voice* of his own *Art* and *Learning* only; the *Man* teacheth, and not the *Spirit of God*. But *Christ* saith, *Every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.*

188. How then will he that is *Ungodly* plant *Heavenly Plants*, when he hath no *Seed* alive in its *Power* in *himself*? *Christ* saith expressly, *The Sheep hear not his Voice, they follow him not.*

189. The *written Word* is but an *Instrument* whereby the *Spirit* leadeth us to *itself* within us. That *Word* which will teach, must be *living* in the *literal Word*. The *Spirit of God* must be in the *literal Sound*, or else none is a *Teacher* of *God*, but a meer *Teacher* of the *Letter*, a *Knower* of the *History*, and not of the *Spirit of God in Christ*.

190. All

191. All that Men will serve God with, must be done in *Faith*, viz. in the *Spirit*, It is the *Spirit* that maketh the Work perfect, and acceptable in the Sight of God. All that a Man undertaketh and doeth in *Faith*, he doeth in the *Spirit of God*, which *Spirit of God* doth co-operate in the Work, and then it is acceptable to God. For *He hath done it Himself*, and His *Power and Virtue* is in it: It is *Holy*.

191. But whatsoever is done in *Self*, without *Faith*, is but a *Figure and Shell*, or *Husk*, of a *true Christian Work*.

192. If thou servest thy Brother, and doest it but in *Hypocrisy*, and givest him *unwillingly*, then thou servest not God. For thy *Faith* proceedeth not from *Love*, nor entereth into *Hope*, in thy Gift. Indeed thou servest thy Brother, and he for his Part thanketh God and blesteth thee, but thou blestest not him. For thou givest him thy Gift with a *grudging Spirit*, which entereth not into the *Spirit of God*, into the *Hope of Faith*; therefore thy Gift is but *half* given, and thou hast but *half* thy Reward for it.

193. The same is true of receiving a Gift. If any giveth in *Faith*, in divine *Hope*, he blesteth his Gift by his *Faith*: But whoso receiveth it *unthankfully*, and murmureth in his Spirit,

Spirit, he *curseth* it in the Use or Enjoyment of it. Thus it is, that every one shall have his own; *Whatsoever he soweth, that shall he also reap*;

194. So likewise it is in the *Office of teaching*; *whatsoever a Man soweth, that also he reapeth*. For if any Man *sow good Seed* from the *Spirit of Christ*, it *sticketh* in the good Heart, and bringeth forth good Fruit; but in the wicked, who are not capable of receiving the good Seed, the *Anger of God* is stirred.

195. If any *sow Contentions, Reproaches, and Misconstructions*, all *ungodly People* receive *that* into them; which *sticketh* in *them* also, and bringeth forth *Fruit* accordingly. So that they learn thereby to despise, revile, slander, and misrepresent one another. Out of which Root the *great Babel* is sprung and grown; wherein Men, from mere *Pride* and *Strife*, contend about the *History*, and the *Justification* of a *poor Sinner* in the Sight of God; thereby causing the simple to err and blaspheme, insomuch that one Brother revileth and curseth the other, and excommunicateth, or casteth him to the *Devil*, for the Sake of the *History* and *Letter*.

196. Such *Railers* and *Revilers* fear not God, but raise the great *Building of Dissention*. And seeing corrupt Lust lieth in all Men, in  
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the *earthly Flesh* still, therefore they raise and awaken *Abominations* even in the *simple Children of God*, and make the People of God, as well as the Children of Iniquity, to blaspheme. And thus they become *Master-Builders* of the great *Babel* of the World, are as useful in the Church as a *fifth Wheel* in a *Waggon*; yea, what is worse than that, they erect the *Hellish Building* too.

197. Therefore it is highly necessary for the *Children of God* to pray earnestly, that they may learn to *know* this *false Building*, and go forth from it with their Minds, and not help to *build* it up, and persecute their *Fellow-Children of God*. For by that means they keep *themselves* back from the *Heavenly Kingdom*, and turn aside from the right Way.

198. According to the saying of *Christ* to the *Pharisees*, *Woe unto you Pharisees; for you compass Sea and Land to make one Profelyte, and when he is one, you make him two-fold more the Child of Hell than yourselves*. Which is truly too much the Case with the *modern Factions* and *Seets* among these Cryers and Teachers of *Strife*.

199. I desire therefore, out of my *Gifts* which are *revealed* to me from God, that all the *Children of God* who desire to be the *true Members of Christ* be faithfully warned to de-

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part

part from such abominable *Contentions* and bloody *Fire-brands*, and to go forth from all *Strife* with their Brethren, and *strive* only after *Love* and *Righteousness* towards all Men.

200. For he that is a *good Tree* must bring forth *good Fruits*, and must sometimes suffer *Swine* to devour his *Fruits*, and yet must continue a *good Tree* still, and be always willing to work with God, and not suffer any *Evil* to overcome him. And then he standeth and groweth in the *Field* of God, and bringeth forth *Fruit* to be set upon God's *Table*, which he shall enjoy *for ever*. Amen. *All that hath Breath praise the Name of the Lord. Hallelujah.*





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T H E  
F O U R T H B O O K.

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A.  
D I A L O G U E

B E T W E E N A

*Scholar and his Master,*

Concerning the

SUPER-SENSUAL LIFE..

S H E W I N G

How the Soul may attain to *Divine Hearing* and  
*Vision*, and what its *Childship* in the *Natural* and  
*Supernatural Life* is; and how it passeth out of  
*Nature* into *God*, and out of *God* into *Nature* and  
*Self* again; also what its *Salvation* and *Perdition*  
are.

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Written in the *German Language*,

(Anno. 1624.)

By J A C O B B E H M E N.

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1 Cor. 2, 7, 8, 9, 10, 11, 12, 13, 14, 15.

*We speak the hidden Mystical Wisdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man, to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? even so the Things of God knoweth no Man, but the Spirit of God. Now, we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual Things with spiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth, or discerneth, all Things.*





O F T H E

# SUPERSENSUAL LIFE,

O R T H E

*Life which is above Sense.*

I N A

Dialogue between a *Scholar* or *Disciple* and his *Master*.

**T**HE *Scholar* said to his *Master*; How may I come to the *Super-sensual Life*, that I may see God and hear him speak?

*His Master* said, When thou canst throw thyself for a Moment into *that* where no *Creature* dwelleth, then thou *hearest* what God speaketh.

*The Scholar.*

2. Is *That* near at Hand, or far off?

*The*

## 182 Of the *Super-sensual Life*.

### *The Master.*

It is *in* thee, and if thou canst for a while cease from all *thy Thinking and Willing*, thou shalt *hear* unspeakable Words of GOD.

### *The Scholar.*

3. How can I *hear* when I stand still from *Thinking and Willing*?

### *The Master.*

When thou standest still from the *Thinking and Willing of Self*, then the *eternal Hearing, Seeing, and Speaking*, will be revealed *in* thee; and so GOD heareth and seeth through thee. *Thine own Hearing, Willing, and Seeing* hindereth thee, that thou dost not *see* nor *hear* GOD.

### *The Scholar.*

4. *Wherewithal* shall I *hear* and *see* GOD; seeing he is above *Nature and Creature*?

### *The Master.*

When thou art *quiet or silent*, then thou art *That* which GOD was before *Nature and Creature*, and whereof he made thy *Nature and Creature*; then thou *hearest* and *seest* with *That* wherewith GOD saw and heard *in* thee before *thy own Willing, Seeing, and Hearing* began:

*The*

*The Scholar.*

5. What hindereth or keepeth me back that I cannot come to *That*?

*The Master.*

*Thy own* Willing, Hearing, and Seeing; and because thou strivest against *That* out of which thou art come, thou breakest thyself off with *thy own* Willing from *God's* Willing, and with *thy own* Seeing thou seest in *thy own* Willing only, and thy Willing stoppeth thy Hearing with *thy own* thinking of *earthly natural Things*, and bringeth thee into a *Ground or essential State*, and *darkeneth* thee with *that* which thou Willest, so that thou canst not come to *That* which is *Super-natural* and *Super-sensual*.

*The Scholar.*

6. Seeing I am in *Nature*, how may I come through *Nature* into the *Super-sensual Ground*, without destroying *Nature*?

*The Master.*

*Three Things* are requisite here; the *first* is, thou must *resign thy Will* to *God*, and sink thyself down to the *Ground* in his *Mercy*. The *second* is, thou must *hate thy own Will*, and not do that whereto thy *own Will* driveth thee. The *third* is, thou must *submit thyself under the Cross*, that thou mayest be able to

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to bear the Temptations of *Nature* and *Creature*. If thou dost, *God* will speak *into* thee; and bring thy *resigned Will* into *himself*, into the *Super-natural Ground*; and then thou shalt hear what the *Lord* speaketh in thee.

### *The Scholar.*

7. If I should do thus, I must forsake the *World* and my *Life* too.

### *The Master.*

If thou forsakest the *World*, thou comest into *That* whereof the *World* is made; and if thou lovest *thy Life*, and comest to have *thy own* Power faint, then thy *Life* is in *That* for whose sake thou forsakest it, viz. in *God*, from whom it came into the *Body*.

### *The Scholar.*

8. *God* hath created Man in and for the natural *Life*, to rule over all *Creatures* on Earth, and to be a *Lord* over all Things in this *World*; and therefore *Reason* suggests that he should possess it as *his own*.

II.

*How Men may and should rule over all Creatures, and can be like all Things.*

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*The Master.*

If thou rulest over all Creatures *outwardly* only, then thy *Will* and *Ruling* is in a *Bestial* Kind, and is but an *imaginary transitory Ruling*; and thou also bringest thy *Desire* into a *Bestial* Essence, whereby thou becomest infected and captivated, and gettest also a *Bestial* Condition. But if thou hast left the *imaginary* Condition, then thou art in the *Super-imaginariness*, and *rulest* over all Creatures in that *Ground* out of which they are created, and nothing on Earth can hurt thee; for thou art *like* all Things, and nothing is unlike to thee.

*The Scholar.*

9. O loving Master, pray teach me the shortest Way *how* I may come to be *like* all Things.

*The Master.*

With all my Heart; do but think on the Words of our Lord *Jesus Christ*, when he said, *Unless ye turn and become as Children, ye shall not see*



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*see the Kingdom of God.* Now if thou wilt be *like* all Things, thou must *forsake* all Things, and turn thy *Desire* away from them, and not *desire* them, nor seek to *possess* that for *thy own*, which is *something*. For as soon as thou takest *something* into thy *Desire*, and receivest it into thee for *thy own*, then that *something* is the same with thyself, and it worketh with thee in thy *Will*, and then thou art obliged to protect it, and to take Care for it as for thy own Being. But if thou receive nothing into thy *Desire*, then thou art free from all Things, and rulest over all Things at once. For thou hast received nothing for *thy own*, and art *nothing* to all Things, and all Things are *nothing* to thee. Thou art as a Child which understandeth not what a Thing is; or though thou dost understand it, yet thou understandest it without being *affected* thereby; in that Manner wherein God ruleth and seeth all Things, and yet nothing comprehendeth or captivateth him.

Thou didst also desire that I would teach thee how thou mightest attain it. Consider then the *Words* of *Christ*, who said, *Without me you can do nothing*. In thy own *Power* thou canst not come to such *Rest* that no *Creature* should touch thee, unless thou givest thyself wholly up to the *Life* of our Lord *Jesus Christ*, and *resignest* thy *Will* and *Desire* wholly to Him,

Him, and *Willest* nothing without Him. Then with thy *Body* thou art in the *World*, in the *Properties*, and with thy *Reason* under the *Cross* of our *Lord Christ*; but with thy *Will* thou walkest in *Heaven*, and art in the *Original* from whence all *Creatures* proceeded, and to which they go again. And then thou mayest behold all Things *outwardly* with thy *Reason*, and *inwardly* with thy *Mind*, and rule in and over all Things with *Christ*, to whom all *Power* is given both in *Heaven* and on *Earth*.

*The Scholar.*

10. O Master, the *Creatures* that live in me so withhold me, that I cannot *wholly* yield and give up myself as I willingly would.

*The Master.*

If thy *Will* goeth forth from the *Creatures*, then the *Creatures* are forsaken in and by thee; they are in the *World*, and thy *Body* only is with the *Creatures*, but in thy *Spirit* thou walkest with *God*. And if thy *Will* leaveth the *Creatures*, then the *Creatures* are dead in it, and live only in the *Body* in the *World*; and if thy *Will* doth not bring itself into them, they cannot touch thy *Soul*. For *St. Paul* faith, *Our Conversation is in Heaven*; also, *Ye are the Temple of the Holy Ghost, who dwelleth in you*; so then, the *Holy Ghost* dwelleth in the *Will*, and the *Creatures* dwell in the *Body*.

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### *The Scholar.*

11. If the *Holy Ghost* dwell in the *Will* of the *Mind*, how may I keep myself that He may not depart from me?

### *The Master.*

Mark the *Words* of our Lord *Jesus Christ* : *If you abide in my Words, then my Words' abide in you.* If thou dost abide with thy *Will* in the *Words* of *Christ*, then His *Word* and *Spirit* abide in thee. But if thy *Will* goeth into the *Creatures*, then thou hast broken off thyself from Him, and then thou canst not any other Way keep thyself, but by abiding continually in *resigned Humility*, and entering into continual *Repentance*, so that thou art always grieved that *Creatures* live in thee. If thou dost thus, thou standest in a *daily dying* from the *Creatures*, and in a *daily ascending* into Heaven in and with thy *Will* again.

### *The Scholar.*

12. O loving Master, pray teach me *how* I may come into such a *continual Repentance*.

*How*

III.

*How Men may come to continual Repentance, and subsist in Temptation.*

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*The Master.*

When thou *leavest* that which *loveth* thee, and *lovest* that which *hateth* thee, then thou mayest abide continually in *Repentance*.

*The Scholar.*

13. What is that which I must thus *leave*?

*The Master.*

Thy *Creatures* in *Flesh* and *Blood*, and all other Things that *love* thee; *love* thee because thy *Will* entertaineth, nourisheth, and preserveth them. These the *Will* must *leave* and account as *Enemies*; and the *Cross* of our *Lord Jesus Christ* together with the *Reproach* of the *World* *hateth* thee, which thou must learn to *love*, and take for a daily *Exercise* of thy *Repentance*. And then thou shalt have continual Cause to *hate thyself* in the *Creature*, and to seek the *eternal Rest*, wherein thy *Will* may *rest*; as *Christ* said, *In the World you shall have Tribulation, but in me you shall have Rest.*

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*The Scholar.*

14. *How* may I stand firm in such a Temptation as this ?

*The Master.*

If every Hour thou dost once throw thyself beyond all *Creatures*, above all *sensual Reason*, into the *meer Mercy* of God, into the *Sufferings* of our Lord, and yield thyself thereinto, then thou shalt receive *Power* to rule over *Sin, Death, and the Devil, over Hell and the World*, and then thou mayest stand firm in all Temptations.

*The Scholar.*

15. Poor Man that I am, what would become of me, if I should attain with my Mind to *That* where no *Creature* is !

*The Master.*

Loving Scholar, If thy *Will* could break off itself for *one Hour* from all *Creatures*, and throw itself into *that* where no *Creature* is, it would be presently cloathed with the *highest Splendor* of God's *Glory*, and would taste in itself the most sweet *Love* of our Lord *Jesus*, which no Man can express ; and it would find in itself the unspeakable *Words* of our Lord concerning his *great Mercy*. It would feel in itself that the *Cross* of our Lord *Christ* would  
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be very *pleasing* to it, and it would love *that* more than the Honour and Goods of the *World*.

*The Scholar.*

16. But what would become of the *Body*, since it must live in the *Creature*?

*The Master.*

The *Body* would be put into the Imitation of our *LORD Christ*, who said, *His Kingdom was not of this World*. It would begin to die from *without* and from *within*; from *without*, it would die from the *Vanity* and *evil Deeds* of the *World*; it would be an utter Enemy to all *Pride* and *Insolence*. And from *within*, it would die from all *Evil Lusts* and *Envy*, and would get a *Mind* and *Will* in itself wholly *new*, which would be continually directed towards God and Goodness.

*The Scholar.*

17. But the *World* would *hate* and *despise* a Man for doing so, seeing he must contradict the *World*, and live and do otherwise than the *World* doth.

*The Master.*

He would not take that as any Harm done to him, but would rather rejoice that he is become worthy to be thus conformed to the Example of our *Lord Christ*, and be willing

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to bear *that Cross* after our *Lord*, merely that the *Lord* might bestow the Influence of his sweet *Love* upon him.

### *The Scholar.*

18. What would become of him, when the *Anger* of God from *within*, and the wicked *World* from *without*, should assault him, as happened to our *Lord Christ*?

### *The Master.*

Let him be thereunto what our *Lord Christ* was. When He was reproached, reviled, and crucified by the *World* and the *Priests*, He commended His Soul into the Hands of His Father, and so departed from the *Anguish* of *this World* into the *eternal Joy*. So also such a Soul would get forth from the *Reproach* and *Anguish* of all the *World*, and *penetrate* into itself, into the great *Love* of God, and be sustained and refreshed by the most sweet Name *Jesus*, and see and find in itself a *new World* springing forth through the *Anger* of God; then should it wrap itself up therein, and account all Things alike. And thus whether the *Body* be in *Hell* or on *Earth*, yet would the Soul be in the *greatest Love* of God.

### *The Scholar.*

19. But how would a Man maintain himself in the *World*, and those that belong to him,

him, if he should thus incur the Displeasure of all the *World*?

*The Master.*

He thereby getteth greater Favour than the *World* is able to bestow, for he hath GOD, and *all His Angels* for his *Friends*, who protect him in all Dangers and Necessities. GOD is his *Blessing* in every Thing, and though sometimes it may seem as if GOD would not *blefs* him, it is but to *try* him, and is in truth the *drawing* of GOD's *Love*, that he might the *more earnestly* pray to GOD, and commit all his *Way* to Him.

*The Scholar.*

20. But he *loseth* all his *good Friends*, and there will be none to help him in his Necessity.

*The Master.*

Nay, he *getteth* the Hearts of all his *good Friends* into his Possession, and *loseth* none but his *Enemies*, who before loved his *Vanity* and *Wickedness*.

*The Scholar.*

21. How is it that he *getteth* his *good Friends* into his Possession?

*The Master.*

He *getteth* the Souls of all those that belong to our *Lord Jesus* to be his *Brethren* and the  
Members



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*Members* of his own Life. For the Children of God are but *One* in *Christ*, which *One* is *Christ* in *all*. Therefore he getteth them all to be his *Fellow-Members* in the *Body* of *Christ*, for they have the *Heavenly Goods* in common, and live in one and the same *Love* of God, as the *Branches* of a *Tree* spring from one and the same *Sap*. Nor will he want outward natural *Friends*, any more than our *Lord Christ* did. For though the *High Priests* and *Potentates* of the *World* who belonged not to Him, nor were His *Members* and *Brethren*, loved Him not, yet those who were capable of His *Words* loved Him. So likewise those that love *Truth* and *Righteousness*, would love that Man, and associate themselves with him; as *Nicodemus* did with *Christ*, who came to Him by Night, and in his *Heart* loved *Jesus* for the *Truth's* Sake, yet outwardly feared the *World*. And thus shall such a Man have many *Friends* rise up who were not known to him at the *Beginning*.

*The Scholar.*

22. But it is very grievous to be *despised* by all the *World*.

*The Master.*

That which *now* seems hard and heavy to thee thou wilt *afterwards* love most of all.

*The*

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*The Scholar.*

23. *How* can it be that I should love that which *hateth* me?

*The Master.*

Though thou *lovest* the *earthly Wisdom* now, yet when thou art cloathed with the *heavenly*, thou wilt see that all the *Wisdom* of the *World* is but *Folly*, and that the *World* *hateth* but thine *Enemy*, viz. the *mortal Life*; and when thou thyself comest to *hate* the *Will* thereof, then thou also wilt begin to love that despising of the *mortal Life*.

*The Scholar.*

24. But *how* may these two stand together, viz. that a Man should both love and hate himself?

*The Master.*

In thus *loving* thyself thou *lovest* not thyself, as *thy own*, but as given from the *Love* of God; thou *lovest* the *Divine Ground* in thee; by which thou *lovest* the *Divine Wisdom*, God's Works of Wonder, and thy *Brethren*. But in *hating* thyself thou *hatest* only that which is *thy own*, wherein *Evil* sticketh close to thee; and this thou dost, that thou mayest wholly destroy in thee that which thou callest *thine*, when thou sayest *I* or *myself* do this or that. This thou wouldst wholly destroy in thee, that.

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that thou mayest become a *Ground* wholly *Divine*. *Love hateth Self*, or that which we call *I*, because it is a *deadly* Thing, and they two, viz. *Love* and *Self* cannot well stand together. For *Love* possesseth *Heaven*, and dwelleth in *itself*; but *that* which I call *I*, possesseth the *World*, and *worldly Things*, and also dwelleth in *itself*. And as *Heaven* ruleth the *World*, and as *Eternity* ruleth *Time*, so *Love* ruleth over the *natural Life*.

### *The Scholar.*

25. Loving Master, pray tell me *wherefore* must *Love* and *Trouble*, Friend and Foe be together; would not *Love* alone be better?

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## IV.

*How Love and Sorrow stand together in one; and what Love is, what its Power, Virtue, Height, and Greatness are; and where it dwelleth in Man; also the nearest Way to attain it.*

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### *The Master.*

If *Love* dwelt not in *Trouble*, it could have nothing to *love*; but its *Substance* which it *loveth*, viz. the poor Soul, being in *Trouble* and

and Pain, *Love* hath cause to lose its own *Substance*, in order to deliver its *Beloved* from Pain, that *itself* also might be beloved again. Neither indeed could it be known what *Love* is, if it had not *something* which it might *love*.

*The Scholar.*

26. What is the *Virtue*, *Power*, *Height*, and *Greatness* of *Love*?

*The Master.*

Its *Virtue* is that *nothing* whence all Things proceed, and its *Power* is in and through all Things; its *Height* is as high as God, and its *Greatness* is greater than God. [*Here is meant the Manifestation of the Deity in the glorious eternal Light of the Divine Essence.*] Whosoever findeth it, findeth *nothing* and *all Things*.

*The Scholar.*

27. Loving Master, pray tell me how I may understand this.

*The Master.*

What I meant by saying, "*its Virtue is that nothing whence all Things proceed*," thou mayest understand thus. When thou art wholly gone forth from the *Creature*, and become *nothing* to all that is *Nature* and *Creature*, then thou art in that *eternal One* which is  
God

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GOD Himself, and then thou shalt perceive and feel the highest *Virtue* of *Love*.

But as to what I said that "*its Power is in and through all Things*," thou shalt perceive and find that in thy own *Soul* and *Body*, when this great *Love* is kindled in thee, it will *burn* more than any *Fire* can do. Thou shalt see also in all the Works of GOD that *Love* hath poured forth itself into all Things, and is the most *inward* and most *outward* Ground in all Things. *Inwardly*, in the *Virtue* and *Power*; and *outwardly*, in the *Figure*, *Form* and *Shape*, of every Thing.

The Meaning of that which I said, viz. "*its Height is as high as God*," thou mayest also come to understand in thyself, in that it will bring thee to be as *High* as GOD himself is; as may be seen by our beloved *Lord Christ* in our Humanity; which Humanity *Love* hath brought into the highest *Throne*, even into the *Power* of the *Deity*.

But that which I farther said; "*its Greatness is greater than God*," is also true. For *Love* entereth into that where GOD dwelleth not, as when our beloved *Lord Christ* was in *Hell*, *Hell* was not GOD but *Love* was there and destroyed *Death*. Also, when thou art in *Anguish* and *Trouble* of Soul, GOD is not the  
*Anguish*

*Anguish* or *Trouble*, but His *Love* is there, and bringeth thee out of *Anguish* into God. When God *hideth* Himself in thee, *Love* is there, and maketh Him manifest in thee.

And that which I said, "*whosoever findeth it, findeth nothing and all Things*," is also true, for he findeth a *Super-natural Super-sensual Abyss* having no *Ground*, where there is no Place to dwell in. He findeth also nothing that is like it, and therefore it may be compared to nothing; for it is deeper than any Thing, and is as *nothing* to all Things, for it is not comprehensible. And, because it is *nothing*, it is free from all Things, and is that only *Good* which a Man cannot describe or express *what* it is.

But that which I lastly said, "*he that findeth it, findeth all Things*," is also true; it hath been the *Beginning* of all Things, and it ruleth all Things. If thou findest it, thou comest into that *Ground* from whence all Things proceeded, and wherein they subsist; and thou art in it a *King* over all the Works of God.

*The Scholar.*

28: Loving Master, pray tell me *where* dwelleth it in Man?

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*The Master.*

Where Man dwelleth *not*, there it hath its Seat in Man.

*The Scholar.*

29. Where is that in a Man's Self where Man dwelleth *not*?

*The Master.*

It is in the Soul that is *resigned* to the Ground, where the Soul dyeth to *its own Will*, and *Willeth* no more of *itself*, but only what God *Willeth*. That is the Place in a Man's Self where Man dwelleth *not*, and there *Love* dwelleth. For so much of the Soul as *its own Will* is dead to *itself* in, so much Place *Love* hath taken up therein; for where *its own Will* sat before, there now is *nothing*, and where *nothing* is, there the *Love* of God is working alone.

*The Scholar.*

30. But *how* may I comprehend or attain it without the *dying* of my *Will*?

*The Master.*

If thou wilt comprehend it *in thy own Will*, it flyeth away from thee; but if thou *yieldest* thyself wholly up to it, then thou art dead to thyself in *thy own Will*, and *Love* will then be the *Life* of thy *Nature*. It *killeth* thee not, but *quickeneth* thee according to its *Life*, and then thou

thou *livest*, yet not to *thy own Will*, but to *its Will*; for *thy Will* becometh *its Will*, and then thou art *dead to thyself*, but *alive unto God*.

*The Scholar.*

31. How is it that so few find it, when all would so fain have it?

*The Master.*

Because they all seek it in *something*, viz. in an *imaginary Opinion*, in *Self Desire*, whereto almost all have a peculiar natural Lust or Inclination. And though *Love* should proffer itself to them, it could find no Harbour or Dwelling-place in them, because the *Imaginariness* that is in *their own Will*, hath set itself in the Place thereof. And that *Imaginariness* of *Self-Lust* would fain have the *Love* in it; but *Love* flyeth away, for it dwelleth only in *nothing*, and therefore such Souls find it not.

*The Scholar.*

32. What is the Office of it in *nothing*?

*The Master.*

Its Office is to *penetrate* without Interruption into *something*; and if it find a Place in *something* which *standeth still*, then its Office is to take Possession thereof, and to *rejoice* therein with its *flaming Fire* of *Love*, more



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than the Sun in this World; and without Intermission to kindle a *Fire* in *something*, and to consume the *something*, and to *enflame* itself therewith.

*The Scholar.*

33. O loving Master! How shall I understand this?

*The Master.*

If it may but kindle a *Fire* in thee, thou shalt *feel* how it consumeth thy *Selfhood*, that which thou callest *I*, and *rejoiceth* so exceedingly in thy *Fire*, that thou wouldst rather suffer thyself to be *killed*, than to enter again into thy *something*. Its *Flame* also is so great, that it would not leave thee, though it should cost thy temporal Life; it would go with thee in its *Fire* into *Death*; nay if thou wentest into *Hell*, it would even destroy *Hell* for thy Sake.

*The Scholar.*

34. Loving Master, I can no longer endure that any Thing should divert me from this *Love*; how shall I find the *nearest* Way to it?

*The Master.*

Where the Way is *hardest*, there walk thou, and take up what the *World* rejecteth; and what the *World* doth, that do not thou. Walk contrary to the *World* in all Things, and then thou takest the *nearest* Way to it.

*The*

*The Scholar.*

35. If I should walk contrary to the *World* in every Thing, I must needs live in mere *Misery* and *Unquietness*, and I should also be accounted a *Fool*.

*The Master.*

I do not bid thee do Harm to any; but because the *World* loveth only *Deceit* and *Vanity*, and walketh in false and wicked Ways; therefore if thou wilt act a quite contrary Part to the Ways thereof in all Things, walk only in the *Right Way*. For the *Right Way* is contrary to all the *Ways* of the *World*.

But whereas thou sayest *thou shouldst live in mere Anguish* and *Trouble*; that indeed will be so according to the *Flesh*; and will give thee Occasion of continual *Repentance*; and in such *Anxiety* the *Love* will most readily kindle its *Fire*.

What thou sayest also, viz. "*that thou shouldst be accounted a Fool*," is true; for the Way to the *Love* of *God* is *Folly* to the *World*, but *Wisdom* to the *Children of God*. When the *World* perceiveth this *Fire of Love* kindled in the *Children of God*, it saith they are turned *Fools*; but to the *Children of God* it is the greatest *Treasure*; so great that no *Life* can ex-

prefs, nor Tongue describe, what the *Fire* of the *inflaming Love* of GOD is. It is *brighter* than the Sun, and *sweeter* than any Thing. It is far more *nourishing* and *vital* than any Meat or Drink, and more *pleasant* than all the Joy of this World. Whosoever getteth it is *richer* than any King on Earth, more *noble* than any Emperor, and more *potent* and *strong* than all Authority and Power.

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## V.

*Whither the blessed and damned Souls go, when they depart from their Bodies; and how Heaven and Hell are in Man.*

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36. *Then the Scholar asked his Master further saying, Whither go the Souls, both of the Saved and Damned, when they leave these mortal Bodies?*

*His Master answered, The Soul needeth no going forth; only the outward mortal Life and the earthly Body do at Death separate themselves from the Soul. The Soul hath Heaven and Hell in itself before; as it is written, The Kingdom of God cometh not with outward Observation,*

*Observation; neither shall they say, lo here, or lo there, it is, for behold, the Kingdom of God is within you. And whether of the two States, viz. either Heaven or Hell, shall be manifested in the Soul, in that it standeth.*

*The Scholar.*

37. Doth it not *enter* into Heaven or Hell; as a Man *entereth* into a House, or goeth through a Door, or Passage, into another Place?

*The Master.*

No, there is no such Kind of *entering*; for Heaven and Hell are *present every where*, and it is but the *turning* of the *Will* either into God's *Love*, or into his *Anger* that introduceth into them. And *that* cometh to pass in *this Life*, according to the saying of St. Paul, *Our Conversation is in Heaven*; and Christ saith also, *My Sheep hear my Voice, and I know them, and they follow me, and I give unto them eternal Life, and none shall pluck them out of my Hand.*

*The Scholar.*

38. How cometh this *entering* of the *Will* into Heaven or Hell to pass?

*The Master.*

When the *Ground* of the *Will* yieldeth itself up to God, then it sinketh down from *itself* beyond

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beyond all *Ground* and *Place*, where God only is manifest, worketh and Willeth, and then it becometh *Nothing* to itself, as to *its own Willing*, and so God worketh and Willeth in it. Yea, God dwelleth in this *resigned Will*; by which means the Soul is Sanctified, and so cometh into *divine Rest*. Now when the Body is dead, the Soul is throughly *penetrated* and *saturated* with the *Love* of God, and throughly *enlightened* with the *Light* of God; even as the Fire throughly enflameth a red-hot Iron, whereby it loseth its Darknefs. This is the *Right Hand of Christ*; where the *Love* of God throughly possesseth the Soul all over, and is a *shining Light* and a *new Life* in it; and thus the Soul is in *Heaven*, and a *Temple* of the *Holy Ghost*; yea, it is indeed *itself* the very *Heaven* of God in which He dwelleth. But the Case of the *wicked* Soul is this: It will not in the Time of this Life enter into the *Divine Resignation* of its *Will*, but goeth on continually in *its own Lust* and *Falshood*, in the *Will* of the *Devil*. It receiveth into itself nothing but *Wickedness*, *Lies*, *Pride*, *Covetousness*, *Envy*, and *Anger*, and yieldeth its *Will* unto them. By which Means the *Hellish Element* also becometh manifest and working in the Soul, and throughly *penetrateth* and possesseth it all over, as Fire doth a burning hot Iron. Now such a Soul cannot come to *divine Rest*, for God's *Anger* is manifested in it. And therefore when the

the Body parteth from it, then its *eternal Grief* and *Despair* begin. For it perceiveth and findeth, that it is become a mere *self-tormenting Abomination*, and is *ashamed* to strive to enter with its *false Will* into God. Nay, it cannot; for it is captivated in the *Wrath*, and is itself *mere Wrath*, and hath shut itself up therein by its *false* and *evil Desire*, which it hath raised up in itself. And seeing the *Light* of God shineth not in it, and his *Love* toucheth it not, therefore it is a *great Darknes* and an *aking anguishing Source of Fire*, which carrieth *Hell* in itself, and cannot reach the *Light* of God. Thus it dwelleth in *itself* in *Hell*, and needeth no *entering into* it, for wheresoever it is, it is in *Hell*; though it should cast itself many Hundred Thousand Miles from the Place it is in, yet it abideth still in the same *Property* and *Source of Darknes*.

*The Scholar.*

39. How cometh it then that a *Holy Soul* in this Life-Time, doth not *perfectly perceive* that *Heavenly Light* and *Joy*, nor a *wicked Soul* feel *Hell*, when both of them are thus in Man, and one of them of Necessity *worketh* in him?

*The Master.*

The *Kingdom of Heaven* in the *Saints* is *working* and *sensible* in their *Faith*; they feel  
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the *Love* of God in their *Faith*, by which the *Will* yieldeth itself up into God. But the *natural Life* is environed with *Flesh* and *Blood*, standeth in the Contrariety of God's *Anger*, and is also compassed about and closely beset with the *vain Lust* of *this outward World*. So that the poor Soul liveth in the Midst of its *Enemies*, having the *World* on one Side, the *Devil* on the other, and on a third the *Curse* of the *Anger* of God in *Flesh* and *Blood*; which continually *sift, try*, and thoroughly *penetrate* the Life of Man, who is often brought into bitter *Anguish*, through these several Assaults of *Hell*, which would fain manifest itself in him. But the Soul sinketh down into the *Hope* of *divine Grace*, and standeth like a fair Rose in the midst of Thorns, 'till the Kingdom of *this World* falleth off from it in the *Death* of the *Body*; and then doth it become *first* truly and really *manifest* in the *Love* of God; having nothing more to hinder or molest it. But during the Time of this Life in the Body it must *walk* with *Christ*, who will stand by it and deliver it out of *its own Hell* by thoroughly *penetrating* it with his *Love*, and thus change its *Hell* into *Heaven*.

But to thy Question, *why do not the wicked feel Hell in the Time of this Life?* I answer, he hath it indeed, and sometimes *feeleth* it in his *evil Conscience*, but not *perfectly*, nor doth he  
*know*

*know* that it is *Hell*. For he possesseth *earthly Vanity* as yet, with which he is enamoured, and in which he taketh Delight and Pleasure ; also the *outward Life* hath yet the *Light* of the *outward Nature*, and so the *Hellish Pain* cannot be *fully* manifested and felt. But when the *Body* dyeth, and the *Soul* can no longer enjoy *temporal Pleasure*, or be cheared with the *Light* of this *outward World*, then it standeth in *eternal Hunger* and *Thirst* after such *Vanity*, as it was in Love withal here. Yet it can reach nothing but that evil *Will* which it had impressed in itself, and too much *gratified* in this *Life*, though it was not, nor indeed could be, *satisfied* with such Gratification of it. However *there* it cannot *gratify* it at all, which maketh it to be in *everlasting* and *fruitless Hunger* and *Thirst* after *Vanity*, *Wickedness*, and *vile Lewdness*. It would fain do more *Evil* still, but hath not *wherein* or *wherewith* to perform it, and therefore performeth it only *in itself*, in its *Will* : And this *Hellish Hunger* and *Thirst* cannot be *fully manifested* in it, 'till the *Body* dyeth, wherewith the *Soul* hath played the *Wanton* in *Voluptuousness*, and which hath ministered to the *Soul* what it *lusted* after.

*The Scholar.*

40. *Heaven* and *Hell* being in us in *Strife* in this *Life-Time*, and *God* being also thus near us, *where* do the *Angels* and *Devils* dwell ?

VI. *Where*



## VI.

*Where the Angels and Devils dwell in this World's Time ; how far Heaven and Hell are asunder ; and what and whence the Angels and human Souls are.*

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*The Master.*

Where thou dost *not* dwell as to *thyself* and *thy own Will*, there the *Angels* dwell with thee and every where all over the Universe ; but where thou dwellest as to *thyself* and *thy own Will*, there the *Devils* dwell with thee, and every where all over the Universe.

*The Scholar.*

41. I understand not this.

*The Master.*

Where the *Will of God* Willeth in any *Being*, there *GOD* is *manifested* in that *Being* ; and in that *Manifestation* the *Angels* also dwell ; but where *GOD* in any *Being* Willeth *not* with the *Will of the Being*, there *GOD* is *not manifested* in it, but dwelleth in *Himself* without the *co-operating* of the *Being*. In  
that

that Being *its own Will* is without *God's Will*, and there the *Devil* dwelleth, and all whatever is *without God*.

*The Scholar.*

42. *How far then are Heaven and Hell from each other?*

*The Master.*

As far as Day and Night, Something and Nothing are from one another; they are in each other, and they cause *Joy* and *Trouble* one to the other. *Heaven* is *through* the whole *World*, and *without* the *World* all over the universal System of Nature, without being divided or included in a Place, and worketh *through* the *divine Manifestation*, but only in itself, and in that which cometh into it, or in that wherein it becometh *manifest*; and there *God* is *revealed*. For *Heaven* is nothing but a *Manifestation* of the *Eternal One*, wherein all worketh and Willeth in *quiet Love*.

*Hell* also is *through* the whole *World*, and dwelleth and worketh only also in itself, and in that wherein the *Foundation* of *Hell* is *manifested*, viz. in *Self*, and in the *false* and *evil Will*. The *visible World* hath both *Heaven* and *Hell* in it. Man, as to his *temporal Life*, is only of the *visible World*, and therefore during the Time of *this Life* he seeth not the *spiritual World*. For the *outward World* with its Sub-

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stance

*stance* is a Cover to the *Spiritual World*, as the Body is to the Soul. But when the outward Man dyeth, then the *spiritual World* is manifested in and to the Soul, either in the eternal Light with the holy *Angels*, or in the eternal *Darkness* with the *Devils*.

*The Scholar.*

43. What is an *Angel* or the Soul of a Man, that they may be manifested thus, either in God's Love or Anger ?

*The Master.*

They came from one *Original*; they are *Branches* or *Out-births* of the *Divine Science* of the *Divine Will*, sprung from the *Divine Word*, and made Objects of the *Divine Love*. They are come out of the *Ground of Eternity*, from whence *Light* and *Darkness* spring, viz. *Darkness* consisting in the harbouring and cherishing *Self-desire*, and *Light* consisting in *Willing* the same with God. In which *Willing* the *Love* of God readily and gladly worketh; but in the receiving and entertaining *Self* in the *Willing* of the Soul, God's *Will* worketh in *Pain*, and becometh a *Darkness* that the *Light* may be known. Thus *Heaven* and *Hell* are nothing else but a *Manifestation* of the *Divine Will*, either in *Light* or *Darkness*, according to the *Properties* of the *spiritual World*.

*The*

*The Scholar.*

44. *What then is the Body of Man ?*

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VII.

*What the Body of Man is ; and why the Soul is capable of receiving Good and Evil.*

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*The Master.*

It is the *visible World*; an *Image* and *Quintessence* or *Compound* of all that the *World* is ; and the *visible World* is a *Manifestation* of the *inward spiritual World*, come out of the *eternal Light* and out of the *eternal Darknefs*, out of the *spiritual Compaction* or *Connection*; and it is also an *Image* or *Figure* of *Eternity*, whereby *Eternity* hath made itself *visible*; where *Self Will* and *resigned Will*, viz. *Evil* and *Good* work one with the other.

Such a *Substance* is the *outward Man*. For God created *Man* of the *outward World*, and *breathed* into him the *inward spiritual World* for a *Soul* and an *intelligent Life*, and therefore in the *Things* of the *outward World* *Man* can receive and work *evil* and *good*.

T 2

*The*

*The Scholar.*

45. *What shall be after this World, when all Things perish, and come to an End?*

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## VIII.

*Of the Destruction of the World; of Man's Body in and after the Resurrection; where Heaven and Hell shall be; of the Last Judgment; and wherefore the Strife in the Creature must be.*

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*The Master.*

The *material Substance* only ceaseth; viz. the four Elements, the Sun, Moon, and Stars. And then the *inward World* will be *wholly visible* and manifest. But whatsoever hath been wrought by the *Will* or *Spirit* of Man in this *World's Time*, whether *evil* or *good*, I say, *every such Work* shall there separate itself in a *spiritual Manner*, either into the *eternal Light* or into the *eternal Darknefs*. For that which is born from each *Will* penetrateth and passeth again into that which is *like* itself. And there the *Darknefs* is called *Hell*, and is an *eternal forgetting of all Good*; and the *Light* is called

called the *Kingdom of God*, and is an *eternal Joy* in and to the Saints, who continually glorify and praise God, for having delivered them from the Torment of Evil.

The *Last Judgment* is a Kindling of the *Fire* both of God's *Love* and *Anger*, in which the *Matter* of every *Substance* perisheth, and each *Fire* shall attract into itself *its own*, that is, the *Substance* that is *like itself*: Thus God's *Fire* of *Love* will draw into it whatsoever is born in the *Love* of God, or *Love-Principle*, in which also it shall burn after the Manner of *Love*, and yield itself into that *Substance*. But the *Torment* will draw into itself what is wrought in the *Anger* of God in *Darkness*, and consume the *false Substance*; and then there will remain only the *painful aching Will* in its own proper *Nature, Image, and Figure*.

