Forty Questions of the Soul

concerning its Original, Essence, Substance, Nature or Quality, and Property, what it is; from Eternity to Eternity. Framed by a Lover of the Great Mysteries DOCTOR BALTHASAR WALTER, and Answered in the Year, 1620.

by Jacob Behme called Teutonicus Philosophus.

Engliished by John Sparrow.

In the first Question is contained, an Explanation, of the Philosophick Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, being ONE half Light or Dark Glob or half Eye with a Rainbow about it, parted, with the Halves reversed, A Cross, and Heart, appearing in the Centre, with the Abyss everywhere, within it, and without it, in Infinity, being all Looking-Glass.

Printed for L. Lloyd, at the Castle in Cornhil, 1663.
To the Earnest Lovers of Wisdom.

The whole World would not contain the Books that should be written of Christ, if all that he did, and spake, should be written of him, flowing from that Fountain of Wisdom which dwelt in him; What then can be expected in a little Preface? but some few Observations of the foot-steps, and Paths of Wisdom, and they are set down here, as they occasionally presented themselves to the Thoughts of him, who desireth to be made fit
To the earnest lovers
fit for the acquaintance with the
Lowest Scholar in her School.
Many have been her Scholars in their own way, which
Nature hath inclined them to; or God, in them that have
kindled the Divine Nature, and so have been made partakers of
it in their Souls: We may perceive the Excellency of every
one of them by that which hath been left for a Record behind
them, and their fitness to be followed in Order till we shall
attain the highest Pitch we are capable of.
Since the true Grounds of
the antient Wisdom have been hidden
of Wisdom.

hidden in the Dark Writings of the wise Men of former Ages, some in this latter Age have endeavoured to reform the Errors that have risen from the want of knowing those grounds from which they wrote: The Writings of that Learned SELDEN, are eminent in this kinde, among others, by which means, the true Fame, and Glory of Learning, hath been in some good part restored again; as also by contriving means to direct the way, to raise the several kinds of knowledge from their own true Basis and Foundation.

The Renowned, Sir Francis Bacon

A 3
To the earnest lovers

Bacon Lord Verulam Vicount St. Albans, laid his foundation sure, and raised his building high; by his Instauratio Magna, he taught men, first to free themselves from the Idola Mentis humana, and then laid down the whole process of the Mind, from a Natural and Experimental History, to raise a Natural Philosophy: which doth shew the way to compose a Divine experimental History, to the building of a Divine Philosophy, or Mystical Divinity.

Comenius also, by his Pansophia, designeth the best way to educate all from their Childhood so, that in the shortest time.
of Wisdom.

time they may get the highest Learning their Natures can attain to.

Pellius in his Platform concerning the Mathematicks, doth design to raise the Principles, or whole Structure of that Art, out of every one's self, without the help of Books or Instruments, by a Treatise he calleth Mathematicus autēρκυς; which may well be transferred to a Philosophus, Medicus, Legislator, Jurisperitus, Politicus, Theologus, Theosophus, autēρκυς.

Allo that strict inquirer into Truth, Comes Castrī Insulae in his Book De Veritate, teacheth the true progress of the Mind.
To the earnest lovers
in finding the certain infallible
truth in all things.

Des Chartes doth lay the founda-
tion of his Philosophy in
such Grounds, and Principles,
as are undeniable to him that
doth but consider what is in
his own Thoughts.

These and some others in
their kind, have gone as far, as
the Natural faculty of Mans
outward reason can reach;

This Author Jacob Behme, e-
steemeth not his own outward
Reason, but acknowledgeth to
have received a higher Gift
from God, freely bestowed up-
on him, and left in Writing, for
the good of those that should
live after him.
of **Wisdom**.

And in his Writings he hath discovered such a Ground, and such Principles, as do reach into the Deepest Mysteries of Nature, and lead to the attaining of the highest Powerful Natural Wisdom, such as was amongst the Ancient Philosophers, *Hermes Trismegistus, Zoroaster, Pythagoras, Plato*, and other deep Men, conversant in the Operative Mysteries of Nature, and the Modern, *Trevianus, Raymundus Lullius, Paracelsus, Sendivogius*, and others: by which men will be satisfied, that not only they have gotten, but that we also may get that *Lapis Philosophorum*, the Philosophers Stone, indeed. **Thos**
To the earnest lovers

Those Principles do also lead to the attaining such wisdom as was taught in Egypt, in all which Learning Moses had skill; to the Wisdom also which was taught in Babylon among the Caldeans, Astrologians, and wisemen or Magi, with whom Daniel was brought up: Also to that Wisdom of the East, from whence came the Three Magi, Mat. 2. 1. who saw the Star that led them to Jerusalem, and to Bethlem, where they saw the Child Jesus, and Worshipped, and so returned, with whom God himself vouchsafed to speak and direct them what to do.