*The Scholar.*

46. With what *Matter* and *Form* shall the human *Body* rise?

*The Master.*

*It is sown a natural* Gross and *Elementary Body*, which in this *Life-Time* is like the outward *Elements*; yet in this gross *Body* there is a subtle *Power* and *Virtue*. As in the *Earth* also there is a subtle *good Virtue*, which is like

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the

the Sun and is one and the same with the Sun; which also in the Beginning of Time did spring and proceed out of the *Divine Power and Virtue*, from whence all the *good Virtue* of the *Body* is likewise derived. This *good Virtue* of the *mortal Body* shall come again and live for ever in a kind of *transparent Chrystalline material Property*, in *spiritual Flesh and Blood*; as shall also the *good Virtue* of the *Earth*, for the *Earth* likewise shall become *Chrystalline*, and the *divine Light* shine in every Thing that hath a *Being, Essence, or Substance*. And as the *gross Earth* shall perish and never return, so also the *gross Flesh* of *Man* shall perish and not live for ever. But *all Things must appear before the Judgment*, and in the *Judgment* be separated by the *Fire*; yea, both the *Earth*, and also the *Ashes* of the *human Body*. For when God shall once move the *spiritual World*, every *Spirit* shall attract its *spiritual Substance* to itself. A *good Spirit* and *Soul* shall draw to itself its *good Substance*, and an *evil* one its *evil Substance*. But we must here understand by *Substance* such a *material Power and Virtue*, the *Essence* of which is *mere Virtue*, like a *material Tincture*, (such a Thing as hath all *Figures, Colours and Virtues* in it, and is at the same time *transparent*,) the *Grossness* whereof is perished in all Things.

The

*The Scholar.*

47. Shall we not rise again with our *visible Bodies*, and live in *them* for ever? See the 40 Questions of the Soul, 21 Question, 12 Verse.

*The Master.*

When the *visible World* perisheth, then all that which hath come out of it, and hath been *external*, shall perish with it. There shall remain of the *World* only the *Heavenly Chrystalline Nature and Form*, and of *Man* also only the *spiritual Earth*; for *Man* shall be then wholly like the *spiritual World*, which as yet is hidden.

*The Scholar.*

48. Shall there be *Husband and Wife*, or *Children or Kindred*, in the *Heavenly Life*, or shall one *associate* with another, as they do in this *Life*?

*The Master.*

Why art thou so *fleshly-minded*? There will be neither *Husband* nor *Wife*, but all will be like the *Angels of God*, viz. *masculine Virgins*. There will be neither *Son* nor *Daughter*, *Brother* nor *Sister*, but all of one *Stock* and *Kindred*. For all are but *One* in *Christ*, as a *Tree* and its *Branches* are *One*, though *distinct* as *Creatures*; but *GOD* is *All in All*. Indeed there will be *spiritual Knowledge* of what every one hath *been*, and *done*, but no *possessing* or *enjoying*



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*ing, or Desire of possessing earthly Things, or enjoying fleshy Relations any more.*

### *The Scholar.*

49. Shall they *all* have that *eternal Joy* and *Glorification alike*?

### *The Master.*

The *Scripture* saith, *Such as the People is, such is their God.* And in another Place, *With the Holy thou art Holy, and with the perverse thou art perverse.* And St. Paul saith, *In the Resurrection one shall differ from another in Glory, as do the Sun, Moon and Stars.* Therefore know, that the Blessed shall indeed *all* enjoy the *divine Working* in and upon them; but their *Virtue*, and *Illumination* or *Glory*, shall be very different, according as they have been endued in this Life with different Measures and Degrees of *Power* and *Virtue* in their *painful Working*. For the *painful Working* of the *Creature* in this Life-Time is the opening and begetting of *divine Power*, by which that *Power* is made *moveable* and *operative*. Now those who have wrought with *Christ* in this Life-Time, and not in the *Lust of the Flesh*, shall have *great Power* and *transcendent Glorification* in and upon them. But others, who have only expected, and relied upon, an *imputed Satisfaction*, and in the mean while have served their

their *Belly-God*, and yet at last have turned, and obtained *Grace*; those, I say, shall not attain to so high a Degree of *Power* and *Illumination*. So that there will be as great a *Difference* of *Degrees* between them, as is between the Sun, Moon, and Stars; or between the Flowers of the Field in their Varieties of *Beauty*, *Power*, and *Virtue*.

*The Scholar.*

50. How shall the *World* be judged, and by whom?

*The Master.*

*Jesus Christ*, that *Word of God* which became *Man* shall by the *Power* of his *divine Stirring* or *Motion* separate from Himself all that belongeth not to Him, and shall wholly manifest *His Kingdom* in the *Place* or *Space* where *this World* now is; for the *separating Motion* worketh all over the *Universe*, through all at once.

*The Scholar.*

51. Whither shall the *Devils* and all the *damned* be thrown, when the *Place* of *this World* is the *Kingdom of Christ*, and as such shall be glorified? Shall they be cast out of the *Place* of *this World*? or shall *Christ* have and manifest *His Dominion* out of the *Sphere* or *Place* of *this World*?

*The*

*The Master.*

*Hell shall remain in the Place or Sphere of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in and to the Day. The Light shall shine for ever in the Darknefs, but the Darknefs can never comprehend, or reach, it. And the Light is the Kingdom of Christ; but the Darknefs is Hell, wherein the Devils and the Wicked dwell; and thus they shall be suppressed by the Kingdom of Christ, and made His Footstool, viz. a Reproach.*

*The Scholar.*

52. *How shall all People and Nations be brought to Judgment?*

*The Master.*

*The Eternal Word of God, out of which every Spiritual Creaturely Life hath proceeded, will move itself at that Hour, according to Love and Anger, in every Life which is come out of the Eternity, and will draw every Creature before the Judgment of Christ, to be sentenced by this Motion of the Word. The Life will then be manifested in all its Works, and every Soul shall see and feel its Judgment and Sentence in itself. For the Judgment is, indeed, immediately at the Departure of the Body, manifested in and to every Soul: And the Last Judgment is but a Return of the*  
*Spiritual*

*Spiritual Body*, and a *Separation* of the *World*, when the *Evil* shall be separated from the *Good*, in the *Substance* of the *World*, and of the human *Body*, and every Thing enter into its *eternal Receptacle*. And thus is it a *Manifestation* of the *Mystery* of God in every *Substance* and *Life*.

*The Scholar.*

53. How will the Sentence be pronounced ?

*The Master.*

Here consider the *Words* of *Christ*. He will say to those on his *Right Hand*, Come, ye blessed of my *Father*, inherit the *Kingdom* prepared for you from the *Foundation* of the *World*. For I was hungry and ye gave me *Meat*, I was thirsty and ye gave me *Drink* ; I was a *Stranger* and ye took me in ; naked and ye cloathed me. I was sick, and ye visited me, in *Prison*, and ye came unto me.

Then shall they answer him, saying, Lord, when saw we thee hungry, thirsty, a *Stranger*, naked, sick, or in *Prison*, and ministered thus unto thee?

Then shall the *King* answer and say unto them ; inasmuch as he have done it unto one of the least of these my *Brethren*, ye have done it unto me.

*And*

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*And unto the wicked on his Left Hand he will say, depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, thirsty, a Stranger, naked, sick, and in Prison, and ye ministered not unto me.*

*And they shall also answer him and say, when did we see thee thus, and ministered not unto thee ?*

*And he will answer them, Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye did it not to me.*

*And these shall depart into everlasting Punishment, but the righteous into Life eternal.*

### *The Scholar.*

54. *Loving Master, pray tell me why Christ faith, what you have done to the least of these you have done to me ; and what you have not done to them, neither have you done it to me. And how doth a Man this so, as that he doth it to Christ himself.*

### *The Master.*

*Christ dwelleth really and essentially in the Faith of those that wholly yield up themselves to Him, and giveth them His Flesh for Food, and His Blood for Drink ; and thus possesseth the Ground of their Faith, according to the Interior,*

according to the *Interior* or inward *Man*. And a *Christian* is called a *Branch of the Vine Christ*, and a *Christian*, because *Christ dwelleth spiritually in him*; therefore whatsoever *Good* any shall do to such a *Christian* in his *bodily Necessities*, it is done to *Christ Himself* who *dwelleth in him*. For such a *Christian* is not *his own*, but is wholly *resigned to Christ*, and become *His peculiar Possession*, and consequently the *good Deed* is done to *Christ Himself*. Therefore also whosoever shall withhold their *Help* from such a *needy Christian*, and forbear to serve him in his *Necessity*, they thrust *Christ* away from themselves, and *despise Him* in His Members. When a *poor Person* that belongeth thus to *Christ* asketh any Thing of thee, and thou deniest it him in his *Necessity*, thou deniest it to *Christ Himself*. And whatsoever *Hurt* any shall do to such a *Christian*, they do it to *Christ Himself*. When any mock, scorn, revile, reject, or thrust away such a-one, they do all that to *Christ*; but he that receiveth him, giveth him *Meat and Drink*, or *Apparel*, and assisteth him in his *Necessities*, doth it likewise to *Christ*, and to a *Fellow-Member of his own Body*. Nay, he doth it to *himself* if he be a *Christian*; for we all are *One in Christ*, as a Tree and its Branches are *One*.

*The Scholar.*

55. How then will those subsist in the *Day* of that *Fierce Judgment*, who *afflict* and

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and vex the *poor* and distressed, and deprive them of their very *Sweat*; necessitating and constraining them by *Force* to be subject to their *Wills*, and trampling upon them, as their *Foot-stools*, only that they themselves may live in Pomp and Power, and spend the Fruits of this poor People's *Sweat* and *Labour* in *Voluptuousness*, *Pride*, and *Vanity*?

### *The Master.*

Christ *suffereth* in the *Persecution* of His Members. Therefore all the Wrong that such hard Exactors do to the poor Wretches under their Controul, is done to *Christ Himself*; and falleth under His *severe Sentence* and *Judgement*. And besides that, they help the *Devil* to augment *his Kingdom*; for by such Oppression of the *Poor*, they draw them off from *Christ*, and make them seek *unlawful Ways* to fill their Bellies. Nay, they work for and with the *Devil* himself, doing the very same Thing which he doth; who, without Intermision, opposeth the *Kingdom of Christ*, which consisteth only in *Love*. All these Oppressors, if they do not turn with their *whole Hearts* to *Christ*, and minister to, or serve, Him, must go into *Hell-fire*, which is *fed* and *kept alive* by nothing else but such *mere Self*, as that which they have exercised over the *Poor* here.

*The*

*The Scholar.*

56. But *how* will it fare with *those*, and how will *they* be able to stand that *severe Trial* who in this Time do so fiercely contend about the *Kingdom of Christ*, and slander revile, and persecute one another for their Religion; as they do?

*The Master.*

All such have not yet known *Christ*; and are but as a *Type* or *Figure* of *Heaven* and *Hell*, striving with each other for the *Victory*.

All rising, swelling *Pride*, which contendeth about *Opinions*, is an *Image* of *Self*. And whosoever hath not *Faith* and *Humility*, nor liveth in the *Spirit of Christ*, which is *Love*, is only armed with the *Anger* of *God*, and helpeth forward the *Victory* of the *Imaginary Self*, that is, the *Kingdom of Darknes*, and the *Anger* of *God*. For at the *Day of Judgment* all *Self* shall be given to the *Darknes*; as shall also all the unprofitable *Contentions* of *Men*; in which they seek not after *Love*, but merely after their *Imaginary Self*, that they may exalt themselves by exalting and establishing their *Opinions*; stirring up *Princes* to *Wars* for the sake of the same, and by that means occasioning the *Desolation* of whole *Countries* of *People*. All such Things belong to the *Judgement*, which



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will separate the *false* from the *true*; and then all *Images* or *Opinions* shall cease, and all the *Children of God* shall dwell for ever in the *Love of Christ*, and *That* in them.

All whosoever in this *Time of Strife*, namely, from the *Fall* to the *Resurrection*, are not zealous in the *Spirit of Christ*, and desirous to promote *Peace* and *Love*, but *seek and strive for themselves only*, are of the *Devil*, and belong to the *Pit of Darkness*, and must consequently be separated from *Christ*. For in *Heaven* all serve *God* their *Creator* in *humble Love*.

*The Scholar.*

57. *Wherefore* then doth *God* suffer such *Strife* and *Contention* to be in this *Time*?

*The Master.*

The *Life* itself standeth in *Strife*, that it may be made *manifest*, *sensible* and *palpable*, and that the *Wisdom* may be made *separable* and *known*.

The *Strife* also constituteth the *eternal Joy* of the *Victory*. For there will arise *great Praise* and *Thanksgiving* in the *Saints* from the *Experimental Sense* and *Knowledge* that *Christ* in them hath overcome *Darkness*, and all the *Self of Nature*, and that they are at length  
totally

*totally delivered from the Strife; at which they shall rejoice eternally, when they shall know how the Wicked are recompenced. And therefore God suffereth all Souls to stand in a Free Will, that the eternal Dominion both of Love and Anger, of Light and of Darknes, may be made manifest and known; and that every Life might cause and find its own Sentence in itself. For that which is now a Strife and Pain to the Saints in their wretched Warfare here, shall in the End be turned into great Joy to them; and that which hath been a Joy and Pleasure to Ungodly Persons in this World, shall afterwards be turned into eternal Torment and Shame to them. Therefore the Joy of the Saints must arise to them out of Death, as the Light ariseth out of a Candle by the Destruction and Consumption of it in its Fire; that so the Life may be freed from the Painfulness of Nature, and possess another World.*

And as the *Light* hath quite another Property than the *Fire* hath, for it *giveth and yieldeth itself forth*; whereas the *Fire draweth in and consumeth itself*; so the holy *Life of Meekness* springeth forth through the *Death of Self-Will*, and then *God's Will of Love* only ruleth, and doth all in all. For thus the *eternal One* hath attained *Feeling and Separability*, and brought itself forth again with the *Feeling*, through *Death*, in great *Joyfulness*; that there might be an *eternal Delight* in the *infinite Unity*,

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and an eternal Cause of Joy; and therefore *Painfulness* must now be the Ground and Cause of this Motion or Stirring to the Manifestation of all Things. And herein lyeth the *Mystery* of the hidden *Wisdom* of GOD.

*Every one that asketh receiveth, every one that seeketh findeth, and to every one that knocketh it shall be opened. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.*

Heb. xii. 22, 23, 24.

*Thank ye the Lord, for ye are now come to Mount Zion, to the City of the living God, to the Heavenly Jerusalem, to the innumerable Company of Angels, and to the general Assembly and Church of the first born, who are written in Heaven.*

*And to God the Judge of all, and to the Spirits of just Men made perfect; and to Jesus the Mediator of the New Covenant.*

*And to the Blood of sprinkling, that speaketh better Things than that of Abel. Amen.*

*Praise, Glory, and Thanksgiving; Honour, Wisdom and Power, be unto him that sitteth on the Throne, to our God, and the Lamb for ever and ever. Amen.*

T H E



*The Contents of this Treatise, according to the Parts or Sections, into which it is divided.*

I. From the 1 to the 7 Question.

**H**OW Men may come to the *Super-sensual Life*.

II. From the 8 to the 11 Question.

*How Men may and should rule over all Creatures, and can be like all Things.*

III. From the 12 to the 24 Question.

*How Men may come to continual Repentance, and subsist in Temptation.*

IV. From the 25 to the 35 Question.

*How Love and Sorrow stand together in one; and What Love is; What its Power and Virtue, Height and Greatness are; and Where it dwelleth in Man. Also the nearest Way to attain it.*

V. From the 36 to the 39 Question.

*Whither the blessed and damned Souls go when they depart from their Bodies; and how Heaven and Hell are in Man.*

VI. From

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VI. From the 40 to the 43 Question.

*Where the Angels and Devils dwell in this World's Time ; How far Heaven and Hell are asunder ; and What and Whence the Angels and human Souls are.*

VII. The 44 Question.

*What the Body of Man is ; and why the Soul is capable of receiving Good and Evil.*

VIII. From the 45 to 57 Question.

*Of the Destruction of the World ; of Man's Body in and after the Resurrection ; Where Heaven and Hell shall be ; of the last Judgement ; and wherefore the Strife in the Creature must be.*



# A DISCOURSE

BETWEEN A

Soul *hungry and thirsty* after the  
*Fountain of Life*, the sweet  
*Love of Jesus Christ*,

AND A

SOUL *ENLIGHTENED*.

SH E W I N G

*Which Way* one Soul should seek after and comfort  
another, and bring it by means of its *Knowledge*  
into the *Paths of Christ's Pilgrimage*, and faithfully  
warn it of the *thorny Way* of the *World*, which  
leadeth the fallen Soul that *naturally* walketh  
therein, into the *Abyss* or *Pit of Hell*.

Composed by a Soul that loveth all who are the  
*Children of Jesus Christ* under the *Cross*.

---

Written in the *German Language*,

(Anno. 1624.)

By JACOB BEHMEN.

---

THE





T H E

W A Y from D A R K N E S S

T O

TRUE ILLUMINATION.

**T**HERE was a *poor Soul* that had wandered out of *Paradise*, and come into the *Kingdom of this World*; where the *Devil* met with it, and said to it,

“Whither dost thou go, thou *Soul* that art *half blind*?”

*The Soul said,*

I would see and speculate into the *Creatures* of the *World*, which the *Creator* hath made.

*The Devil said,*

How wilt thou see and speculate into them, when thou canst not know their *Essence* and *Property*? Thou wilt look upon their *Outside* only, as upon a graven Image, and canst not know them *thoroughly*.



## 234. The Way from *Darkness*.

*The Soul said,*

How may I come to *know* their *Essence* and *Property*?

*The Devil said,*

Thine *Eyes* would be opened to see them *thoroughly*, if thou didst but *eat* of *That* from whence the *Creatures* themselves are come to be *good* and *evil*. Thou wouldst then be as God himself is, and *know* what the *Creature* is.

*The Soul said,*

I am now a *noble* and *holy Creature*; but if I should do so, the *Creator* hath said, that *I should die*.

*The Devil said,*

No, thou shouldst not *die* at all; but thy *Eyes* would be opened, and thou wouldst be as God himself, and be *Master* of *Good* and *Evil*. Also, thou shouldst be *mighty*, *powerful*, and *very great*, as I am; all the *Subtilty* that is in the *Creatures* would be made known to thee.

*The Soul said,*

If I had the *Knowledge* of *Nature* and of the *Creatures*, I would then rule the *whole World* as I listed.

*The Devil said,*

The whole *Ground* of that *Knowledge* lieth in thee. Do but turn thy *Will* and *Desire* from

from God or Goodness into *Nature* and the *Creatures*, and then there will arise in thee a *Lust* to taste, and so thou mayest eat of the *Tree of Knowledge of Good and Evil*, and by that Means come to know all Things.

*The Soul said,*

Well then, I will eat of the *Tree of Knowledge of Good and Evil*, that I may rule all Things by my own Power. And be a Lord myself on Earth, and do what I will, as God himself doth.

*The Devil said,*

I am the *Prince of this World*; and if thou wouldst rule on *Earth*, thou must turn thy Lust towards my *Image*, or desire to be like me, that thou mayest get the *Cunning*, *Wit*, *Reason*, and *Subtilty*, that my *Image* hath.

Thus did the *Devil* present to the Soul the *Vulcan* in the *Mercury*, (*the Power that is in the Fiery Root of the Creature, by which it is what it is; and in which the Will, as the Workman, doth work.*) that is, the *fiery Wheel of Essence or Substance*, in the Form of a *Serpent*, and said,

Behold, this is the Power which can do all Things.

*The Soul ſaid,*  
How may I do to have it ?

*The Devil ſaid*

Thou thyſelf art ſuch a *fiery Mercury*. If thou doſt break thy *Will* off from God, and bring it into this Power and Skill, then thy *hidden Ground* will be manifeſted in thee, and thou mayeſt *work* in the ſame Manner. But thou muſt *eat* of that *Fruit* wherein each of the four Elements in itſelf ruleth over the other, and is in *Strife*; the Heat *ſtriving* againſt the Cold, and the Cold againſt the Heat, and ſo all the *Properties* of *Nature* work *feelingly*. And then thou wilt inſtantly be as the *fiery Wheel* is, and ſo bring all Things into *thy own Power*, and poſſeſs them as *thy own*.

*The Soul did ſo, and what happened thereupon.*

Now when the Soul broke its *Will* thus off from God, and brought it into the *Mercury*, or *fiery Wheel*, which is the Root of Life and Power, there preſently aroſe in it a *Luſt* to *eat* of the *Tree of Knowledge of Good and Evil*, and the Soul did *eat* thereof. Which as ſoon as it had done, *Vulcan* (or the *Artificer in the Fire*,) viz. the ſtrong and powerful *Will* inſtantly kindled the *fiery Wheel* of its *Subſtance*, and thereupon all the *Properties*

*Properties of Nature* awoke in the Soul, and exercised each its own *Lust* and *Desire*.

First arose the *Lust* of *Pride*; a *Desire* to be great, mighty, and powerful; to bring all Things under Subjection to it, and so be Lord *itself* without Controul; despising all *Humility* and *Equality*, as esteeming *itself* the only prudent, witty, and cunning One, and accounting every Thing *Folly* that is not according to its own Humour, and Liking.

Secondly arose the *Lust* of *Covetousness*; a *Desire* of getting, which would draw all Things to *itself*, into its own Possession. For when the *Lust* of *Pride* had turned away the *Will* from God, then the *Life* of the Soul would not trust God any further, but would take Care for itself; and therefore brought its *Desire* into the *Creatures*, viz. into the *Earth*, *Metals*, *Trees*, and other *Creatures*. Thus the kindled *fiery Life* became hungry and covetous, when it had broken itself off from the *Unity*, *Love*, and *Meekness* of God, and attracted to itself the *four Elements* and their *Essence*, and brought itself into the Condition of the *Beasts*; and so the *Life* became dark, empty, and wrathful; and the *Heavenly Virtues* and *Colours* went out, like a Candle extinguished.

X 2

Thirdly,

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Thirdly, there awoke in this *fiery Life* the *ſtinging thorny Luſt of Envy*; a *Helliſh Poiſon*, a *Property* which all *Devils* have, and a *Torment* which makes the *Life* a mere *Enmity to God*, and to all *Creatures*. Which *Envy* raged furiously in the *Deſire of Covetouſneſs*, as a *Venomous Sting* doth in the *Body*. *Envy* cannot endure, but *hateth* and would *hurt* or *deſtroy*, that which *Covetouſneſs* cannot draw to *itſelf*, by which *Helliſh Paſſion* the noble *Love* of the *Soul* is ſmothered.

Fourthly, there awoke in this *fiery Life* a *Torment* like *Fire*, viz. *Anger*; which would *murther* and *remove* out of the *Way* all who would not be ſubje&t to *Pride*. Thus the *Ground and Foundation of Hell*, which is called the *Anger of God*, was wholly *maniſteſt* in this *Soul*. Whereby it *loſt* the fair *Paradiſe of God* and the *Kingdom of Heaven*, and became ſuch a *Worm* as the *fiery Serpent* was, which the *Devil* preſented to it in his own *Image and Likeneſs*. And ſo the *Soul* began to rule on *Earth* in a *Beſtial Manner*, and did all *Things* according to the *Will of the Devil*; living in mere *Pride, Covetouſneſs, Envy* and *Anger*, having no longer any true *Love* towards *God*, But there aroſe in the *Stead* thereof an evil *Beſtial Love* of filthy *Lechery, Wantonneſs, and Vanity*, and there was no *Purity* left in the *Heart*; for the *Soul* had  
forſaken

forfaken *Paradise*, and taken the *Earth* into its Possession. Its *Mind* was only bent upon cunning *Knowledge*, *Subtilty*, and getting together a Multitude of Earthly Things. No *Righteousness* nor *Virtue* remained in it at all; but whatsoever *Evil* and *Wrong* it committed, it covered all cunningly and subtilly under the Cloak of its Power and Authority by *Law*, and called it by the Name of *Right* and *Justice*, and accounted it good.

*The Devil came to the Soul.*

Upon this the *Devil* drew near to the Soul, and brought it on from one Vice to another, for he had taken it captive in his *Essence*, and set *Joy* and *Pleasure* before it therein, saying thus to it: Behold now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful still. Display thy *Knowledge*, *Wit*, and *Subtilty*, that every one may fear thee, and stand in Awe of thee, and that thou mayest be *respected* and get a *great Name* in the *World*.

*The Soul did so.*

The Soul did as the *Devil* counselled it, and yet knew not that its Counsellor was the *Devil*, but thought it was guided by its own *Knowledge*, *Wit* and *Understanding*, and that it did very well and right all the while.

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*Jesus Christ met with the Soul.*

The Soul going on in this Course of Life, our dear and loving Lord *Jesus Christ*, who was come into *this World* with the *Love* and *Wrath* of God, to destroy the Works of the *Devil*, and to execute *Judgment upon all ungodly Deeds*, on a Time met with it, and spake by a strong Power, viz. by his *Passion* and *Death*, into it, and destroyed the Works of the *Devil* in it, and discovered to it the Way to his *Grace*, and shone upon it with his *Mercy*, calling it to *return* and *repent*, and *promising* that he would then deliver it from that *monstrous deformed Shape* or *Image* which it had gotten, and bring it into *Paradise* again.

*How Christ wrought in the Soul.*

Now when the *Spark* of the *Love* of God, or the *divine Light*, was accordingly *manifested* in the Soul, it presently saw itself with its *Will* and *Works* to be in *Hell*, in the *Wrath* of God, and found that it was a *mishapen ugly Monster* in the *Divine Presence* and the *Kingdom of Heaven*; at which it was so *afrighted*, that it fell into the greatest *Anguish* possible, for the *Judgement* of God was *manifested* in it.

*What Christ said.*

Upon this the Lord Christ spake into it with the Voice of his *Grace*, and said, *Repent and forsake Vanity, and thou shalt attain my Grace.*

*What*

*What the Soul did.*

Then the Soul in its *ugly mishapen Image*, with the defiled Coat of *Vanity*, went before GOD, and entreated for *Grace* and the *Pardon* of its *Sins*, and came to be strongly persuaded in itself, that the *Satisfaction* and *Attonement* of our *Lord Jesus Christ* did belong to it. But the *evil Properties* of the *Serpent*, formed in the *Astral Spirit*, or *Reason* of the *outward Man*, would not suffer the *Will* of the Soul to come before GOD, but brought *their Lusts* and *Inclinations* thereinto. For those *evil Properties* would not die to their own *Lusts*, nor leave the *World*, for they were come out of the *World*, and therefore they feared the *Reproach* of it, in case they should forsake their *worldly Honour* and *Glory*.

But the poor Soul turned its Countenance towards GOD, and desired *Grace* from Him, even that He would bestow His *Love* upon it.

*The Devil came to it again.*

But when the *Devil* saw that the Soul thus *prayed* to GOD, and *would* enter into *Repentance*, he drew near to it, and thrust the *Inclinations* of the *earthly Properties* into its *Prayers*, and disturbed its *good Thoughts* and *Desires* which pressed forward towards GOD, and drew them back again to *earthly Things*, that they might have no Access to Him.



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### *The Soul sighed.*

The *central Will* of the Soul indeed sighed after God, but the *Thoughts* arising in the Mind, that should *penetrate* into Him, were distracted, scattered, and destroyed, so that they could not reach the *Power* of God. At which the poor Soul was still more affrighted, and began to pray *more earnestly*. But the *Devil* with his *Desire* took hold of the *Mercurial* kindled *fiery Wheel of Life*, and awakened the *evil Properties*, so that *evil* or *false Inclinations* arose in the Soul, and went into *that Thing*, wherein they had taken most *Pleasure* and *Delight* before.

The poor Soul would very fain go forward to God with its *Will*, and therefore used all its *Endeavours*; but its *Thoughts* continually fled away from God into *earthly Things*, and would not go to Him.

Upon this the Soul *sighed* and *bewailed* itself to God; but was as if it were quite *for-saken* by Him, and cast out from His Presence. It could not get so much as *one Look of Grace*, but was in mere *Anguish*, *Fear* and *Terror*, and *dreaded* every Moment that the *Wrath* and *severe Judgment* of God would be *manifested* in it, and that the *Devil* would take hold of it and have it. And thereupon fell  
into

into such great *Heaviness* and *Sorrow*, that it became weary of all the *temporal Things*, which before were its chief Joy and Happiness.

The *earthly natural Will* indeed desired *those Things* still, but the Soul would willingly leave them altogether, and desired to die to all *temporal Lust* and *Joy* whatsoever, and longed only after its first *native Country*, from whence it *originally* came. But found itself to be *far* from thence, in great *Distress* and *Want*, and knew not what to do, yet resolved to enter into *itself*, and try to pray *more earnestly*.

### *The Devil's Opposition.*

But the *Devil* opposed it, and withheld it so that it could not bring itself into any *greater Fervency* of *Repentance*.

He awakened the *Earthly Lusts* in its Heart, that they might still keep their *evil Nature*, and false Right, therein, and set them at Variance with the *new-born Will* and *Desire* of the Soul. For they would not die to *their own Will* and *Light*, but would still maintain their *temporal Pleasures*, and so kept the poor Soul captive in their *evil Desires*, that it could not *stir*, though it sighed and longed never so much after the *Grace* of God. For whensoever it prayed, or offered to press forward towards

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towards GOD; then the *Lusts* of the *Flesh* swallowed up the Rays and Ejaculations that went forth from it, and brought them away from GOD into *Earthly Thoughts*, that it might not partake of *Divine Strength*. Which causeth the poor Soul to think itself *forsaken* of GOD, not knowing that He was so near it, and did thus *attract* it. Also the *Devil* got Access to it, and entered into the *fiery Mercury*, or *fiery Wheel* of its Life, and mingled his *Desires* with the *Earthly Lusts* of the *Flesh*, and tempted the poor Soul; saying to it in the *Earthly Thoughts*, *Why dost thou pray? Dost thou think that God knoweth thee or regardeth thee? Consider but what Thoughts thou hast in his Presence; are they not altogether evil? Thou hast no Faith or Belief in God at all; how then should he hear thee? He heareth thee not, leave off; why wilt thou needlessly torment and vex thyself? Thou hast Time enough to repent at leisure. Wilt thou be mad? Do but look upon the World, I pray thee, a little; doth it not live in Follity and Mirth? yet it will be saved well enough for all that. Hath not Christ paid the Ransom and satisfied for all Men? Thou needest only persuade and comfort thyself that it is done for thee, and then thou shalt be saved. Thou canst not possibly in this World come to any Feeling of God; therefore leave off, and take Care for thy Body, and look after temporal Glory? What dost thou suppose will become of thee, if thou turn to be so stupid and melancholy? Thou wilt be the*

*Scorn*

Scorn of every Body, and they will laugh at thy Folly; and so thou wilt spend thy Days in mere Sorrow and Heaviness, which is pleasing neither to God nor Nature. Prithee look upon the Beauty of the World; for God hath created and placed thee in it to be a Lord over all Creatures, and to rule them. Gather Store of temporal Goods beforehand, that thou mayest not beholden to the World or stand in need hereafter. And when old Age cometh, or that thou growest near thy End, then prepare thyself for Repentance. God will save thee, and receive thee into the Heavenly Mansions then. There is no need of such ado in vexing, bewailing, and stirring up thyself as thou makest.

#### *The Condition of the Soul.*

In these and the like Thoughts the Soul was ensnared by the Devil, and brought into the Lusts of the Flesh and Earthly Desires; and so bound as it were with Fetters and strong Chains, that it did not know what to do. It looked a little back into the World and the Pleasures thereof, but still felt in itself a Hunger after Divine Grace, and would rather always enter into Repentance, and Favour with God. For the Hand of God had touched and bruised it, and therefore it could rest no where; but always sighed in itself after Sorrow for the Sins it had committed, and would fain be rid of them. Yet could not get true Repentance, or even the Knowledge of Sin, though it had a mighty

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mighty *Hunger* and longing *Desire* after such *Penitential Sorrow*.

The Soul being thus *heavy* and *sad*, and finding no *Remedy* nor *Rest*, began to cast about where it might find a *fit Place* to perform *true Repentance* in, wherein it might be free from *Business*, *Cares*, and the *Hindrances* of the *World*, and also by what *Means* it might win the *Favour* of *God*. And at length purposed to betake itself to some *private solitary Place*, and give over all *worldly Employment* and *temporal Things*; and hoped that by being *bountiful* and *pitiful* to the *Poor* it should obtain *God's Mercy*. Thus did it devise all *Kinds of Ways* to get *Rest*, and gain the *Love*, *Favour*, and *Grace* of *God* again. But all would not do; for its *worldly Business* still followed it in the *Lusts* of the *Flesh*, and it was ensnared in the *Net* of the *Devil* now as well as before, and could not attain *Rest*. And though for a little while it was somewhat *cheered* with *Earthly Things*, yet presently it fell to be as *sad* and *heavy* again, as it was before. The *Truth* was, it felt the *awakened Wrath* of *God* in itself, but knew not how *that* came to pass, nor what it ailed. For many *Times* great *Fear* and *Temptations* fell upon it, which made it *comfortless*, *sick*, and *faint* with very *Fear*; so mightily did the first *bruising* it with the *Ray* or *Influence* of the

the

*Stirring of Grace* work upon it. And yet it knew not that *Christ* was in the *Wrath* and *severe Justice* of God, and fought therein with *Satan* that *Spirit of Error*, which was incorporated in Soul and Body; nor understood that the *Hunger* and *Desire* to turn and repent came from *Christ* himself, by which it was drawn in this Manner; neither did it know what hindered that it could not yet attain to *divine Feeling*. It knew not that itself was a *Monster*, and did bear the *Image* of the *Serpent*, in which the *Devil* had such Power and Access to it, and had confounded all its good *Desires*, *Thoughts* and *Motions*, and brought them away from God and Goodness; concerning which *Christ* himself said, *The Devil snatcheth the Word out of their Hearts, lest they should believe and be saved.*

*An enlightened and regenerate Soul met the distressed Soul.*

By the Providence of God, an *enlightened* and *regenerate* Soul met this poor *afflicted* and *distressed* Soul, and said,

What ailest thou, thou *distressed* Soul, that thou art so *restless* and *troubled*?

*The distressed Soul answered,*

The Creator hath hid his Countenance from me, so that I cannot come to his *Rest*;  
Y therefore

therefore I am thus *troubled*, and know not what I shall do to get his *Loving-Kindnefs* again. For *great Cliffs* and *Rocks* lie in my Way to his *Grace*, so that I cannot come to him. Though I sigh and long after him never so much, yet I am kept back, that I cannot partake of his *Power*, *Virtue*, and *Strength*.

*The enlightened Soul said,*

Thou bearest the *monstrous Shape* of the *Devil*, and art *cloathed* therewith; in which, being his own *Property* or *Principle*, he hath Access or Power of Entrance into thee, and thereby keepeth thy *Will* from *penetrating* into God. For if thy *Will* might *penetrate* into God, it would be *anointed* with the highest *Power* and *Strength* of God, in the *Resurrection* of our *Lord Jesus Christ*; and that *Unction* would break in pieces the *Monster* which thou carriest about thee; and thy first *Image* of *Paradise* would revive in thy *Centre*; which would destroy the *Devil's* Power therein, and thou wouldst become an *Angel* again. And because the *Devil* envieth thee *this Happiness*, he holdeth thee captive in his *Desire* in the *Lusts* of the *Flesh*; from which if thou art not delivered, thou wilt be *separated* from God, and canst never enter into *our Society*.

*The*

*The distressed Soul terrified.*

At this Speech the poor *distressed* Soul was so *terrified* and *amazed*, that it could not speak one Word more. When it found that it stood in the *Form* and *Condition* of the *Serpent*, which *separated* it from God; and that the *Devil* was so nigh it in that *Condition*, who injected *evil Thoughts* into the *Will* of the Soul, and had so much Power over it thereby, that it was near *Damnation*, and sticking fast in the *Abyss* or *bottomless Pit* of *Hell*, in the *Anger* of God; it would have even *despaired* of *Divine Mercy*; but that the *Power*, *Virtue*, and *Strength* of the *first Stirring* of the Grace of God, which had before *bruised* the Soul, upheld and preserved it from *total Despair*. But still it wrestled in itself between *Hope* and *Doubt*; whatsoever *Hope* built up, that *Doubt* threw down again. And thus was it agitated with such continual *Disquiet*, that at last the *World* and all the *Glory* thereof became loathsome to it, neither would it enjoy *Worldly Pleasures* any more; and yet for all this, could it not come to rest.

*The enlightened Soul came again and spoke to the troubled Soul.*

On a Time the *enlightened* Soul came again to this Soul, and finding it still in so great *Trouble*, *Anguish*, and *Grief* of Mind, said to it,



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What doſt thou? Wilt thou *deſtroy* thyſelf in thy *Anguiſh* and *Sorrow*? Why doſt thou torment thyſelf in *thy own Power* and *Will*, who art but a *Worm*, ſeeing thy *Torment increaſeth thereby* more and more? Yea, if thou ſhouldeſt ſink thyſelf down to the Bottom of the Sea, or couldſt fly to the uttermoſt Coaſts of the Morning, or raiſe thyſelf above the Stars, yet thou wouldeſt not be *releas'd*. For the more thou grieveſt, tormenteſt, and troubleſt thyſelf, the more *painful* thy Nature will be; and yet thou wilt not be able to come to *Reſt*. For *thy Power* is quite *loſt*; and as a dry Stick burnt to a Coal cannot grow green and ſpring aſreſh by *its own Power*, nor get Sap to flouriſh again with other Trees and Plants; ſo neither canſt thou reach the *Place of God* by *thy own Power* and *Strength*, and transform thyſelf into that *Angelical Image* which thou hadſt at firſt. For in Reſpect to God thou art *withered* and *dry*, like a dead Plant that hath loſt its Sap and Strength, and ſo art become a *dry tormenting Hunger*. Thy *Properties* are like Heat and Cold, which continually ſtrive one againſt the other and can never unite.

*The diſtreſſed Soul ſaid,*

What then ſhall I do to *bud forth* again, and recover the *firſt Life*, wherein I was at *Reſt* before I became an *Image*?

*The*

*The enlightened Soul said,*

Thou shalt do nothing at-all but *forsake thy own Will*, viz. That which thou callest *I*, or *thyself*. By which means all thy *evil Properties* will grow weak, faint, and ready to die; and then thou wilt sink down again into that *One Thing*, from which thou art originally sprung. For now thou liest captive in the *Creatures*; but if *thy Will forsaketh* them, the *Creatures*, with their *evil Inclinations*, will die in thee, which at present stay and hinder thee, that thou canst not come to GOD. But if thou takest this Course, thy GOD will meet thee with his *infinite Love*, which he hath manifested in *Christ Jesus* in the Humanity, or human Nature. And *That* will impart *Sap, Life, and Vigour* to thee; whereby thou mayest *bud, spring, flourish* again, and rejoice in the Living GOD, as a Branch growing on His true Vine. And so thou wilt at length recover the *Image* of GOD, and be delivered from the *Image* or *Condition* of the *Serpent*: Then shalt thou come to be *my Brother*, and have *Fellowship* with the *Angels*.

*The poor Soul said,*

How can I *forsake my Will*, so that the *Creatures* which lodge therein may die, seeing I *must* be in the *World*, and also have need of it as long as I live?

Y a

Th

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*The enlightened Soul said,*

Now thou hast *Worldly Power* and *Riches*, which thou possessest as *thy own*, to do what thou wilt with, and regardest not how thou *gettest* or *usest* the same; employing them in the Service and Indulgence of thy carnal and vain Desires. Nay, though thou seest the *poor* and *needy Wretch*, who wanteth thy Help, and is *thy Brother*, yet thou helpest him not, but layest heavy Burdens upon him, by requiring more of him than his Abilities will bear, or his Necessities afford; and *oppressest* him, by forcing him to spend his Labour and Sweat for *thee*, and the Gratification of thy Voluptuous Will. Thou art moreover *proud*, and *insultest* over him, and behavest *roughly* and *sternly* to him, *exalting thyself* above him, and making small Account of him in Respect of *thyself*. Then that poor oppressed Brother of thine cometh, and *complaineth with Sighs* towards God, that he cannot reap the *Benefit* of his Labour and Pains, but is forced by thee to live in *Misery*. By which *Sighings* and *Groanings* of his he raiseth up the *Wrath* of God in thee; which maketh thy *Flame* and *Unquietness* still the greater. These are the *Creatures* which thou art in *Love* with, and hast broken thyself off from God for their Sakes, and brought thy *Love* into them, or them into thy *Love*, so that they *live* therein. Thou *nourishest* and *keepest* them by *continually* receiving them into thy *Desire*, for they *live*

in

in and by thy *receiving* them into thy *Mind*; because thou thereby bringest the *Lust* of thy *Life* into them. They are but *unclean, filthy,* and *evil Births* and *Issues* of the *Bestial Nature*, which yet by thy *receiving* them in the *Lust* or *Desire* have gotten an *Image* and formed themselves *in thee*. And that *Image* is a *Beast* with *four Heads*; First, *Pride*. Secondly, *Covetousness*. Thirdly, *Envy*. Fourthly, *Anger*. And in these *four Properties* the *Foundation of Hell* consisteth, which thou carriest in thee and about thee. It is *imprinted* and *ingraven* in thee, and thou art *wholly* taken *Captive* thereby. For these *Properties* live in thy *natural Life*; and thereby thou art *severed* from God, neither canst thou ever come to Him, unless thou so *forsake* these *evil Creatures* that they may *die* in thee.

But since thou desirest me to tell thee how to *forsake thy own* perverse *Creaturely Will*, that the *Creatures* might *die*, and that yet thou mightest live with them in the *World*. I must assure thee that there is but *one Way* to do it, which is *narrow* and *strait*, and will be very hard and irksome to thee at the *Beginning*, but afterwards thou wilt walk in it cheerfully.