The
of Wisdom.

The Ground and Principles in his Writings, lead to the attaining the wisdom, which exceeded the wisdom of the East, 1 Kings 4. 30, 31. which Solomon had, and wrote in the Proverbs, and in a Book (which hath not yet been extant with us in Europe, but is reported to be found in the East Countrey, some few years since,) wherein he wrote of all Plants, from the Cedar, to the Moss that groweth upon the Wall, and of all Living Creatures, 1 Kings 4. 33.

His Ground discovereth the way to attain not only the deepest Mysteries of Nature, but Divine Wisdom also, Theosophie.
To the earnest lovers
the Wisdom of Faith, which is
the substance of things hoped
for, and the evidence of things
not seen with the outward Eys:
this Wisdom bringeth our in-
ward Eyes to see such things, as
Moses saw in the Mount, when
his Face shone like the Sun, that
it could not be beheld: such
things as Gehazi saw, when his
Master Elisha had prayed that
his Eyes might be opened, (his
inward Eyes, for his outward
were as open before, if not more:
then any of Ours, being he was
Servant to so great a Prophet)
so they were opened, and he saw
Angels fighting for Israel: such
things as Steven, who saw Jesus
sitting.
of Wisdom.

sitting at the Right Hand of God; when his Face shone like the Face of an Angel at his stoning: And Paul, who saw things inutterable in Paradise, when his outward Eyes were struck blind: such Wisdom as this, seeth and knoweth all Mysteries, speaketh all Tongues of Men & Angels, that Tongue which Adam named all the Creatures by in Paradise, also it can do all Miracles: for the enjoying whereof, men would give all their goods unto the Poor, nay give their Bodies to be burned; so desirable a thing it is, to enjoy it in this Life, but while corruption sticketh to the
To the earnest lovers
the Soul, it must have Charity, or else this Seed of Faith will not bear the Fruit of Eternal Life in Paradise for ever, where there is Nothing but an Eternal Miracle, of which all Miracles on Earth are but in Part; but when that which is perfect is come, then that which is imperfect shall be done away. This is the Wisdom by which Moses wrought his Wonders above Nature; and all the Prophets from the First along to Christ, and it is that which Our Saviour Jesus Christ himself taught to his Apostles and Disciples, and which the Comforter doth continually teach the
of Wisdom.

the Holy Servants of God ever since: and by what is written by this Author, it may be believed that both the same Wisdom may be attained now, and the same Power of the Holy Ghost, by which they speak and wrought their Miracles, and the Cause discerned why scarce any hath been wrought for so long a while: yes, men will believe that greater things shall be done, as our Saviour tells the Apostles, then they saw him do: for it will appear, that the Power in one Man, even of one Thought in a Man, is able to change the whole Universe in a Moment: This
To the earnest lovers

This Power was in part in the Prophets and Apostles, who could raise the Dead; and when the time appointed is come, that all the Dead shall rise, that Power will do it, though it should be but as a Grain of Mustard-Seed in one Man, and restore the whole Creature to the Glorious Liberty of the Sons of God: Surely it will be worth our pains, to find such wisdom as this.

By the study of these Writings, men may come to know (every one according to his condition, property, and inclination) how all the real differences of Opinions, of all sorts
of Wisdom.

Sorts, may be reconciled; even the nicest Differences of the most Learned Criticks in all Ages, that which seemeth different in the Writings of the Profound Magical Mystical Chymick Philosophers, from that which we find in the Experimental Physicians, Philosophers, Astronomers, may be reconciled by Considering what this Author Teacheth, that the Names which were given to the Seven Planets, do signify the seven Properties of the Eternal Nature, and are the cause of all those things, which are by Experimental Men accounted the first and deepest causes of all.

Also
To the earnest lovers

Also thereby the differences in Religion, may be so reconciled, that the Minds and Consciences of all doubting persons may be satisfied about Predestination, Election, Creation, Corruption, Salvation, and Restoration, so clearly, that all will love one another, & that hard Lesson, to love our Enemies, will be readily learnt, and Men will quickly Contribute to the studying that one necessary thing, that Treasure hid in the Field, that Gold of the Kingdom of Heaven, that Precious Pearl, that All in All, Faith and Love, and Christ, and God, when they shall perceive
of Wisdom.