Thou must seriously consider, that in the *Course* of this *worldly Life* thou walkest in the *Anger* of God and in the *Foundation of Hell*;  
and

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and that this is not thy true *native Country*; but that a *Christian* should, and must live in *Christ*, and in his Walking truly follow Him; and that he cannot be a *Christian*, unless the *Spirit* and *Power* of *Christ* so live in him, that he becometh wholly subject to it. Now seeing the *Kingdom of Christ* is not of this *World*, but in *Heaven*, therefore thou must always be in a continual *Ascension* towards *Heaven*, if thou wilt follow *Christ*; though thy *Body* must dwell among the *Creatures* and use them.

The narrow Way to which perpetual *Ascension* into *Heaven* and *Imitation* of *Christ* is this: Thou must despair of all thy own Power and Strength, for in and by thy own Power thou canst not reach the Gates of God; and firmly purpose and resolve wholly to give thyself up to the Mercy of God, and to sink down with thy whole *Mind* and *Reason* into the *Passion* and *Death* of our Lord *Jesus Christ*, always desiring to persevere in the same, and to die from all thy *Creatures* therein. Also thou must resolve to watch and guard thy *Mind*, *Thoughts*, and *Inclinations* that they admit no *Evil* into them, neither must thou suffer thyself to be held fast by temporal *Honour* or *Profit*. Thou must resolve likewise to put away from thee all *Unrighteousness*, and whatsoever else may hinder the Freedom of thy Motion and Progress. Thy *Will* must be wholly

wholly pure, and fixed in a firm *Resolution* never to return to its *old Idols* any more, but that thou wilt that very Instant leave them and separate thy *Mind* from them, and enter into the sincere Way of *Truth* and *Righteousness*, according to the *plain* and *full* Doctrine of *Christ*. And as thou dost thus purpose to forsake the Enemies of thine own *inward* Nature, so thou must also forgive all thy *outward* Enemies, and resolve to meet them with thy *Love*; that there may be left no *Creature*, *Person*, or *Thing* at all able to take hold of thy *Will* and *captivate* it; but that it may be sincere, and purged from all *Creatures*. Nay farther; if it should be required, thou must be willing and ready to *forsake* all thy temporal Honour and Profit for *Christ's* Sake, and regard nothing that is *Earthly* so as to set thy Heart and Affections upon it; but esteem thyself in whatsoever State, Degree, and Condition thou art, as to *Worldly Rank* or *Riches*, to be but a *Servant* of God and of thy *Fellow-Christians*; or as a *Steward* in the *Office* wherein thy *Lord* hath placed thee. All *Arrogance* and *Self-Exaltation* must be humbled, brought low, and so annihilated that nothing of *thine own* or of any other *Creature* may stay in thy *Will* to bring thy Thoughts or Imagination to be set upon it.

Thou

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Thou must also firmly impress it on thy Mind, that thou *shalt* certainly partake of the promised *Grace* in the *Merit of Jesus Christ*, viz. of his *outflowing Love*, which indeed is already in thee, and which will deliver thee from thy *Creatures*, and *enlighten thy Will*, and kindle it with the *Flame of Love*, whereby thou shalt have Victory over the *Devil*. Not as if thou couldst *Will* or *Do* any Thing in *thine own Strength*, but only enter into the *Suffering and Resurrection of Jesus Christ* and take them to thyself, and with them assault and break in Pieces the *Kingdom of the Devil* in thee, and mortify thy *Creatures*. Thou must resolve to enter into this *Way* this very Hour, and never to depart from it, but willingly to submit thyself to God in all thy Endeavours and Doings, that he may do with thee what he pleaseth.

When thy *Will* is thus prepared and resolved, it hath *then* broken through *its own Creatures*, and is *sincere* in the Presence of God, and cloathed with the *Merits of Jesus Christ*. It may *then* freely go to the *Father* with the *Prodigal Son*, and fall down in His Presence and pour forth its Prayers; and putting forth *all its Strength* in this divine Work *confess* its *Sins* and *Disobedience*, and how far it hath departed from God. This must be done not with bare *Words* but with *all its Strength*,  
which

which indeed amounteth only to a strong *Purpose* and *Resolution*; for the Soul *itself* hath no Strength or Power to effect any good Work.

Now when thou art thus *ready*, and that thy Heavenly Father shall see thy coming and returning to Him in such *Repentance* and *Humility*, He will *inwardly* speak to thee, and say in thee, *Behold, This is my Son which I had lost, he was dead and is alive again*. And He will come to *meet* thee in thy Mind with the *Grace* and *Love* of *Jefus Christ*, and *embrace* thee with the Beams of His *Love*, and *kiss* thee with His *Spirit* and *Strength*; and then thou shalt receive *Grace* to pour out thy *Confession* before Him, and to pray *powerfully*. This indeed is the right Place where thou must *wrestle*, in the Light of His Countenance. And if thou standest resolutely *here*, and shrinkest not back, thou shalt see or feel *great Wonders*. For thou shalt find *Christ* in thee assaulting *Hell*, and crushing thy *Beasts* in Pieces, and that a great *Tumult* and *Misery* will arise in thee; also that thy secret undiscover'd Sins will then *first awake*, and labour to separate thee from God, and to keep thee back. Thus shalt thou truly find and feel, how *Death* and *Life* fight one against the other, and shalt understand by what passeth *within* thyself what *Heaven* and *Hell* are. At all which be not moved, but *stand firm* and *shrink not*;



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*not*; for at length all thy *evil Creatures* will grow *faint, weak*, and ready to die, and then thy *Will* shall wax *stronger*, and be able to subdue and keep down the *evil Inclinations*. So shall thy *Will* and *Mind* ascend into *Heaven* every Day, and thy *Creatures* gradually die away. Thou wilt get a *Mind* wholly *new*, and begin to be a *New Creature*, and getting rid of the *Bestial Deformity* recover the *Divine Image*. Thus shalt thou be delivered from thy present *Anguish*, and return to thy original *Rest*.

### *The poor Soul's Practice.*

Then the poor Soul began to practise this Course with such *Earnestness*, that it conceived it should get the *Victory presently*; but it found that the *Gates of Heaven* were shut against it in *its own Strength and Power*, and it was, as it were, *rejected and forsaken* by God, and received not so much as one *Look or Glimpse of Grace* from Him. Upon which it said to itself, *Surely thou hast not sincerely submitted thyself to God. Desire nothing at all of Him, but only submit thyself to His Judgement and Condemnation, that He may kill thy evil Inclinations. Sink down into Him beyond the Limits of Nature and Creature, and submit thyself to Him, that He may do with thee what He will, for thou art not worthy to speak to Him.* Accordingly the Soul took a Resolution to *sink down,*

down, and to *forsake its own Will*; and when it had done so, there fell upon it presently the *greatest Repentance* that could be for the Sins it had committed; and it *bewailed* bitterly its *ugly Shape*, and was truly and deeply *sorry* that the *evil Creatures* did dwell in it. And because of its *Sorrow* it could not speak one Word more in the Presence of God, but in its *Repentance* did consider the bitter *Passion* and *Death* of *Jesus Christ*, viz. what great *Anguish* and *Torment* he had suffered for its Sake, in order to deliver it out of its *Anguish*, and change it into the *Image* of God. In which Consideration it *wholly sunk down*, and did nothing but complain of its *Ignorance* and *Negligence*, and that it had not been *thankful* to its *Redeemer*, nor once considered the *great Love* he had shewn to it, but had *idly* spent its Time, and not at all regarded how it might come to partake of His *purchased* and *proffered Grace*; but instead thereof had *formed* in itself the *Images* and *Figures* of *earthly Things*, with the vain *Lusts* and *Pleasures* of the *World*. Whereby it had gotten such *Bestial Inclinations*, that now it must lie Captive in great *Misery*, and for very *Shame* dared not lift up its *Eyes* to God, who *hid* the *Light* of his *Countenance* from it, and would not so much as *look* upon it. And as it was thus *fighting* and *crying*, it was drawn into the *Abyss* or *Pit* of *Horror*, and laid as it were at the *Gates* of *Hell*, there to *perish*. Up-  
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on

on which the poor troubled Soul was, as it were, *berest of Sense*, and wholly *forsaken*, so that it in a manner *forgot* all its Doings, and would willingly *yield* itself to *Death*, and cease to be a *Creature*. Accordingly it did *yield* itself to *Death*, and desired nothing else but to *die* and *perish* in the *Death* of its Redeemer *Jesus Christ*, who had suffered such *Torments* and *Death* for its Sake. And in this *perishing* it began to sigh and pray in itself *very inwardly* to the *Divine Goodness*, and to sink down into the *meer Mercy* of God.

Upon this there *suddenly* appeared unto it the amiable Countenance of the *Love* of God, which *penetrated* through it as a *great Light*, and made it exceedingly *joyful*. It then began to *pray aright*, and to *thank* the most High for such *Grace*, and to *rejoice* abundantly, that it was delivered from the *Death* and *Anguish* of *Hell*. Now it *tasted* of the *Sweetness* of God, and of his *promised Truth*; and now all the *evil Spirits* which had harrassed it before, and kept it back from the *Grace*, *Love*, and *inward Presence* of God were forced to depart from it. The *Wedding of the Lamb* was now *kept* and *solemnized*, that is, the *Noble Sophia*; espoused or *betrothed* herself to the Soul; and the *Seal-Ring* of *Christ's Victory* was impressed into its *Essence*, and it was received to be a *Child* and *Heir* of God again.

When

When this was done, the Soul became *very joyful*, and began to work in this *new Power*, and to celebrate with *Praise* the *Wonders* of God, and thought thenceforth to walk *continually* in the same *Light, Strength* and *Joy*. But it was soon *assaulted*; from *without*, by the *Shame* and *Reproach* of the *World*, and from *within*, by great *Temptation*, so that it began to *doubt* whether its *Ground* was truly from God, and whether it had *really partaken* of His *Grace*. For the *Accuser Satan* went to it, and would fain lead it out of *this Course*, and make it *doubtful* whether it was the *true Way*; whispering thus to it inwardly, *This Happy Change in thy Spirit is not from God, but only from thine own Imagination*. Also the *Divine Light* retired in the Soul, and shone but in the *inward Ground*, as Fire raked up in Embers, so that *Reason* was perplexed, and thought itself *forsaken*, and the Soul knew not what had happened to itself, nor whether it had *really and truly tasted of the heavenly Gift* or not. Yet it could not leave off *struggling*; for the burning *Fire of Love* was sown in it, which had raised in it a vehement and continual *Hunger* and *Thirst* after the *divine Sweetness*. So at length it began to *pray aright*, and to *humble* itself in the *Presence* of God, and to *examine* and *try* its *evil Inclinations* and *Thoughts*, and to put them away. By which means the *Will of Reason* was broken, and the

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*evil*

*evil Inclinations* inherent in it were killed, and extirpated more and more. This Process was very severe and painful to the *Nature* of the *Body*, for it made it *faint* and weak, as if it had been *very sick*; and yet it was no *natural Sicknefs* that it had, but only the *Melancholy* of its *earthly Nature*, feeling and lamenting the Destruction of its evil Lusts.

Now when the *earthly Reason* found itself thus *forsaken*, and the poor Soul saw that it was *despised outwardly*, and *derided* by the *World*, because it would walk no longer in the *Way of Wickednefs* and *Vanity*; and also that it was *inwardly* assaulted by the *Accuser Satan*, who *mocked* it, and continually set before it the *Beauty, Riches* and *Glory* of the *World*, and called it a Fool for not embracing them; it began to think and say thus within itself: *O eternal God! What shall I now do to come to Rest?*

*The enlightened Soul met it again, and spoke to it.*

While it was in this Consideration, the *enlightened Soul* met with it again, and said,

What ailest thou, my Brother, that thou art still so *heavy* and *sad*?

*The*

*The distressed Soul said,*

I have followed thy Counsel, and thereby attained a *Ray*, or *Emanation* of the *Divine Sweetness*, but it is gone from me again, and I am now *deserted*. Moreover I have *outwardly* very great *Trials* and *Afflictions* in the *World*; for all my good *Friends* *forsake* and *scorn* me; and am also *inwardly* assaulted with *Anguish*, and *Doubt*, and know not what to do,

*The enlightened Soul said,*

Now I like thee very well; for now our beloved *Lord Jesus Christ* is performing that *Pilgrimage* or *Process on Earth* with thee and in thee, which He did himself when He was in *this World*, who was continually *reviled*, *despised*, and *evil spoken of*, and had *nothing of His own* in it; and now thou bearest His *Mark* or *Badge*. But do not wonder at it, or think it strange; for it must be so in order that thou mayest be *tried*, *refined*, and *purified*. In this *Anguish* and *Distress* thou wilt necessarily *hunger* and *cry* after *Deliverance*; and by such *Hunger* and *Prayer* thou wilt *attract Grace* to thee both from *within* and from *without*. For thou must grow from *above* and from *beneath* to be the *Image* of *God* again. Just as a young *Plant* is *agitated* by the *Wind*, and must stand it's *Ground* in *Heat* and *Cold*, drawing *Strength* and *Virtue* to it from *above*

and from *beneath* by that *Agitation*, and must endure many a *Tempest*, and undergo much *Danger* before it can come to be a *Tree*, and bring forth *Fruit*. For through that *Agitation* the *Virtue* of the *Sun* moveth in the *Plant*, whereby its *wild Properties* come to be *penetrated* and *tinctured* with the *Solar Virtue*, and grow thereby.

And *This* is the Time wherein thou must play the Part of a *valiant Soldier* in the *Spirit of Christ*, and *co-operate* thyself therewith. For now the *eternal Father* by his *fiery Power* begetteth his *Son* in thee, who changeth the *Fire* of the *Father*, namely, the *first Principle*, or *Wrathful Property*, of the *Soul*, into the *Flame of Love*, so that out of *Fire* and *Light* (viz. *Wrath* and *Love*), there cometh to be *one Essence*, *Being*, or *Substance*, which is the true *Temple of God*. And now thou shalt *bud forth* out of the *Vine Christ*, in the *Vineyard* of *God*, and *bring forth Fruit* in thy *Life*, and by assisting and instructing others shew forth thy *Love* in *Abundance*, as a *good Tree*. For *Paradise* must thus spring up again in thee, through the *Wrath* of *God*, and *Hell* be changed into *Heaven* in thee. Therefore be not dismayed at the *Temptations* of the *Devil*; who seeketh and striveth for the *Kingdom* which he once had in thee, but, having now *lost* it, must be confounded, and depart from thee.

thee. And he covereth thee *outwardly* with the *Shame* and *Reproach* of the *World*, that *his own Shame* may not be known, and that thou mayest be *hidden* to the *World*. For with thy *New-Birth* or *Regenerated Nature* thou art in the divine Harmony in *Heaven*. Be *patient* therefore, and *wait upon the Lord*; and whatsoever shall befall thee, take it all from *His Hands*, as intended by *Him* for thy *highest Good*. And so the *enlightened Soul* departed from it.

*The distressed Soul's Course.*

The *distressed Soul* began its Course now under the *patient Suffering* of *Christ*, and depending *solely* upon the *Strength* and *Power* of God in it, entered into *Hope*. Thenceforth it grew stronger every day, and its *evil Inclinations* died more and more in it. So that it arrived at length to a high *State* or *Degree* of *Grace*; and the *Gates* of the *divine Revelation*, and the *Kingdom* of *Heaven*, were *opened* to and *manifested* in it.

And thus the Soul through *Repentance*, *Faith* and *Prayer*, returned to its *original* and *true Rest*, and became a right and beloved *Child of God* again; to which may He of his *infinite Mercy* help us all. Amen.





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A P P E N D I X

TO A LARGE TREATISE OF

*E L E C T I O N :*

BEING A

Compendium of *Repentance,*

O R,

A Short Description of the KEY which openeth  
the *Divine Mysteries*, and leadeth to the *Know-*  
*ledge* of them.

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Written in the *German Language,*

(Anno. 1623.)

By *J A C O B B E H M E N.*

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T O





T O T H E

R E A D E R.

**I**N the Author's Treatise of *Election*, the Ground of all Doubts in any Soul about that Article is laid down, which will resolve them all, and enable the Enquirers to know their own Condition, and find the *Way* to attain the *Election*, if they have not yet attained it.

And in this short Treatise is described the Practice of every Soul in *Repentance*, which will lead to the *Understanding* of *Divine Mysteries* in such a Way, as that the Soul may get so much of the *Heavenly Treasure* hidden in them, as it shall perceive itself to stand in Need of.

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# COMPENDIUM

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## REPENTANCE.

*Whosoever is desirous to attain to Divine Vision in himself, and to speak with God in Christ, let him follow this Course, and he shall obtain what he desireth.*

1. **L**ET him gather all his *Thoughts* and *Reason* together, and form or bind them into this one full Determination, and Purpose: namely, to consider, *What he is.*

2. The Scripture calleth him the *Image of God*, the *Temple of the Holy Ghost*, who dwelleth in him, and a *Member of Christ*, and offereth the *Flesh and Blood of Christ* to him to be his *Meat and Drink.*

He should therefore well consider *himself*, whether he be indeed possessed of so great a Measure of *Grace* as is implied in these Appellations

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lations, and really worthy the *high Title* of a *Christian*. He should *examine* his whole Life, what he hath done, and how he hath spent his past Time. Whether he findeth himself *to be in Christ*; or actuated by a *Godly Will* and *holy Desires*. To what he is *chiefly inclined*; and whether he feeleth at any Time in himself a *Will or Desire* heartily *panting* after God, and *longing* to be saved by Him.

3. Now, if on this Examination he find in himself a *Will*, though never so *weak* and *deeply hidden*, which would fain turn to the *Grace* of God if it could, let him know that *That Will* is the *ingrafted, incorporated, and in-spoken Word* of God, which was *in-spoken* into our First Father *Adam* in *Paradise*, after Sin was committed; and that God the *Father, Jehovah*, doth *draw* him thereby to *Christ*.

4. For in *Self* we have no *Will* at all to *Obedience*. But *That drawing of the Father*, viz. the *ingrafted, incorporated, in-spoken Word of Grace*, draweth *All*, even the most *ungodly*, if he be not altogether a *Thistle*, and will but stand still from his *evil-Working* for a *Moment*.

5. So that no Man hath Cause to *doubt* of the *Grace* of God, if at any Time he find in himself a *Desire* or *Inclination* to turn. Only let

let him not defer *his turning* one Moment, but set about it instantly, remembering that which is written, *To-day when you hear the Voice of the Lord, harden not your Ears and Hearts.*

6. For that *Desire* or *Inclination* once to turn is the *Voice* of GOD in Man, which the Devil smothereth and suppresseth by the *Representations*, or *Images*, which he bringeth into the *Mind*. Whereby *turning* is delayed, and put off from one Day to another, and from one Year to another, 'till at length the Soul cometh to be a very *Thistle*, and can reach *Grace* no more.

7. But let him that findeth a *Desire to turn*, deliberate well with himself, and then resolve to *examine* his whole Course of Life, and compare it with the *Rule* of the *ten Commandments*, and to the *Love* required by the *Gospel*, which commandeth him to *love his Neighbour as himself*. Let him consider that he is a *Child* of *Grace* only so far as he is in that Spirit of *Christian Love*; and then see how widely he is departed from it in his *daily Thoughts*, and *Inclinations*. That *drawing of the Father* will bring him to a Sight of the pure and lovely *Righteousness* of GOD, on the one Hand, and will discover to him on the other, the *Images* or *Properties* that are naturally *imprinted* in his own



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*Heart*, which he hath all his Life *loved* instead of God, and still accounteth his *best Treasure*.

8. Which *Properties* he shall find to be,  
 1. *Pride*, in seeking and loving *himself*, and desiring also to be *honoured* by all others; a *Property* inclining him to get *Power* and *Dominion* in his *Pride*, and to have the *Pre-eminence*  
 2. The *Property* of a *Swine*, *Comelousness*, which would have *all* to *itself* alone, and if it had the *whole World*, and *Heaven* too, yet it would want to have the *Dominion* in *Hell* also. It desireth *more* than this temporal Life hath need of, and hath no *Faith* towards God at all, but is a *defiled Swine*, that would fain *swallow every Thing* into its own Belly. 3. The *Property* of *Envy*, *stinging* the *Hearts* of others, *envying* and *grudging* that any should have more temporal Goods or Honour than *itself* hath. 4. The *Property* of *Anger*, which when *Envy* as a *Poisonous Sting* irritates and inflames it, will upon every little frivolous Occasion, *storm*, *fight*, *wrangle*, *rage*, and seek to vent it-  
 self in *Revenge*. Also, there will be found, descended from *These*, a great Multitude and Variety of *earthly Beasts* living in him, which he *loveth* and *fostereth*; for he *loveth* every Thing that is in the *World*, and hath set it in the Place of *Christ*, and worshippeth it more *heartily* and *truly* than he worshippeth God.

9. Let

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9. Let him but observe the *Words* of his Mouth, and he will soon find how he *slandereth* and *speaketh evil* of others *secretly*, and *setteth* them *forth* in the *worst Light* to their Friends and Acquaintance. Let him but observe his *Thoughts*, and he will perceive, how, without any just Ground or Cause, he *inwardly rejoiceth* at his Neighbour's *Mishap*, and even *wisheth* it to him. All which are the very *Claws* and *Talons* of the *Devil*, and the *Image* of the *Serpent*, which *Every Natural Man* carrieth about him.

10. Then let him compare this *Hellish State* of his *Heart* and *Life* with the *Word* in the *Law* and in the *Gospel*, and he shall find that he is more a *Beast* and a *Devil*, than a *Man*. He shall clearly perceive how these *innate evil Properties*, that are *rooted* in his *Soul*, keep him back, and lead him astray, from the *Kingdom* of *God*. So that many times when he would fain *repent* and *turn* to *God*, he is kept back by these *cloven Paws* of the *Devil*, who persuadeth the poor *Soul* that this *Infernal Monster*, which itself is, may justly pass for a *Good and Holy Creature*. And thus blindly going on *Day* after *Day* in his evil *Nature* and *Lusts*, the wretched *Sinner* sticketh fast in the *Anger* of *God*, and at length, when the *Grace* and *drawing* of the *Father* ceaseth, falleth into the *Abyss* or *bottomless Pit*.

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11. We will tell this Man the *Way* that *we* have tried and gone; which is no other than *this*. That as soon as he shall discover these *Beasts*, or *Bestial Dispositions*, in himself, he should that very Hour and Moment take up a *Resolution* to depart from the same, and by *true Repentance* turn to God and Goodness. And because he cannot do this by *his own Power*, let him take the *Promise of Christ* unto himself, when he said, *Seek and you shall find, knock and it shall be opened unto you. No Son asketh Bread of his Father, and he giveth him a Stone; or an Egg, and he giveth him a Scorpion. And if you that are evil can give good Gifts to your Children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him for it.*

12. Let him imprint *this Promise* in his Heart, for it is *Poison and Death* to the Devil, and all those *innate and inherent Beasts*. And let him *immediately*, even that very Hour, come with these Words of the *Promise* impressed on his Mind, and with *earnest Prayers*, into the Presence of God. And having thus discovered and reflected upon all these *abominable Beasts* which live in him, let him think no otherwise of himself, than that he is that filthy *Keeper of Swine*, who hath spent all the *Portion of Goods*, which his *Father* bestowed upon him as his *Birthright*,  
upon

upon those *Swine*, the *evil Beasts* in himself. So that he now standeth in the Presence of God as a *miserable, naked, forlorn, ragged Swine-herd*, that hath spent and cast away his *paternal Inheritance* in *Whoredom* with these *Bestial Images*, and hath no more *Right* to the *Grace of God*, neither is in the least Measure worthy of it, much less to be called a *Christian*, or the *Child of God*. He must also *despair* of all the good Works that ever he did, for they proceeded but from an *hypocritical, false, or merely external Holiness*, for which the Man that is inwardly a *Devil*, would fain be accounted an *Angel*; whereas *without Faith* it is *impossible to please God*, as the *Scripture* saith.

13. Yet let him not *despair* of the *Divine Grace*, but of himself only, and of his own *Abilities*; and let him, with his whole *Strength* and with all his *Powers*, bow down himself in his Soul, in the Presence of God. And though his own Heart be utterly against it, and say to him, *do it not, stay awhile, it will not be convenient To-day*: Or, if it say, *thy Sins are too great, it cannot be that thou shouldst attain the Grace of God*; and so he cometh into such *Anguish*, that he cannot *pray*, nor receive any *Comfort* or *Strength* in his Heart, but is as if his Soul was quite *blind* and *dead* to God, yet he must be still *resolute*, as considering that the *Promise of God* is a *certain infallible Truth*; and

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and with a submissive Heart sigh to the *Divine Mercy*, and in his great *Unworthiness* wholly resign himself thereto.

14. And though indeed he esteem himself quite *unworthy*, as being a *Stranger* and an *Alien*, to whom the *Inheritance of Christ* doth not any more belong, as being one that hath forfeited and lost his *Right* to it, yet he should steadfastly rest upon *Christ's Word*, as knowing it to be certainly true, viz. that he came to seek and save that which was lost, that is to say, the poor *Sinner* who is blind, dead, and lost to *God*. He must firmly imprint this *Promise* in himself, and take up a *strong Purpose* and *Resolution*, that he will not go forth from the *promised Grace of God in Christ*, though *Body* and *Soul* should perish, and though he should get no *Comfort* in his Heart all the Days of his Life, or the least *Assurance* of the *Remission of his Sins*; as considering and knowing that the *Promises* of *God* are more sure and firm than all *Comfort* whatsoever.

15. Also let him purpose to himself, and bind his *Will* most firmly in this *Resolution*, that he will never again enter into the former *Bestial Images* and *Vices*. Yea, though all the *Swine* and *evil Beasts* in him should lament to the Death the Loss of their *Food* and *Pastime*,

*Pastime*, and he himself should be a *Fool* in the Account of all the *World* for so doing, yet that he would still be *faithful* to his *Resolution* of cleaving to the *promised Grace* of *God*; and if he must come to be a *Child of Death*, he would desire to be so in the *Death of Christ*, to die and live to Him at His *Pleasure*. And let him act and execute this his *Purpose* by continually praying and sighing to *God*, and commit all his Endeavours, Undertakings, and Labours unto Him, and cease from the *Imagination* or *Inclination* of *Pride*, *Covetousness*, and *Envy*, Let him but deliver up these *three Beasts*, and the rest will soon become weak, faint, and ready to die. For *Christ* will soon get a *Form* in the Words of *His Promise*, which that Man imprinteth in himself and wrappeth himself in, and so come to *Life* and begin to *work* in him; whereby his Prayers will become *powerful*, and he will be more and more *strengthened* and *confirmed* in the *Spirit* of *Grace*.

16. And as the *Seed* in the Mothers Womb undergoeth the Casualties of Nature and many outward Accidents in growing to be a *Child*, and before it getteth *Life*; so here, the more *resolutely*, and through the more *opposition*, a Man goeth forth from himself, and out of these *Images*, the more *speedily* and *thoroughly* he entereth into *God*, till at length

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length *Christ* cometh to be *living* in the *incorporated Grace*; which is effected in and through the great *Earnestness* of the *Purpose* and *Strife*. Upon which there presently followeth the *Betrothing* or *Espousal* with *Virgin Sophia*, viz. the precious *Humanity of Christ*, wherein the *two Lovers*, the *Soul* and the *Humanity of Christ*, receive and embrace one another with *Joy*, and together with most *inward Desire*, penetrate into the *sweet Love of God*. And forthwith the *Marriage of the Lamb* is solemnized, where *Virgin Sophia*, viz. the precious *Humanity of Christ* is vitally united to the *Soul*. Now what is done at *that Marriage* and with what *Joy* it is celebrated, *Christ Himself* signifieth, by saying, *There is greater Joy in the Heaven (which is in Man,) and among the Angels in the Presence of God, for one Sinner that repenteth, than for ninety-nine just persons that need no Repentance.*

17. But we have neither *Pen* that can write, nor *Words* that can express what that *exceeding sweet Grace* of *God* in the *Humanity of Christ* is, and what *they* enjoy, who come worthily to the *Marriage of the Lamb*. We ourselves indeed have found it by *Experience* in this our *Way and Course*, and therefore certainly know that we have a *sure Ground* from which we write; and we would from the *Bottom of our Heart* most willingly impart.

part the same to our *Brethren* in the *Love* of *Christ*. Who, if they would *believe* and *follow* our faithful child-like Counsels, would find by *Experience* also in themselves, from whence it is that *this simple Hand* knoweth and understandeth these *great Mysteries*.

18. But having heretofore written a *Treatise* at large expressly concerning *Repentance* and *Regeneration*, we here forbear to write more than this short Direction, and refer the Reader to *\*that Treatise*; as also to the *great Work upon Genesis*, called the *Mysterium Magnum*, in which he may find the *Ground* of whatsoever he *will* or *can* ask, sufficiently laid down. And we admonish him in true Christian Love, to follow us in our *Process* and *Way*, and then he shall attain the *Divine Vision* in *himself*, and hear what the *LORD* through *Christ* speaketh in *him*; and herewith we commend him to the *Love of Christ*. Date d he 9th of *February* 1623.

T H E

\* The foregoing Book call'd *The Way to Christ*.





T H E

# FIFTEENTH CHAPTER

Of the Book, called the

*Three-Fold Life of Man.*

CONCERNING THE

# MIXED WORLD,

AND THE

*WICKEDNESS thereof;*

WHAT

It now is, and how it ruleth.

B E I N G

A *Mirroure* wherein every Man may behold himself, and find what *Kind of Spirits Child* he is.

Out of the *Seal* of the WONDERS.

---

By *JACOB BEHMEN.*

---

B b

T H E





## The FIFTEENTH CHAPTER

TAKEN OUT OF THE

### THREE-FOLD LIFE of MAN.

**C**HRI<sup>ST</sup> said, *O Jerusalem, Jerusalem, how often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, but ye would not? And, O Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee. We have piped unto you, but you have not danced. God also saith in other Places of Scripture, What should I do more to this stubborn and perverse Generation, which will not suffer my Spirit to reprove them any longer? Their Mouth is full of Cursing and Bitterness, the Poison of Asps is under their Lips, and their Hearts are never at Unity. O! how fain would I eat of the best Grapes! But I am as a Vine-dresser that gleaneth; I had planted a Vineyard, but it bringeth forth nothing but sour Grapes. I am altogether a Stranger to my Mother's Children: They that eat of my Bread tread me under Foot.*

2. Thus did the Mother, or the Word or Wisdom of God crying in the Streets, at that

B b 2

Time

*Time* lament and complain of the *wicked Children* of Men; but what shall she do in *these Days*? She is now in *great Sorrow* and *Lamentation*, and hath turned her Face away from *these wicked Children*, and will not any longer endure them in their *present Garment*. *She cryeth, and there is none that heareth her*; she is in *great Sorrow*, weeping and wailing over the *Wickedness* of these *evil and unruly Children*; yet every one runneth after that *Whore Covetousness*, which is full of all *Vice, Wickedness, and Abomination*. This doth the *Shepherd*, as well as the *Sheep*.

3. It is a *Time* of highest and greatest *Calamity*, which if it should not be shortened, none could be saved. It is a *Time* of which all the *Prophets* have prophesied, and yet thou supposest it to be a *Golden Time*. But consider thyself, thou blind Man, whither thou goest; dost thou think that this *Wickedness* and *Falshood*, which thou practisest, is what God orders or approves? Wait but a-while, and thou shalt soon see, that it is the *Time* of the *last Seal*, in which the *Anger of God* poureth forth its *Vials*, so that the *Wonders of Hell* are come to *Light and Manifestation*. Give *Attention* and *Faith* to this *Declaration*. For we have understood and known it in *Ternario Sancto*, in the *Heavenly Substantiality*, or *Angelical World*.

4. For

4. For the *Mother* hath rejected the *wicked Child* of *this Time*, and will endure the *Abominations* thereof no more. She is *with Child*, and bringeth forth a *Son* in her *old Age*, who shall shorten the *Days of Iniquity*. Believe it, whosoever *goeth on* in his *Sins* shall find the *End* thereof to be *great Shame*.

5. Are not the *little Boys* and *Children* that run up and down playing together, now a-days, full of *Venom* and *Devilish Wickedness*, and do not *all Vices* and *Abominations* appear in them? Do they not *mock* and *scorn*, *blaspheme*, *curse*, *swear*, *cheat*, and *lye*, and so become fitted to serve the *Devil* in *all shameless Vices*? *Lascivious Impudence* is their *Eloquence* and *fine Language*; they know well enough how to *jeer* the simple with all Manner of *scornful* and *scoffing Jest*s. *Cheating* and *Stealing* is counted *Art* and *Skill* with them; *Deceit* and *sly Tricks* are their *Boast*; they *mock* honest People without any *Regard* to *Truth* or *Justice*. One that feareth God they *deride* and *hoot at*, as if it was an *Owl*, and look upon him but as a *Fool*. This the *old Ones* and their *Parents* see, and take *Delight* in. Their *Hearts* are *secretly* tickled to find their *Children* so expert in *Insolence* and *Vanity*, and so ready to *flout* and *revile* the *Humble* and *Simple*. What they dare not do themselves for *Shame*, they teach their *Children* to

B b 3

do,

do, that they may have their own *Hearts Lust* gratified thereby. All this the *Devil* teacheth them, and so rideth without Controul in their *Hearts*, as *Lord* of both *Soul* and *Body*.

6. They who can cozen, slander, and betray their Neighbour successfully, who can overthrow or blemish his *Reputation*, or prevent or lessen his *Prosperity*, are happy so to do. *Impudent Manners*, wanton *Mirth*, and unseemly *Words* and *Gestures*, are accounted *Wit* and *Gaiety*. He that can raise the *Laugh* against another, and put him out of Countenance, is *Master* of the Place. Now all these are but the *Devil's Tricks* and *Feats*, whereby he leadeth the poor *Soul* blindfold as in a String, and it knoweth not whither it goeth.

7. *Youths*, both Male and Female, learn the *Devil's Trade* before they learn any Thing else. *Haughty*, *Arrogance*, *Self-Conceit*, and *Disdain* of others, is their *first Lesson*; which their *Elders* encourage and help them forward in, as esteeming it a *proper Pride* or *Emulation*, and *Behaviour* becoming their *Condition*.

8. When they grow to be a little *Older*, *Bestial Lust* and *Lasciviousness* begin to work in them, to which one Sex provoketh the other. Thus *Youths* in their *first Blossom* yield to

to the *Devil* their Hearts, wherein he maketh his *Nest*, and so ensnareth one by the *Abominations* of the other; the Male by the Female, and the Female by the Male.

9. If a Man send his Son to the *University*, for him to learn somewhat that is good, whereby he may be serviceable to God and his Country, *there* he learneth *Pride*, *Ostentation*, and *crafty Subtilty*; how to deprive the Simple of what they have gotten by their Sweat and Labour, and to *cloak* his Oppressions by calling it his *Right* by *Law*. But that *Cloak* is the *Devils*, and the false deceitful *Heart* is his Servant. If such a one can smatter a little of any *learned Language*, then no plain Man is good enough for his Company, so Abundantly do his *Haughtiness* and *Arrogance* swell and overflow. His filthy *Carcase* too, which is but Worm's Meat, must be trimmed and decked with *Trappings* and *Fooleries* to dazzle and catch the unwary, and thereby gratify his own *Pride* and *Lust*. For *Whoredom* and *Seducing* of *Virgins* is a *high Accomplishment* with such Gallants. Who with their false Compliments and flattering Behaviour, often procure the *Worm* that *gnaweth* to awake in the *Heart* and *Conscience* of many a Mother's Daughter.

10. Yet



10. Yet these are they that are entrusted with *Schools, Colleges, and Churches*; and *ordained* and accounted to be the *Shepherds of Christ*, though they thus harbour the very *Devil* in their *Hearts*. These also are preferred to *Civil Government*, and Places of Authority in the *Commonwealth*; and then they rule just as the *Dark Guest* in their *Hearts* would have them. And thus the *Higher Part* of the *World* commit the *greatest Wickedness*, and the *lower Order* learneth of them; the *Superior* deviseth Means how to get to himself the Goods or Estates of the *Inferior*, under the subtle Pretence and Colour of *Law*. He layeth Taxes and Imposts upon the People at Will, and saith they are for the *Good* of the *Commonwealth*; he constraineth the poor and simple to take hard Pains, and be his *Slaves* only to gratify his *Pride*. He threatens them with *harsh* and *rough Words*; wrings their *Sweat* and *Labour* from them, and afflicteth their *Bodies*. He bringeth all he can under his Command; and though he hath only *one* Soul for his own, and is but a *Stranger* and *Sojourner* in this *World* even as others; yet he expects and reckons that the *Needy* must spend all their *Sweat* for him, and his Pleasure. There is no *Pity, Ease* or *Rest* to be had from him; his *Dog* hath a better Life than the poor oppressed *Slave* under his Roof. And yet in his *Blindness* he counteth all this to be

be *equal* and *just*; though it be not at all grounded on *Nature* or *Natural Right*, but in the *dark Abyss* or *bottomless Pit*, where one *Form* or *Property* of *Darkness* *stingeth*, *plagueth*, and *tormenteth* another, and where the *Life* is mere *Enmity* to itself.

11. Such Things doth the Superior, or Upper Order of Mankind daily commit and practise: Which the *Inferior* Man learneth, and accordingly hath Recourse to *Craft*, *Fraud*, *Covetousness*, and *Knavery* for his Support. For if he did not so, he would not get Bread for himself and his Family. And therefore his *Reason* persuadeth him that *Necessity* is his *Law* and just Rule of Conduct; and that he is *warranted*, because *forced*, thereby to enhance his own *Profits*, and the *Price* of his Commodities; to exact *more Work* from those he employs, and so to extort again from his Neighbour his *Sweat*, *Labour*, and *Care*, without any regard to *Love* or *Righteousness*, but merely to serve his own *Needs*. He learneth *Rioting*, *Luxury*, and *Voluptuousness* of his Superior, and to live the *true Bestial Life*. What the Superior doth in *State* and *Delicacy*, that the *Inferior* doth in a coarse *Swinish Manner*. Thus *Wickedness* is produced and effected by *Wickedness*, and the *Devil* reigneth *Prince* on *Earth*, both over *Soul* and *Body*.

12. But

12. But how wilt thou be able to subsist, *poor Sinner*, when God will judge the *Secrets* of Men in his *Zeal*? when every Thing that hath been said and done will appear in its *Cause*. When every *Sin* will set his own *proper Cause* before the *Sinner*, and he shall feel it in his *Conscience*. How wilt thou, that art a *Superior* here, be able *then* to endure the *Brunt*, when thy *Inferior* shall cry *Woe, Woe, Woe*, to thee, for tempting and provoking him to be unrighteous, by having bereft him of his *Sweat*, and so forced him to yield himself to do amiss, and to take *evil Courses*? How wilt thou be able to render an Account of thine *Office*, wherein thou hast been placed, in order to hinder Injury and Unrighteousness, and keep the *wicked* in Awe, by *Reproof, Correction, and Punishment*; when thou hast never regarded the *Prevention* of his *Wickedness*, but only the *Gratification* of thy own *Covetousness*, by the Fruits of his *Sweat*? Thou hast not sought the *Good* of his *Soul* for his Sake, but the *Profit* of his *Labour* for *thine own* Sake, for in other Things he was left to do as he would. Yea, thou hast set before him an *evil Example*, which he hath looked upon, and followed. *Curfing, Blaspheming, Ambition, and Vaunting* over others, hath been thy Practice, and he hath learned to do the same, and so continually *blasphemeth* the Sacred Name of God. But thou hast not regarded *that*, having only looked after what thou couldst

couldst get by him, and not after the Good of his Soul at all.

14. Now when the *severe Judgment* of God shall appear, and *all Works* shall be manifested in the *fiery Essences*, and *all Things* tried by Fire, what dost thou think? Shall not all *such Works* remain in the Fire? Certainly they shall. And then the poor Soul will cry out against its *ungodly accursed Words* and *Works*, and one will *curse* and *wish all Evil* to another for being the Cause of such Evil to him; and the *Source* or *Property* of *Falshood* and *Iniquity* will *boil up* in the Soul, and *gnaw* it. And the *Reflection* that it hath *fooled away* such *Great* and *Eternal Glory*, for the Sake of such *short lived Vanity* *false Delight*, will aggravate its *Anguish*.

15. All *Malice*, *Scorn*, *Slandering*, *Covetousness*, *Pride* and *Deceit*, will *boil up* in the Soul and one *Source* or *Torment* will continually *kindle* and *gnaw* the other that *stirred* it up. For Example, where *Pride* or *Covetousness* hath caused *Unrighteousness*, there the *Unrighteousness* will *gnaw*, *tear*, and *curse* that which caused it. Then the Soul will think that, if it were not for this or that *Abomination*, it might have attained *Grace*; and when it shall thoroughly look into and reflect upon its past Life and present Condition, it will find that one *Abomination* hath always be-  
gotten

gotten and brought forth *another* ; and shall perceive, that *itself* is become nothing but a *loathsome Abomination*, in the Presence of God. And then it will cast itself in its *Anguish* and *Torment* into its *Central Root*, and *curse* God for having created it a *Soul*. But the deeper it desireth to throw itself, the deeper its *Fall* is, and yet it must still be in the *Place* of its *Abominations*. It cannot get out from thence; the *Hellish Matrix*, or *Principle*, holdeth it *Captive*, and so it must *feed* itself with *aking Anguish*, *Curfing*, *Abominations*, and *Bitterness*, even with *those Things* which the *Heart* hath wrought here in this *Life*, in which at last it *despaireth*, and *that* is its *everlasting Food*.

15. All *earthly Food* and *Appetites* perish at the *End of Time*, and return again into the *Æther*, or *Nothing* ; but the *Will*, and the *Desire in the Will*, remain for ever.