Reive that all this lyeth hid in every Soul, in one Measure or other, and may be found, and the way set down so plain, that every Soul may find it.

Thereby the Writings of all Men will be understood, even the very darkest Mysteries, contained in the Writings of the Prophets, and Apostles, will be made plain and easie to the simplest Thirsty Soul; and then when that appeareth which is now hidden, that Excellent Glory, every one will not only see it, but walk in the way that leadeth to it, and so attain it in the highest Degree of every ones capacity and capability.
To the earnest lovers

While this Wisdom is growing, it will so reform the Laws, the degrees in every Nation, that at length, the whole World will be governed in Peace to the joy of all.

Perhaps some will think this impossible, let them consider, that if they be told of a Curious City, and of the incredible things that are done there, by him that hath been there, and seen what he relateth, and he describe the way so plain, that they may come thither themselves, will they not go? that they may know as well as he that told them:
of Wisdom.

hem: do so by this Author; Read this Book diligently, and seriously, till you apprehend the meaning but of some part of the way he here describeth, which may easily be one, and you will be satisfied the things are true, and that the way he sheweth is true, and be able to walk in it, and also be very thirsty to labour in that way, more and more, till you attain your whole desire: and then you will keep it as the best Jewer, a Memorial of all Mysteries.

But let every one read it themselves, whether it be the highest
To the earnest, &c.

highest King that sitteth up on a Throne, or the meanest Maid that grindeth in a Mill, or hear it read with their own Ears, if they mean to partake of this so high a gift from the most High, or else the Devil may easily bereave them of it.

J. S.
If we knew the preciousness of our own Souls, we would confess and acknowledge with an inward feelingness, the Answer to Christ's Question, when he said: What shall it profit a Man to gain the whole World and lose his own Soul? Or, what shall a Man give in exchange for his Soul? The Soul is so precious that Nothing can truly be valued at so high a Rate. To save it is the greatest Gain, to lose it is the greatest loss: then who will not highly prize the study and understanding of the way to save it? Christ saith, He that will save his Soul shall lose it, and he that will lose his Soul shall save it: but who understandeth this? We know it is the earnest desire of every Soul to be saved, and to be happy and glorious, but the way is very
To the Reader.

very unknown to us poor fallen Souls: for we can hardly suppose that losing will be the saving of our selves: Christ also taught that the way to Glory was through many tribulations & Death: thus may he entered into Glory, and so have all the Blessed from the beginning of the World, and can no otherwise to the end thereof: but how shall a Soul know the way to lose and deny itself, so that it may assuredly attain Eternal Salvation? Let it listen, in its Heart and Conscience inwardly to that Teacher, which it shall find there, who is God himself: We have the Testimony of Moses for this; who told the Israelites, The Word, the Commandment is nigh thee, in thy Heart and in thy Mouth (not the outward but the inward Heart and Mouth.) As also the Apostle Paul faith to the Romans, That Christ the Eternal Essential Word of God, the Word of Faith which they, the Apostles preached, is nigh us, in our
To the Reader.

our Hearts and in our Mouths: and in another place he saith, Do you not know that Christ is in you, except you be past reproof, \textit{ad eum improbi}? Furthermore the Apostle John saith, that God is love, and he that loveth; God dwelleth in him and he in God, which we all perceive is true, for in him we live and move and have our Being:

And this may be known, though the Apostle Paul had not said so much, for one of the Poets of Old spake what he knew, and said, We are all of his Offspring, as the Apostle mentioneth it: Nay we all know that he that doth well is the Servant of God, but he that doth Evil is the Servant of the Devil who ruleth in his Heart: And though there is none that doth Good, no not one, nor can do of himself, while he is in this Mortal-Life, yet through Christ in him, he can desire to do well, and be sorry when he hath been drawn away to do evil by the Lusts of his own Heart, by which the Devil a temp-
To the Reader.

tempteth us to do Evil: but if we will resist the Devil he will flee from us, if we will leave off to do evil, and desire, trie, and learn to do well, without doubt we shall be able through God that dwelleth in us: and then he will teach us all things, and lead us into all Truth by his Spirit. All this we shall fully understand, and all Mysteries, when God shall manifest himself in us, if we earnestly desire it with all Humility, self-denial, losing of Our Souls, and being Nothing in our selves; for then God will be All in All, and nothing is impossible with God: All this, and much more hath the Author of this Answer to these Questions concerning the Soul, found true, and hath out of his inward Mystery manifested many things in this, and other Writings of his, the knowing whereof will be exceeding useful to the furtherance of the Salvation of every Soul; which when I had read, I was very much satisfied in my own Soul, and do
To the Reader.

do desire that others may be made partakers of them, so far as lyeth in me: I have therefore taken in hand to put this Treatise into English, which I chose to do rather out of the Original then out of any Translations, because they many times come short of the Authors own meaning, and because I found many Errors in some of them, and he is so deep in his Writings, that we have need to desire that our Souls may be put into such a condition as his was in, else they cannot be fully understood: But the same God, that satisfied his desires, will satisfy ours, if we cast our selves upon him in Our Souls, and let him do with us what he pleaseth.

Concerning the Author, I have now published the Brief Translation of his Life, written in High-Dutch by Abraham Van Frankenberg, who was long his acquaintance and continued so till his death. The Relation is as followeth.
A brief Account of the Life and Conversation of Jacob Behme, afterwards by Learned Men in Germany called Teutonicus.

Written in High-Dutch, by Abraham van Franckenberg, one very much acquainted with him.

Jacob Behme was born in the year, 1575, at Old Seidenburg, distant about two Miles from Gerlitz, a City in Upper Lusatia, highly Esteemed by Learned Men: His Parents were Jacob his Father, & Ursula his Mother, both Countrey people. In his youth he kept Cattel, and at length by advice of Friends was sent to School, where he learned to Read and Write, together with the Fear of God; afterwards was put to the Handicraft Trade of a Shoemaker; when he became Master of his Trade in the year, 1594, he married a Maid, one Catharine the Daughter of John Kunshman a Burcher of Gerlitz, with whom he lived quietly and well for thirty years.
years together, and had four Sons, that learned Handicraft Trades.

Being from his youth inclined to the fear of God, and very diligent in frequenting to hear the Preaching of Sermons, he was at length stirred up by that saying and promise of our Saviours, Luke 11.13. Your Heavenly Father will give the Holy Spirit to them that ask him for it, and because of the very many Controversies in Religion, about which he could not satisfy himself, he was moved, in simplicity of Heart or Spirit, inwardly earnestly and unceasingly to pray or ask seek and knock, that he might know or apprehend the truth; whereby then according to the Divine Drawing and will in the Spirit or Heart, he was rapt into the Holy Sabbath, wherein he continued seven whole dayes by his own Confession, in highest Joy. Afterwards, when he was come to himself, and having put off the folly of Youth, he was driven by Divine Zeal, vehemently to reprove all scandalous reproachful and blasphematical speeches, and withdrew from all unseemly matters and actings with earnestness, for a 3 Love
Of the Life and Conversation

Love to Vertue: By which way and Life, being contrary to the course of the world, he became but their scorn and derision. During which time he maintained himself with the labour of his hands in the sweat of his Brows, till the beginning of the sixth Seculum or Age, viz. Anno 1600, when he was a second time touched by the Divine Light, and by a sudden Glimps of a Pewter Vessel, he was introduced into the Inward Ground or Center of the Hidden Nature.

He not being yet sufficiently satisfied with this, went forth into the open fields, and there perceived the wonderful or wonder-works of the Creator in the Signatures, Shapes, Figures and Qualities of Properties of all created things, very clearly and plainly laid open; whereupon being filled with exceeding Joy, kept silence praising God, and so contentedly satisfied himself therewith for a while.

But according to God's Holy Counsel and Determination; who manageth his works in secret, about Ten years after, viz. in the year, 1610, by the overshadowing of the Holy Spirit, he was a third time stirred up and renewed by God, whereupon being so enlightened, with such great Grace bestowed,
of Jacob Behme.

bestowed upon him, he could not put it out of his mind, nor strive against his God, therefore did by small means, and without the help of any Books, but only the Holy Scriptures, write secretly for himself these Books following, viz.

(1.) Anno, 1612. the first Book called Aurora, the Morning Redness, or Rising of the Sun; and being complained of to the Magistrates of Gerlitz, for being the Author thereof, the Book was taken and laid up in the Council House, with command to him, that he being an Ideot or Layick, should from thence-forth forbear such writing of Books, which did not belong to his condition and employment, upon which he abstained for seven years; but after that, being in like manner stirred up again by the moving of the Holy Spirit, and being exhorted to it by the entreaty and desire of some people that feared God, he took Pen in hand again, and went on to write, and perfected with good leisure and deliberation these that follow.