16. Therefore ye *Old* and *Young*, *Parents* and *Children*, *Superiors* and *Inferiors*, mark and observe; You have filled the *Mother of Nature* with *Abominations*, even with *all Manner of Wickedness*; and the *fierce Wrath* of God is at Hand; the *Last Judgment* is at the *Door*. God will purge the *Earth* with *Fire*, and give every one his due *Recompence*. The *Harvest* cometh; this *Crop* shall not stand; but every *Thing* will be *gathered*, and  
carried

carried into its *proper* Barn. Let him that will take no Counsel go on; he shall soon feel what the *Seventh Seal* in the Centre, or at the End thereof, bringeth with it.

17. Now when *wise Reason* looketh about, it saith, *I do not see that Things are otherwise than they ever were. The World hath always had good and bad in it, as Histories tell us; and Men must do as they do, or else they will be made very Fools and Laughing Stocks to the World, and forced to starve.*

18. If a Man should not give his Children Liberty to learn the Fashions and Manners of the Times, they would be derided and despised by every Body. And if a Man himself should not be somewhat important in his Carriage, and take some Degree of State and Dignity upon him he would not be regarded; and except he use some Device to get Money by, he cannot procure or support that. For with Truth, Love, and Righteousness, saith he, *I can get nothing, but must live and die a Beggar. I must do as others do, that I may be able to live among them. Why should I be the only Fool of all the World? If I do commit Sin, God is gracious and merciful; hath not Christ slain Sin and Death upon the Cross, and taken away the Power of the Devil? I shall one Day repent well enough and be saved.*

19. This is the Rule of Reasoning that the *World* goeth by ; and *Superior* as well as *Inferior*, *Shepherd* as well as *Sheep*, walk according to it. *Christ's Passion* must be the *Cloak* for their *Knavery*; every one would be accounted a *Christian*, and wear the *Mantle* of *Christ*, when the poor Soul playeth the *Whore* with the *Devil* all the while. If with the *Mouth* they can but *confess* themselves to be *Christians*, and cover their *Wickedness* with the *Purple Mantle* of *Christ*, then all is well ; and so we are brave *Lip-Christians* under the *Mantle* of *Christ*, but lodge the *Whore* of *Antichrist* in our *Hearts*.

20. O ye false *Shepherds* of *Christ*, you that climb over the *Fence* into the *Sheepfold* after the *Manner* of *Robbers*, why do you tickle and comfort the *Man* of *Sin* with the *Sufferings* and *Death* of *Christ*? Do you think that *Christ* was such? For none should wear his *Mantle* but those who are like him. Search the *Centre* and *Ground* of *Nature* and shew the *People* the *dark Abyss* that is in their *Hearts*; shew them the *Snares* of the *Devil*, which they all lie intangled in, that they may no longer walk after the *curfed Course* of the *World*, but learn to strive against their own *Flesh* and *Blood*, and also against their own *Serpentine Diabolical Nature*, and an *Hypocritical Life*; that they may go forth from the *Pride* of the

the *Devil*, and enter into true *Righteousness*, *Love* and *Humility*.

21. The *Passion of Christ* will profit none; unless they turn from their *evil*, *false*, and *wicked Purposes*, and *repent* and enter into the *Covenant of God*; to such a one the *Sufferings of Christ* are indeed very *powerful* and *profitable*. The *Hypocrites* use it but for an *outward Covering*, just to get and wear the *Name of a Christian*, but they thereby abuse the *sacred Name of God*, and must give a *strict Account* thereof.

22. O ye *Antichristian Shepherds* of the *new Order*, you that with *false Hypocrisy* for the *Favour of Men*, or for your own *Idol*, the *Belly's* sake, cast the *Garments of Christ's Sufferings* over *Hypocrites* and *Deceivers*, who are but *Nominal* and *Outside Christians*; how will you answer it at last, when *Christ* shall require an *Account* of his *Sheep* from you, and you have *wittingly* and *willfully*, for *Favour*, *Riches*, *Honour*, and *Reputation*, covered *Wolves* in whom the *Devil* dwelleth, with the *purple Mantle of Christ*? why do you not break the *fair Nut-shell*, and expose the *rotten Kernel* and *Heart* that lieth within it, and tell the *Superior* as well as the *Inferior*, of his *Abominations* and *Wickedness*? If you are the *Shepherds of Christ*, why do you not as *Christ* did, who told every one the *Truth* to his *Face*? He did both

C c 2

bruise



*bruise and heal, not for Favour, or Respect to the Person of any, but according to the Will of his Father. And the Shepherds of Christ ought to do the same.*

23. O beloved *Reason!* Thou walkest very wisely in the Way of *this World*, as far as concerneth the *outward Body*; but what becometh of the *poor Soul* all the while? *This outward Body* is not its *Home*, *this World* is not its *eternal Native Country*. What will it avail thee to take thy *Pleasure* here for a very little Time, and suffer *eternal Loss* at the End of it? Or what Profit will it be, to suffer thy *Children* to follow *their own Wills* in *Vanity, Luxury, and Insolence*, or what other *Ill* they please for a little while in *this World*, and for thee to take *Delight* in their *despising and insulting* the poor and needy, when after this Life thou shalt lose them *for ever*? Thou supposest thou lovest them and dost well for them, when thou hast so brought them up that the *World* commendeth their *cunning Tricks, Deceit and pert Forwardness*, and it *pleaseth* thee well; but the *Devil* taketh all that *Praise and Pleasure* to himself; and thou art the worst Enemy to thy own *Children*, and no better than their *Murderer*. For *Children* look upon their *Parents* at every Turn, and when they see that their *idle Wag-gery and roguish Tricks* please their *Parents*, they play them the oftener, and grow more audacious

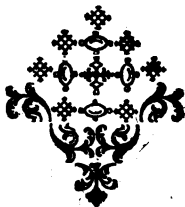
audacious and hardened in *evil*. Such however will at the *last Judgment Day* cry out against their *Parents*, for not having with-held and restrained them from their *vain and wicked Courses* by *early Correction*, and bringing them up in *Virtue* and the *Fear of God*.

24. If thou lovest thy *Life* and thy *Children*, then lose them as to the *Iniquity of this World*, that they neither walk nor converse therein, and then thou shalt find them and thy *Life* again in *Heaven*. As *Christ* hath said, *Whosoever loveth his Life shall lose it, but whosoever loseth his Life, Goods, and Credit, for my Sake, shall find them again in the Kingdom of Heaven*. And, *When the World despiseth, persecuteth, and hateth you for my Sake, then rejoice, for your Reward is great in the Kingdom of Heaven*. Also, *What will it profit a Man to enjoy temporal Pleasure and Honour here in this Life, that endureth but for a Moment, and lose his Soul that endureth to Eternity*.

25. Dear Children in *Christ*, let every one consider and examine in what *Soil* he groweth here. We must not wait a *fitter Season* for the amendment of our *Hearts and Lives*; but *To-day, To-day*, while the *Voice of God* soundeth, let every one enter into *himself*, and search and try *himself*. Let none regard the *broad Way of the World*, for it leadeth into the *Abyss*.

to the *Devils*; but the *Way to the Kingdom of Heaven* is very *strait and narrow*; whosoever will walk therein, must not linger and tarry 'till the *Devil* quite barreth up the *Door*. He must not regard the *Course of this World*, but must only enter to *himself*, and search *himself*. The Time will come that he shall think that he walketh *alone* in this *Way*; but God hath always his *Seven Thousand* with *Elias* besides him, whom he knoweth not of.

26. For a *sincere earnest Christian* doth not altogether know *himself* here; he seeth nothing but his *Sins* and *Sinfulness*, in which the *Devil* fighteth against him. They are *always* in his Sight; but he knoweth not his own *Holiness* in *this World*; for *Christ* hideth it under his *Cross*, so that the *Devil* seeth it not. Therefore be *always sober and watchful*, and resist the *subtle Devil*, that ye may live *for ever*. Amen.



A N

E P I S T L E

F R O M

J A C O B B E H M E N,

T O A

*Good F R I E N D of his.*

B E I N G T H E

Thirty-Second of his Book of Epistles.





# An E P I S T L E

From J A C O B B E H M E N.

*Our Salvation consisteth in the effectual working  
Love of Jesus Christ within us.*

1. **M**Y very loving and Christian Friend,  
I wish you the highest *Peace*, with  
the hearty *Love* of a *Fellow-Member* of *Christ*  
working in the *Desire*, that the true *Sun* of  
the effectual *Love* of *Jesus Christ* may conti-  
nually rise and shine in your *Soul*, *Spirit*,  
and *Body*.

2. Your Letter dated the 24<sup>th</sup> of *January*  
I received a Fortnight after *Easter* ; rejoicing  
to see in it that you are a thirsty, fervent, and  
desirous *Searcher* and *Lover* of the true *Ground*  
of the Knowledge of *Divine Mysteries*, which  
I perceive you have sought and searched for  
with Diligence.

3. But that *my Writings* are come to your  
Hands and please you, is certainly effected  
by the Appointment of *God*, who bringeth  
*Lovers* to *that* which they *Love*, and often  
useth strange Means, whereby he satisfieth  
their *Desire*, and feedeth them with his *Gifts*  
and

and *Graces*, and putteth an *Ens* or *living Spark* of the *true Fire* into their *Love*, that it may *burn aright*. And you may rest assured, if you continue constant and steady in your *Love to Truth*, that it will open, reveal, and manifest itself to you in its *flaming Love*, and make itself certainly known. But the *searching* for it must be *begun aright*, for we attain not the true *Ground of Divine Knowledge* by the *sharp searching* and *Speculation* of our *outward Reason*, but the *Searching* must *begin* from *within* in the *Hunger* of the *Soul*.

4. For *Reason* penetrateth no further than *its own Astrum* or *Constellation* of the *outward World*, from whence itself hath its *Original*. But the *Soul* searcheth in *its own Astrum* or *Constellation*, viz. in the *inward Spiritual World*, from whence this whole *visible World* hath its *Original*, and wherein its *Ground* or *Root* standeth.

5. If the *Soul* then would search and reach its own *Astrum* or *Spiritual Constellation*, viz. the *Mysterium Magnum*, or the *eternal Divine Nature*, it must first *wholly yield up* all its *Power* and *Will* to the *Divine Love* and *Grace within* it, and become a *Child*, turning itself to its *Centre* by *Repentance*, and desiring to know and do nothing but that only which the *Spirit of God* seeketh and would do by it.

6. If

6. If, after it hath thus *yielded* and *resigned* itself, seeking nothing but God, and its own Salvation, and also how it may serve and love its Neighbour, it doth find in itself a *Desire* to attain *Divine* and likewise *Natural Knowledge*, then it may assure itself that it is *drawn* or *inclined* to it by God, and then it may safely and successfully *search* and *find* that *deep Ground*, which is mentioned in my *Writings*.

7. For the *Spirit of God* searcheth by that Soul, and bringeth it at length into the *Depths* of the *Deity*; as *St. Paul* saith, *the Spirit searcheth all Things, yea the deep Things of God*.

8. Loving Sir, it is a *simple Child-like Way* that leadeth to the *highest Wisdom*; the *World* knoweth it not. You need not travel into far Countries to seek for *Wisdom*. For *she* standeth at the *Door* of your own Soul and knocketh; and if she may but find an *empty, resigned, free Place* in it, she will there *reveal* herself *indeed*, and *rejoice* therein more than the Sun in the Elements. If the Soul yield itself up to *Wisdom* for a *full Possession*, then she *penetrateth* through it with her *flaming Fire of Love*, and openeth to it all *Mysteries*.

9. Sir,



9. Sir, you may perhaps wonder how a *plain Layman* could come to understand such *high Matters*, having never read them. nor heard them from any Man. But, loving Sir, I must tell you, that what you have seen in *my Writings* is but a *Glimpse* of the *Mysteries*, for a Man cannot express them. If God shall account you worthy to have the *Light* kindled in your own Soul, you would *see, taste, smell, feel,* and *hear* unspeakable *Words* of God, concerning *this Knowledge*. And that is the true *Theosophical School of Pentecost*, where the Soul is *taught* by God *Himself*.

10. After this there is no more need of *searching* and *painful toiling* about it; for all *Doors* stand open; a very simple mean Man may attain it, if he doth not hinder himself by *his own willing* and *running*. For it lieth in Man *beforehand*, and needeth only to be *awakened* and *stirred up* by the *Spirit of God*.

11. In my *Talent* or *Writings* you shall easily find the *Way* to it as plainly and clearly laid down, as in my *Simplicity* I was able to do it, especially in the *\*Printed Book*,  
which

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\* The Book that the Author here meaneth, is the Book of *Repentance, Resignation, &c.* entituled the *Way to Christ*; for no other of his *Writings* were printed in his *Life-Time*.

which also is of *my Talent*, and but a few Weeks ago was published in Print. Which, Sir, I present to you in Love, as to my *Christian Fellow-Member*, and exhort you to read it over often; for its Excellence is, *the oftener perused the better liked*. In this Book you will see a *short, but true and sure, Ground of Divine Knowledge*. For such the *Author* hath found it to be by his own *Practice and Experience*.

12: But as to the *Ground* of the *high Natural Mysteries*, of which you and *Mr. Walthar* and *Mr. Leonhart Eluerne* desire a further and clearer *Explanation*, be pleased to enquire for it of *Mr. Walthar*; for I have sent to you and him an *Explanation*, and other new *Writings*. If you shall like them, you may cause them to be copied out; you will find a very great *Depth of Knowledge* in them. I wish all of you to understand it. I would fain have it made more plain, but because of the *great Depth* of the Matter, and also in regard of the *unworthy*, it may not be done. *Christ* saith, *Seek and you shall find, knock and it shall opened unto you*. None can give the *Mystery* to another, every one must get it himself of God. One indeed may very well give a *Manuduction*, or *Direction* to another, but cannot give him the *Apprehension* or *Understanding* of it.

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13. Yet

13. Yet know this, that *a Lilly* blossometh to you, *ye Northern Countries*. Which, if you do not destroy it with the *Sectarian Contention* of your *learned Men*, will grow to be a very flourishing and great *Tree* among you. But if you rather choose to *contend, dispute, and wrangle* about, than really and vitally to *know*, the true God; then the *Ray, or Beam* of *Light* will pass over you, and touch but *some few*, and afterwards you will be forced to fetch *Water* for the *Thirst* of your Souls from *strange Nations*.

14. If you will duly attend to *my Writings*, they will give you great Help towards this *true Divine Knowledge*, and the *Signale-Star* above your *Pole* will also help you, for its *Time* is come about, or born.

15. I will freely and readily give you what the *Lord* hath given me; but take Care that you use it aright; it will be a Witness for you against the *Mockers* and *Scorners*. Let none look upon *my Person*; This *High Knowledge* is the mere *Gift* of God to me, given not for my Sake only, but for your Sakes also, and for all theirs that shall come to seek it, in *my Writings*.

16. Let none gaze any longer after the *Time*, it is already born or begun, whomsoever

ever it *lighteth upon*, him it *hitteth*. He that *watcheth* seeth it, he that *sleepeth* seeth it not. *The Time* already appeareth, and shall soon appear more clearly, he that *watcheth* shall see it. Many have already felt it, but a very great *Tribulation* and *Calamity* must take Place, before it be *wholly* manifested. The Cause of which *Misery* and *Calamity* is the *Contention of the Learned*, who tread the *Cup of Christ* under their Feet, and *contend* about a *Child* with a *Contention*, than which there was never worse since Men have been on the Earth. *This shall be manifested*. Therefore let no honest Man *defile* himself with such *Contentions*; there is a *Fire* from the *Lord* therein, that shall consume them, and reveal the Truth.

17. You shall receive of *Mr. Walthar* what he hath more; especially a *Table*, with an *Exposition* of it, wherein the *whole Ground* of all *Mysteries* is plainly laid down.

And so I commend you, Sir, to the Love of *Jesus Christ*, being your Servant in the Love of *Christ*.

JACOB BEHMEN.

Dated the 20th of *April*, 1624,



A  
T R E A T I S E  
O F T H E  
FOUR COMPLEXIONS.  
OR, A  
CONSOLATORY INSTRUCTION  
FOR A  
*Sad and assaulted Heart,*  
I N T H E  
T I M E of T E M P T A T I O N.

S H E W I N G

Whence SADNESS *naturally* ariseth, and how  
the ASSAULTING happeneth.

The Whole confirmed by several PERTINENT and  
COMFORTABLE TEXTS.

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Written in the *German Language,*

(Anno. 1621)

By J A C O B B E H M E N.

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*There hath no Temptation taken You, but such as is common to Man : but God is faithful, who will not suffer You to be tempted above that ye are able ; but will with the Temptation also make a Way to escape, that ye may be able to bear it. 1 Cor. x. 13.*

*Blessed is the Man that endureth Temptation ; for when he is tried he shall receive the Crown of Life, which the Lord hath promised to them that love Him. James. i. 12.*





## To the READER.

**T**HIS useful and instructive *Treatise* of the blessed *Behmen* on the *Four Complexions*, is very properly annexed to the preceding Description of the *Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of *Repentance*, as shakes the Soul of the *Natural Man* to the *Bottom*, and by that Concussion stirs up and brings to his View the *soul Dregs* of Corruption that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the *Author* calls the *Judgement* of the Soul or Conscience, proves a very severe Trial to the Young Soldier of *Christ* at his first Entrance upon the Warfare. And in some Instances it is as long as well as sharp Process: For it may continue on a Man many Years, as *J. B.* saith in the Book of *Repentance*, if he doth not earnestly and speedily put on the *Armour of Christ*. This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so *predominantly*, as in Souls environed with the *Melancholy Complexion*. Especially if they have defiled themselves with much *gross Sin*, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-finned their Day of Grace.

This Extremity of Spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the



## To the R E A D E R.

the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the *immediate Operation* of the Great, and only Sufficient, Comforter Himself. To whose joyful Entrance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true *Nature* and *Essence*, and of its necessary Subjection, during its Abode in the Body, to the Influence of the *Astral Powers*, and its own *natural Complexion*. This beneficial Knowledge is in the following little Tract fundamentally, though briefly, revealed; and that from so *Divine* a Ground and Authority, and with so satisfactory a Fulness of Conviction, as to leave no Doubt either of its Truth or Worth: *This Treatise* being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-glass, wherein every Soul may see itself; and written, just as it was represented by the Light of Gods Spirit to the spiritual Understanding of the Author.*





O F T H E

## FOUR COMPLEXIONS.

### C H A P. I.

*Of the Cause of Spiritual Trouble, Sadness, and Fear. Also, What such Perturbations, Anxiety, and Fear are, and whence they arise.*

1. **A**LL Sorrow, Anguish and Fear concerning *Spiritual Things*, whereby a Man is dejected and terrified in himself, proceedeth from the *Soul*. For the *Outward Spirit*, which hath its Original from the Constellations and Elements, is not thus disturbed and perplexed; because it liveth in *its own Mother*, from which it had its Birth.

2. But the *poor Soul* is, through the heavy *Fall of Adam*, entered into a *strange Inn or Lodging*, namely, into the *Spirit of this World*, which is not its proper Home. Whereby  
that

that originally *Fair Creature* is obscured and defaced, and also held Captive therein as in a dark Prison or Dungeon.

3. Now this *Strange Inn*, the *Spirit of this World*, hath *Four Chambers*, wherein the *Noble Jewel*, the *Soul*, is confined. Of which *Four* there is but *One* principally manifested in every individual Man, and predominant in his Life. Just as it is with the *Four Elements*, which every Man also hath in himself, and is indeed *Himself* a *Compound* thereof; All of him except his *Soul*, which is not of That Elementary Substance, though imprisoned and held captive in it.

4. These *Four Chambers*, or *Complexions*, as they are commonly termed, of the *Soul* are

1. The CHOLERIC.
2. The SANGUINE.
3. The PHLEGMATIC.
4. The MELANCHOLY.

## I. Of the CHOLERIC.

5. The *Choleric Complexion* is of the *Fire's* Property. It produceth violent *Anger*, stout *Courage*, aspiring *Pride*, strong *Self-confidence*, and *Disregard* of All Men.

6. This

6. This *Form* or *Complexion*; as to the *outward World*, appeareth in a *Fiery Light*. It longeth and laboureth after the Power of the *Sun*, and would always be Lord and Master.

## II. Of the SANGUINE.

7. The *Sanguine*, which hath its Nature according to the *Element* of *Air*, is *subtile*, *friendly*, *cheerful*, but not of a firm and resolute Mind. It is *fickle*, easily moved from one Thing to another, and readily receiveth into its *Essence* the Property, and Bent or Inclination, of the *Stars*. It is naturally *chaste*, *modest*, and *pure*, and capable of reaching, and becoming Master of, *Great Mysteries*, in and through its searching Skill and Knowledge.

## III. Of the PHLEGMATIC.

8. The *Phlegmatic Complexion*, taketh after the Nature of its correspondent *Element* in the *Outward World*, the *Water*. It is apt to be *heavy*, *gross*, *soft* and *yielding*. It giveth a *weak* and *effeminate* Mind: An Apprehension rather *dull*, but *retentive* of what it hath once attain'd. Knowledge must be brought into it by much Teaching and Inculcation from *without*. For it does not find it in its own *Root*. It generally lets all Trouble slide off  
and

and pass by, and cumbereth not itself with many Cares. It hath a *Glimpse* of the *Light*; and as to its *Temper*, is neither sad, nor merry, but rather even and indifferent.

#### IV. Of the MELANCHOLY.

9. The *Melancholy Complexion* partaketh of the Property of the *Earth*, and is as the *Earth* is, *cold, hard, dark* and *hungry* after the *Light*. Moreover, it standeth in continual Fear of the *Anger* of God.

10. For the *Earth* and *Stones* are on the Outside of the *Eternal Essentiality*, They are Substances compacted through the kindled *Desire* in the *Fiat*, both according to the *Anger's Property*, and also according to the *Love-Property*. There is both *Good* and *Evil* in the Compaction thereof.

11. But the *Good* and *Evil* stand in perpetual Contrariety to each other. For which reason the *Good* would always fly from the *Evil*, as is to be seen in *Metals*; wherein the *Tincture* is good, but the Total *Mass* or *Earthly Body* is evil and wrathful. There would the *Tincture* of the *Metal* always fly from the *Earthly Part* and uncentre itself from it; especially when the *evil Constellation* or *Starry Influence*

Influence stirreth it. This is the Cause, and Ground of the *Growth of Metals*. For the *Tincture* driveth their *Desire* forth from itself, and it desireth to fly away from it, but getteth in and by its *Desire* such a Corporeity or Substance as the *Spirit* or *Desire* itself is. And hence proceedeth the *Metallic Body*.

12. The *Melancholy Nature* is *dark* and *dry*. It yields little Substantiality or Corporeity in itself; but corrodes and consumes itself inwardly in its own *Being*, and abides always in the House of Sorrow and Sadness. Even when the *Sun* shines into it, yet it is *sad* in itself. It receiveth indeed some *Light* and *Refreshment* from the *Sun's* Lustre and Influence, but in the *dark* it is ever in *Fear* and *Terror* of God's *Judgment*.

13. Now if any *One* of these *Complexions* hath the *Predominance* in a Man, so that it is his *proper Complexion*, then doth his *Noble Jewel* the *Soul* stand in *that House*; and must, during the Time of its Life in the Body, if it doth not fully attain the *Light* of God in itself, help itself with the *Light* of the *Sun*; seeing in *Adam* the *Divine Light-Eye* became shut up to it in the *Earthly Source* or *Property*, into which it entered.

14. The

14. The Soul did in *Adam* admit into itself the *outward Complexions*, the *Spirit* of the *Great World* and of the *Stars* and *Elements*. Whence it is now come to pass that in this *Life-time* these dwell one in the other ; the *Soul* in the *Complexions*, and they in the *Soul* ; yet the one comprehendeth not the other in the *Essence*. The *Soul* is deeper than the *outward Spirit*, but during the *Time* of this *Life* they hang or cleave one to the other ; in the same Manner as do the *Inward* and the *Outward World*, of which notwithstanding the One is not the Other ; so neither is the *outward Spirit* the *Soul*.

15. The *Soul* is in its *first Essence* and *proper Substance* a *Magical Fire-Source* or *Property*, out of or from *God the Father's Nature*. It is an intense and incessant *Desire* after the *Light* ; as *God the Father* with intense *Desire* from *Eternity* to *Eternity* *always desireth his Heart*, viz. the *Centre* of the *Light*, and generateth it in and through his *Desiring Will* out of the *Fire's Property* ; as we see the *Light* is naturally generated out of the *Fire*.

16. But now there can be no *Fire*, unless there is a *Root* or *Ground* for its *Subsistence* ; which *Ground* is the *Centre of Nature*. This the *Soul* also hath in itself, and burneth forth out of the *Forms to Nature* ; namely, out of the

the *Dark World*, which in its *Source* or *Property* of *Desire* driveth itself on till it reacheth the *Fire*; and then it desireth the *Liberty*, viz. the *Light*; as in the Book of the *Three-fold Life* is set forth at large.

17. So then the *Soul* being of itself a hungry *Magical Fire-Spirit* desireth *spiritual Substantiality* or *Virtue*, in order to sustain and preserve thereby its *Fire-Life*, and meeken or allay the raging *Hunger* of its *Fire-Source* or *Quality*.

18. Now it is well known, as being sorely felt, how it hath with *Adam* in his *Disobedience*, entered into the *Spirit of this World*, and eaten of it. And therefore *Christ* became a *Man* in *Our Essence*, that he might bring it back again, through the *Centre* and through *God's Fire*, into his *Light*, viz. into the *World of Meekness*: which accordingly in the *Person* and *Process* of *Christ* was actually effected.

19. But seeing the *Hungry Soul* from the *Mother's Womb*, standeth thus involved in the *Spirit of the Great World* in the *Complexions*; therefore it eateth, immediately from the *Birth*, yea even in the *Mother's Womb*, of the *Spirit of this World*.



20 The Soul eateth *Spiritual Food*, viz. of the *Spirit* of the *Forms* or *Qualities* of the *Complexions*; not altogether of their *Essence*, but *Magically*; it is the *kindling* of their *Fire*. The *Complexion* in the *Soul's Fire* becometh *Soulish*, or like the *Soul*. They Two are as *Fewel* and *Fire* one to the other. Understand by *Fewel* the *Complexion*, and by *Fire* the *Soul*.

21. Now the *Fire* must have *Fewel*, which must therefore be either the *outward Complexion*, or a *divine Substantiality* from God's *Substance*. One of these it must eat of, or perish. But it is not possible for it to *perish*, because it is a *Desire*. For where a *Desire* is, there is also an *Essence* or *Being*; the *Desire* maketh itself such,

22 Hence we may understand the *Cause* of that Infinite Variety which there is in the *Wills* and *Actions* of Men. For of whatever the *Soul eateth*, and wherewith its *Fire-Life* becometh *kindled*, according to *that* the *Soul's* Life is led and governed.

23. If the *Soul* goeth out of its *Complexion* into God's *Love-Fire*, into the *Heavenly Substantiality*, which is *Christ's Corporeity*, according to the Angelical *Light-World*, then it *eateth* of *Christ's Flesh*, that is His *Heavenly Flesh*, or *Eternal Substantiality*, the *Meekness* of

of the *Light* of the *Majesty*; in which the *Fire* of God the *Father* in the *Glance* or *Lustre* of the *Light* maketh a *Tincture*.

24. On that *Substantiality* in the *Water-Source* or *Fountain* of *Eternal Life*, concerning which *Christ* said, *He would give us such Water to drink*, the *Soul's Fire* feedeth, viz. upon the *divine Heavenly Substantiality*; which in the *Tincture* becometh changed into *Heavenly Spiritual Blood*.

25. From thence the *Soul* getteth a *Divine Will*, and bringeth the *Body* to do that, which according to its own *natural Inclination* and the *Spirit of this World* it would not do. In such a *Soul* the *Complexion* ruleth not, but remaineth only in the *inferior Fleshly Nature*, and bears Sway only over the *Outward Body*,

26. Such a Man asketh after God's Word, and hath a *continual Longing* after God. His *inward Desire* is always to *speak* of God, and to *taste* more and more of *His Sweetness*; but this *Desire* is evermore covered and hindered by his *Complexion*; so that he liveth in a *continual Conflict*. The *Soul* striveth against the *Complexion*, and the *Complexion* against the *Soul*, for they are now tied together in one *Band*. The *Complexion* is ever seeking to

enter into the *Soul's Fire*, and *kindle* itself therewith, that it might obtain *full Life* thereby.

27. For when the *Soul* eateth of *God's inward living Word*; then is the *Complexion*, as to its *Operative Life* or *Power of Acting*, suppressed and captivated, though indeed it is still in itself a *living Principle*. But the *Soul* is so faithful in the *Presence of God's Love*, which is the only *Help* it hath in the *Combat*, that often times when it *eateth* of *His Love-Essence*, it bringeth an *exulting Triumph*, and *Divine Taste* into the *Complexion* itself. So that the whole *Body* is thereby affected, and even *trembleth* for *Joy*, being elevated to such a *Degree of Divine Sensation* as if it was on the very *Borders of Paradise*.

28. But this *Rapturous State* rarely continueth long. The *Soul* is soon clouded or obscured with somewhat of another *Nature*, that is insinuated into the *Complexion* through the *Outward Imagination* from the *Spirit of the Great World*. Of which it maketh a *Looking-Glass*, and beginneth to *speculate* therein with its *outward Imagination*. Thus it goeth out from the *Spirit of God*, and is often bemired in the *Dirt*, if the *Virgin of Divine Wisdom* doth not call it back again to repent, and return to its *first Love*. Which *Danger* is here pointed out, and set before the

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the Soul, as a *Warning* to it to take Heed to its Ways.

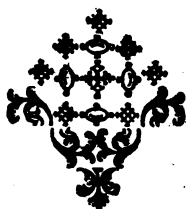
29. For when the Soul imagineth into, or according to, the *Complexion*, and so eateth thereof, and turneth itself from God's Word and Will; then doth it follow the Guidance, and act according to the Property and Inclination, of the *Complexion*. It receiveth all whatsoever is injected from the *Constellation*, or *Power* of the Stars, into the *Complexion*, or introduced into it, through its *Imagination*, from the *Spirit* of the *Great World*. It poisoneth itself, through the *Desire* in the *Complexion*, with all outward Things or Substances, with all whatsoever is done in the World either by Words or Actions. Such Matter the *Desire* of the *Complexion* bringeth as *Fuel* into the *Soul's Fire*, and therewith that Fire is fed and kept alive.

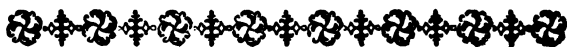
30. Here we find, how it is that all evil Works burn in the Fire of God the Father, in which the soul standeth, or hath its Life. What is not agreeable or congenial to the Love of God, that the Love cannot receive..

31. Here too we find, what, and how, Sin is, and how God becometh Angry; namely thus:—When in the burning Ground or Life of the Soul such Abomination as a Man  
E. e 3. committeth

committeth is introduced into *Him*. Which withholdeth the *Soul* from His *Love*, and maketh its *Fire* totally dark and blind as to His *Wisdom* and *Light*.

32. For the *Spirit of God* entereth not into the *burning Fire* or *Life* of the *Abomination*, nor riseth in the *Centre* of the *Soul* till the *Soul* goeth out again from the *Abomination*, and washeth itself anew in the *Water of Eternal Life*, which is effected in and through *earnest Repentance*. Then indeed it becometh renewed again in the *Fire* of God's *Meekness*, and in the *Holy Spirit*, as a *New Child*; and beginneth again to drink of *that Water*, and at length recovereth its former *Life in God*.





## C H A P. II.

*Of the Four Complexions severally, with their respective Properties, what the Soul and the whole Man doth, and how they are driven, when the Soul kindleth its Fire-Life merely from the Complexion, and the Influence of the Stars.*

I. *Of the CHOLERIC COMPLEXION.*

33. **I**F the Soul's Life be cloathed or encompassed with the *Choleric Complexion*; then is it *fiery, fierce, wrathful, aspiring, and fretful*. It affordeth also a *Body* of a Form and Temper correspondent to itself, *meagre, ill-favoured, sharp, and subject to Anger*. And if the Soul imagineth into, or according to, this *Complexion*, it enflameth the *Complexion* still more vehemently; the Soul itself being of a *fiery Original and Nature*.

34. Then rise up and work in that Man *Anger, Pride, Ambition, or Desire of Exaltation in Power and Greatness; a Will to tread all under Foot, to despise and insult the Poor and Miserable, and to tyrannize over those that are subject to him, not regarding*

garding though he should commit *Murder* in his Anger, only that the *Constellation* or *Influence* of the *Stars* hinders it; which oftentimes uniting with the *Complexion*, injecteth somewhat into the Mind, and preventeth much Mischief.

35. There is great *Danger* in this *Complexion*, if the *Soul* liveth according to the *Outward Imagination*. The *Bond* or *Knot* is the harder to be broken through, because one *Fire-Source* or *Property* is thus bound or linked to another; the *Fire-Essence* of the *Complexion* to the *Fire-Essence* of the *Soul*. The fierce *wrathful Devil* likewise hath a free and powerful Access to this *Complexion*; for the *fiery Property* is open and subject to him. And he also is *Proud*, *Stately*, and *Envious*, as is this *Complexion*.

36. O how hardly will the *Soul* be loosed or freed, when it is once thoroughly *kindled* and *inflamed* in this *Property*. The *Devil* need not *tempt* it, for it danceth along very willingly after his Pipe.

37. It is not apt to be *Sad* or *Sorrowful*; because it hath in the *Complexion* a *Fire-Light*, which it ever supposeth to be the *Divine Light*, and that by walking according to it, it walketh in the right Way; while yet it is nothing

nothing better than a *proud, envious, wrathful, violent, imperious, and oppressive Will-Spirit*, so long as it is inspired only by the *Complexion*.

38. It maketh indeed a specious shew, with the Lustre of its *Fiery Complexion*, and in its great Pride and deep Hypocrisy would fain pass for *Holy*. But, O thou *Devil* in the Form of an *Angel*, how horribly *dark* art thou, when the *Fire-Light* of thy *Complexion* goeth out at thy Separation from the *Body*.

## II. Of the SANGUINE COMPLEXION.

39. The *Sanguine Complexion* is *meek, gentle, lightsome, and chearful*, according to the Property of the *Air*. It is *imaginative, courteous, frank, mild, and amiable*, and resembleth the *inward Life* itself, from whence these Properties are derived into the *Outward Man*.

40. If the *Soul* be environed by this *Complexion* and setteth its *Imagination* thereinto, and will live to it; then it sheweth itself *friendly, subtile, desirous to search and dive into many Things*; into which it hath an *open Door*; for it receiveth and experienceth in the *Complexion*, all that the *Constellation, or Influence of the Stars*, formeth. It is naturally *chearful*, yet soon amazed and confounded



founded at the Terrors of the *Fire-Power*, but is resolute in itself, stiff in its own Thoughts and Opinion, and seeks not the Advice or Judgment of others. It hath from the *Complexion* an acute Understanding according to the *outward Spirit*. Moreover, it is not apt to do Mischief in its *Anger*; though soon elevated into Height of Spirit, yet as suddenly does it subside again; just as the fluctuating *Air* doth.

The *Soul* that is thus *Complexioned*, should be exceedingly *watchful*; for the *Devil* is enraged against it, being not able in this *Complexion* to get much Ground. Therefore he endeavours to perplex it with a Variety of *Imaginations*, that it might not fix its Mind and Thoughts upon the *Kingdom of God*. He presents divers Things before it, in order to engage its Time and Attention; and it accordingly amuses itself with various Studies and Pursuits. For the *Stars* cast or inject their *Imagination* or *Influence* into the *Air*; from whence the *Fancy* or *Imaginative Faculty*, which is strong and powerful in this *Complexion*, getteth many strange, wild, and wandering Conceits.

42. Such a Man leadeth an *easy, sociable, friendly, peaceable* Life with every one, yet doth the *Devil* violently instigate his *Enemies* against him. Whence he *suffereth* much; but

but passeth easily through it, as the soft Air glides through all Things; so that he is seldom *very sorrowful* or *dejected*.

43 For the *Fiery Complexion* having no Place in his Heart, the *Terror* doth not burn so fiercely in him. But he should particularly beware of *Unchastity* and *Idolatry*, (or fixing his Imagination and Affections on any *creaturely Person* or *Thing*,) for in and through these Avenues the *Devil* hath an Access even into this *Complexion*.

### III.

#### Of the PHLEGMATIC COMPLEXION.

44. The *Phlegmatic Complexion* is according to the Element of *Water*. If the *Soul* be cloathed with this *Complexion* and feedeth the *Principle* of its *Life* with it, then doth it exhibit a *dull, heavy, rude, perverse* System of Manners and Conversation. It dwelleth naturally in a *gross Body*, and hath a *mean Understanding*; which yet through diligent Teaching and close Application, may be brought to the Knowledge of common Things, if the *Lunar Power* doth not come across it. For then it is a meer Clod of heavy Earth; yet through the same *Influence* of the *Moon* it becometh many Times inclinable to Wickedness and Mischiefe.

45. Any

45. Any thing may be made of this *Complexion*. For the *Water-Spirit* is yielding, and susceptible of any *Tincture*, or *Impression*, be it good or bad. This *Complexion* maketh likewise an hypocritical Shew of *Holiness*, and arrogateth to itself the Character of a righteous and upright Life, but with a very great Mixture of the Contrary. In which it resembleth the *Yielding* and *Shining Quality* of the *Water*.

46. The *Soul* also in this *Complexion* is not easily drawn into God's *Anger*, and the *Dark World*, which lieth hid in its *Centre*; but bites more freely and readily at the *Abominations of the World*; and hideth itself under the *Water-Glance* or *Lustre*, supposing that to be the *Brightness* of the *Divine Light*.

47. The *Devil* can introduce all the *Wickedness* which he exerciseth in *Hell* itself, into this *Complexion*. Yea, if the *Influence* of the *Stars* hindereth not, and the *Soul* itself will give him *Admission*, he getteth as much Advantage in this *Complexion* as in the *Fire* of the *Choleric*. For *Sin* is as lightly regarded here, as a Stream of *Water* that passeth away unnoticed.

48. The *Devil* hath also Power even in this *Complexion* to tempt and assault the *Soul* with

with *Sorrow* and *Sadness*, when it giveth Way to him. For he darkeneth or obscureth the *Glance* or *Lustre* of the *Water* with the Foulness of the introduced *Sins*; and shutteth up the *Soul* in the House of *Darkness*, so that it cannot behold the *Light* of *God's Countenance*. Yet if the *Soul* is resolute and valiant in the Combat, and will with Force break open the Doors of its Prison of *Sadness*, he cannot long stand his Ground here. The *Complexion* is too weak; he can hold out better in the *Fire*.

IV.

Of the MELANCHOLY COMPLEXION.

49. The *Melancholy Complexion* resembleth the sad *Earth*; of whose *Property* it partaketh, which ever standeth in *Fear* before the *Fierce Wrath* of *God*, that came into it in the *Creation*. There is to be found in this *Complexion* a competent Understanding, with a more than Ordinary Depth of *Thought*. The *Chamber* of this *Complexion* standeth open, and is capable of *Great Knowledge*, if *Sorrow* or *Perplexity* stand not in the Way of it.

50. If the *Soul* be enclosed and engrossed by, this *Complexion*, so as to take its Nourishment and Vital Strength from it, then does its *Fire* burn very darkly. It drags on a  
F f Life

Life of *Sadness*; makes little Account of any worldly Pomp, or Pleasure; but is, by reason of the *Complexion*, in perpetual *Heaviness* and *Anxiety*. The *Devil* assaulteth it sorely, and would fain thrust it headlong into the full Depth of *his Darkness*. For where *Darkness* predominates, there he can and does freely enter.

51. He setteth strange Representations and frightful Images before the *Soul*, and terrifieth it with his Injections and with horrid Thoughts, that it might *despair* of God's Grace.

52. For the *Soul* in this *Chamber* of *Melancholy* doth not *naturally* admit into itself any thing of which he can make much Advantage; unless it *depart* or *fall away* from God's Grace, and become careless and vain. But if it does so, then indeed may this *Complexion* help the Sinner forward to be a *Thief*, a *Robber*, or a *Murderer*, who regardeth *Man*, *God*, and the *Devil*, all alike. For if the *Soul* wilfully *falleth away* or *turneth aside* from God's Grace, and giveth itself up to the Power and Guidance of the *Complexion*, then is that Man ready to do every thing that the *Influence* of the *Stars* worketh in the *Complexion*, with which the *Devil* also co-operateth, and mixeth *his Imagination*.

53. But

53. But while it remaineth in Strife against the *Sad Complexion*, there is none of the **FOUR** naturally less open to *Sinful Abominations*. For it is always in Strife against the *Devil*, as knowing and feeling that it hath him for a *very near Neighbour*.

54. For the *Darkness* is his *proper Habitation*; and therefore it is that he can and doth so readily assault and tempt the *Melancholy Soul*. He would either keep it in the *Darkness*, or throw it down from its *Hope* and *Trust* in God into *Despair*, that it might give over the *Conflict*. For he knoweth well enough, what the *Soul* can do, if it kindleth the *Light* of God in itself; that it can utterly burn up and destroy his strongest Hold. Whereby he would stand in great *Shame*, and his *Crafty Wiles* be made manifest and exposed.

55. There is no *Complexion* in which the *Devil's Will* and *Suggestions* may be more clearly discovered, if the *Soul* be once enlightened with the *Light* of God, than in the *Melancholy*: As the *Tempted*, who have resolutely and successfully stormed his *Fort*, very well know. In this *Complexion* of their Nature, thus enlightened, they presently see what a foul shameless Bird he is. And after such a *Defeat*, he is not suddenly forward

to come near the Soul again, unless he findeth it upon his own Ground, that is, *secure* and *negligent*, and returning into the House of *Sin*. Then indeed he cometh *fawning* upon it like a Dog, that it might not know him. He streweth *Sugar* upon its *Food*, making it believe all it doth to be right and good, till he can bring it again into the *Complexion*, to eat the *Food* of *Sorrow* there.

56. Oh how subtilly and maliciously doth the *Devil* spread his Nets for the *unwary Soul*, as a Fowler for the Birds! oftentimes he terrifieth it in its Prayers, especially in the Night, when it is *dark*, injecting his Suggestions into it, and filling it with fearful Apprehensions that the *Wrath* of God is ready to seize and destroy it. Thus he maketh a shew as if he had Power over the *Soul* of Man, and as if it was his Property, whereas he hath not Power to touch a Hair of his Head. Unless the *Soul* itself *despaireth*, and by that means giveth itself up to him, he dareth not *spiritually* and *really* seize or even *touch* it. Only with the *Imagination*, indeed, through the *Complexion*, he can slip or thrust his Temptations into it.

57. And indeed the Reason why he so tempteth and assaulteth the *Melancholy Soul* is, that its *Complexion-Chamber* is *dark*. For he

he cannot insinuate his *Imagination* into the *Light*; which is more predominant in the other *Three Complexions*. So that he cannot do it there, but by or through Man's own *Sin*. But into *this Complexion* he can readily and easily introduce his *Influence*, it being of a Nature or Quality so near and congenial to his own. For the dark *Desire* of this *Complexion* produceth *Darkness*, which hath *Fear* or *Terror* in it; because of the *Property* of the crude rough *Earth* so predominant therein. Was it not on this Account, he would have no more Right or Power in *this* than in the other *Complexions*. As it is, he can effect no more with and in the *Imagination*, than to terrify a Man, and make him *sad* and *fearful*.

58. But the Devil hath more than one Kind of Temptation for the *Melancholy Soul*. For, if he cannot persuade it *absolutely* to *despair* of God's Mercy, and so to give up itself to him that Way, he bringeth it, when over-burdened with *Fears* and sad *Apprehensions* about its present State and future Doom, and impatient under the Weight thereof, to *Thoughts* and *Designs* of *Self-Murder*. For he dareth not *destroy* a Man. The Man *himself* must do *that*. For the *Soul* hath *Free-Will*. If it *resisteth* the Devil, and will not do as he counselleth it, then, however he may *tempt*, yet hath he not Power to



*touch* even the outward sinful *Body*. He boasteth himself indeed of such Power, but he is a *Liar*. If he had it he would soon shew it.

59. But it is not so. *Christ* hath by his entering into *Death*, and the Dark Dungeon of *Hell*, opened the *Gates* of *Heaven* to *all Souls*; every one may now freely enter in. The *Devil's* Chain with which he bound and tied the *Soul* in *Adam*, is become broken on the *Cross*. O how unwilling is that *Grand Enemy* of *Souls* to hear of the *Cross*! which, if seriously and earnestly applied in the Work both of *Faith* and *Mortification*, is *deadly Poison* to him.

60. The *Devil* is ever objecting to the *Melancholy Man* the *Heinousness* of his *Guilt*, and how impossible it is for him to obtain *God's Pardon* and *Grace*; and thereupon prompting him to *despair*, and in consequence to *stab*, *drown*, *hang* himself, or any other way put an End to his miserable Life; that he (the *Devil*) may thereby get an Access or Entrance into the deluded Victim's *Soul*. For otherwise he neither dares nor can *touch* it.

61. But if he can prevail upon it actually and fully to consent to such his Suggestions, so as to resolve to put them in Practice, then

is he as the Executioner that bindeth the Prisoner, and bringeth him forth to Death. Yet *still* he dareth to *execute* nothing upon it, until by such *actual Suicide*, it hath put itself into his Power.



## C H A P. II.

*Shewing how to deal with the Prince of Darkness when he tempteth the Poor Soul to Despair.*

62. **T**H E Devil is a *stubborn, proud, stately Spirit*; and a Man cannot repel him more effectually than by *resisting* him with a *cheerful, bold, and courageous Heart*, without shewing the least *Fear* of him; for he hath not the Power of a Straw. *Despise* him only; reproach him with the *Shame and Depth* of his *Fall*; tell him, of how *fair and glorious* an *Angel*, he is now become a *black Devil*.

63. When he first cometh, dispute not with him at all; when he presenteth to thee the *Register or Catalogue* of thy *Sins*, and pleadeth his Power over, and Right of Access to, thee thereby, give him no Answer to that Point. But when he assaulteth thy *Soul*, by injecting into its Imaginations *evil Thoughts* of

of God, together with the Horror of its *past Sins*, and maketh as-if he wou'd snatch thee away in a sudden and terrible *Flash of Lightning*; then bear up with fresh Courage against him, and say, *Whence comest thou, thou Black Wretch? I thought thou hadst been in Heaven, among the Angels; how comest thou to be expelled from thence, and loaded with the Register or Catalogue of God's Anger? I thought thou hadst been a Prince in God; how art thou then become his Executioner? Is so fair an Angel become a base Executioner? Fye upon thee; what hast thou to do here with me? Away to the Angels in Heaven, if thou art God's Servant. Fye on thee, avaunt hence, thou servile Executioner of God's Wrath: go to thy own Angels; thou hast nothing to do here. This Potion, I trust, he will readily swallow; it is for his Health.*

64. But if he will not flinch for this, but still read unto thee, the *Register or Catalogue* of thy Sins; then stand boldly before him, and say, *Hearken! read this in Answer to That Charge: The Seed of the Woman shall bruise or crush the Serpent's Head. Canst thou not find it? Stay a little, I will kindle a Light, to help thee. It standeth recorded in the Beginning of the Bible, in the same place with Adam's Fall. For the Woman's Seed shall crush or bruise thy Head. This is the Second Potion for him to take.*

65. Perhaps

65. Perhaps he will not yet give back, but go on to urge that Thou art a *Great Sinner*; and hast *wilfully* and *purposely* committed this or the other *great Sin*, well knowing that it was *so*; and wouldst be outwardly covering thy *Filthiness* all the while with the *fair Mantle* of *God's Grace*; whereas the Principle of *God's Anger* was at the same time kindled in thee; and that thou art therefore now the *Devil's own*.

66. Thus through the *Injections* from the *Devil's Imaginations* is the *poor Soul* many times terrified, and brought to think itself so heinous a *Sinner* that *God* hath *forsaken* it because of its *Sins*, and that the *Devil* will fetch it away, and cast it into the *Pit of Hell*! Which dreadful *Apprehension* maketh it exceedingly afraid of him.

67. But now, when he cometh in this so very *frightful* a *Guise*, take to thee once more a *Courageous Mind*, from the *Spirit of Christ*; and say; *I have still a Medicine for thee, Satan, that may, if thou canst use it; help thee to thy former Angelic State. Here take it into thee, and say to thyself, if thou canst, The Blood of Jesus Christ cleanseth us from all our Sins; and again, the Son of Man is come to seek and to save that which is lost.*

68. What

68. *What wouldst thou Devil give for this precious Remedy, That God in thee was become Man, or Incarnate? I have always an open Door of Grace into that blessed Redemption, but thou hast Not. Thou art only a Lyar; away hence, thou hast nothing in me, Tho' it is true, I am a Sinner, yet the Guilt is chiefly thine. Thou, through thy Deceit and Treachery, didst work the Sin in me. Take then to thee that which is Thine. The Sin, the sufferings and Death of Jesus Christ are mine. He is become Man on purpose to deliver us from the Guilt and Power of Sin. Thou hast wrought the Sin in me; That keep for thyself; and my Lord Jesus Christ hath wrought in me, in my Nature, the Righteousness, which availeth before God; That I keep for myself. His Sufferings and Dying for Sin are mine: He hath died for my Sin which I have committed, and is risen again in His Righteousness; and hath comprised my Soul in His Satisfaction. Christ is in me, and I am in Him; and my Sin is in thee, and thou art in Hell.*

69. *Insult over him still further, and say, fair Angel, that wouldst not stay one Day in Heaven; Thou wast an Hierarch there, and now vauntest thyself with the Catalogue of the filthy Sins of Men. Thou Vile Executioner, take away my Sins in thy Beggary Wallet, thou art only a Receiver and Bearer of Sins, carry them to the Anger of God, which is thy Lord and Master. So shall*

*shall I be rid of them, and Christ Merits only remain with me.*

70. Christ said, *My Sheep are in my Hands, and none can take them from me; the Father who hath given them to me is Greater than All.*

71. O Thou once fair Angel; how art thou now fallen and become a mere Bearer of the Wallet of Sins! of a Prince a Beggarly Slave! Hence with thy Load of Wickedness, and take mine also along with thee. Thou needest nothing but the Abominations of Sin; thou hast no Part in my Soul. Here I stand, devour me if thou canst.

72. But see, I have a Mark or Sign in me; that is, the Sign of the Cross: On which Christ slew Sin and Death; and destroyed Hell; and bound thee its Prince, as a Prisoner in God's Anger. Swallow this Potion with the rest; and then thou mayest become a fair Angel again.

73. Let not thy Thoughts dispute with him; neither be thou afraid of him. But be courageous and bold, whether it be by Day or by Night. He dares do thee no Harm. though thou insultest him in the most taunting and bitter Manner imaginable, if he giveth thee Provocation so to do. Otherwise insult him not.

74. If

74. If the *Sadnefs* or *Fear* of the Soul be not accompanied with a Degree of *Outward Affrightment* and *Dismay*, then the *Devil* is not there ; but it is only the *Soul's* own *Terror* at the inward Stirrings and Motions that arise in and from the *dark Abyss*, or awakened *Principle* of *God's Wrath* in itself. Oftentimes when the *Melancholy Complexion* is kindled by the fierce and wrathful *Influence* of the *Stars*, the *Soul* thinketh that the *Devil* is present with it, when it is no such Thing.

75. When he cometh, he cometh either cloathed with his own *Proper Array* of *Terror*, or in the Guise of an *Angel of Light*, or rather in the *Fawning way* of a Dog.

76. If he cometh to thee in the *Dark*, and on that Account affrighteth thee the more, quit not the Place for him, fly not from him; he is not of such Consequence as that a Man should thus give Way to him.

77. Mock and scorn him even in the *Darkness*, and say, *Art thou there? I thought thou hadst been an Angel of Light, and dost thou stand there, leering in the Dark like a Thief? If it be the Filth and Stench of Sin that thou lookest after, there are many Places fouler and fitter for thee than this.* If he comes to thee as *Himself* in his natural Form or Garb of *Terror*, receive him

him in this Manner. Otherwise give him not, by causeless Provocation, any Occasion to approach thee.

78. A *Courageous* Man who flincheth not from him, he doth not easily terrify; especially if he oppose and scorn him. For the *Devil* is still a *proud Spirit*, and would always be *Lord of the Place*, wherever he is. If a Man will not give Way, and depart for him, he is foiled and disappointed, and will not stay long there. But if he goeth away with a *Stench*, then leave the Place instantly, and say, *Eye on thee, thou foul Caitiff, how strongly dost thou Smell of thy Dungeon?* Thus repulsed he will not come again in haste with his *Bluster*.

79. Let thy Mind hold no Manner of *Dispute* with him; he is not worth so much Notice. Imprint only this one simple *Text* or *Saying* on thy Memory; *The Blood of Jesus Christ the Son of God maketh us clean from all our Sins.* Thou hast Argument enough here, and needest no other *Comfort*.

80. Wrap up *all* thy *Thoughts* therein; let no other proceed from thy Heart. Let the *Devil* suggest to thee, or insinuate into thy Imagination, what he will, believe all he saith to be a *Lie*, but that *Saying* or *Text* to be a fixed and certain *Truth*. Hold fast

G g

That



*That as thine own, in spite of all his fly Whispers and Suggestions to the Contrary.*

81. Do not seek after *many* Arguments or Texts of Scripture against his Assaults of Terror; he is too subtle or crafty for thee in that Matter. For he teareth the *first* and *best* out of thy Heart, that thou shouldst forget it, or doubt of it. Wrap but thy Soul into *that one*; it is strong enough to withstand him. If thou wrappest thy Soul thereinto, thou mayest easily put him to Shame; he cannot touch thee, neither will he stay long with thee. If thou dost not give Place to him, then he becomes to the *Fiends*, employed as his Agents among Mankind, a *Scoff* and a Laughing Stock, as also to the holy *Angels*. But in general he will not keep his Ground long enough to bear all this Insult and Scorn. So that if thou dost thus manfully *resist* him, *he will flee from thee* as the *Scripture* saith.

82. Often then repeat that one *Saying* or *Text*, fix and lay it up in thy Heart, and strengthen from thence thy *Courage* against him. The *Spirit* which lyeth hid in that *Holy Text* will assist thee well enough. Tho' thy Soul tremble before him, yet *resist* him even in the fierce *Wrath*, his own *Principle*. Thou mayest venture thy Life upon it, nothing will

will hurt thee. He dareth use no *Force*, nor indeed hath he any. He neither dareth nor is able to do any Hurt to the *Soul*, during the Time of its Life in the Body.

83. For *Christ* hath opened the *Grace-Door*; which accordingly now standeth open in and to the *Soul* of every poor Sinner, while he liveth upon the Earth. *Christ* did in His own *Soul* break open that *Iron-Gate* which was fast shut in the *Soul* of Man through *God's* Anger awaken'd therein.

84. Now *All Souls* have a Communion or Sympathy with that *One Soul* of *Jesus Christ*. They come *All* out of or from *One Original Root*, and are all together but as *One Tree* with many Branches. Therefore His breaking open that Enclosure, and the *Grace* or *Benefit* thereby obtained, is derived from Him into and upon all Souls, even from *Adam* to the *Last Man* that shall be. The *Door of Grace* standeth open in and to them All. *God Himself* hath barred it up to none: Nor is it indeed shut to any, but to those who voluntarily exclude themselves. The Mark or Sign of His Entrance into the *Humanity*, or taking upon Himself the *Human Nature*, is manifested in and to *All Souls*. And therefore the Neglect and Contempt of it will be a Charge and Evidence against the Ungodly at the *Day of Judgment*. G. g 2 85. Though

85. *Though our Sins, as Isaiah saith, were as Scarlet, yet the Door of Grace and Mercy standeth open to every Sinner, for in his Conversion they shall become white as Snow. The same Prophet Isaiah saith also, Can a Woman forget her Sucking-Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget, yet will I not forget Thee: For behold I have graven or signed thee upon the Palms of my Hands; that is, in his Hands peirced through with Nails, and in the Wound of his Side, he hath Marked or Signed the Soul of all Souls.*

86. Now if any will not come, and lay himself therein, but will contemn the *Print* or *Mark* of *Christ's Wounds*, or suffer the *Devil* to cover and hide it from him, he is himself in Fault. But, tho' the *Devil* doth cover it, yet it still standeth *graven* or *imprinted* in the *Greatest Sinner* that is in the World. For *Isaiah* saith in the *Spirit of Christ*: *Though a Mother should forget her Child, which she can very hardly do, yet He will not forget His Love and Grace, promised, yea, given to Man.*

87: He hath not forgotten *any Soul*, though it were *Blood-red* with *Sin*: for he hath engraven or imprinted it in His *Blood* and *Death*; not *some Souls* only, but the *whole Tree* of the *Human Soul* with its *Root* and *Branches*

*Branches. As Sin came from One upon All; so also came the Righteousness through Christ upon All. As Sin passed from One upon All to Death; so also the Righteousness out of Christ passed from One upon All to Life, saith the Apostle.*

88. But that *all Men* partake not of this Benefit is through their own *Fault*. Their *Will* is *Free*; and *God willeth that all Men should be saved*; the *Psalmist* also saith, *Thou art not a God that willest Evil*: To which may be added *God's own Declaration of himself by his Prophet Ezekiel; As I live, saith the Lord; I will not the Death of a Sinner, but that he Convert and Live.*

89. Therefore should no *Soul* think or say within itself, *the Measure of my Sin is full; God hath forsaken or rejected me; I cannot be saved. O NO.* He hath imprinted thee in his *Hands*, in the *Wounds*, *Marks* or *Prints of the Nails*. Thou art a *Branch* growing on the great *Tree of all Souls*, and hast *Sympathy* and *Communion* therewith, as a *Branch* with the *Tree*. All the *Time* that thou livest in this *World*, even so long as thou art cloathed with *Flesh and Blood*, Thou standeth in *that Tree*, and partakest of the *redeemed Nature* and *Virtue* thereof.



## C H A P. IV.

*Of the Temptation arising from the Complexion  
and the Influence of the Stars.*

90. *ALL* Temptation cometh not from the *Devil*, especially that which attacketh *Melancholy Men*, most of whose Sorrow or Sadness proceedeth from the *Imagination* of the *Soul*. Which being forced to take up its *Abode* in a *Melancholy Inn* or *Lodging*, is easily made *sad*, and *heavy* thereby; and brought to think that *God* hath *forgotten* or *forsaken* it, and will not accept it.

91. For the *Melancholy Complexion* is naturally *Dark*. It hath no *Light* of its own, as the other *Complexions* have. Yet this *Complexional Darknes* is not of the *Essence* or *Substance* of the *Soul*; it is only the *Soul's Dwelling-House*, during its *Sojourning* in the *Earthly Body*.

92. Therefore the *Soul's Holiness* or *Righteousness* is not at all founded on the *Complexion*, nor depends upon it, but has its *Root* and *Ground* in *Heaven*, or in the *inward Heavenly Principle* wherein *God* dwelleth;  
According

According to that of *St. Paul to the Philip-  
pians; Our Conversation is in Heaven.* This  
*Heaven*, where *God dwelleth* is not manifested  
in the *Complexion*, but only in itself, in the  
*Second Principle*.

93. It often happeneth that the *most Holy  
Souls* are thus afflicted and overwhelmed with  
Sorrow. *God* indeed permits it so to be,  
to the End that they may be *proved*; and  
wrestle the *more earnestly* for the *Triumphal  
Crown* or *Noble Garland of Victory*.

94. For the *Crown of Triumph* with which  
the *Soul* is rewarded and adorned after hav-  
ing taken *Heaven as it were by Storm*, and  
through much *Constancy* and *Perseverance*  
in the *Conflict here*; is much more *Noble*,  
*Bright*, and *Glorious*, than that which is not  
obtained 'till after the *Death of the Body*, but  
is then *first* set upon it.

95. For the *Revelation of Jesus Christ* saith,  
*Whosoever overcometh, to him I will give to sit  
with me upon my Throne, as I have overcome  
and am set with my Father upon his Throne.*  
Also, *Whosoever overcometh, to him will I give  
to eat of the hidden Manna; and will give him  
a good Testimony; and with that Testimony a  
New Name Written, which none knoweth but he  
that hath received it.*

96. But

96. But to return to the Natural Cause of Sadness in the Melancholy Complexion. There often happeneth a malignant *Conjunction* of the Stars, or an *Eclipse* of the Sun, and Moon. Which *Conjunction* or *Aspect*, if it falleth out in an *Earthly Sign*, and Mars casteth his *Poisonous Rays* or *baleful Influence* thereinto, then does the *Influence* of this *evil Conjunction* mightily disturb and terrify a Soul that is involved or immersed in the *Melancholy Complexion*. It is kept thereby in continual Apprehension that the fierce *Anger* of God, or the *Devil*, is at Hand, ready to devour it.

97. For feeling in the Complexion the *Venomous Rays* of Mars, and finding itself placed in a *dark Inn* or Lodging; it beginneth to fear that God hath *rejected* or *reprobated* it, and will not accept it; especially when it imagineth or searcheth so deeply into the *Complexion*, as to eat of the *Poison* of Mars, and enkindle its *Fire-Life* therewith. Then indeed there ariseth in it most bitter *Anxiety*, and *Fear* of the *Devil* and God's *Anger*.

98. Then it beginneth to *speculate*, and to think that God hath not *predestinated* or *destined* it in *Christ* to *Eternal Life*. It is so *dejected*, that it dareth not lift up its *Countenance* to God; but crieth out continually that it is One of the *greatest Sinners*, and that the  
Door

Door of Grace is shut against it. And yet all this is nothing else in Reality but a *Phantasy* arising from the *Complexion* disturbed by a *malign Influence* of the Stars, which thus vexeth or tormenteth the *Soul*.

99. For when the *Spirit of the Great World*, hath through the *Constellation* or *Power* of the Stars, insinuated itself into the *Complexion*, it playeth its *Juggling Tricks* in it, and introduceth strange Fancies into the *Imagination*; so that the *Soul inwardly* afflicteth or tormenteth itself, and the *outward Spirit* also at length totally inflameth itself in its *Earthly Source* or *Quality*. Whence it cometh to pass that the *Wheel*, or *Third Form* in the *Centre of Nature* is set so violently upon the *Whirl*, that the *Spirit* cannot lay hold of, so as to fix and stay, the hurried *Thoughts* and *Senses*. This inflamed Agitation of the Mind is that which properly constituteth *Phrensy* or *Madness*, and oftentimes seizeth on *Melancholy People*.

100. Now when the *Devil* seeth that Effect wrought, he insinuateth his *Imagination* thereinto, and thereby agitateth and tormenteth the *Soul* still more and more. But he hath no Authority or Power over it; only that which is the *Source* or *Principle* of *Anxiety* in the *Soul*, is the very *Source* or *Quality* of his *Life*; and he is therefore a ready and present Guest



Guest in such a Lodging. For, except in this *Source* or *Principle*, he standeth in total Contrariety to the *human Nature*.

101. Therefore let no one that is thus tormented with the Temptation of *Sadness* arising from his *Complexion*, imagine that his Anguish and Trouble of Mind, proceedeth from any Principle of *Anger*, or Want of Mercy, in GOD. For it is nothing else but a Phantasy caused in his Imagination by the *Complexion* of his *Nature*, and the *Influence* of the *Stars* upon it.

102. For we daily see that the most foul and fat *Swine* of the *Devil's Herd* that wallow every Day and Hour in *Sin*, are not so tempted and troubled. The Reason is, they have an *Outward Light* in the *Complexion*, wherein they dance after the *Devil*, appearing to them under the Form of an *Angel*. But so long as there is the least *Spark* of *Divine Light* glimmering in any Man, which doth desire the *Grace* of GOD, and would fain partake of his Salvation, so long GOD's *Grace Door* standeth open in and to him.

103. For he that is *forsaken* or *rejected* by GOD, whose Measure of *Sin* is *Full*, regardeth neither GOD, *Man*, nor *Devil*; but is stark blind, and goeth on in a Course of  
Carelessness

Carelessness, Vanity, and Wickedness, without *Fear*. He observeth a customary Round of formal Worship in which he rests. A *Beast* goeth into the *Church* and a *Beast* cometh out again. He hath no experimental Knowledge of God, but all his Religion is mere Conceit, Opinion, Fiction, and Custom, and that he looks upon, and trusts to, as his *Sanctification*.

104. Hence may the *Melancholy* Mind perceive, that God doth not so *fully* manifest his *Anger* in this Life. For although the Ungodly are indeed punished in this Life, yet they receive not their Chastisements as inflicted by the *Hand* of God, but as *Misfortunes*, happening to them by Chance and Accident.

105. But that the *Trouble of Mind* here spoken of is rather a Subject of God's *Pity* than *Wrath*, that of the Prophet *Isaiah* doth sufficiently evince: who treating of the *Person* and *Spirit* of *Christ*, saith, *He will not break the bruised Reed, nor extinguish the smoking Flax, or enkindled Tinder.* A comfortable Proof of the same Truth is likewise to be seen in that blessed Call and Promise of *Jesus Christ* Himself, in St. *Matthew's* Gospel, viz. *Come to me, all ye that are weary and heavy laden, and I will give give you Rest. Take my Yoke upon You*

*You and learn of me, for I am meek and lowly in Heart, so shall ye find Rest unto your Souls.*

Now the Yoke or Cross of Christ is no other than the Cross of Nature and Providence; that is to say, whatever befalls a Man, either in the ordinary Course of Nature, or by the more especial Order of Providence, whether it be inward or outward *Temptation, Persecution, Cares, Troubles, Necessities, Sicknefs, Pain, and Affliction*, either of *Body or Mind*. This is the Yoke or Cross which a Man is required to *take up and carry after Christ with Patience*, casting himself upon the *Love and Mercy of God*, with full *Resignation* thereunto. And then the Affliction, whatever it be, is so far from hurting the Soul, that it does it much Good.

106. For while it standeth in the House of Sorrow, it is not in the House of Sin, or in the Pride, Pomp, and Pleasure of the World. For God holdeth it in wjth the *Tribulation*, as with a Paternal Restraint, from the sinful Pleasure of *this World*. And if it must be in Trouble and Sorrow for a little while, alas! what does it amount to? How soon will it be released from its *mournful Prison*, and receive the *Triumphal Crown of Everlasting Joy*?

107. O *Eternity*, thou art very long! what is it for a *Soul* to be in *Affliction* for a *Moment*, and afterwards to receive an *Exceeding and Eternal Weight of Glory*? For God will wipe away all *Tears* from the *Eyes* of His redeemed *People*. As long as there is a *single Spark* of *Good Desire* in the *Soul*, which panteth or longeth after *God's Spirit*, so long is *God's Spirit* in that little *Spark*.

108. For a *Man's Breathing* and *Panting* after God cometh not from the present corrupted *Nature* of *Man* himself, but is the *Drawing of the Father* in His Son *Jesus Christ* to Himself. The *Holy Spirit* is itself the *Divine Desire*. No *Man* can desire God without His *Spirit*, which is in the *Desire*, and keepeth stedfast the *Will* of the *Desire* in God, whereby the *poor Soul* is preserved from falling away.

109. *Saint Paul* saith, *We know not what we should speak before God when we pray; but the Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaseth God*. Why should we then any longer doubt of His *Grace*, and *Good Will* towards us, when He is always more willing and ready to receive us into His *Mercy*, than we are to go to Him?

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118. Do

110. Do but observe, what the *Father* did to the *Lost Son*, who had wasted the Inheritance or Portion which he had received from him, with the *fatted Swine* of the *Devil*, and was become a naked filthy *Swineherd*. How as soon as he saw the *Prodigal* returning to him, he fell about his Neck and kissed him, saying, *This my dearly beloved Son, whom I had lost, is come home again; he was dead and is become living*. How he commanded all his Household to make a Feast, and to rejoice with him, for the *Recovery* of his *lost Son*. This Parable *Christ* himself holdeth out to us as a *true* and *comfortable* Representation of the Divine Mercy and Pardon ready for *Penitent Sinners*, and telleth us, *that there is more Joy in the Kingdom of Heaven among the Angels of God, for one Sinner that Repenteth, than for Ninety Nine Just Persons that need no Repentance*.

111. Now the *lost Prodigal Son* is no other than the poor sinful Man, when he becometh sensible how great a *Sinner* he hath been, and purposeth to betake himself to God's Mercy. Then doth our Dear and Loving Father in *Christ* thus run to meet him, and receive him with great Joy. The *Angels* also and the *Blessed Souls* in Heaven rejoice exceedingly, that a *precious Soul* of a Dear Brother is come to them out of the House of *Sin* and *Death*.

112. The

112. The *troubled Soul* is apt to perplex and torment itself, because it cannot open by its *Desire* the Spring of *Divine Joy* in the Heart. It sigheth, lamenteth, and feareth that God will have nothing to do with it, because it cannot *feel* the *Comfort* of his *sensible Presence*. It looketh too on other Men who are Fellow-travellers with it in the same Christian Pilgrimage, and seeth them chearful and merry, and thereupon conceiving that their Chearfulness proceedeth solely from a *Divine Principle* of Love and Joy in their Souls, it taketh up an Opinion that itself is not *accepted* or *chosen*, but rather *rejected*, by God. It will needs *feel* the *Comfortable Presence* of God in the Heart.

113. Before the Time of my *Illumination* and *High Knowledge* it was just so with me. I went through a long and sore Conflict before I obtained my *Noble Garland*; and then did I first learn to know how God dwelleth not in the *outward fleshly Heart* but in the *Centre* of the *Soul* in *Himself*, or His own *Principle*.

114. Then also I first perceived in my *Interior*, or inward Spirit, that it was God Himself who had thus *drawn* me to him in and by the *Desire*. Which I understood not before, but thought the *good Desire* had been *my proper own*, and that God was *far*

*distant* from us Men. But afterwards I clearly found, and rejoiced to find, *how* it is that God is so Gracious to Us; and therefore write this for an Example and Caution to others, not in the least to give way to *Despair*, when the *Comforter* delayeth his coming, but rather think of that consolatory Encouragement left to us in *David's Psalm*, *Heaviness may endure for a Night, but Joy cometh in the Morning.*

115. It hath fared no otherwise with the *greatest Saints* of God. They were forced to *wrestle* long and earnest for the *Noble Garland*. With which indeed no Man will be crowned, unless he *wrestle* and *strive* for it, and overcome in the *Conflict*.

116. It is indeed deposited or laid up in the *Soul*; but in the *Second Principle*; whereas the *Soul* itself as to its *Essence* and *Life* standeth fixed in the *First*. Therefore if it will put on *that Crown* in the Time of this Mortal Life, it must *wrestle* for it. And then, if it doth not obtain it, in this World, yet it will certainly receive it, after it has *put off this Earthly Tabernacle*. For *Christ* saith, *In the World Ye shall have Anxiety and Trouble, but in me Peace.* And, *Be of good Comfort, I have overcome the World.*

117. The

117. The *Noble and Precious Pearl* lieth in many a *tempted and troubled Mind*, much nearer to the *Birth and Manifestation*, than in some who suppose themselves to be in the full Possession and Enjoyment of it. But it withdraweth and hideth itself in the *Darkness* of such *Souls*, and refuseth to shine forth. But let not that frighten or trouble any one. For where it is in the *fullest Reality and Measure*, there it will make the least Shew of itself.

118. It *hideth* itself for this Reason, that the Soul in its *vehement Hunger and Anxious Desire* after it, should seek it with the *greater Earnestness*; and by that Means partake the more fully of its *refreshing Spirit*, and *regenerating Virtue*. For *Christ* saith, *Seek, and then You shall find, knock, and then it will be opened unto You*: And in another Place, *My Father will give the Holy Spirit to them that ask him for it*, Lay hold with a most assured Faith, and firm Confidence on this *Promise* of *God*; and tho' thy misgiving Heart saith absolutely *No* to it, yet be not thou prevailed on to let go thy Hold of it.

119. For to *believe* is not to be filled with *Joy* in the *Fleshy Heart and Outward Complexion*, or for the *Mind and Animal Spirits* to be so elevated as that Heart and Reins leap for Joy. This is not *True Faith*, but

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only



only *Love-Glances* or *Emanations* from the *Holy Spirit*, a transient *Glimpse* or sudden *Flash* of the *Heavenly Life*, that is not steady, or permanent.

120 For GOD dwelleth not in the outward *Heart*, or *Complexion*, but in *Himself*, in the *Second Centre* or *Principle*, in the *Jewel* of the *Soul*, that *Noble Image* or *Likeness* of GOD, which is hidden in this *Outward World*.

121. But the *True Faith* is, when the *Spirit* of the *Soul* with its *Will* and *Desire*, entereth into, and thirsteth after, *that*, which it neither seeth nor feeleth.

122. Observe, the *Soul* as to its own *Essence*, standeth not in *Time*, or the *Temporal Nature*, yet doth it send the *Subtle Will-Spirit*, which originateth out of its *Fire-Life*, thereinto. In that very *Will-Spirit* the *Pearl* is conceived, and then the *Soul's Fire* doth not continue any longer in the *Earthly Desire*.

123. For as long as the *Pearl* remaineth in the *Will-Spirit*, so long is the *Good Desire* in the *Soul*. For that little *Pearl* is a *Spark* of the *Divine Love*; it is the *Drawing of the Father* in His *Love*.

124. The

124. The *Soul* therefore should stand firm in its *Desire* towards God, though the *outward Reason* from or out of the *Dark Complexion* flatly opposeth it, and denieth the *Presence* of God to be in it. For was not God *present* in the *Soul*, it could have no *Will* or *Desire* after Him. For where God is not in the *Spirit* of the *Will*, there the *Soul* is as it were quite blind and dead to God. It feeleth no *Want* or *Desire* of God at all, nor any *Wish* to partake of *His Nature*, but liveth and sporteth in the *Heaven* of its own *Outward Light*, and Rational Powers and Operations. In which Condition it is only a more subtile Skill and Faculty of Understanding than belongeth to the *Beasts* of the *Field*; because its *natural Essence* is of an *higher Original* than theirs.

125. A *troubled Mind* therefore should by no means suffer the *Complexion* to betray it into a *Belief* that God is not *present* with it, or *willing* to receive it. For the *Soul* feeding on such a *desperate Conclusion* as that, becometh exceedingly overwhelmed with *Anguish*.

126. It is indeed a great *Sin* for the *Mind* to dwell on a *Fancy* so vain and reproachful to God. For the *Soul*, which is a *Noble Creature*, born out of God's Nature, is cast thereby

thereby into great and needles Anxiety. The *Phantasy* or *Imagination* kindleth the *Soul's Fire*, so that it burneth in the *painful Source* or *Principle*.

127. Dear Mind, think no otherwise, when the *anxious* or *painful Property* of the *Complexion* is thus kindled, by the *Constellation* or *Influence* of the *Stars* working in it, but that it proceedeth from that Cause alone, and from nothing else; as is really the Case. And consider at the same Time, that thou then standest as a *Labourer in God's Vineyard*, where thou shouldst labour and not stand idle, for thou doest GOD great Service thereby. And thine appointed Task is, to overcome the Temptation that assaulteth thee, in and by a *firm Faith*, tho' perhaps no *Comfort* ariseth in thine *Outward Heart* to encourage and support thee in the Combat.

128. But that thou mayest not be discouraged or deceived in this important Matter, observe and remember, that true *Faith* doth not consist in *believing* what thou *seest* or *feelest*; but *true Faith* is, to trust the *hidden Spirit*, and believe its *Word* against Reason, Sense, and Nature, and that so *immoveably* as rather to let go thy Body's Life, than thy Trust and Hold on its *Promise*. This is the *Faith* which *wrestleth powerfully* with God, as *Jacob* did, the

the whole Night. A *Faith* which neither *seeth* nor *feeleth* any thing, and yet *truſteth* or *relieth* upon the *Promiſed Word*. This is the *Faith* which *overcometh* GOD, as did that of *Jacob*, when it was ſaid to him; *Thou haſt wreſtled with God and Man, and haſt prevailed*.

129. If thou aſkeſt What *Word* or *Promise* I mean, I anſwer, It is This. *My Father will give the Holy Spirit to them that aſk him for it*. That ſame *Holy Spirit* it is of which *Chriſt* himſelf alſo ſpoke, ſaying: *When He cometh, He will lead you into all Truth: For He will receive of mine and make it known unto you*.

130. But that thou mayeſt harbour no *Doubt* that this *Temptation*, *Terror*, and *Dejection*, proceed altogether from the *Influence* and *Effect* of the *Complexion* upon the *Soul*, I will ſet an *Instance* or *Caſe* before thee, which may happen even to a *Choleric* or *Fiery Complexion*, and much more to a *Melancholy* or *Earthly* one.

131. If thou walkeſt alone in any dark or diſmal Place in the Night, thou art apt to be *afraid*, as thinking that there is ſomewhat in the *Dark* that may affright Thee. Now what Kind of *Fear* is this, and whence doth it ariſe? Is the *Fleſh* afraid of *Danger* to itſelf?

itself? No, for then it would not go thither. But it is the poor confined *Soul*, which is a Prisoner in the *Flesh* and in the *Complexion*, that is afraid in the *Darkness*. It hath always a Dread that the *Devil* may lay hold of it; for it knoweth that he dwelleth in the *Darkness*; and therefore is afraid that he will be catching at it. From which Circumstance and Consideration it is plain enough that the *Fear* cometh from the *Phantasy* or *Imagination* of the *Soul*, sojourning in the *Strange Lodging* of the *Complexion*.

132. Thus it goeth with the *poor Soul*, which is immured in the *gloomy Chamber* of *Melancholy*; it is in such perpetual Terror and Dejection, that its Thoughts cannot elevate themselves, but grovel and grope on in the *Dark*, and stand in continual *Fear* of the *Devil* and the *Anger* of *God*.





## C H A P. V.

*Containing Advice and Directions for a Soul environed with the Melancholy Complexion.*

133. **A** Soul enclosed and locked up in the *Melancholy Chamber* should not by any Means speculate into, or meditate much upon, God's *Anger*; or give itself up to *Solitude*; but converse with People that are of an easy and sweet Temper, and pious Disposition. For then the *Soul* impresseth the Subject of such Discourses and Conferences on the Imagination and Memory. And being thus more pleasingly occupied is diverted from those *deeper* and *sadder Speculations*. For no *deep Speculation* is good or fit for a *Soul* in the State here described, which it cannot turn to its Health and Benefit, and therefore it had better avoid such.

134. Neither should a Man thus *complexioned* read such *Books* as teach the Doctrine of a *Partial* and *Personal Election*. They all treat of that Article *without Understanding*, and do not explain it according to the *Sense* and *Expression* of the *Mystical Language of the Holy Spirit*, as is proved and made manifest in other of *Our Writings*.

135. Neither

135. Neither should he perplex and distract his Mind with reading a Multitude and Variety of *Books*, but rather adhere solely and closely to the *Holy Scriptures*; in which he may find *steady and lasting Comfort*.

136. But if he be naturally indued by God with a Mind and Thoughts that are *deep, inquisitive, and penetrating*, so that his *Soul* cannot forbear *searching*; then let him in the *Fear* of God, and with constant *Prayer*, seek for the *Opening* of the *Centre of Nature* in himself. For in the finding of *That* the *Soul* will find *Rest*. Because it will therein see its own *Ground* or *Foundation*, and then all *Fear*, *Sorrow*, and *Sadness*, will quickly vanish away from it.

137. Of this I know from *Experience* how to speak with *Certainty*; and can therefore say that he who hath thus found out the *Centre of Nature*, wanteth no other *Knowledge* to confirm and establish his *Comfort*. But no Man's own *Self Reason*, by its sharpest *Speculations*, or highest natural Powers of *Understanding*, can attain it. God indeed barreth it up from none, but it must be sought in the *Fear* of God, and by incessant *Striving*, *Watching*, *Prayer*; and *Perseverance*, for it can only so be found. It is the *greatest Treasure* in  
this

this World; whosoever findeth it, hath an easy and present Deliverance from *Babel*.

138. A *Melancholy Mind* should with great Care avoid *Drunkenness*, that the Soul be not overloaded and oppressed with the *earthly Power*. For when the Body thus burdeneth itself with *Liquor*, then the *earthly Power* taketh instant Possession of the *Complexion-Chamber*, and then the Soul, entering thereinto with its *Imagination*, eateth of that *earthly Source* or *Power*, therewith kindleth its *Fire*, and rejoiceth or refresheth itself for a while therein.

139. But when the *Earthly Virtue* or *Power* of the *Drink* hath spent itself, and the Man becometh *sober* again after his *Drunkenness*; then doth the *Poor Soul* feel itself as it were rejected or accursed: for it hath lost in that *Predominance* of the *Earthly Quality*, the *Divine Imagination* or *Desire*.

140. For GOD's Spirit will not dwell in the *Earthly Imagination*. And therefore fresh Sorrow and Lamentation arise in the Soul, from the *awakened Sense* of GOD's Departure from it. It seemeth to itself to be *reprobated* or *condemned*. GOD's *Anger* doth so set itself against it, as if it would cast it into the *Root* or *Centre* of *Darkness*. This throw-



eth the *Soul* into an horrible Depth of *Anguish*. To fly from which the poor *Blind Sinner* often resorteth to his *Pot-Companions* again, in order, by the Help of their noisy *Mirth* and the *Power of Liquor*, to drown the *Power of God's Anger* within it. And thus it cometh to pass that these infatuated *Drunkards* in their habitual Course of Merriment and Jollity join one Day of *Sin* to another, and blindly throw their *Souls* into the *Earthly*, and also into the *Hellish, Darknes*, yea into the *Anger of God*, This I speak with all Faithfulness as a most certain Truth, of which I have a well-grounded *Knowledge* in the *Centre of Nature*, and *deepest Principle of Life*.

141. The *Melancholy Soul* should also beware of *Anger*. For *Anger* is its greatest Poison, and driveth it into *Madness*, as is clearly to be perceived and known in the *Centre*. For the *Melancholy Complexion* is like the *wild Earth*, of whose *Nature or Property* it partaketh; being *waste, hungry, empty, and barren*; and hath but a very weak Hold on the *Great Wheel of Nature*.

142. Now if it happeneth that the fierce *Fire of Anger* is too vehemently excited or moved, then the *Wheel of Nature* turneth itself about with such an impetuous *Whirl*, that the *Body* is seen to *tremble*. And then the *Complexion-Chamber* being so waste and void

void of Substance, the *Wheel* cannot easily stop itself again, nor the *Thoughts* be reduced to due Order and Consistency; but all run together in a wild Confusion, and fierce Tumult; so that during this rapid Motion of the *Wheel* the *Mind* cannot lay hold on or fix the *Thoughts*, nor know what it speaketh or doeth; as is continually to be seen in *Mad People*. The *Devil* is also at hand here, and readily bringeth his *Imagination* into this *distracted State* of the *Human Faculties*, and thereby oftentimes causeth much Mischief to be done.

143. This *Wheel* indeed belongeth to, and standeth in, the *Outward Spirit*; but the *poor Soul* can and often doth lay hold of it, and is thereby brought into most dreadful Distress. Yet should no Man condemn any *Soul* in this Life-Time; for the *Sign* of the *Cross* standeth yet imprinted in it, and the *Door* of *Grace* open.