4. The
Of the Life and Conversation

4. The Answer to the Forty Questions of the Soul, proposed by Dr. Balthazer Walter; in the first Chapter whereof is contained a Treatise of the Revered Eye, or Philosophick Globe; with an Appendix concerning the Soul, the Image of the Soul, and the Turba or destroyer of the Image.

5. Three Books. First, 1. of the becoming Man or Incarnation of Jesus Christ. Second. 2. Of the Suffering Dying and Resurrection of Christ. Third. 3. Of the Tree of Faith.


8. A Book of the Last Times, or of the 1000. years Sabbath, being two Epistle to Paul. Keym.

9. Anno. 1621. De Signatura Rerum of the signification of the Signs or Mark of All Things.

10. A Consolatory Book of the four Complexions.

11. An Apology to Balthasar Tilken concerning the Aurora, and another to him concerning Predestination, and the Person of Christ and of Mary.

12. Con
of Jacob Behme.

12. Considerations upon Esaias Stiefells Book.


15. A Book of Regeneration, or the New Birth.


17. An Appendix to the Predestination, being A Compendium of Repentance.

18. The Mysterium Magnum, or the Great Mystery, being an Exposition upon Genesis.

19. Anno. 1624. A Table of the Three Principles, or a Key to his Writings, written to Godfried Fremdenhammern and John Hausern.


(21.) A little Book of Divine Vision.


23. A Dialogue or Conference between the Enlightened and unenlightened Soul.

Of the Life and Conversation

(25.) A Book of 177. Theosophick Questions; 13 and part of the 15th Answered.


(27.) A Prayer Book, called the Holy Week.

28. A Table of the Divine Manifestation, or an Exposition of the Three-fold World, to John Sigismund of Sigismund, and to Abraham van Frankenberg, being at the End of an Epistle concerning the True and false Light.

29. A Book of the Errors of the Sects of Ezekiel Methe to A. P. A. or an Apology to Esaias Stiefel.


31. A Book of several Letters written at several times.

32. A Clavis or Key of his Writings, being the Exposition of some words.

The Books which the Author finished not, are marked thus. ( ) In these he hath left so Noble and Precious a Talent and Treasure, for the setting forth God's Honour and Glory, and for the promoting Man's Salvation, both for the present and for the future times, that since the time of the Apostles, higher and deeper ground
of Jacob Behme.

ed Mysteries concerning the Deity have scarce been revealed; his acquaintance for the most part was with Godly Learned People, and such as were experienced in the knowledge of Nature, with whom he conversed; as also with some of the Noble men of Lusatia and Silesia, in all fear of God; though some of the Common Preachers, have not forborne, as their usual manner is, to cast forth their venom against his Writings, and to stir up the Rude and foolish People with all manner of Reproach and Scandal: yet the Truthliveth still, and hath prevailed, and will at length Triumph in secret.

But he the blessed Jacob Behme the Ten-tonick, at Gerlitz in his House, near the Water-side of the River Neisse, Anno. 1624. the 18. Day of the Month of November, new-stile, about the sixth hour in the Morning, being the 24. Sunday after Trinity, after he had heard most exceeding lovely sweet Musick without his Chamber, and being refreshed with the Holy Use of the Testament of Christ at his Supper, his Sons and some Good Friends praying and weeping about him, with these his last and Comfortable Words,

Now go I hence into Paradise.

Meekly,
Of the Life and Conversation

Meekly and gently sighing, blessedly departed in the fiftieth year of his Age.

After the Preaching of the Funeral Sermon, he was buried in the Church-yard at Gerlitz, & upon the Grave a Wooden Cross was set with this Mystical three-fold Figure graven upon it, viz.

An Eagle with a Lilly-Twig.
A Lyon with a Sword.
A Lamb with a Mitre.

The Superscription over the Cross was this,

V. H. I. L. I. C. I. V.

That is,

Vinser. Heil Im Leben Jesu Christi In Vas
In English thus,

Our Salvation is in the Life of Jesus Christ In Vr.

Which was J.B. Motto, or usual speech and Superscription in his Letters.

Also these words were the Inscription of the Cross.

Born of God.
Dead in Jesus.
Sealed with the Holy Spirit.