144. The *Third Snare* or *Temptation* which the *Melancholy Soul* hath to *beware* and *take heed of*, or, if it be already entangled therein, with all possible Haste and Earnestness to get out of, is *Covetousness*. This corrupt *Passion*, or evil *Property* being as hurtful to it as that of *Anger*.

145. For *Covetousness* is an *Earthly Desire*; This *Complexion* also is *Earthly*; and its Chamber being, as was said, very empty and waste, its *Desire* doth naturally attract the *Earthly Substance* into its void Mansion, and thereby filleth it with that *Dark Matter*; wherein *Falshood*, *Unrighteousness*, and all the other *Evils* resulting from the *Earthly Property* or *Nature*, find a Place and lie inclosed, together with the fierce *Wrathful Principle*, and the *Anger of God*. This maketh the *Complexion*, which is in itself an *Earthly Desire*, to be at length thoroughly penetrated by, and totally swallowed up in, the *Earthly Properties*. Of which *Earthliness* in the *Complexion* the poor *Soul* eating with its *Imagination*, feeleth afterwards in its *Fire-Essence*, or *constituent Principle of Life*, the *Severe Judgment of God*. The fierce and tormenting *Flame* whereof is enkindled and maintained by the *Falshood* and *Unrighteousness*, which the *Covetousness* had caused, and introduced as so much *Fewel*.

146. Now when the *poor Soul* thus findeth itself *burning* in *God's Anger*, and encompassed with nothing but that *Heap of Earthly Evil*, that *Matter of Falshood* and *Unrighteousness*, which is the *Fewel of God's Anger*, it beginneth to *doubt* and *despair* of its *Salvation*.

147. Seeing

147. Seeing then the poor *Soul* involved in the *Melancholy Complexion* standeth in the Midst of so many Dangers, there can be nothing better for it, than to lead as *simple, plain, and temperate* a Life as may be, in a moderate Condition, wherein there is no Temptation to *Pride*. I say, a *sober, temperate, retired* Life, *free*, if possible, from a Multitude of *worldly Cares*. But if that Incumbrance cannot be avoided, then the *Fear of God* and *Prayer* should begin and end all. With that Security all Conditions are right and safe.

148. Indeed the *Melancholy Chamber*, thus furnished, is an excellent *Counsel-House*. It hath a *Door* open towards *Heaven*. While it keepeth *Sobriety, Moderation, and Watchfulness* for its Guards, it reacheth or pierceth as deep as the *Sanguine Chamber* doth. But without the indwelling *Fear of God*, or the *Divine Light* constantly governing and directing its Search, it attaineth nothing beyond the Sphere of *Outward* or *Natural Reason*. Nay if it standeth open in a Man who hath his Nativity in a *Sign* of which *Saturn* is Lord, he is capable of doing the greatest Mischief in the World. He buildeth *Babel*, and thereby deceiveth both himself and others, acquiring by his native Austerity and Severity great Power and Reverence to himself.

149. Therefore if any Man knoweth himself to be under *this Complexion*, let him begin nothing without *Prayer*. Let him Commit and commend, before he undertaketh any Business of Moment, his Heart, Thoughts, and Mind, his Willing and Doing, into the *Holy Hands* of the *Most High*; to be directed by *His Wisdom*, to the Performance of *His Will*, in all his Willing and Doing. By this means he may be an Instrument of much Good. But, without observing this Rule of Conduct, none who are thus *Complexioned*, and have the Administration of any Office or Place of Public Trust, can perform any thing that is *good*, or well pleasing to God.





## C H A P. VI.

*Containing brief Advice to Souls under the other Three Complexions, viz. the Choleric, the Sanguine, and the Phlegmatic; making, with what goeth before, an Universal Mirror or Looking-Glass; wherein every one may see himself. It is written just as it was represented or set forth, out of the Light of God's Grace, to the Eyes of the Author's Understanding in the Spirit.*

## I. Advice to the CHOLERIC.

150. **T**HE Man who hath his best Treasure, the noble and precious Soul, dwelling in a Choleric House, should above all things exercise himself in Humility; otherwise he standeth in very great Danger. He must pour the Water of Humility into the Fire of his Complexion, that his Noble Image be not inflamed therewith. For the Soul in this Complexion is naturally subject to the Risings and Incurfions of Pride, Arrogance, Stern Severity, and sudden Anger, and is therefore apt to exalt itself; which causeth it rather to be feared than loved; unless the Divine Water of God, the Noble Humility, descendeth and entereth into the Fire. Then indeed doth the Fire of the Soul break forth into its original Love

*Love-Flame*, which giveth a bright and amiable *Light*, and attracteth to it the Affections of all Men.

151. For this *Chamber* or *Complexion* of the *Soul* hath a *Shining Lustre* of its own in the *outward Nature*. Yet is it rarely attended with a *mild* and *soft Temper*, unless it hath *Jupiter* or *Venus* in the *Sign of Life*, or *Lord* of the *Ascendant* in its *Nativity*. Though under *Venus* it hath its *peculiar Devil*, which plagueth it Day and Night with Temptations to *Unchastity*.

152. And I must needs give Warning, that there is *great Danger* in this *Complexion*; yea much *greater* than in the *Melancholy*. For here the *Devil* cometh in the Form of an *Angel of Light*. In the Native *Fire-Glance* or *Lustre* of this *Complexion* he tickleth the *poor Soul* with the flattering and pleasing Sense of the *Complexional Light*, so that it comforteth and supporteth itself therewith, and thereupon groweth *bold*, *high-minded*, and *presumptuous*. Whence it payeth but little Regard to any *Restraint* or *Obligation*, and swalloweth down without much *Reluctance* or *Remorse*, the *Poisoned Baits* of *Sin*.

153. *Swearing*, *Curfing*, and *light, scurrilous, and lascivious Discourse*, which are all quite contrary

contrary to the *Holy Name* and *Pure Nature* of God, and prophane it in the *Soul*, are not seldom but frequently practised in this *Chamber*. The *wrathful Effence* of the *Fire* so elevateth and beareth up the *Mind*, that it can very hardly be brought to sink down, through *Repentance* and *Abstinence* from *Sin*, into a due Measure of *Divine Love* and *Meekness*.

154. It's *natural Will* would rather dwell and continue in the *Angry Principle*, and carry all before it by *Terror*, and keep all Men in Fear of it. If moreover the Man's *Nativity* happeneth to be in an *Earthly Sign*, then from the *natural Bent* of his Inclination, he is not disposed or likely to do much for the *Glory* of God, or the *Good* of Men.

155. Whosoever therefore hath his best *Treasure* locked up in this *fiery Storehouse*, had need be very careful and circumspect both over his inward *Life* and outward *Actions*. For the poor deluded *Soul* casteth its *Imagination* into this *Complexion*, and becometh inflamed with the *Fire* of it, not being aware that it sitteth all the while in the *Anger* of God, even in the *Hellish Fire*; till that *Fire* itself awaken, or till it cometh to be deprived of the outward *Fire-Glance*, or *Lustre* in the *Complexion*, by the *Death* of the *Body*.  
And



And then it *first* findeth itself to be a *proud, fierce, wrathful Devil*, which must take up its future Abode in the *Eternal Darknes*.

156. It is adviseable therefore for a *Choleric Man* not to seek and labour after *Worldly Greatness, Power, or Honour*, but if in the Way of Divine Providence, they should fall to his Lot, then not to please his *Imagination* with reflecting and dwelling upon them. For a *Soul* thus *Complexioned* hath naturally an evil proud *Fire-Eye*, easy to be inflamed. A constant Practice of humble and earnest *Prayer* is here very necessary, as being the *Soul's* best Security against the Danger which surroundeth it.

157. The *Soul* in the *fiery* Might of this *Complexion* is likewise easily elevated into *Joy*, but it is merely a *natural Joy*, arising out of the *Complexion's Fire*, which yet it supposeth to be a *Fruit of the Holy Spirit*. But it is no such Thing. God's *Holy Spirit* when it revealeth or manifesteth itself in the *Soul*, cometh always with great *Meekness, Humility, and Calmness*, like the small still Voice of God to *Elijah*.

158. O what a blessed *Triumph* and *Fulness* of Satisfaction and Joy doth *That Divine Guest* bring into the *Fire-Complexion* of the *Soul*,  
when

when He maketh *His Appearance* in it. But this very rarely happeneth to Man now. The *Complexion* hath so much and so generally the *Predominance*.

159. Therefore, thou that art *Choleric*, take Advice and Warning. Be *humble*, press diligently after *Meekness* in Words and Works, so shall not the *Complexion* enkindle and enflame thy *Soul* with the *Hellish Fire*. For *God loveth an humble Heart*.

160. Thou art not by reason of thy *Complexion* at all the *farther* from God, only take care that thou dost not misapply it, but make a right Use of its *good*, and beware of its *evil*, Property and Tendency. Mortify and subdue *thine own Will*. Let *All be done to the Glory of God*; and then nothing can hurt thee.

#### Advice to the SANGUINE.

161. Thou mayest very well live a *right Life* according to this *Complexion* also; only let it not make a *Hypocrite* of thee. By reason of the Depth of thy Comprehension thou art capable of much *Knowledge*; see that thou dost not bring *Straw* and *Stubble* into the *Sanguine Chamber*, and mistake it for the *Holy Spirit*. For thou hast also in this *Complexion* a shining *Light*, which yet is only Human  
and

and Natural. But take Care that thou defilest not this *fair Complexion* of thine by letting *Earthlines* into it.

162. A *sober, temperate* Life is proper for thee. Beware of *Drunkenness*, for that will throw thee at once into *thine Enemy's Arms*. And as thou art of a *loving Nature*, take heed also of setting thine Affections on *Carnal* and *impure Objects*; or the *Pride* and *Pomp* of Life.

163. For although thou art naturally of an *humble, gentle* Disposition, yet art thou very susceptible of *Pride*; because thou carriest about thee an Harbour or Receptacle for the *Influence* of *All the Stars*, as the *Air* and *upper Water* doth; of whose Nature and Property thou art a Partaker.

164. If thou wilt enter into the *Fear* of GOD and live in and according to it, thou mayest very well come to the *Knowledge* of the *Great Mystery*; not indeed of *thyself*, or through the Searching and Operation of thine own *Intellectual Faculties*, but through the gracious *Revelation* of GOD in and to thee. For thou hast a more *Lightsome Chamber*, and a more *open Door* to it, than the other *Complexions*.

Therefore

Therefore take Care with what kind of Food thou feedest thy *Soul*. For there is nothing so good but it may become evil, if *Evil* be introduced into it.

165. If Men *despise* Thee, regard it not ; but trust in God. For this will often befall thee from the *World*, by reason of the gentle *Simplicity* of thy Disposition. But do thou preserve thyself in that *Simplicity*, and have nothing to do with *Artifice* and *Craft*, lest thou bring into thy Noble House a *strange* and *hurtful* Spirit.

Remember that good old *Distich*,

'Tis better here to suffer Scorn,  
Than after this Life be forlorn.

166. If thou addictest thyself to *Drunkenness*, then will the *Devil* introduce much Evil into that delicate and tender *Complexion* of thine. Which he naturally hateth, because he hath no proper Right or Power therein ; nor can have, 'till he acquireth it by the Introduction of *Sin*.

167. A *simple, private quiet* Life is best for thee. Thou art of a wide Comprehension, and a light wandering Fancy ; receptive of many Impressions, and as ready to let them

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all go again, like the *Air*, which thou resemblest. But watch well what thou lettest into, and givest out of, thy *Soul*, that it be not the Issue of a *Starry Influence*, but a genuine *Birth* or *Fruit* of God's *Spirit* in thee. Else thou wilt deceive both thyself and others.

### Advice to the PHLEGMATIC.

168. *Inward Truth* and *Righteousness* were a Noble and Precious Medicine for Thee, who art naturally full of *Falshood*; and little regardest what thou givest forth, or receivest into thee. *Poor Soul*, thou hast in this *Complexion* a *Sea* of Danger and Misery to wade through. For thou art inclined to defile thyself with much *Sin*, both in Words and Deeds.

169. *Water* hath a clear Lustre or Transparency in itself, and giveth, from its smooth and shining Surface, the Reflexion, and shadowy Image of Things; yet is it but a *false Mirror*. And such a *false Mirror* or *Looking-Glass* hath the *poor Soul* in this *Complexion*.

The *Water* readily receiveth all things into itself, whether they be evil or good; which it retaineth, and darkeneth itself withal. So likewise doth this *Complexion*. It admitteth all

all the *Poisonous Beams*, or *Influence*, of the *Stars* into its *Imagination*, and presenteth them to the View of the poor deluded *Soul* as in a Mirror. Which Bait the *Soul*, mistaking the Shadow for a Substance, biteth at and swalloweth, and afterwards frameth its inward and outward Life according to that Image or Model, which the *Magic Power* of the *Complexion* hath received and representeth to it.

170. O what *smooth* Words, like sweet Water, doth it freely and graciously give forth! *sweet* and *fair* to Appearance, yet secretly marred with a Dash of *bitter Gall* from the *Influence* of the *Stars*. There is no Kind of *Deceit* so great as that which lieth hid in this *Complexion*. *Falshood* and *Hypocrisy* are its Mantle or Cloak. With the bright Lustre or Shining of its *Watery Mirror* it maketh a fair Shew of Religion, and would fain pass for a *Good Christian* and *true Servant* of God, though it dwelleth all the while in *Babel*.

171. Thou dost not easily of thyself discover the Iniquity of thy Ways, but if a Man come near thee with a Spark of the *true Light*, thou mayest see it clearly enough in thy *Mirror*, which can receive it. The best Advice that can be given thee is, to learn to *know* and *acknowledge* how continually

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nually thou dost *fin*; and the best Thing that thou canst do is, to enter into *sincere Repentance*, and to *pray earnestly* to GOD for the Guidance and Government of His *Holy Spirit*, that the *Evil Desire* and *Influences* of the *Constellation* may be broken, and hindered from possessing thy *Soul*, and driving it into such Folly and Misery.

172. A *sober temperate* Course of Life would be Health and Soundness to thee; together with Perseverance in *Watching* and *Prayer*, and in the *Fear of GOD*. By these Means mayest thou be preserved from all the *Evil*, both of thy *Complexion*, and the *Constellation*.

He who is actuated only by those Principles, liveth only the Life of a *Beast*. But when a Man impresseth the *Fear of GOD* in his Heart, and setteth it up there as his *Ruler*, then the *Soul* becometh a *Lord* over the Outward Life, and forceth it to submit to its Dictates. Otherwise, if that be not done, then is the *Complexion* Master and Guide of the *Soul*. Which though indeed it cannot govern by its own Strength or Power; yet it setteth its *Elementary* and *Starry Looking-Glass* before the *Soul*, into which the *Soul* speculateth, and casteth its *Imagination*, and suffereth itself to be captivated therewith.

173. The

173. The Conclusion of the whole Matter is this, that seeing these Things are so a Man should be a *Man* and not a *Beast*. He should govern himself, like a *Man*, with his better Part the *Soul*, not with the Brutish Instinct of the *Complexion*; and so may he attain the *Highest and Eternal Good*, let his *natural Complexion* be what it will. And on the other side, there is no *Complexion* so noble, but that it is open to the *Evil Influence* of the *Stars*, and the *Wiles* of the *Devil*. So that if a Man will *Live* only to the *Constellation*, the *Devil* will certainly take his Range and Pastime in it.

174. Therefore that Precept of St. *Peter's* is a seasonable and proper Piece of Advice to all *Complexions*. *Be sober and watchful, for your Adversary the Devil goeth about as a Roaring Lion, seeking whom he may devour. Whom resist, stedfastly in the Faith, or through the Grace of God, and be at no Time secure, or careles of his Temptations.*

O Lord, Thou art our Refuge.





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E P I S T L E

F R O M

J A C O B B E H M E N

T O A .

P E R S O N

U N D E R

*Temptation and Trouble of Mind.*

Being the *Thirteenth* of his printed Epistles.

Matt.



Matt. xi. 28, 29.

*Come unto me, saith Jესus Christ, All ye that labour, and are heavy laden, and I will give You Rest.*

*Take my Yoke upon you, and learn of Me; for I am meek and lowly in Heart; and Ye shall find Rest unto Your Souls.*

John viii. 12.

*I am the Light of the World; He that followeth me, shall not walk in Darknefs, but shall have the Light of Life.*

John xvi. 33.

*These Things have I spoken unto You, that in Me ye might have Peace. In the World Ye shall have Tribulation: but be of good Cheer, I have overcome the World.*





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## E P I S T L E, &c.

*Our Life is in the Salvation of Jesus Christ in us.*

1. **M**Y dear Brother and Fellow-Member in *Christ* our Saviour, to whom I heartily wish and pray for the Divine Love and Grace. I write this to acquaint you, that I have in a *true Christian Sympathy* considered your distressful Case, and in *that Spirit* have brought it before the *Gracious Compassion* of the *Most High*, to see what He would be pleased to make known to me concerning it.

2. Whereupon, Sir, I must acquaint you that in and through *That Gracious Compassion* I obtained such an *Insight* into the same, that the *Ground* and *Cause* of it is opened to me. And I will here give you a short but true Account of it, for your private and serious Consideration.

3. The *First Cause* then of such strong and busy *Temptation* is the *Super-natural, Super-abundant,*

*bundant, and Unspeakable Love of God to Man. The Good-Will of God, and the Creaturely Will of Man, struggle and strive one against the Other. The latter refuseth to resign and give itself up with an intire Confidence to the former, (which is the meer Grace and Mercy of God, and offered to it by Him out of His pure Love,) but seeketh and loveth itself, and the transitory Things of this Outward World, more than God.*

4. Thence it is that *Man's own Nature*, which in its original and proper *Centre or Ground*, without and separate from the *Love of God*, standeth in mere *Anguish, Strife, Enmity*, and *painful Contrariety*, becometh a *Trouble and Torment* to him. Into this *dark and painful Principle*, which is the very *Root or Ground of Hell*, the *Devil* is also abel and ready to shoot his *Darts*, or evil *Desires and Suggestions*, in order to pervert and seduce *Man* from the *Divine Grace and Love*.

5. *This Temptation* is the *greatest and forest* that the *Soul* has to go through. It is in truth the *grand Combat* which *Christ* maintaineth with *His Love*, shed forth into the *human Nature*, against the natural *Self-Will of Man*, as also against *God's Anger, Sin, Death, the Devil, and Hell*. In which *Combat* the  
*Human*

*Human Dragon* must be devoured by the *Love of Christ*, and changed into an *Angelical Image*.

6. And if the *Love* of GOD in *Christ* had not its Influence, and was not at work, in you, you would feel nothing of *this Combat*. But the *Dragon* of your own Natural *Selfish* or *Devilish Will* would enjoy his original Right and Possession in you, undisturbed by any such Conflict.

7. But now *This severe Anguish* and *Distress* which makes itself thus sensibly felt in your Nature, is wrought by that *Dragon*, whose own *Nature* becometh *painful* and *tormenting* to him, when the *Love* of GOD entereth into it to overcome it, and to change his *Natural* into a *Divine Will*. Which cannot be effected but through the Denial and Destruction of that *Self-Will*.

8. Here the *Spirit of Christ*, the *Destroyer* of the *Serpent* standeth in the *hellish Principle* in Man, and stormeth the strong Fort of Prey which the *Devil* hath built up therein; which is the *Cause* of such *Strife* and *Conflict*. For *Christ* and *Lucifer* are here fighting for the *Soul* of Man; as GOD hath given you to see and know by your own Experience in this *First Temptation*.

9. Thus

9. Thus it is that *Christ bruifeth the Head of the Serpent*, and the *Serpent stingeth Him in the Heel*. While the *poor Soul*, which is the Scene and Subject of this Contest, standeth in the midst, in great *Sorrow and Fear*, and can do nothing but stand still in silent Hope. It is not able even to lift up its Countenance towards God, or pour forth any fervent and effectual Prayers. For the *Dragon* of its own *fallen Nature* within it, is still turning its Eyes towards the Vanity of *This World*, and representing to it the Beauty and Glory thereof, together with the strong Powers and Might of its own *Original Ground*, as the Riches of its own Natural Kingdom and Right, and mocking it for purposing to forsake it all, and become a *New Creature*.

10. And *Here* the *poor Soul* endureth with *Christ in the Wilderness*, the *Forty Days Temptation*. Where the *Power, Glory, Riches, and Pleasures* of *This World* are offered to it, as Allurements to enter into the Spirit, and follow the Guidance, of its own *Selfish Will*, and set itself on the *Pinnacle of Self-Exaltation*. And this is the *Soul's First Temptation*.

11. The *Second Temptation* of *Lucifer* in Conjunction with the *Selfish Dragon* of *fallen Nature*, is this. That when the *Soul of Man* hath really tasted the *Love* of God, and been  
*illuminated*

*illuminated* by His *Light*, it would fain have that *Divine Light* for *its own* Property, and work therein, as in *its own* peculiar Possession, by *its own* Power and Strength. Understand the *Original Nature*, *First* and *Radical Principle*, or *constituent Essence*, of the Soul, which without the *Light* of God, or *Second Principle*, is as mere a *Devil* or *infernal Dragon* as *Lucifer* himself is, would fain have that *Divine Light* which has thus arisen in it, for *its own* Property and Possession, yet at the same time will not resign or part with its own *Original Selfhood*. It would be a Maker and Disposer of the *Divine Power*, and enjoy the Blessings thereof, still continuing in *its own* unchanged Principle of *Selfish* and *All-devouring Fire*.

12. But that cannot be. The *Selfish Dragon*, or *Fiery Principle*, must *with its own Will* forego and give up its Natural Property, and Propensities, and submit to be transmuted or changed by an *higher Power* than its own into a *Flame of Love*. This it is unwilling to do, but still looketh about for some *Own Power* in itself, to effect this Change which it seeth to be so necessary: And finding none, it becometh to doubt of God's *Grace*. For it perceiveth that its *own Will*, and *Desire*, must in the effecting This Change, be *forsaken* and *denied*, and *die* to themselves in the *Divine Light*. This *Death* the *Natural Man* is loath and



and afraid to undergo; and finding his own Powers unable to reach the *Light* without it, he cometh to think that this *Light of Grace*, which worketh in Silence and Stillness, and without such *sharpness* and *fiery Might*, is but a *false Light*.

13. Whence it cometh to pass that the *Outward Reason*, which is ever *blind* in spiritual Things, and of itself seeth nothing aright, is continually whispering thus to the *Soul*: *How art thou sure that God hath enlighten'd thee, and is in thee? Perhaps it is nothing but thy meer Fancy. For thou seest not the like in other People, who yet hope for Salvation as well as thou dost. Go to, trouble not thyself at this rate. Thou dost but expose thyself to the Scorn and Derision of the World thereby; and livest likewise in abundantly more Anxiety and Fear of God's Anger, than those who depend only for their Comfort on the verbal Promises of Grace and Pardon, to be bestowed on them at the last Day.*

14. Such *Doubts* doth *Reason* suggest to the *poor benighted Soul*, which thereupon doth in its most *inward Ground* pant and sigh after the enkindling and arising of the *Light* in it, and would fain have it. But *Nature* is unable to do any Thing towards getting it. It feels itself indeed as it were wholly rejected by *God*, which in fact it is, as to its *Self-Will*.  
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For God hath implanted a *New Will* into it, into which, after *dying* to itself, it must be changed.

15. And because the *Will* of *Nature* must thus *die*, and resign up its Being to the *Will* of God, therefore it is that such Grievous *Temptations* afflict the *Soul*. The *Devil* is unwilling to lose his Fort of Prey or Strong Hold therein. For if the *Spirit* of *Christ* is to live in Man, then the *Spirit* of *Self-Lust* and *false Imagination* must needs *die* in him. Wholly indeed it cannot *die* during the Time of this Mortal Life, because the *Flesh*, which carrieth *Sin* in itself, is so long united to the *Soul*; but it *dieth daily*, tho' it thus still liveth. And this is the Cause of the *poor Soul's* Anguish and Conflict. A Conflict, unknown to the Wicked; and felt only by those who have in some Degree put on *Christ*, and begin to find him wrestling with *Lucifer* in them and for them.

16. The *Third Temptation* and Source of Trouble, which besetteth *Christians*, hath its Seat in the Strong Holds which the *Devil* hath in the *Natural Will* and *Mind*, and in the *Bodily Flesh* and *Blood*. These comprehend the *false Centres* that lie in Man. These are the Springs of *Pride*, *Carnal Lust*, and *Love* of the *World*. This Fortrefs of the *Devil* in Man is

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much strengthened and supported by the *Sins* committed, which have concentrated and made to themselves a *Ground* in the *Astral Spirit*; and also by the Effect of those *Curses* which Men who have been injured, oppressed, tempted, or driven to *Sin* by the Power or Persuasion of such a *Sinner*, have imprecated on his *Soul* and *Body*. Which Fortrefs *Christ* now in his *Love* and *Mercy* would fain destroy; but the *human Will*, captivated and blinded with the Honours, Pleasures, and Beauty of the *outward World*, defendeth and maintaineth it as its own beloved Property, and best Treasure; and will not give it up, and submit itself to the *Power* of *Christ*.

17. Thus, my beloved Friend, and Christian Brother, have I laid before you what our loving *Lord Jesus Christ* hath been pleased to manifest to me in my Consideration of your Case. Now you would do well to examine yourself, in order to find which kind of *Temptation* yours is. And remember what our Dear *Lord* said; *that we must forsake all and follow him*. To do this we should be *poor*, as He was; at least *poor* in *Will* and *Spirit*.

18. Now if you find that your *Heart*, and *Mind*, yet stick in the Mire of *Self-Lust*, *Imagination*, and *Love* of *Earthly Things*, then you may be sure that *your Temptation* and consequent

quent *Trouble* arise from those *false* and *evil* *Centres* that still work in you.

19. But if you would follow my simple and Child-like Counsel, do thus. Imagine nothing else to yourself, nor let your *Thoughts* fix themselves on any other Object, but the *bitter* *Sufferings* and *Death* of Our LORD *Jesus Christ*; consider the *Reproach*, *Scorn*, *Contempt* and *Poverty*, which He underwent in this World for us poor Men; and in such Consideration give up your whole *Will* and *Desire* thereinto, wishing and aspiring to be *conformable* to His *Image*; desiring nothing but *to be like Him*, and to *follow* Him in His Process; patiently to endure whatever is laid on you, and that with a good Will for His sake, and as His Appointment; and to be content for the *Love* of Him to be *abject*, *despised*, *derided*, and *afflicted* in any *Manner* or *Degree*, so that you may but preserve this His Precious Gift of *Love* in you; and, finally, to *will* no longer of and for *Yourself*, but only what *Christ* willeth in and through you.

20. Dear Friend, to speak plainly and freely, I must needs tell you that I am afraid there is somewhat still lurking in you, which is displeasing to *Christ*, and consequently the *Cause* of your *present Disquiet*. *Christ* willeth that you should with Him *die* to your

*own Will in His Death, and rise in His Will, and live with and to Him. And Christ is now in your Soul, and striving for it in this Conflict.*

21. Let go then *All Earthly Will*, and resign up yourself to Him wholly and fully. Let Joy and Sorrow, Comfort and Distress be alike to you. So shall you come to be with and through *Christ a Triumphant Conqueror* over the *World, the Devil, Death and Hell*; and in the end find by Experience *What* He hath been *in You*, and for what Cause you have suffered your present Trial; which is no other than hath been the *Portion and Process* of all the *true Children of Christ*. What I have written is the Dictate of pure *Christian Affection* to you.

J. B.

Dated on the Day of *Christ's* going to his *Suffering and Death*. A. D. 1623.



An *Explication* of some *Latin* and other Words used  
by *This Author* in a *peculiar Sense*, and occurring  
in the foregoing *Treatises*.

**A**LTHOUGH the Writings of *Jacob Behmen*, particularly those here selected, are altogether of a *practical* Tendency, and direct their Reader solely to the *One Thing needful* to himself, *Regeneration*; yet, as the illuminated *Author* unfolds the Reasons, and demonstrates the Importance, of that Grand Article of Our Religion, from the strongest Ground of Truth and Conviction, its absolute *Necessity in Nature* to the *Salvation* of the *Soul*: So he could do this no otherwise, than by setting it forth according to that *Fundamental Knowledge* of the *Great Mystery* of all Things, which was by the *Holy Spirit* of God opened in him. And *That* being a *Knowledge* as far beyond the Sphere of *Reason*, and the *Capacity* of the *Natural Man*, as is that *Divine Life*, which is the only Ground of it; it is not to be wondered at, that *Human Wit* and *Reason* should find themselves strangely at a Loss to comprehend it, and the Language in which it is expressed. The highly enlightened *Author* was sensible enough of this: He knew that many of the *deep Truths* delivered by him, as well as the *particular Style*, and *Forms of Expression*, in which they were clothed, were not open to the general Apprehension of Mankind; and therefore, at the Desire of certain *Lovers* of *His Writings*, composed a small *Treatise* purposely to explain some of the *Principal Points*, and *Unusual Words*, occurring in them; and entitled it *The Clavis*; that is, *The Key*. In the Preface to which, he makes the following Apology for his *peculiar Diction*:

“ *Reason* will be offended, when it seeth *Heathenish Terms* used in the Explanation of *Natural Things*, as supposing, that we should use none but Phrases and Words borrowed from the *Scriptures*. But such Words will not always ply and adapt themselves to the *Fundamental Exposition* of the *deep Ground* and *Properties* of *Nature*, nor can the same be sufficiently expressed by them. Which *deep Ground*, the *Wise Heathens* and *Jews* have hidden under such *Particular Terms* and *Expressions*; as being well aware, that

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the *Knowledge of Nature* is not for *All*; but for *Those* only, whom it hath pleased God to endow with a proper Disposition and Capacity for it. Therefore, None should take Offence at the *peculiar Words* I have adopted and used, or conceive them to be merely the Product of *Chance*, or *Human Reason*. For they are either such as I have taken immediately from *Nature* and *Natural Sense*; or borrowed from *Strange Masters*, and, having tried according to the *Sense of Nature*, have found *expressive*, and fit for the Purpose. And indeed whensoever God revealeth *His Mysteries* to any Man, He also giveth him a Mind and Faculty to declare them, in such a Manner, as He knoweth to be most proper and effectual, in every Age, to bring back the Confusion of Tongues and Opinions to the *true Ground*," or Ground of Truth.

It shall only be added here, that this *English* Edition of the foregoing Book, being not a *New Translation* from the Original *German*, but only such a Reformation and Correction of the *Old One*, as seemed fit, and in a Manner necessary, to recommend and accommodate it to the Perusal of the *Modern Reader*, whose Spiritual Benefit was the prime End intended by it; the chief Aim and Care in conducting it, has been to convey the weighty Mind and Spirit of the *Author* in such a Manner, as might best answer that End. For which Reason, it is to be received as a somewhat *liberal*, rather than strictly *literal*, Translation. Yet, where any Sentence, or Form of Expression, in this Edition, shall, on comparing it with the *Old One*, be found to vary from that, it is hoped, such Variation will be also found to *connect*, to *elucidate*, or to *enforce*, and no where to *injure*, the Sense, the Simplicity, or the Scope of the *Author*.

In the following Explication likewise, the Design being to explain the Words and Terms proposed, as nearly to the deep Meaning of the *illuminated Writer*, as could be gathered, either from the open Expression, or necessary Implication, of the *Authorities* referred to; and at the same time in a Style and Manner as intel-  
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ligible to the Reader, as the Nature of the Subject would admit, it was often found more expedient to give the general Sense, than the express Words, of those *Authorities*.

### *Principle.*

**B**Y a *Principle*, in these Writings, is to be understood an *Original Birth* and *Power* of a Self-subsisting *Life*. In a general Sense of which, God is the only *One Principle*. But the *Holy Deity*, being *Triune* in *Nature* and *Substance*, hath a *Threefold Life*, and *Manner of Working*. Whence the *Divine Essence* is manifested in *Three distinct Principles*; which cause and comprehend all possible *Kinds*, *Degrees*, and *Powers of Being*, *Life*, and *Operation*; and shew forth themselves in the Existence of, 1. The *Dark World*, or *Hellish Nature*, 2. The *Light World* or *Heavenly Nature*, and 3. This created mixt *World*, or *Temporal Nature*.\*

### *The First Principle.*

By the *First Principle* is meant the *Eternal Darknest*, caused by, and consisting in, the *Four first Forms* or *Properties* of *Eternal Nature*. For though its *Central Ground* or *Substantial Essence* standeth in the *Three first*, yet it reacheth into, and comprehendeth in its *Nature*, *Quality*, and *invariable Operation*, the *Fourth Property*, *Fire*; and universally extendeth itself as far as *Fire* worketh without *Light*. For the *Property* of

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Fire

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\* *Behmen's Three Principles*, Chap. i. V. 1. Ch. v. V. 6. *Great Six Points*. Ch. ii. *Law's Appeal*. Page, 149.



Fire is the *parting* Mark or Limit between the *First* and *Second Principles*, and is common to Both; belonging so far to the *First*, as it works or *burns* only in its own *dark Root*, that is, the *Three first Properties*, called the *Centre*, of *Nature*, and reacheth not the *Principle* or *Power* of *Heavenly Light*; whence it is merely *wrathful*, *inimicitious*, and *consuming*; is the *Life* of *Nature* as considered without *God*, and the *tormenting Fire* of *Hell*: And also belonging so far to the *Second Principle*, as to be, when rightly enkindled, regulated, and directed, the necessary and immediate *Cause* of the *Light*; the *Fire* of *Love*; the *Substance* of the *Heavenly Life*, and the *Strength* of its *Glory*. This *First Principle* then is the *Root* and *Power* of *Eternal Life* both in the *Heavenly* and *Hellish* Kingdoms. United with the *Second Principle*, or *Light World*, as it ever is in *pure Eternal Nature*, it is the *Foundation*, *Support*, and *Strength* of the blessed *Life* of *Heaven*; but separated from the *Second Principle*, which alone can make it thus *Heavenly*, it is nothing else but that *incessant Rage* and *fery Torment* of *unquenchable Desire*, which constitutes the horrible *Life* of *Hell*. In the *Holy Deity* this *Separation* can never take *Place*, but in the *Creature* it may; and in some *Creatures* actually has done so. According to this *Principle*, as thus separable, or separated, in the *Creature* from the *Heavenly Birth* and *Nature* in which it was created, *God* is said to be a *Jealous*, *Angry God*, and a *consuming Fire*, in and to the *Creature*. But as this *Principle* standeth in the *Holy Triune Essence* of the *Godhead*, with whom is *no Variableness* or *Shadow of Turning*, ever generating and uniting with the blessed *Principle* of *Light* and *Love*, it representeth *God the Father*, the *First Person* of the ever *Glorious* and *Adorable Trinity* in *Unity*, as thus *eternally* and before all *Worlds*, the *Generator* of His *Son*. \*

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\* *Law's Appeal*. 119. 120. 153.—163. 171. *Grounds of Regeneration*. 2—12. *Way to Divine Knowledge*.

### *The Second Principle.*

By the *Second Principle* is meant the blessed *Light World*; the Glorious and Precious *Birth of Light and Love*. According to which, as manifested in and to the fallen *Creature*, God is said to be a *loving reconciled Father*, and a *God of Mercy* towards it. This *Principle* is the *Fifth Property of Eternal Nature*; which it self is out of the *Eternal Fire*, as the *Light* doth from the *Elementary Fire* of this *World*. It is the Nature and incessant *Work of this Principle or Property* to penetrate into, and take Possession of, those *first Forms of Nature*, which constitute the *First Principle*, and to change their *Painful Life and Working* into a *Life of sweet and operative Love*. So that the *Painfulness* arising from their contrarily acting Powers is swallowed up, and no longer felt. The *first Three Forms of Eternal Nature* are only the *Potentiality*, or generative *Root, of Life*. The *Fourth* is the *Life* itself. But the *Fifth* is the true *Spirit* that maketh *Life a Blessing*. In the *first Four Forms or Properties* consisteth that which is called *Eternal Life*, and as such, is alike common to *Angels, the Souls of Men, and Devils*; it being the proper *Immortality* of their *Natures*. The *First Principle* consists of those *first Four Properties*, as hath been said before, which, when distinct and separated from this *Second Principle*, constitute the *dark, painful, fiery Life* of the *Devils and Damned Spirits*. But when meekened, allayed, and illuminated by the *Birth, Manifestation, and Power* of this *Principle* arisen and working in them, entering into, and filling their *Hunger* with its *Blessings*, their *State* is changed, and become the *Ground of the Kingdom*.

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220. 205. Beckman's Three Principles, Chap. i.  
 Threefold Life, Ch. i. ii. Great Six Points.  
 Ch. i. ix.

of Heaven, the *Paradiseal World*, and the *Life* of Angels and *Blessed Spirits*. This Principle represents God the Son, the *Second Person* in the *Holy Trinity*, thus eternally generated from the Father, as the *Light* is from the *Fire*.\*

### *The Third Principle.*

The *Third Principle* signifies and comprehends all *Temporal Nature*, that is to say, This created *visible World*, or *System of the Universe*, with all its *Hosts*, *Subjects*, *Powers*, *Elements*, and *Influences*. Which created *World* is a *material Out-birth* or *Issue*, and *Image* or *Representation*, of the *Spiritual and Eternal World*; an *Emanation* or *Efflux* from or out of the *First and Second Principles*, caused by the *Creator's Fiat*, that is, by the *Motion and Breathing forth* of the *Divine Will* to the *Manifestation* of its *Wonders* in an *Outward Substantiality*, and *Creaturely Form of Life and Being*. It is properly termed a *Third Principle*, because it is a *Birth of Life* and *Mode of Existence* distinct from, posterior to, and lower than, the *Two first Principles*, being a *gross finite Offspring*, and *temporary Compaction*, of Both. The *Spirit* also of *This Principle*, which pervades and actuates its *Substantiality*, kindles and keeps up its *Life*, animates and governs its *Creatures*, is an *Out-birth* of, and hath its *Ground* in, the *Third Form* of the *Three-fold Life* of the *Deity*, the *Holy Spirit*; and proceeds from the *united Powers* of the *Eternal Fire and Light* brought into a *Temporary Birth and Manifestation*,

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\* *Law's Spirit of Love*. Pt. I. 34—63. Pt. II. 177—197. *Behmen's Three Princ.* Ch. ii. iii. iv. *Threesf. Life*, Ch. iii. *Incarn.* Ch. i. *Great Six Points*, Ch. ii. *Clavis*. V. 87—117. *Explanat. of the Table of the Three Princ.* V. 67—69.

as *That* doth from the united Powers of *Father* and *Son* in the *Divine Essence*. Whence *This Spirit*, also called by the Author *Spiritus Mundi*, and *The Spirit of the great World*, standeth in the same Place, doth the same Work, and hath the same Effect in *Temporal*, as *That* doth and hath in *Eternal Nature*. / In this Principle therefore, being thus an *Out-birth* and *Image* of the other *Two*, both the *Dark* and *Light Worlds*, the *Evil* of the former, and the *Good* of the latter, are mixed and compacted together; though each remaineth distinct in its own Principle, and will be separated by the last purifying *Fire*. For *This Principle*, being, as hath been said, only a *material Out-birth* and *Compound* of the other *Two*, is not eternal, but *transitory*; and standeth only for a *Time*, until the great Purpose of *God* shall be served by it. And then it will perish or be swallowed up in *Those* its *Parents*, which will take to themselves what respectively belongeth to each, and leave nothing of *This Gross Materiality*, but its *Shadowy Idea*, to be known in *Eternity*. ~ To this *Third Principle* belong the *Whole Life, Being, and Spirit of this World*, and all that is in it, together with the *Sun, Moon, Stars, Elements*, and their several *Powers and Influences*. The magnified *Reason of Man* must likewise look for its *Birth, Kingdom, and Sphere of Activity* here. For it hath no higher an *Original*, nobler a *Dwelling-place*, or wider a *Command*. And therefore it is, that though acute enough in *Matters of Worldly Skill and Policy*, it is quite blind and dead in the *Things of God*. For as the *Inward Divine World* hath in it an *Intellectual Life* proper to itself, being an *Emanation of the Divine Life and Knowledge*, competent to *Angels and regenerated Souls*; so likewise the *Outward World* hath a *Rational Life* belonging to it, common to all *human Creatures*, as such, and consisting in the *effluent or outborn Powers and Virtues of the Inward World*. Which outward *Rational Life* hath no higher an *Understanding*, nor can carry its

*Knowledge*

*Knowledge* Farther, than the Circumference of that Sphere wherein it is born and dwelleth; which is the Kingdom of the Sun, Stars, and four Elements. For that Sphere which is the Circle of its Birth, is of all Necessity the Limit of its Operations, and Extent of its Dominion. This Principle, being thus a *Birth* and *Spirit* of *Life* produced by the Union of the *Two first Principles*, brought into a creaturely Manifestation, and finite Form of Existence, is an *Outward Type* and *Temporal Representation* of the *Holy Ghost*, the *Third Person* in the Divine and Mysterious *Trinity*, who eternally proceedeth from the *Father* and the *Son*, as an amiable, moving *Life* of Both.\*

### *Nature, Eternal Nature, Centre, and Forms or Properties of Nature.*

By *Nature* are meant *all the working stirring Properties of Life*, or all the various Sensibilities which *Life* is capable of finding and feeling in itself. It is distinct from God; as distinct, as *Want* is from the *Thing wanted*. *Nature* is in itself merely a *Desire*, made up or consisting of the *Three first Forms or Properties*; God, considered in Himself is the *Happiness*, the *Rest*, the *Satisfaction*, the *Joy*, and the *Fulfilling* of those *Properties*. In pure unfallen *Nature* God dwelleth, filling, pervading, and blessing with His *Light* and *Spirit* every Part of it. Hence is *Nature* justly said to be

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\* *Law's Appeal*. p. 45—64. 111—172. *Spirit of Prayer*, Pt. I. 14—22. Pt. II. 26—36. 171. *Spirit of Love*, Pt. I. 20—28. *Way to Divine Knowledge*, 110—128. *Regen.* 1. *Behmen's Three Prin.* Ch. v. vi. vii. *Threesf. Life*. Ch. vi. viii. II. *Apology to Tylchen* V. 92, 98. *On Christ's Testam.* B. I. Ch. iii. V. 12—16. *Clavis*. V. 133—206.

be a true *Manifestation* of the *hidden invifible Power* of God. As fure as there is an *Eternal God*, fo fure is it that there is an *Eternal Nature*, as univerfal, as unlimited as God Himfelf, and every where working where God is; and therefore every where equally exiftent, as being His Kingdom of *Heaven*, or outward *Manifestation* of the *invifible Riches, Powers and Glories* of the *Deity*. Before or without *Nature*, the *Deity* is an entirely hidden, fhut up, and unknown *Abyfs*. For *Nature* is the only Ground or Beginning of *Something*. There is neither *This* nor *That*, no Ground for Conception, no Poffibility of Diftribution or Difference; there can be no Creature to *think*, nor any thing to be *thought upon*, 'till *Nature* is in Exiftence. For all the Properties of *Senfibility* or *Senfible Life*, every Mode and Manner of *Exiftence*, all *Seeing, Hearing, Tasting, Smelling, Feeling*, all *Inclinations, Paffions, and Sensations* of *Joy, Sorrow, Pain, Pleafure, &c.* are not in God, but in *Nature*. And therefore God is not knowable, not a Thought can begin about Him, 'till He manifefts Himfelf in, and through, and by the Exiftence of *Nature*; that is, 'till there is *something* that can be *feen, underftood, diftinguifhed, felt, &c.* And This is *Eternal Nature*, or the *Outbirth* of the *Deity*, called the *Kingdom of Heaven*, viz. an *Infinity* or *boundlefs Opening* of the Properties, Powers, Wonders, and Glories of the *hidden Deity*; and this not *once done*, but *ever doing*, ever ftanding in the fame Birth, for ever and ever breaking forth and fpringing up in new Forms and Openings of the *Abyffal Deity*, in the Powers of *Nature*. Out of this Ocean of manifefted Powers of *Nature*, the *Will* of the *Deity* created Hofts of *Heavenly Beings*, full of *Heavenly Wonders*, introduced into a Participation of the *Infinity* of God, to live in the *Eternal Succellion* of *Heavenly Sensations*, to fee and feel, to tafte and find, new Forms of *Delight* in an inexhauftible Source of ever changing, and never ceafing, Wonders of the *Divine Glory*.

*Glory.* Thus is *Nature*, in its *Original pure and true State*, from Eternity to Eternity, nothing else but a mere *Infinity of Heavenly Light, Love, Joy and Glory*; as being the Manifestation, Dwelling and Working Place of the *hidden Deity*, who blesses, fills, perfects and exalts it by manifesting *Himself* in it. For the *Perfection of Nature*, as likewise of every *Divine and Happy Creature*, is an Union of *Two Things*, or is a *Twofold State*. It is *Nature*, and it is *God manifested in Nature*. The *Deity* is an infinite Plenitude or Fullness of Riches and Powers, in and from itself; and it is only *Want and Desire* that is excluded from it, and can have no Existence in it. And here lies the true immutable Distinction between *God and Nature*, and the Reason why neither can ever be changed into the other. It is because *God* is an *UNIVERSAL ALL*, and *Nature* is an *UNIVERSAL WANT*, viz. to be filled with *God*. In the *pure Eternal Nature*, or in *Eternal Nature* as it stood in its first Original State, and now stands in the Kingdom of Heaven, This Distinction between *God and Nature* is not perceived, because *God* is not known as separate from *Nature*. But in *Nature* spoiled and corrupted by the *Fall of the Creature* this Distinction is perceived and felt: And *Nature* is found to be nothing else but a State of mere *restless, anxious, and unsatisfied Desire*. Which is what is to be understood by the *Centre of Nature*, *dark Centre*, *Centre*, *Source*, or *Principle of Wrath*, *Wrathful Matrix*, and *Abyss of Anguish or Hell*. For a *Centre*, in this *Author's Sense and Use of the Word*, signifies a *Principle, Source, Ground, or Original Root of Being, Life, and Motion*. And therefore the *Centre of Nature* means the same with those other Terms and Expressions. To explain the Matter more particularly; The *Centre of Nature* means and implies the *three First Forms or Properties of Nature or Desire*; which are 1. a Continual Spiritual Compression or Thickening, which constituteth *Darkness and Substantiality*. 2. *Motion*, or  
Resistance

*Resistance* to this *Compression* or *Thickening*, which is the *Ground* of all *Sensibility*; and 3. A *restless incessant State* of *Whirling*, caused by those two first *Properties*; which is the very *Nature* and *Power* of *Life*. Now these three *Properties* of *Nature* or *Desire* are that *sufficient Something*, in which the *Deity*, by entering into it, could and did *manifest* his *hidden Power*, by turning it, in its different *Workings*, into an endless *Variety* of delightful *Forms* and *Sensibilities* of the *Creaturely Life*. They (the three first *Properties* of *Nature*) were never to have been seen or known, as they are in themselves, by any *Creature*: Their *Thickness*, *Strife*, and *Darkness* were brought forth by *God* in *Union* with the *Light*, *Glory*, and *Majesty* of *Heaven*; and only for that one *End*, viz. that the *Holy Deity* might be made *manifest* in them. And therefore their own *Nature*, as they are in themselves, without *God* in them, could only then be first known, when the *Angels* turned their *Desire* backwards to search and find the *Ground* and *Original* of *Life*; which could not be found 'till these *Properties* were found, in which the *Original Ground* of *Life* lay hid. This turning of their *Desire* into the *Origin* of *Life*, was their whole turning *from* the *Light* of *God*: and therefore they found themselves to be where they had turned their *Desire*, that is, in the *Dark Centre*, or three first *Properties*, of *Nature*, which is that *eternal Ground* or *Root* of *Life* that should never have been known or *manifest* to any *Creature*; because, without or separate from the *Light* and *Goodness* of the *Deity* shining and working in it, which is a distinct *Principle* from it, it is nothing but the *Thickness*, *Rage*, and *Darkness* of an *omnipotent Compressing*, an *omnipotent Resistance* to it, and an *omnipotent Whirling* resulting from those two contrary *Activities*. All these *Working Qualities* or *Powers* may be justly called *omnipotent*, because they cannot be stopped, but do all that they would; and though they are contrary to one another, yet each of them gives *Strength* to the



the other ; so that the *Omnipotence* of the one is the *Omnipotence* of the other. And this is the boundless, incessant, strong *Rage*, *Darkness* and *Strife* of the *Hellish Life*, which is nothing else but that which these *Three Principles* of *Nature*, when left to themselves, must and can only cause, feel, and find. *Nature* can rise no higher than this *painful State*; and its *painful working* *Contrariety* must ever be the *Ground* of *All Life*, and *All Sensibility* of *Life*. For if the *Working* of these *Three Principles* was ever to cease, then all *Life* and *Sensibility* must cease with it. And therefore they must always do as they do, as constituting the only possible *Ground* of every Kind and Degree of *Creaturely Life* both in *Heaven* and on *Earth*. But, if *Life* is to be *happy*, something else must come into them, not to destroy their *Natural Working*, but to make every *Contrariety* in them a *Strife* of *Joy*, and *Delightful Sensibilities*. Thus, the *First* or *Compressing* *Property* must find itself only to compress and retain *Light* and *Love*; The *Second* or *Attracting* *Motion* must find itself to be the *Drawing* and *Motion* of *Love*; and the *Third* or *Whirling* *Property* must *whirl* still, not indeed as a *Sensibility* of *Anguish*, as before, but as a *Transport* of *Joy*, necessarily produced by the *Strife* of the *Two Properties* of which it is born. And thus *Nature* remains still in its first and full *Strength*, it *compresses*, it *attracts*, and it *whirls*, as it did before; and has lost or parted with nothing but its *Hatred*, *Wrath*, and *Misery*. And thus it is, that these *Three Properties*, which are naturally and necessarily the *Ground* of the *Heavenly Life*, as a *Life*, become also the *Ground* of its *Glory* and *Happiness*. And the same Effect can never arise but from the same Cause. As it is the *Entrance* of the *Duty* into these *Properties*, which thus changes and elevates them into a *Blessed Life*, in the *Kingdom of Heaven*, and its *Inhabitants*; so it must be the same *Operation* of the *Duty* in and upon these same *Properties*, which are also the *Ground* of the *Life* of *Human*

*Human Souls upon Earth*, that can alone change and redeem them into the same *Heavenly State*. — Thus hath it been shewn *what Nature* is, considered as distinct from God; and also what it is, when united and blessed with *His Manifestation* in it, and filled with *His Fullness*. That in itself, it is nothing but a mere *Want* of God, as its true Good, and a mere State and Sensibility of *Pain*, *Emptiness*, and *Disquiet*, arising from that *Want*, 'till the *Life* of God, which is its only sufficient, full and adequate *Satisfaction*, *Rest*, and *Happiness*, is manifested in it. Now the Reason why *Nature* is and can be only a State of such *Want* and *Disquiet* in itself, is, because the Eternal, Uncreated, Incomprehensible *Light*, which no *Creature* can enter into, is *That* which gave Birth to all *Nature*, and from whence all *Nature* hath its *Hungering* and State of *Want*. For *Nature* had never come into Being, but that the Eternal, Incomprehensible *Light* longed to be manifested in an *Outspoken Life* of *Nature* and *Creatures*, and in a *Visibility* and *Shine* of *Glory*; which *Eternal Light* always standeth in the same Degree of Longing thus to manifest and display itself in *Nature* and *Creature*. Therefore as *Nature* came forth from this first Longing of the *Light* to be manifested in it, and as the *Blessed Light* reciprocally longs to appear and shine in *Nature*, as its proper *Ground* of *Outward Manifestation*, thence it cometh to pass that *Nature* is in itself only a *Want* and *Hungering*, which the *Light* alone has raised, and is alone able, and desirous, to satisfy. For it is a certain Truth confirmed by every Effect and Operation of *Nature*, that no Being is at *Rest*, or in Possession of its proper Good, 'till it attaineth that State, Place, or Condition of *Life*, in and for which it was created. Now from this mutual Longing on both Sides, *Nature* wanting God, and God wanting to be manifested in *Nature*, the Union of both is effected; which is the Birth of the *Fourth Form* or *Property* of *Eternal Nature*, that is the *Eternal Fire*. Which is always burning in the same Degree, and

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always doing the same Thing; that is, always overcoming, shutting up, and suppressing the three first Forms, and making them to be, as they should be, the hidden Root of the true and pure eternal Nature, by ever bringing forth out of them the Three following Properties of Light and Love, and every Joyful Sensibility of Life; in other Words, changing Nature into a Kingdom of Heaven. Now That which makes this Change in the Properties of Nature, is, and is rightly called, Fire, in the strictest literal Meaning of the Word; because all that we can conceive as Fire in this World hath its whole Nature, Power, and Existence from it. Not only the Fire of Life in Animals and Vegetables, but the Fire in the Kitchen and the Candle, is, each of them, kindled as it is kindled, and doth all that it doth, from this Fourth Property, the Fire of Eternal Nature. The Thickness and Darknests in the Wood and the Candle have Fire kindled in them, and Light from That Fire, in no other Way, than as the Fourth Property is a Fire from the Thickness and Darknests of Nature, kindled by the Light of God entering into Union with it. Had the Wood and the Candle no Water or Oil in them, neither of them could give forth Fire and Light. Now Water and Oil have the Properties of Light in them. When therefore the Properties of Nature in the Wood and the Candle are put into Strife, and begin to work in Blacknests and Darknests, which is the Beginning of every Fire, they by this Strife open an Entrance for the Properties of Light in the Water, and the Oil, to mix and unite with them; and by this Union of Darknests and Light, that Fire is kindled, which turns the Darknests of the Wood and Candle into a Shining and Light. And thus does every Fire kindled in this World bear an infallible Witness to the Kindling, the Nature, and Power, of that Eternal Fire, which, kindled by the Oil of Divine Light, changes the first dark Properties of Nature into the Light and Majesty of Heaven; or in other Words, into the

the *Three last Forms or Properties* of pure *Eternal Nature*. Of which the *Fifth* in order is the *Divine Light and Love*, the *Second Principle* of the *Divine Essence*. The *Sixth*, the *Divine Life*, with its various *Fruits, Expressions and Actings*, of *Knowledge, Wisdom, Joy, Praise, &c.* and the *Seventh* is the *Divine Body*; the *Issue, Sum, Substance, and Receptacle* of the other *Six Properties*, generated out of them, and constituting their *Final Mansion*, wherein they rest, filled and satisfied, as having attained their *End and Perfection*. This is the true *Heavenly Substantiality*, or *Kingdom of Heaven*, the *Sabbath of Rest and Peace*, the true *Paradise* in which *Man* was at first created, and to which he is again redeemed and called, as being the proper State and Perfection of the *Spiritual Creature*. It is also that which the *Author* would signify by His *Ternarius Sanctus*; which means the *Holy Substance or Corporeity*, comprising the *Divine Birth, Life, and Manifestation*, in the *Six Forms of Eternal Nature*; the *Three first* being transmuted thereby into the *Three last*.\*

### Abyfs.

The Word *Abyfs* properly signifies a *bottomless Depth*. It is used by this *Author* to signify the *Infinity* of the *Eternal Essence*, according to *One*, or *Both*, of the *Two first Principles*. When applied to the *Divine Essence* as comprehending *both* those *Principles*, it means the *Eternal, unfathomable, incomprehensible Will-Spirit* of the *Deity*, self-existent, without *Beginning* and without *End*, prior and superior to *Nature* and *Creature*, and the *Beginning* or first Cause

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\* *Law's Way to Divine Knowledge*, p. 196—236. *Spirit of Love. Part II.* p. 58—66. *Behmen's Clavis. V.* 54—132.

Cause of *All* that is in *Nature* or *Creature*. It is that *Mysterious* and *Omnipotent Power* of the *Deity*, which operateth and bringeth forth *Nature* with all its *Properties*, is always in them and with them, as the *Cause* of *All* that they are and work. When the Word *Abyss* is applied to *Nature* considered as separate from *God*, or without the *Birth* and *Working* of the *Second Principle* of the *Divine Essence* in it, it then means the *First Principle*, or those *first Forms* of *Eternal Nature*, called the *Dark Abyss*, above explained.

### *Humanity. Heavenly Humanity of Christ.*

*Humanity* means the same as *Human Nature*. *Christ's Humanity*, simply thus expressed, means His *Incarnation*, or taking upon Him the *Human Nature* in and from the *Body* of His Mother the *Virgin Mary*, when He was born of her in *Bethlehem*. But the *Heavenly Humanity* of *Jesus Christ* hath a much higher Signification, as being a much more *Divine* and *Mysterious Thing*.

For it must be known, that Our blessed *Lord* who died for us, had not only that *outward Flesh* and *Blood*, which He received from the *Virgin Mary*, and which died upon the *Cross*; but He had also an *Humanity* of *Heavenly Flesh* and *Blood* veiled under it, which was appointed by *God* to quicken, generate and bring forth from itself such an holy Offspring of *immortal Flesh* and *Blood*, as *Adam the first* should have brought forth before his *Fall*. If Our *Lord Christ* had not had an *Heavenly Humanity*, consisting of such *Flesh* and *Blood* as is not of this *World*, He had not been so perfect as *Adam* was, who was cloathed with it as his *Paradise Body*; nor could our New Birth from *Christ* raise us to that *Perfection* which we had lost, nor could His *Blood* be said to purchase, ransom, redeem and restore us. Because as  
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it is *Heavenly Flesh* and *Blood* that we have lost, so we can only have it *ransomed* and *restored* to us, by that *Blood* which is of the same *Heavenly* and *Immortal Nature* with that which we have quite lost. Our common Faith therefore obliges us to hold, that *Our Lord* had the Perfection of the *First Adam's Flesh* and *Blood* united with, and veiled under, the *fallen Nature*, which He took upon Him from the blessed *Virgin Mary*. Had He not taken our *fallen Nature* upon Him, nothing that He had done, could have been of any Advantage to us, or brought any *Ransom* or *Redemption* to our *Fallen Nature*; and had He not taken *Our Nature* as it was before the *Fall*, He could not have been *Our Second Adam*, the *Lord from Heaven*, or a *Restorer* to us of That *Nature* which we should have had from *Adam*, if he had not fallen. Now, what *Our Common Faith* thus necessarily and fully teaches concerning an *Heavenly*, as well as *Earthly*, *Humanity*, which *Our Lord* had, is also plainly signified to us by several clear *Texts of Scripture*; as where He saith of Himself, *I am from above, Ye are from beneath*. Again, *I am not of this World*; and further, *No one ascendeth into Heaven, but He that came down from Heaven, even the Son of Man who is in Heaven*. These and other *Texts of the like Nature*, which plainly speak of something in *Our Blessed Lord*, which can neither be understood of His *Divinity*, nor of that *Flesh* and *Blood* which He received from the *Virgin Mary*, has forced some *Scholastic Divines* to hold the *Pre-existence* of *Our Saviour's Soul*. Which is an *Opinion* utterly inconsistent with our *Redemption*; for it is as necessary that our *Lord* should have a *Soul*, as that He should have a *Body*, derived from *Adam*, in order to be the *Redgerner* of *Adam's Offspring*. But all these *Texts*, which a *Learning*, merely literal, has thus mistaken, do only prove this great, necessary, and edifying *Truth*, that *Our Blessed Lord* had an *Heavenly Humanity*, which clothed itself with the *Flesh* and *Blood* of this *World*

in the Womb of the *Virgin Mary*. And from that *Heavenly Humanity*, or *Life-giving Blood* it is, that *Our first Heavenly Immortal Flesh and Blood* is, in and through the Birth and Growth of the *New Man* by the *Spirit of Christ*, generated and formed in us again. And therefore His *Blood* is truly the *Attainment*, the *Ransom*, the *Redemption*, the *Life*, of the *World*; because it brings forth and generates from itself the *Paradifical, Immortal Flesh and Blood*, as certainly and really, as the *Blood of Fallen Adam* brings forth and generates from itself the *sinful, vile, corruptible Flesh and Blood* of this *Life*. According to that which *Jesus Christ* Himself saith, *Verily, Verily, I say unto You, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no Life in You. Who so eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last Day. For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh and drinketh my Blood, dwelleth in me and I in him.* John vi. 53, 54, 55, 56. And *This same spiritual Flesh and Blood of Christ* is that which is also meant in the *Institution*, and typified by the *Symbols*, of the *Holy Sacrament*, and is to be received by those who rightly partake of that sacred *Ordinance*. Which *Ordinance* *Jacob Behmen* calls the *Testament of Christ*, as being *That*, which by His *last express Will or Command*, He charged His *Disciples* to observe in perpetual *Remembrance* of Him. This satisfactory *Explication* of this *Mysterious Article* will shew the *Reason* why this same *Heavenly Humanity*, or *Flesh and Blood*, of *Christ* is sometimes called His *Holy Corporeity*, and *Heavenly Substantiality*, of which the *regenerated Soul* eateth and receiveth *Life*. If a *Soul* was fully and perfectly *cloathed* upon with this *House or Body from Heaven*, it would be in *Ternario Sancto*, or the *Heavenly and Angelical World*.\*

*Virgin*

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\* *Law's Appeal to all that Doubt, &c.* p. 202.  
*Behmen's Three Princ, Ch.* xxii. xxiii.

*Virgin Sophia.*

The Word *Sophia* is borrowed from the Greek, and signifieth *Wisdom*. *Virgin Sophia* therefore in its primary and proper Sense meaneth *Pure Wisdom*. It is the Blessed Power of the *Second Principle* of the *Divine Essence*: It is the *Spirit* of the *Pure Element*, or *Ternarius Sanctus*, which openeth all its *Wonders*, and leadeth the regenerate Soul into the *Knowledge* of them. It is used by *Jacob Behmen* in the *Book of Repentance*, to express the *Chearing and Enlightening Appearance* of the bright and pure *Spirit of Christ*, which is the same Thing as the *Arising and Presence* of the *Second Principle*, in the *New-born Soul*. This highly precious and blessed *Birth* in Man, together with its Joyous Influence, Purifying, Illuminating, Exalting Virtue, and Glorifying Effect, he also representeth and expresseth by the several parabolical Figures, of the *Pearl*; the *Lilly-Branch*; the *Noble Garland*; and *Triumphal Crown*; the *Garland and Tree of Pearl*.\*

*Element. Pure Element. Paradise.*

The *One Pure Element* is the *Heavenly Substantiality* or *Materiality*, formed by the *Second Principle*, or Power of *Divine Light* working in the *Fire* of the *First Principle*, or *Four first Forms of Eternal Nature*. It is justly called the *Element* or *Pure Element*, not only as being that Heavenly State of Existence, wherein the *Glorified Spirit* live, and move; but also because it is the *Ground and Root*, from whence the *Four divided Elements* of this World derive their *Out-birth*, and in which they stand in equal Union, *Temperature*, and *Harmony*; The *Fall of Angels and Man* being that which hath caused their Division and Strife. With respect

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\* *Behmen's Three Princ.* Ch. xiv. 86. &c. Ch. xxii. 20, 21,



respect to *Angels* therefore, the *One Pure Element*, is that *Heavenly Materiality*, which is their Kingdom, called by St. *John*, a *Sea of Glass*, 'Rev. iv. 6. With respect to *Man*, it is the *Ground of Paradise*, or of that *Heaven's* Existence and State of Life, Power, Glory and Happiness in which *Adam* was first created by God, which he enjoyed 'till he lost it by his *Fall*, and the *Final Recovery* of which both He and all his Posterity have received a Call to seek, Ground to hope, and Capacity to obtain, through the Gracious and all-sufficient *Redemption* wrought for them, by *Jesus Christ*. The *Heavenly Materiality* of the *Angels* Kingdom before their Revolt was a *Glassy Sea*, or *Mirror* of beauteous Forms, Figures, Virtues, Powers, Colours and Sounds, which were perpetually springing up, appearing and changing in an infinite Variety, to the Manifestation of the *Wonders* of the *Divine Nature*, and to the *Joy* of All the *Angelical Kingdom*. The *One Element*, which is now in four Parts, was then a fruitful Mother of *Wonders*, continually bringing forth new Forms and Figures of *Life*; not Animals, Beasts, or Insects, but beautiful Figures and *Ideal Forms* of the endless Divisibility, and Degrees of *Life*; which only broke forth as delightful *Wonders* of the Depth of the Riches of the *Divine Nature*, and to tune the Voices of *Angels* with Songs of Praise to the *Infinite Source*, of *Life*. Hence is the infinite Variety both of the Animal and Vegetable Life in this Perishable World. For no Fruits of Vegetables could have sprung up in the divided Elements, but because they are divided Parts of that *One Heavenly Materiality*, or *Glassy Sea*, in which Angelical Fruits had formerly grown forth. No Animal Life could have arisen from Stars, Air, and Water, but because they are all of them the gross Remains of that *One Element*, in which the Figures and Images of *Life*, had once risen up in such an infinite Variety of Degrees and Kinds. Hence it was that when the *Creator's Almighty Fiat* spoke

to these new ranged Stars and Elements, and bid *Life* awaken in them all *according to its Kind*, they all obeyed that *Omnipotent Word*, and every Property of Nature strove to bring forth after the same *Kind* and *Manner* as it had done in the Region of *Eternity*. This is the Source and Original of All that infinite Variety and Degrees of Life, both of Animals and Vegetables, in this World. It is because All Outward *Nature*, being fallen from *Heaven*, must yet, as well as it can, do and work, as it had done in *Heaven*.\*

### *Tincture.*

By the Word *Tincture*, taken in its fullest Latitude, understand the *Spirit*, or *Spiritual Energy*, of *Life*. Which is very pure and subtil in its own Nature, yet liable to be changed and corrupted. Hence is it different in the different *Worlds*, or Spheres of Existence; that is to say, *Divine* in the *Holy Principle* or *Light-World*; dark and false in the fierce *Wrathful Principle*; various and alterable in the *Third mixt Principle*, or *Out-birth*. For the *Evil Angels* have a *Tincture*, tho' a defiled One; as the Air, which of itself is pure, may be corrupted by a Pestilential Influence or Contagion. The *Pure* or *Heavenly Tincture* is the blessed Virtue and Power of the *Fire* and *Light* of *Eternal Nature*, or of the *First* and *Second Principles* of the *Divine Essence*, in full *Union* and equal *Temperature*. The *Working Motion* of which constitutes the *pure Element*, or *Paradical Potentiality* above described. Considered with respect to the *World of Heavenly Beings*, The *Tincture*, emphatically  
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\* *Law's Spirit of Prayer*, P. I. p. 18, &c. P. II. p. 27. *Behmen's Three Princ.* Ch. xiv. 83—88. Ch. xxii. 19, &c. *Append.* V. 9, &c.

so called, as taken in its highest Sense, is the *Holy Spirit of Eternal Light and Love*, and as such, is the *Joyful Life, Animation, and Beatific Habitation* of *Angels and glorified Souls*; wherein they stand and praise God in their infinite Variety of Forms, Powers, and Degrees. Which blessed *Life of Heaven* also opens and imparts itself to *regenerate Souls* here on Earth, and that commonly in such Measures and Proportions as their Advancements in the *Regeneration* qualify them to receive it. With respect to this *Outward Visible World*, The *Tincture* may be considered as the *Power of Natural Light*, which is no other than the *Super-natural Light of Heaven* derived into, and working in, *Nature*, and therefore is, wherever it manifests itself, and as far as it extends, a Ray or Emanation of the *Heavenly Principle*. Whence it is *That* which giveth to *Animals*, in their different Kinds and Capacities, their Good Powers, and agreeable Qualities; to *Plants*, their Vegetation, Bloom, Fragrance, and Virtues; to *Metals and Precious Stones*, their Growth, Splendor, and Perfection. The *Light, Power, and Influence* of the *Sun* are the true *Image and Out-birth* of the *Heavenly Tincture*, in this Material World. And as, without the *Solar Tincture*, or incorporated Virtue of the *Outward and Temporary Light*, *Gold* would not be *Gold*; so without the *Inward and Eternal Light and Spirit of Jesus Christ the Sun of Righteousness*, which is the proper and necessary *Tincture* of the *Human Soul*, Man, created to be the *Image of God*, is not His true *Image*.

“*The Tincture*,” saith *J. Behmen*, “is nothing else  
 “but an exulting joyful mighty *Will*, which the  
 “*Soul* hath for its *Habitation*, and enjoyeth as its  
 “*Paradical Inheritance*, so long as its *Imagination*  
 “dependeth on God. But when the *Soul* becom-  
 “eth false, and letteth into its Essences the *Spirit* of  
 “the *Great World*, desiring its Fill thereof in *Riches*,  
 “*Power*, and *Honour*, then cometh the *Deceiver* in  
 “that

“ that *Spirit* of the *Great World*, and captivateth the  
 “ Soul in Covetousness, Pride, Ambition, and An-  
 “ ger. And as soon as this is brought to pass, the  
 “ Soul’s *Tincture* becometh wholly false. For as the  
 “ *Spirit* in a Being is, so is also the *Tincture*. There-  
 “ fore, O Man, *whatsoever you sow here, that you shall*  
 “ *reap*. For Your Soul in the *Tincture* remaineth  
 “ eternally : And all Your Fruits stand in the *Tinc-*  
 “ *ture*, manifested in the clear Light, and follow  
 “ after you.”\*

The Reader may perhaps still farther apprehend what the *Tincture* is, and imports, by attending to what is said of its Nature, Quality, and Effect, in the *Answer* to the 46th *Question* of the *Dialogue* concerning the *Supersensual Life*. P. 216 of this Book.

### *Ternarius Sanctus.*

*Ternarius Sanctus* is the *Holy Ternary* or *Number Three*. It is the *Birth, Life, and Working* of the *Divine Trinity* in the *Forms or Properties* of *Nature* ; whereby the *Three first Forms* which are the *Ground of Nature and Life*, are, through the *Operation* of the *Divine Fire* in and upon them, changed into the *Three last*, which make *Nature* to be a *Substantial Ground, Corporeity, and Working Life, of Light, Love, and Joy*. It is the *Pure Element* ; or *Eternal Nature* in its *Original true and pure State*, blessed in and through all its *Seven Properties*, with the *Deity*, its proper and adequate *Satisfaction, Rest, and Completion*. It is This which constitutes the *Corporeity of Angels*

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\* *Law’s Appeal*, p. 100. *Spirit of Prayer*, P. II. p. 27—31. *Spirit of Love*, P. II. p. 188, &c. *Behmen’s Three Princ.* Ch. xii. 22—35. Ch. xiii. 23—46. *Append.* V. 16. *Threefold Life*, Ch. iv. *Clavis*, V. 195.

*Angels and purified Souls*, and is the most exalted and perfect State which the most highly regenerated and illuminated Soul can attain. \*

*Mystery. Myſterium Magnum. Wonders.*

The *Mystery, Myſterium Magnum* or *Great Mystery*, meaneth the *Deep and True Ground of All Things*; comprehending the *Original and Birth of Eternal Nature*, or the *First Workings* of the inconceivable God, opening and manifesting His *hidden Triune Deity* in an *Outward State of Glory*; in the Splendor of united *Fire, Light, and Spirit*, all kindled and distinguished, all united and beatified, by the *hidden Three*. In this *Eternal Nature*, all inward Powers, all the hidden Riches of the incomprehensible *Father, Son, and Holy Ghost*, are, from Eternity to Eternity, brought forth into *outward Majesty*, and visible Glory. Which Manifestations and Operations of the *Deity* are justly called the *Wonders of Eternal Nature*. In this *Triune Opening of Heavenly Glory*, Power and Majesty, the *Triune God* beholdeth Himself as in His own Manifestation, is clothed as with His own Garment, dwelleth as in His own Habitation, and worketh all those His *Wonders of Wisdom and Omnipotence* in and by, and according to, the possible Powers of this *Eternal Nature*. For this *Eternal Nature* is the first Possibility of All After-Beings and Things. For before, or without, this *Eternal Nature*, All is an eternal, silent, still, immoveable, unperceivable *Nothingness*. This *Eternal Nature* is the first Manifestation, or the first Opening, of the Divine Omnipotence: And in it, in its own infinite Bounds, are included all the Height, Depth, and Extent of the Divine Wisdom  
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\* *Law's Spirit of Love*, P. I. p. 38, 51. *Behmen's Threefold Life*, Ch. iii. V. 17, 18.

and Powers. And hence may be seen in what Sense *Eternity* is to be understood as applied to *Nature*. The *Eternity* ascribed to *Nature* is and can be only an *Eternity à parte post*, as the School-men term it; that is, an *Eternity*, not without *Beginning*, but without *End*. For in the full and complete Notion of *Eternity*, as a State of Duration without *Beginning*, as well as without *End*, the *Triune Deity* alone is *Eternal*. But as the *Triune Deity* could not be known, or knowable, without manifesting himself according to His own Nature, which *Manifestation* must be distinct from, and posterior to, His proper *Essence*: As soon as the *Holy Deity* willed this *Manifestation* of Himself and His Powers, so soon was *Eternal Nature* brought into Existence, being that very *Manifestation*; and so long must it continue to exist, as God shall will the *Good* and *Happiness* of what He hath created; that is to say, as long as infinite Power, Wisdom, and Goodness, shall be the necessary and immutable *Perfection* and *Law* of His Nature. Thus the Existence of *Nature* as necessarily presupposes the Existence of God, as the *Manifestation* of any Being or Thing presupposes the Existence of the Being or Thing manifested. And it may be added, that the acknowledged Existence of God, as a Being infinitely Powerful and Good, and, as such, ever delighting in the Communication of Goodness and Happiness, doth also, by a *moral Necessity*, infer the Existence of *Nature*; as the Means whereby to communicate, and Scene wherein to display, the Wonders of His Goodness. For all that God can do or bring forth from Himself, is done in and by the Working of His *Triune Spirit* in this *Eternal Nature*. This is the great Scene of His *Eternal Wisdom* and *Omnipotence*, in which new *Wonders* are eternally rising up, and declaring the fathomless Depths of the Riches of the invisible *Triune Deity*. And to say, that God can do no more than what He can do through and by the possible Powers of this *Eternal Nature*, is only

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saying,

saying, that He can do no more than what He can do by *Himself*. Because this Eternal Nature is the Eternal Manifestation of the Total God, or an *Out-birth* of *That*, which the *Deity* is in its invisible Powers. Out of this transcendent *Eternal Nature*, which is as immense and universal as the *Deity* itself, do all the Highest Beings, *Cherubims* and *Seraphims*, all the Hosts of *Angels*, and all intelligent Spirits, receive their Birth, Existence, Substance, and Form. They are all so many different, finite Forms of the *Heavenly Fire* and *Light* of *Eternal Nature*. Into which creaturely Beings the invisible *Triune God* breatheth His invisible Spirit; by which they become both the true Children and Likeness of the invisible *Deity*, and also the true Offspring of His *Eternal Nature*; and are fitted to rejoice with God, to live the Life of God; and live, move, and have their Being, in that *Eternal Nature*, or *Kingdom of Heaven*, in which the *Deity* itself liveth. And they are *One*, and united in *One*; God in them, and they in God, according to the Prayer of *Christ* for His Disciples, that *They and He and His Holy Father might be united in One*. John xvii, 21, 22, 23. This is what the *Author* primarily and chiefly meaneth by the *Mysterium Magnum*, or *Great Mystery*; but it comprehendeth not only *Eternal Nature* itself, but All that hath been born out of it; and also All that hath happened in *Time*. It taketh in and unfoldeth the *Creation* of *Angels*, and their *Fall*, with its woeful Consequences to them, and their *Kingdom*; the *Formation* and *System* of this *Visible Universe*, together with the *Origin*, *Nature*, *Place* and *Office* of the *Sun*, *Planets* and *Stars*; as also the *Nature* of every *Creaturely Life*, the *Cause* of *Matter*, and every inanimate Thing, and *Ground* of their vast *Variety*. The *Mystery* also compriseth and declareth the *Creation*, *Dignity* and *Perfection* of *Adam*, the first *Angelic Man* in *Paradise*, the *Nature*, *Depth*, and *fatal Effect* of his lamentable *Fall* therefrom; as also the *Ground* of his *Redemption* by *Jesus Christ* the Son of God,

**GOD**, the whole *Nature*, absolute *Necessity*, and full *Work* and *Effect* thereof, in all its *Parts* both in the *Redeemer* and the *Redeemed*, together with the *Reason* and *Necessity* of all the *Practical Duties* of the *Gospel*. In a *Word*, the *Mystery* comprehends, and unfolds from their first *Cause*, the *Whole Kingdom of Nature*, both *eternal* and *temporal*, and the *Kingdom of Grace*; their *Connection*, *Difference*, and mutual *Operation* and *Effect* upon each other, under the *Power* and *Providence* of the invisible *Spirit of GOD*, from the *Beginning* to the final *Consummation* of *All Things*.\*

*Astrum. Constellation. Astral Nature.*

The *Astrum* or *Constellation*, is to be understood sometimes *objectively*, and then it meaneth either the *Sphere*, *peculiar Configuration* and *Aspect*, *Power*, or *Influence*, (as the necessary *Construction* of the *Passage* shall require,) of the *Heavenly Bodies*, the *Sun*, *Moon*, and *Stars*, as respecting any particular *Thing* or *Being* subject to them. Sometimes it is to be understood *subjectively*, and then it implieth the *State* of the *Subject* spoken of, as respecting such *Sphere*, *Configuration*, or *Influence*; or its *Sphere of Activity*, as governed or circumscribed by the *Astral Powers*; in which *Sense*, *Reason* is said to be incapable of penetrating farther than its own *Astrum*.

The *Astral Nature* and *Spirit of Man*, is that *Outward Nature*, *Spirit*, and *Life* in him, which taketh its *Rise* from the *Sun* and *Stars*, and is subject to their *Power* and *Influence*. A *Nature* and *Life*, which, together with the *Elementary*, is common to him with the *Beasts*, and belongeth not to the *Kingdom of GOD*, nor will enter into *Eternity*. It is the

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Third

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\* *Law's Way to Divine Knowledge*. p. 114. &c.  
*Behmen's Small Six Points*, P. vi. *Clavis*, V. 40—53.



*Third Form of his Threefold Life.* The *First* being the harsh, stern *Fiery Principle*, which constituteth the *original immortal Life of Angels, Devils, and Human Souls*; and is, considered in itself, *Fire without Light*. The *Second* is the blessed *Life of Light, Love, and Joy*, distinct and separable from, although rising, living, and working in, the *First Principle or Life*. These *Two Principles or Forms of Life* have in them the *Birth, Nature, and Duration of Eternity*. The *Third Form*, originating from the *Two First*, is the *Astral and Elementary Life and Spirit*, or the *Life and Spirit* of the outward *Visible World*; the *Substance* of which will perish at the *End of Time*, when it hath served the *Purposes of the Divine Will* in creating it; and the *Spiritual Essence* or *Inward Ground*, and the *Shadowy Idea* of it, will only remain among the *Wonders of Eternity*. To this *Astral Principle or Life* belong *Reason, Knowledge and Skill* in the liberal *Sciences* and mechanic *Arts*: as also the several *Complexions*, with their various *Natures, Inclinations, and Propensities* in Men.\*

### Magic. Magical.

The *Magia*, or *Magic*, is the *Spirit of the Will*, either in the *Creator* or the *Creature*, called by this Name to express its *Wonderful* and, within its Sphere, *Omni-potent Powers, Operations, and Effects*. The *Divine Magia*, or the *Magia* in the *Deity*, is the *Abyssal Will* of *God*. Which is the *Ground and Cause of Eternal Nature*, and of every *Being, Life, and Substance* that is born out of it. It is the *Divine Fiat*, or *Creating Power and Operation of God*, whereby *All Things* are brought into *Existence*. The *First Manifestation*

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\* *Behmen's Three Princ.* Chap. 16. v. 18. &c. Ch. 20. v. 70. *Threefold Life.* Ch. 7. v. 73.—81. Ch. 5. v. 10. &c. Ch. 8, *Clavis*, V. 155—187. 205,

*festation* of the invisible God, without which He is, and would continue to be, an *hidden unknown* God, is that which is called, and is, *Eternal Nature*, as is before declared; which is the *Eternal Fund* of all possible Qualities of *Life*, the *first Source* of every Natural Power that can be in any Creature. All these Qualities of *Life* in their *Eternal Birth* and rising from one another by the *Working Will* of God, are the *Out-birth*, or *Outward Glory*, of God, in which He manifests His *Triune invisible Deity* in a *Threefold Life* of *Fire*, *Light* and *Spirit*, which are the *Ground* of All the Qualities of *Life*, *Sensibility*, *Power*, and *Spirit*, that ever were or can be found in any Creature. Every Being that exists, thinks, or moves, or is endowed with any Kind or Degree of *Life* or *Sense*, is from and out of this *Glassy Sea* of these united Powers of *Life*. This full Manifestation of all the possible Powers and Perfection of *Life* and *Glory* is called that *Kingdom of Heaven* in which God dwelleth and worketh, and is a *Magical Outbirth* or *Offspring*, arising from the *Triune working Will* of the hidden *Deity*, which willed to shew itself in this opened, outward Shew, of all the possible Powers of *Life* and *Glory*; and from whence new Worlds of finite Divine Beings, as so many living Images of God, might have a Possibility of coming forth. For without *Nature*, which is the *Ground* of Creature, God must be by Himself, and continue an *unmanifested* God. But This same *Working Will* of the *Triune Deity*, which thus manifested itself in an *Eternal Nature*, manifested itself also in *Creaturely Forms*, all generated from, and animated with, that same *Trinity* of *Fire*, *Light* and *Spirit*, which constitutes *Eternal Nature*. So that All *Intelligent Natures* are that in their *finite* Being, which *Eternal Nature* is in its *infinite* State. And thus All of them are from God and from Heaven, live in God, and may work with God, as God is in Heaven, and Heaven in Him; One *Life*, One *Power*, One *Will*, and One *Happiness* with God. Now

every Thing that is not God, but posterior to and distinct from Him, must be That which it is, from the *Working Will* of the *Deity*. For since it cometh into Being, only because it is *willed* to be, it can have nothing in it, or be any other Thing, but That which the *Working* or *Creating Will* brought forth. And as All Things began in and from this *working Will*; so all Things must go on in it; and there can be no other Creator, Worker, or Former of Things in all Eternity, but the *Working Will* of God, either mediately or immediately. Nor can there be any other Nature in any Thing, but that which is the *Birth*, or *magic Effect*, of a *Working Will* within it. And every Thing which is done by the Creature, every Thing which it seeks and likes, or abhors and resists, is all driven on by a *Working Will*, or *Magic Power*, which stirs and operates and works within it. This *Will-Spirit* in the Creature, called in Things inanimate, *Attraction*, and in Animals, *Instinct*, is That which keeps up the whole System of *Stars* and *Elements*, with all its *Creatures*, Vegetable and Animal, in their full Conformity to the first *Working Will* of God in their Creation, which is never separate from them. The *Will-Spirit* in the *intelligent free Creature* is of a much higher Nature; it has the never beginning *Eternity* in it, and is a genuine Offspring of the *Will-Spirit* of God, and therefore, in its Degree, partakes of the Power of God over *Nature*. The true Ground and Reason of all which is this, it is because *Will* is the *first Original* of All Power; and the *Omnipotence* of God consisteth in nothing else but his *Working Will*; and therefore no Power ever was, or ever can be, any where else, but as it is in God; and if the *Creature* hath any Power, it must have it as God hath it, in a *Working Will*. For since all *Nature*, with all its Qualities, Births, and Creatures, are all brought forth into Being by the *Working Will* of God, it evidently follows that every *Creature*, with every Quality, Power, and Property in it, is *magically*

*magically* born, and therefore must have a *Magic Nature*, that is a *Nature* that cometh from and standeth in a *Working Will*. So that these Words *Magic* or *Magical Power*, mean the *Working* or the *Work*, either of the Divine, or Creaturely *Will*. And a *Magic Work*, as implying that which is produced by a *Birth* or *Growth*, proceeding from a *Working Will* either in the Creator or Creature, stands, as such, contra-distinguished from those *Dead Works*, which are only the Operations of Men's *Hands* and *Rational Faculties*, on Subject-Matter already prepared and set before them.\*

### *Image. Imagination.*

The Word *Image* meaneth not only a *Creaturely Resemblance*; in which Sense *Man* is said to be the *Image* of *God*: But signifieth also a *Spiritual Substance*, the *Product* or *Effect* of a *Working Will*, wrought in and by a *Spiritual Being* or *Power*. And *Imagination*, which we are apt erroneously to consider as only an *airy*, *idle*, and *impotent Faculty* of the human *Mind*, dealing in *Fiction*, and roving in *Fancy* or *Idea*, without producing any powerful or permanent Effects, is the *Magia*, and *Power* of raising and forming such *Images* or *Spiritual Substances*. Now this *Magia*, or *Imaginative Property*, which hath *Desire* for its *Root* or *Mother*, is the greatest *Power* in *Nature*; its *Works* cannot be hindered, for it *creates* and *substantiates* as it goes, and all Things are possible to it. It enters wherever it wills, and finds every Thing that it seeks; for its *seeking* is its *finding*. It is the *Eternal Ground*, *Scene*, and *Subject* of both *Good* and *Evil*, and is therefore the *Key* of both *Heaven* and *Hell*. And  
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\* *Law's Way to Divine Knowledge*. P. 144. 161.  
—Letter to the *Bp. of London*. P. 120. *Behmen's Small Six Points*. P. v.

the Reason why it is thus powerful and important, is, because it is an *Out-birth* of the *Divine Magia* or *Imagination*, and has therefore in it the *Freedom*, *Nature*, and *Efficacy* of *That* from whence it sprung. — We are apt to think that our *Imaginations* may be played with, that they rise and fall away as nothing, because they do not always bring forth *outward* and *visible* Effects. But indeed they are the *greatest Realities* we have; and are the true *Formers* and *Raisers* of All that is *real* and *solid* in us. All *outward Power* that we exercise in the Things about us, is but a *Shadow* in Comparison of that *inward Power*, which resides in our *Will*, *Imagination*, and *Desires*. These communicate with *Eternity*, and kindle a *Life*, which always reaches either *Heaven* or *Hell*. This *Strength* of the *inward Man* makes all that is the *Angel*, and all that is the *Devil*, in us; and we are neither good nor bad, but according to the *Working* of *That* which is *spiritual* and *invisible* in Us. Now our *Desire* is not only thus *powerful*, and productive of *real* Effects; but it is always *alive*, always working and creating in us; for it has no less than *Creative Power*; it perpetually generates either *Life* or *Death* in us. And here lies the *Ground* of the great *Efficacy* of *Prayer*, which, when it is the *Prayer* of the *Heart*, the *Prayer* of *Faith*, has a *kindling* and *creating* Power, and forms and transforms the *Soul* into every Thing that its *Desires* reach after. It has the *Key* to the *Kingdom* of *Heaven*, and unlocks all its *Treasures*; it opens, extends, and moves *that* in us, which has its *Being* and *Motion* in and with the *Divine Nature*, and so brings us into a real Union and Communion with God.\*

### *Fiat.*

The Word *Fiat*; that is, *Let it be*. is used to signify *Creative* or *Efficient Power*. It is adopted into this general Sense from that Verse in *Genesis*, Chap. i. 3.

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\* *Law's Appeal* to all that doubt, &c. P. 169.

i. 3. *And God said, let there be Light,—and there was Light.* And very justly applied it is, to express the *Creating Omnipotence* of God. Whose *Speaking* is *Doing*, Whose *Word* is His *Work*. Accordingly thus saith the *Psalmist*, *By the Word of the Lord were the Heavens made, and all the Hosts of them by the Breath of his Mouth. He spake and it was done.* Ps. xxxiii. 6. 9. Thus also, the comfortable Declaration of God to our first Parents after their lamentable Fall, of a *Seed of the Woman*, which should bruise the *Serpent's Head*, Gen. iii. 15. was not a verbal *Promise* of Something only that should come to pass in future Ages, to redeem them, and which left their Souls in the same State of inward Darkeness, Disorder, and Weakness, in which it found them; but was to them a Declaration of, and Direction to, the *true and living Word of God*, the *ingrafted Word*, as St. James calls it, or as St. Peter, the *incorruptible Seed*, the *ever living and abiding Word of God*; that is, a *Redeeming Power*, a secret *Root* or *Remains* of the first Divine Life, even of the *Power and Spirit of Christ*, hidden in themselves; which was by the Goodness of God *treasured up* in, and *preserved* under, their *fallen Nature*, and which should resist, and overcome *that Nature*, and be able to *save their Souls* from the *Wrath, Death, and Hell*, that were awakened in them.

But the Word *Fiat* is not appropriated by the *Author* to the *Working Will*, or *Creating Power*, of the *Deity* only, but is used also to express the *Outbirth* of it in the *Creature*; and to signify the *Creative Power*, *Operation*, and *Effects* of the *Creaturely Magia*, or *Desire, Will, and Imagination*, described in the preceding Article; which partaketh of the *Nature* and *operative Efficacy* of the *Divine Magia*, as being born out of it.\*

*Turba.*

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\**Law's Grounds of Regeneration*, last Edition. P. 61—67. *Behmen's Clavis*, V. 75.

*Turba. Turba Magna.*

The *Turba* in a general Sense signifieth the *Curse*, or *Evil* introduced both into *Eternal* and *Temporal Nature* by the *Fall* of *Angels* and *Man*: Whereby that originally pure and glorious *Manifestation* of *God* is become marred, spoiled, and *disturbed*. The *Turba* taken in a more especial Sense, as applied to any individual *Soul*, meaneth its *dark Root*, *fiery Essence*, and *painful self-tormenting Life*, consisting of the *Four first* raging and *contrarily* working *Forms* of *Eternal Nature*, when destitute of that *Birth* of *Divine Light* and *Love* in them, which *originally* was, and can alone *still* be, their proper *Satisfaction*, *Rest*, and *Peace*. Which *natural* and *necessary* State and Life of the *Soul*, as *fallen*, together with the *Bestial Nature* and *Properties* awakened in it by the same *Fall*, is its *Original Sin*, or *Sinfulness*; that is, its *evil* and *corrupt Nature*, which is the *Ground* and *Source* of All the *Sin* and *Misery* to which it is or can be liable. "The *Turba* of the *Soul*," saith *Jacob Behmen*, "which destroyeth the *Divine Image*, is the *Essential Wrathfulness*, and is caused by the *Imagination*, or *false Love* and *Representation*. Therefore "All lieth in the *Imagination*. The *Image* consisteth "in that which we suffer to come into our *Desire*."

The woeful Change made in the Original State of *Adam's* Paradisical Body and Soul by the Entrance of the *Turba* into him, through his lamentable *Fall*, may be in some Degree adumbrated by this Similitude. Imagine a most precious *Pearl*, infinitely more bright, infinitely more transparent, infinitely more illuminated, than any that mortal Eyes ever saw. Imagine this *Pearl* to be in a Moment penetrated, thickened, darkened, deformed in every Part, and through every Pore, with something as hard as *Iron*, as heavy as *Lead*, as rough as *Earth*, as dark as *Soot*, and then you have but a *Shadow* of that,

that, which happened only to the *Body* of *Adam*, when by *desiring* and *eating* the *earthly Fruit*, he drew the *earthly Nature* of this *World* into his *pearly, paradisaical Body*. And here, by the *Way*, we may see as in a *Glass*, what *earthly Desires* now do to every *Son of Adam*; they do the same *Mischief* which they did to the *First Man*, that is, they carry on, keep up, and continue that same *Death* in us, which he died in *Paradise*. Here it was, that his *eternal Soul*, the *immortal Fire* of *Life* in him, being swallowed up and smothered by an *earthly, dark Body*, lost the *Light* of the *Son of God*, and the *Breath* of the *Holy Spirit*. And this was the great immediate *Death* that he died in *Paradise*, before he became the *Father of Mankind*; a *Death* much more grievous than that which is to bring us all to our *Graves*. It was a *Death* that extinguished all that was *Divine* and *Holy* in the *Human Nature*, just as the *Sin of Angels* had turned them into *Devils*.

*Turba Magna*, or the *Great Turba*, is an Expression used by the *Author* to signify the *outflowing Wrath* of the *First Principle of Nature*, (which is the *Foundation of Hell*), as awakened by the *Sins of Men*, and manifested in the *Spirit of The Great World*. From whence arise, by *Divine Permission*, *Grievous Judgements* or *Punishments*, in terrible *Plagues* and *Diseases*, or other public and destructive *Calamities*, *Wars* also and ravaging *Desolations*. It taketh in likewise the *awakened Wrath* or *Evil* of *Outward Nature*, as discovering itself in violent and mischievous *Tempests* of *Thunder* and *Lightening*, fierce *Extremes* of *Heat* and *Cold*, raging *Volcanoes* or fiery *Eruptions*, ruinous *Hurricanes*, and devouring *Earthquakes*. Yea it reacheth to, and comprehendeth, even *Hell* itself. It is, in fine and in general, the *Breaking out*, prevalent *Power*, and direful *Effects*, of the *first Curse*, that is, the *Wrath* or *Principle of Anger*, whereby the regular and kindly *Course of Nature* is *disturbed*.\*

*Vanity.*

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\* *Law's Appeal*. 18—21, 129—131. *Spirit of*



## Vanity.

The *Bestial Vanity* (that is, *Corruptibility*) meaneth the *Transitory, Astral, and Elementary Life* of Mortal *Flesh and Blood*, with its various *Appetites, Passions, Infirmities, Carnal Gratifications, and Earthly Enjoyments*; common to *Man* with the *Beasts*. Into which *Vanity* of the *Earthly Life* *Adam* fell from his first *Paradise* State, on his letting into himself, contrary to the *Divine Will and Warning*, the *Nature*, and *Sensibility* or *Knowledge*, thereof, by eating the *forbidden Fruit* which had that *Earthly Nature* in it. The *Earthly* or *Bestial Vanity* therefore stands distinguished from the *Turba*, as being in the *Third Principle*, and consequently implying a more mixt State, and a less degree of *Evil* than the *Turba* itself doth, which is *mere Evil* and *Wrathfulness*, and wholly comprehended in the *First Principle*.

The *Fall* of *Lucifer* and his *Angels* was the Effect of their intending and attempting to be *higher and greater*, by awaking and trusting to their own *Natural Powers*, that is, the *Strength and Working Activity* of the *Four first Forms* of their *Eternal Nature* or *Life*, than they had been hitherto by *Submission* to *God*, that is, while those *Four original Forms* or *Fiery Root* of their *Life* were allayed, blessed and filled with the *Light and Spirit* of *God*. They would have a *Greatness* that sprung only from *themselves*, they desired it with the full and total *Energy* of their strong *Eternal Powers*, that is, *Wills and Desires*; and therefore they found what they sought, they found themselves left to all the *Greatness* that was in

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Love, P. I. 10—19. Way to Divine Knowledge, P. 227. Answer to Dr. *Trap's* Discourse. P. 30. *Behmen's* Appendix to the 40 Questions, V. 33. Clavis. V. 153, 154.

in themselves; and that was their *Hell*; viz. a *Fiery* Strength of an *Eternal Self-tormenting Nature*; because separated, through the full Choice and strong Force of their own *Wills*, from the *One Source* of *Light* and *Love*, *Peace* and *Joy*. But *Adam*, tho' his *Soul* was as entirely dead to *Heaven*, as the *Souls* of the *Devils* were, yet fell not into their *Hell*, for these two Reasons. *First*, because his Angelical Man dwelt in a *Body* taken from the *Outward World*, which *Body* did not die at his Transgression; therefore his *Soul* that had lost its *Heavenly Light*, did not fall directly into the *Devils Hell*, but into a *Body* of *earthly Flesh* and *Blood*; which, being capable of the Enjoyments and *Satisfactions* of this *Life*, could, whilst it lasted, keep the *Soul* insensible of its own *fallen State*, and *hellish Condition*. *Secondly*, because *Adam* not aspiring to be *above*, or without, *God*, by his own *proud Strength*, but only lusting to enter into a *Sensibility* of the *Good* and *Evil* of the *Bestial Life* of *this World*, found only that which he sought; and fell into no other *State* of *Misery*, than that *Bestial Life*, which his own *Desires* and *Actions* had opened in him. And therefore this *Outward World* stood him in great *Stead*; it prevented his immediate falling into the *State* of *Fallen Angels*. But then, as there was nothing that kept him out of the *Hell* of *Fallen Angels*, but his *Body* of *earthly Flesh* and *Blood*; and as this was now as *Mortal* in him, as it was in the *Beasts*, and lay at the *Mercy* of a *Thousand Accidents*, that could every *Moment* take it from him; so he was, in his *fallen State*, standing as it were on the *Brink* of *Hell*, and liable every *Moment* to be pushed into it.

See here the deep *Ground* and absolute *Necessity* of that *new Birth* of the *Word*, *Son*, and *Spirit* of *God*, which the *Scripture* speaks so much of. It is because the *Soul* of *Man*, as *fallen*, is quite dead to, and separate from, the *Kingdom* of *Heaven*, by having lost the *Light* and *Spirit* of *God* in itself; and there-



fore is, and must be, incapable of entering into *Heaven*, 'till by this *New Birth*, it gets again its first *Heavenly Nature*.—If thou hast nothing of this *Birth* in thy *Soul*, when thy *Body* parteth from it, then thou hast only That *Root* of *Eternal Life* in 'Thee, which the *Devils* have. Thou art as far from *Heaven*, and as incapable of it, as they are; their *Nature* is thy *Nature*, and therefore their *Habitation* must be thine. For nothing can possibly hinder thy *Union* with the *fallen Angels*, when thou diest, but a *Birth* of *That* in thy *Soul*, which the *fallen Angels* have lost.\*

### *Science. Mercury. Vulcan.*

The Word *Science*, in the *Author's* Sense and Use of it, hath a very deep Signification. *Knowledge* or *Skill*, which is commonly meant by *Science*, doth not reach it. For *Science*, according to its Import in *His* Writings, implieth not only *Knowledge*, as usually understood, but the *Root* and *Ground* of it, which is *Sensibility*. For all true *Knowledge* must be the Fruit of *living Perception* and *Sensibility*: And there is no *Knowledge* of any Thing, but where the Thing itself is, and is *found* and *possessed*. *Life*, and every Kind and Degree of *Life*, is only known by *Life*, and so far as *Life* reacheth, so far is there *Knowledge*, and no farther.

*Science* is by the *Author* made to stand in the *Second Form* of the *Threefold Centre* of *Nature* described before, which is *Motion*, or *Resistance* to the *First astringent quiescent Form*, and is therefore the *Ground* of all *Life*, and *Sensibility* of *Life*. For that eternally active *Resistance* to the *First compressing Property* ever generateth

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\* *Law's Spirit of Prayer*. Part I. p. 33, &c. *Way to Divine Knowledge*. P. 211, &c. *Behmen's Three Principles*. Ch. iv. 65, &c. Ch. v. Ch. xxv. 103.

generateth the *Third* or *whirling Property*; whence ariseth that *Fire* which is the very Nature, Essence, and Power of *Life*, and the Cause of all its Operations. For all *Life*, whether Spiritual or Corporeal, consists in *Fire*, or rather *is Fire*. Thus is the Science said to be the true *Root* of *Souls* and all *Spiritual Intelligences*.—By the *Divine Science* understand the *Motion* of *God's Will* to the *Manifestation* of Himself, or making Himself *known*, in and through *Nature* and *Creature*; without which He would have remained in *Stillness*, an *Hidden*, *Unknown*, and *Unknowable Abyss*.

Now those *First Properties* of *Nature*, thus enkindling in themselves, by their incessant Strife and Contrariety of Working, the *Property* of *Fire*, all together constitute that *Fiery Root* and *Strength* of *Life*, *Sensibility*, and *Motion*, which is to be understood *here*, by the *Fiery Mercury*, the *Fiery Wheel* of *Essence*, of *Nature*, or of *Life*; and which, being derived into a *Creaturely Form*, constitutes the *Spiritual Essence* and *Life* of the *Creature*. Thus is it, as was before observed, the *Ground* and *Essence* of the *human Soul*, and of that ever working *Will* or *Desire* which forms its *Life*. And This *Will* or *Desire*, being its own Enkindler, and Self-mover, may be said, and understood, to be the *Vulcan* that stirreth up, and worketh in, the *Fiery Mercury*, or that *Fiery* *Might*, *Power*, and *Activity* caused by the contrarily acting *Principles* of the *Soul's Essence*.\*

D 2

Ens.

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\* *Law's Way to Div. Knowledge*. P. 128. 140—153. 200—210. *Grounds of Regen.* P. 7. Appeal. P. 166. *Behmen's Three Princ.* Ch. i. 10. &c. *Threef. Life.* Ch. ii. Append. to 40 Questions. V. 2. Four Tables of *Divine Revelation*. *Clavis*. V. 147. &c. 210.—218.

*Ens. Essence.*

By *Ens* understand a particular and distinct *Being*, *Nature*, *Substance*, or *Power*, whether good or evil. By *Essence*, the central *Substance* or radical *Nature*, of any *Subject*, *Being*, or *Thing*; the necessary *Ground* and proper *Efficient* of its *Existence* and *Reality*: And by *Essences*, its constituent *Principles* or *Qualities*; that is to say, those *Properties* which constitute and determine its peculiar *Nature*, or make it to be what it is.

*Source. Matrix. Mother.*

The Word *Source* properly signifieth a *Spring-head* or *Fountain* of running *Water*. Whence it is taken as a *Metaphor*, and sometimes used in these Writings to denote One or Other of the *Three Principles*, as they respectively *flow forth*, and *work* their proper *Effects*, in *Nature* and *Creature*. Thus, in *Spiritual* and *Intelligent Creatures*, the *First Principle*, which is the *Constituent Ground* of their *Essence*, whilst shut up in itself, and acting without, or separately from, the *Second Principle*, is a *Source*, or *Working Cause*, of mere *Darkness*, *Sin*; and *Misery* in and of such *Creatures*, and of *Evil* externally. But when the *Second* or *Light Principle* breaks forth, and takes Possession of the *First*, in them, it turns that *painful*, *wrathful*, and *mischievous Source* into a *Source* of contrary *Effects*; into a *Working Cause* of *Goodness*, *Joy*, and *Happiness*, both to those its immediate *Subjects*, and to all within its *Sphere of Influence*. *Earthly Source* implies the *Third Principle*; and when applied to *Man*, imports the *Third Form* of his *Three-fold Life*, namely, his *Astral*, and *Elementary Nature*, or *Spirit*.—*Matrix* (that is *Womb*) and *Mother*, mean likewise an *Original Ground*, or *Principle*, from  
whence

whence any *Life* or *Nature*, with its proper *Qualities*, proceeds, and to which it belongs.

### *Limbus.*

*Limbus* meaneth a *Seed*, *Quintessence*, or *Extract* of any particular *Nature*, *Being*, or *Thing*; comprising in *Epitome* all the *Essential* *Virtues*, *Powers*, and *Qualities* of *That* from whence it is derived. Thus, when *Man* is said to be a *Limbus* of the *Earth*, and also of the *Heavenly Substance*, it importeth that he is a *Compound* and *Epitome* of *Both*, and hath in him the *Nature* and *Properties* of the *Heavenly*, as well as of the *Earthly*, *Kingdom*. In the same Sense *Man* is also called a *Microcosm*, or *little World*; namely, as having in him, or comprehending in the *Abstract*, the *Astral* and *Elementary* *Nature*, *Spirit*, *Power*, and *Properties* of the *Macrocosm*, or *Great World*.

### *Æther.*

This *Outward Visible World* is but an *Outbirth*, and *Image*, *Mirror* or *Glass*, that is, *reflected Resemblance* or *Representation*, of the *Inward Invisible World*; nor is there any *Temporary* or *Created* *Being* or *Thing*, or *smallest Quality* of any such *Being* or *Thing*, but is what it is, and hath what it hath, from *That* which is *Eternal*. According to Those Texts of *St. Paul*; *The Worlds were framed by the Word of the Lord, so that Things which are seen were not made of Things which do appear.* Heb. xi. 3. And, *The invisible Things of God are clearly seen from the Creation of the World, being understood by the Things that are made.* Rom. i. 20. So that this *System* of the *Universe*, with all that is in it, every *Life*, and *Power*, *Creature*, *Substance* and *Thing*, which make up *That* which is by 7. *Becken* termed the *Third Principle*, is, as was observed in

the *Explanation of That Principle*, an Offspring of the *Two Former*, and hath in it, as such, the *Nature and Properties of Both*; though each in its distinct and separate Birth and Form, and in an *external, gross, and material Kind and Degree*. But whereas the *Two First Principles*, as is before said, are *eternal*, This is only *temporary*. It is a Compaction of the *Good and Evil Properties of Eternal Nature*, formed and put into this State of Existence by the *Fiat* of the Almighty Creator, and appointed to stand, as it does, in the working Contrariety and Strife of Those *Properties*, for a *Time*, until His Grand Purpose of Love and Goodness shall be fulfilled, by the Final Destruction of the *introduced Evil*, and Triumphant Restoration of the *Original Good*. When this Divine Purpose shall be sufficiently served by the Continuance of This Temporary System, the *End* will find the *Beginning*: That is, *All Creatures and Things will resolve, or return, into their Spiritual Principles*; namely, into the *Two First and Causal Principles* of all *Life and Essence*, the *Eternal Darkness* and the *Eternal Light*, which are merely *Spiritual*, and must be understood always and altogether in a *Spiritual Sense*. These *Two Eternal Principles* will divide the *Created Nature* between them, each taking to itself its own *Births*, that is, all the *Magical Works or Effects* which have sprung from it. For the *Will* being of an *Eternal Original*, hath an *Eternal Nature*, and therefore all that it doth, of *moral Good or Evil*, hath, and must have, its Effect in *Eternity*. Hence it is, that in the *Scripture* Our Works are said to *follow us*, and that *what we sow we shall reap*. Rom. xiv. 13. Gal. vi. 7, 8.

Thus, it will be at the *End of Time*, as it was before the *Beginning* of it. There shall be only *Two Principles at last*, as there were at the *first*. For this *Third Principle*, that is, *All the Grossness, Matter, and Outward Substantiality*, of every created Being and Thing shall perish and be *dissolved by the last purifying Fire*, and nothing therefore remain but the  
Inward,

*Inward, hidden, and true Substantiality ; that is, the Spiritual Principles and Powers ; and the Shadowy Ideas. Which Spiritual Principles, being the Original Ground of the Material Substance and Outward Forms of all Created Things, both animate and inanimate, as well as of the Inward Life also of Animals and Vegetables, into which they are then to resolve, and in which to re-appear and remain, are by the divinely instructed Author called their Æther.*

From this Myſterious and Important Article of the *ſnal* and *universal* Diffolution of all Subjects into their Principles ; of Matter into Spirit, of Actions into their Causes, and of Temporal into Eternal Nature ; thus revealed by the *Holy Spirit* of the Most High God, to the *humble Spirit* of this *Holy Man*, and by him, in the Simplicity of a Child, declared to the World, ſlow Conſequences of the moſt awful Moment ; of the moſt immediate Relation to *Life* and *Practice*, and therefore worthy the moſt ſerious Regard and Conſideration. For, according to the *Great Myſtery* of the Divine Œconomy thus opened by God in and through this His dearly beloved and highly favoured *Servant*, it appears, that The *Third Principle*, namely, *That of the Material World*, ſhall paſs away into its *Æther*; and then the *Effential Tinctures*, and *Shadowy Ideas*, as was before obſerved, of all *Creatures*, both of the Animal and Vegetable Kind, that ever came into Being, together with the *Shadow* and *Figure* of all Human Words and Works, ſhall remain; but without *groſs Substance*, or *material Forms*, being as a *Shadow* or *Nothing* in reſpect of the *Light*. This was the unſearchable Purpose of God's Will, which for the *Eternal Manifeſtation* of the Wonders of His Glory, and the *Joy* of the *Angelical Kingdom*, thus created all Things, and brought them into a temporary State of Exiſtence. And after this Temporary Condition ſhall ceaſe, there will be nothing left but the *Original Powers* of *Light* and *Darkneſs*; each in its diſtinct Principle, and incomprehenſible to the other,



other, as it is their unchangeable *Nature* to be.— All *Words* both evil and good, which have been spoken during the *Time* of *This World* by the *Tongue* of *Man*, continue standing in the *Shadow* and *figured Representation*. The good, uttered from a good *Spirit*, reach *Paradise* in the *Holy Principle*; and the evil, uttered from an evil *Spirit*, reach the *Abyss* of *Hell*. And therefore it is that *Christ* said, *Men shall give Account of every idle (or evil) Word in the Day of Judgement*, Matt. xii. 26. When the *Harvest* cometh, *All* shall be separated, and tried by the *last Fire* of *Nature*. According to those *Scriptures*, which say, that *Every Man's Work shall follow him*; and shall be tried by the *Fire*, of what *Sort* it is. And all false and evil *Words* and *Works*, which have proceeded from a false and evil *Will*, shall abide in that *Fire*, which is *Hell*. All shall return in the *Spirit*; and appear in the *Shadow*. Every *Thing* in its own distinct *Property*, or *Principle*. Whence it will be *Matter* of continual *Shame* and *Sorrow* to the *Wicked*, to see in the *Spiritual World* all their evil *Words* and *Works*, as so many *Defilements* or *foul Images*, burning in the *Wrathful Source* or *Principle*, in and by which they were enkindled *here*.

Now, from the *Consideration* of this awful *Scene* to be expected, the anxious *Mind* of the poor *Penitent* is apt to fall into *Perplexity* and *Terror*. For, understanding that *All* the *Works* of a *Soul*, which its *Will* hath wrought in *this World*, shall follow it in the *Figure* into the next, it beginneth to *doubt* and *fear* how it will go *there* with a *Sinner*, who hath formerly committed *gross Sins* and *Abominations* here in the *Flesh*, yet hath in *Time* turned from them by true *Repentance*, resigned *Faith*, and *Newness* of *Life*. It thinketh that if those past *Sins*, as having been *Works* of the *Will*, must, notwithstanding their being thus repented of and forsaken, continually stand in the *Figure* before its *Eyes*, they must needs be a mighty *Shame* and *Torment* to it, and consequently

quently *hinder*, or at least much *abate*, its future Happiness. This is a Suggestion of *Doubt* and *Fear*, which the *Devil* often and strongly insinuateth into the poor *penitent Soul*, when he setteth its *Sins* before it, in order to make it *despair* of God's Mercy. Hearken then, and mark well for thy Comfort, Thou beloved *Soul*, who art dearly redeemed by thy Saviour *Jefus Christ*, through His Entrance into the *Human Nature*, and into the *Hellish Abyss*, and art delivered from the *Devil's* Dominion in the *First Principle*, and sealed with *Christ's* precious *Blood* and *Death*, and impressed with His Mark of Victory. It is true, that *All the Works of thy Will*, which thou hast done, the evil as well as the good, follow thee; but the evil Works, thus repented of, and turned from, follow thee only in the *Shadow*, not in the *Substance*, *Source*, or *magically working Property*. For the evil Will of thy *Old Man*, or *fallen Nature*, which alone moved and caused thee to do such evil Works, and thereby gave them all their intrinsic Malignity, having been *retracted*, *renounced*, *resisted*, *broken*, *suppressed*, and at length *extirpated*, by a *contrary Will*, and *superior Power*, derived from the *Almighty Spirit* of *Jefus Christ*, and working in thy continued *Repentance*, *Faith*, *Self-denial*, and *New Obedience*; and the *Guilt*, together with the appendant *Curse*, incurred by such *Sins*, being taken away by the *All-atoning* and *All-cleansing* Virtue of His Meritorious *Blood*, shed on the *Cross* for that very Purpose; those thy former both *sinful Nature* and *sinful Actions* have lost the *Venom* of that *sinful Will* of thine, which gave them *Life* and *Spirit*, and was their *Sting*, or *Power* of hurting thee; and remain only as *dead Forms*, or *Shadows*, in the *Æther*, or *Spiritual* and *Ideal Re-appearing* of all Things. Therefore, to those *Blessed Souls*, who have in time turned from them to *God*, who have put on *Christ*, and followed Him in the *Regeneration*, with faithful *Perseverance* unto the *End*, such *blotted out Sins*, shall be no Cause of Shame  
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or *Pain*, but rather *Matter of Joy and Praise*. In that such *once* captivated, but *now* redeemed and triumphant *Souls*, seeing what strong *Chains of Sin and Misery* they were formerly held in, shall rejoice the more abundantly for their *Deliverance*, and the more exceedingly love, and highly praise, their merciful and omnipotent *Deliverer*. And there All the *Angels and Holy Souls* will also rejoice with and for such a *redeemed Soul*, according to the Declaration of *Christ Himself*, who saith, that *there is more Joy among the Angels of God in Heaven over one Sinner that repenteth, than over Ninety and Nine just Persons which need no Repentance*. Luke xv. 1—10. Whence rightly ariseth the Song of the *redeemed Bride* to the *Lamb*, *Worthy art Thou, &c. for Thou wast slain, and hast redeemed us to God by Thy Blood, out of every Kindred, and Tongue, and People. and Nation; and hast made us unto Our God, Kings and Priests; and we shall reign on the Earth. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory and Blessing*. Rev. v. 9, 10, 12. Thus, the *Sins* that are *wash'd away* shall not appear in *Heaven*, as they do in the *Abyss of Hell*, in the *Form or Property of Fire*; but as the *Evangelical Prophet* saith, *Though your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wool*. Isa. i. 18. They shall stand rather in a *Heavenly Figure*, as a *Subject* for the *Soul* to sing of in a *Hymn of Praise*, and a *Psalm of Thanksgiving*, as due to *The Redeemer*, for its *Deliverance* out of such *deadly Entanglements*, and as the joyful Expressions of *Triumph* over the *Grand Deceiver*, who had ensnared, and held it *Captive*, in them.\*

*Christ.*

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\* *Law's Appeal*. P. 23. 114. 168. *Way to Divine Knowledge*. P. 220. *Answer to Dr. Trap*. P. 26. &c. *Address to the Clergy*. P. 171.—194. *Behmen's Three Principles*. Ch. ix. 21, 22, 23,

*Christ. Satan.*

By the Word *Christ* in these Writings is not always to be understood the *Person* of *Jesus Christ*; but oftentimes the *Spirit* of *Christ*, or *Birth* of His *Divine Nature*, rising, or risen and working, in the *Soul* of *Man*; as in these Texts or Expressions of *St. Paul*; *Christ in You, the Hope of Glory.* Col. i. 27. — *Know ye not Your own selves, how that Jesus Christ is in You, except Ye be Reprobates?* 2 Cor. xiii. 5.

The Words *Satan, Serpent, &c.* in like manner, mean not only a *Creaturely Devil*, but the *Evil, Dark, or Hellish Properties* of *Nature* in the *Human Soul*, which are his *Element*, and breathe forth his *Spirit* and *Temper*.\*

*Filiation.*

*Filiation* hath a *passive* Signification, and meaneth *real Sonship*; or, in the *Scripture Phrase*, John i. 12. *Becoming the Son of God*, by a *real Birth* and *Nature* from the *Spirit* of *Jesus Christ, God* and *Man*, derived into the earnest and faithful *Soul*. In which Sense it standeth distinguished from *Adoption*, which hath only an *active* Signification, and implieth the *Act* on *God's Part* of putting the *Soul* into this State of *Sonship*, or, as *St. John* expresses it in the Text above referred to, *giving it the Power* thus *to become His Son*. And Those happy *Souls*, who are so blessed and dignified, are said in *Scripture* to have received  
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24.—39. 40. Ch. xix. 34. 35. 36. 37. Ch. xxvii. Threefold Life. Ch. v. Forty Questions, Quest. 30. On *Christ's Testam.* B. 2. Ch. iv. V. 8, 9, 10. Sign. Rerum. Ch. xv. 41. 42. Clavis. V. 156.

\* *Behmen's* Explanat. of the Table of the Three Princ. Ch. the last.

*the Spirit of Adoption.* Rom. viii: 15. In the same Sense, *Filiation* standeth also contra-distinguished from that erroneous Doctrine of *Imputation*, which ascribes the active and passive Righteousness of *Christ*, as an outward Covering of *Justification*, to a Soul inwardly void of the *New-Birth*, and still standing fixed in its old *Adamical Nature*. An Error which the *Author* every where opposeth, and laboureth with all his Might to overthrow, as full of Delusion, and Danger to the Dearest Interests of the Souls of Men.\*

### *Zion. Babel.*

*Zion*, in a large and general Sense, meaneth the true Church of God, as in Heb. xii. 22. 23. that is, All those blessed Souls, wheresoever dispersed, whose inward Ground is renewed and quickened by the Life, Spirit and Power of *Jesus Christ* born in it; and whose Outward Form or Manner of Life bears full Witness to the Truth of this Internal Regenerated Nature. As applied to any particular *Christian*, it means his Union and Communion with This one true and Catholic Church of God, by his partaking of, and being govern'd by, this *New-Birth, Nature* and *Spirit*, derived from *Christ* its Head.

*Zion* stands in the *Author's* Writings opposed to *Babel*, which properly signifieth *Confusion*, and is therefore used to denote the present *confused* State of blinded and divided *Christendom*. In which *confused* State, *Reason*, assisted and supported by *human Learning*, usurpeth the Place and Office of the *Divine Light*; setteth itself up as a *Master of Divine Knowledge*, and a *Teacher of the Divine Will*; yea, presumptuously and

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\* *Behmen's Incarn.* Pt. I. Ch. xii. Pt. III. Ch. viii.

and vainly pretendeth to be, not only a *Guide* to direct, but *Power* to effect, the *Divine Life*. In which, *Opinion* taketh the Place of *Life*; and *Self* and *Party*, of *Union* and *Brotherly Love*. It is justly called *Babel*, not only as being a *Confusion* and *Division* of the *One Language* of God's *Written Word*, into a Variety of *Opinions*, *Contentions*, and wrangling *Disputes* about the *Letter*, formed and carried on by the proud *Self-sufficiency* of *blind*, tho' *learned*, *Reason*; but also, because the *Builders* of this *Babel* vainly presume, by the ineffectual *Efforts* of their own *Natural Powers* and *Faculties*, to erect a *Tower* which shall reach *Heaven*.\*

To destroy the Foundation of this *Babel*, or *Confusion* of the true Religion, which has too much and too fatally overspread the Face of the whole *Christian World*, is the *Mystery*, by the peculiar Appointment of God, opened in this *simple* and *illiterate*, yet *divinely enlightened*, *Author*. In whose most invaluable Writings is unfolded the true *Philosophy* both of *Nature* and *Grace*; shewing, from the original and deep *Ground* of each, their distinct *Essence* and *Properties*; why they are, and must be, as they are, and work, as they work. This *Philosophy* demonstrates, that the Religion of *Jesus Christ*, as founded on the *Redemption* of Sinners wrought by His *Process* and *Attonement*, and as practically taught in His Gospel, is no *arbitrary* Scheme; but grounded in as *absolute* a *Reason* and *Fitness* of *Things*, and necessary a Connection of Cause and Effect, as any Operation in *Nature*. And that therefore, obstinately to reject it, whether by a *speculative*, or *practical*, Disbelief of its Doctrines, is not a small and venial Mistake, either in Opinion or Conduct; but is,

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\* *Law's Letters*. P. 2. *Behmen's Mysterium Magnum*, Ch. xxvii. 46. 47. &c. Ch. xxxvi. 6. &c.

in fact, purposely shutting both the *Eye* and the *Mouth* of the *Soul*, that is, its *Understanding* and *Will*, against the *Light* of that *One Truth*, and the *Power* of that *One Good*, which are the only proper and adequate Satisfaction of Both. But, as it is not from *Reason alone*, that this Infidelity proceeds, though it urges that Pretence, so neither by *Reason alone* can it be removed. It must therefore be left to itself, until the Mercy of God, by some more effectual Method than Argument, shall awaken it out of its fatal Dream, and turn it into the Truth and Humility of *Christian Faith*.

Men of this Principle, while they continue under its Influence, are too *rich* in the Sufficiency of *their own Light* and Strength, to feel the Necessity of any *better Help*. For which Cause, they cannot know the Worth of *That* here offered, and will consequently pay it but little Regard. But other more *capable*, as more *sincere* and *simple*, Souls, in whom neither *Pride* nor *Prejudice* stands in the Way of their being made wiser and better, may be disposed to receive and relish the *Heavenly Truths* revealed in these Writings, and desirous of entering more deeply into the Knowledge of them. To *these alone* they are addressed, as being the only Readers fit for them, or likely to be edified by them. And even to *these* it may not be altogether impertinent, to suggest the following weighty Admonition of a most learned, experienced, and able *Master* in this School of *Divine Wisdom*.

“ Receive not this *Mystery* as a System of rational Notions; nor do with it, as the World has, for the most part, done with the *Bible*; only gather Opinions of Reason and Speculation from it. For it opens no Depths of *Nature* or *Grace*, but to help you to the Heart and Spirit of the *returning Prodigal*, and to shew you the Blindness and Vanity of Reason and Opinions;

Opinions; and that *Truth* can have no possible Entrance into you, but so far as you die to your earthly Nature. The *Gospel* saith all this to you in the plainest Words; and the *Mystery* only shews you, that the whole System of the Universe says the same Thing. To be a true Student or Disciple of the *Mystery*, is to be a Disciple of *Christ*; for it calls you to nothing but the plain Letter of the *Gospel*; and wherever it enters into the Height and Depth of *Nature*, it is only to confirm the Truth of these Words of *Christ*: *He that followeth not me, walketh in Darknes*: and, *Unless a Man deny himself, and forsake all that he hath, he cannot be my Disciple*. This is the *Philosophy* opened in this *Mystery*. It is not to lead you after *itself*, but to compel you, by every Truth of *Nature*, to *Christ*, as the *one Way*, the *one Truth*, the *one Life*, and *Salvation* of the *Soul*; not as notionally apprehended, or historically known; but as experimentally found, living, speaking, and working, in your *Soul*. Read as long, or as much, as you will, of this *Mystery*, it is all Labour lost; if you intend any thing else by it, or would be any thing else from it, but Men dead to this World, that you may live unto God, through *Jesus Christ*, in the Power of Faith, and the Spirit of Prayer.”\*

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\* *Law's Way to Divine Knowledge*. P. 255.

F I N I S.



# C O R R I G E N D A.

**P**AGE 53. line 21. *for* I beseech, *read*, I that know thee, beseech. P. 74. l. 17. *f.* is a *Prophet*. *r.* hath the *Spirit* of God. P. 78. l. 3. *f.* where, *r.* wherein; P. 82. l. 2. *dele*, *astral*. P. 88. l. 5. *f.* in its own *Will* is in *itself* out of *His Dominion*., *r.* in its own *Will*, is in *itself* only, and not in *His Dominion*. P. 108. l. 21. *f.* hath Rule over all that is under it. *r.* ruleth over all that it hath. P. 116. l. 6. *f.* *Words*, *r.* *Worlds*. P. 128. l. 4. *f.* *Variation*, *r.* *Separation*. P. 160. l. 2. *f.* *Blood* *r.* *Body*. P. 162. l. 13. *f.* of *r.* or. P. 175. l. 6. *after* World, *r.* and. P. 184. l. 2. *after* dost *r.* so. P. 192. l. 15. *f.* *penetrate* into itself. into the great Love of God, *r.* *penetrate* into the great Love of God within itself. P. 211. l. 20. *dele* also. P. 216. l. 9. *f.* shall also *r.* shall return also. P. 228. l. 2. *f.* therefore *Painfulness* *r.* therefore *That* which before was *Painfulness*. P. 244. l. 5. *f.* causeth *r.* caused. P. 257. l. 2. *after* Soul, *r.* of. P. 274. l. 24. *f.* descended from *These*, *r.* besides *These*. P. 275. l. 13. *f.* *Hellish*. *r.* *Abominable*. P. 279. l. 1. *f.* *Pastime*, *r.* *Pasture*. P. 300. l. 1. *f.* to, *r.* of. l. 6. *f.* to *r.* into. P. 358. l. 13. *f.* earnest, *r.* earnestly. P. 373. l. 23. *f.* the *Fire*, *r.* its *Fire*. P. 378. 26. *f.* than the, *r.* than have the.

Some other *literal* Errors occurred, on revising this Book after it was printed, and many more in the *Punctuation*; which were not thought of Consequence enough to swell the Number above pointed out. But *those* it seemed necessary thus to note, as most of the Amendments directed, are such as serve to clear, and fix, the Sense of the Passages noticed, which, without them, might be too obscure to be rightly understood.

It may be also just observed here, that whereas it is said in the *Preface*, P. xii. that the *Four first Treatises* of this Work, make up the Book properly called *The Way to Christ*; in One Catalogue that is given of *J. Behmen's* Writings, only the *Three first* appear to have been originally comprehended under that *General Title*: But that the *Fourth* was also printed and published together with them, is clear from the *Author's* own Account of the Book, in that Passage of his *Apology* for it to *Gregory Richter*, cited in the same *Preface*.

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