Rezeth here Jacob Behme of Old Sar
bergs.
of Jacob Behme.

Note. 1. The Southern Eagle, stood upon a high Rock, and with one foot trod on the Head of a Serpent, and with the other held a Palm, and with its Beak received a Lilly-Twig reached forth out of the Sun.

2. The Northern Lyon was Crowned, and signed with a Cross, and held in the Right foot before, a fire-flaming-Sword, and in the Left a fiery Heart, and rested with the hough or hinder part of the Right Foot behind upon a Cube, and with the Left upon a Globe.

3. The Lamb with a Mitre, walked meekly and quietly between them both in the Meadows, and by the Brooks and Rivers of Grace.

His Seal or Stamp was a Hand out of Heaven with a Lilly-Twig.

In the Memorial Books of good friends, he used to write these Verses.

Text. Wemc Zeit ift wie Ewigkeit,
Und Ewigkeit wie die Zeit,
Der ift befreit von allem Streit.

Englished.
To whom Time is as Eternity,
And Eternity as Time,
He is freed from all strife.
Of the Life and Conversation

The outward Form of his Body was almost of no Personage, he was lean and little of Stature, with a Fore-head very much inbowed, high Temples, somewhat Hawk-nosed, his Eyes were Grey and very Azure, otherwise as the Windows of Solomons Temple, he had a short thin Beard, a small shril Voice, an amiable pleasing Speech; He was modest in his Behaviour, humble in his Conversation, and meek in Heart; his highly enlightened Spirit is to be discerned by his Writings in the Divine Light.

The following Relation was taken out of a Memorial of Michael Curtz, concerning what happened at the Departure of the Blessed Jacob Behme.

On Sunday (November 18.) early in the Morning, he called his Son Tobias, and asked him: If he heard the Excellent Musick, he said, No; then he spake that the Door should be opened, that the singing might be the better heard; afterward he asked what the Clock had struck, and was told it had struck Two, he said, It is not yet my time, three hours hence is
of Jacob Behme.

my time; In the mean while he spake these words once.

O thou strong God of Hosts, deliver me according to thy Will.
O thou Crucified Lord Jesus Christ, have Mercy upon me, and receive me into thy Kingdom.

When it was near about six, he took leave of his Wife and Sons; blessed them, and said, Now go I hence into Paradise; He did bid his Son to turn him about, sighed deeply, and so very meekly and quietly departed from this World.
PREFACE.

Then followeth in the former Preface Printed, 1647. Thus.

If it were not for the great Fruit that I conceive may grow to every one that studieth it; I should be sorry that I am the Instrument to make such things known in my Native Language; and much more unwilling it should be published to the view of so many various Minds, as are now sprung up: But my hope is, Goodness will get the upper Hand, and that the Fruits of the Spirit will prevail to the subduing of the Lusts of the Flesh: Now I readily submit to the Censure of those who have that good desire and of those who are not proudly and perversly wedded to their own conceits, (when they have considered this Author's meaning) whether this will not be as beneficial to us as it hath been to
Preface.

To other Nations: Indeed my Mind is led to think, that our troubled doubting Souls may receive much Comfort, leading to that inward Peace which passeth all understanding: that all the disturbing Sects and Heresies arising from the Darkness and Malice of Men and Devils, will be made to vanish and cease, by that understanding which may be kindled in them from it: they that rule will perceive how to effect all their good purposes, to the joy and happiness of them that are subjected to their Government: And Subjects will soon learn to obey in every thing, as the Primitive Martyrs did, though they should live under such Governors as they had: So God shall be glorified by all mens love to one another, and Peace will flourish over all the Earth.

It may be some will think it so hard to attain the understanding of this Author, when they read the Answer to the First Question (which is far more difficult
Preface.
cult then any of the other, because it contains the sum of them all in brief; that they will forbear to take so much pains as they suppose is requisite; but if it should prove a little harder than other writings, the profit will counter-vail the Labour with a hundred-fold advantage; yet let every One read it themselves, or hear it read with their own Ears, that others misreport, hinder them not from so great a benefit, and they shall no doubt attain it, for I am convinced by my own Experience, that every one may receive according to their vast or narrow Capacity, who have according to my own Measure been satisfied, though I be

One of the unworthiest of
the Children of Men,

J. S.

Before
He Author wrote this Answer to these Questions, chiefly for his Friends sake that sent them to him, as also for the Benefit of all such as love the knowledge of Mysteries: this Friend of his was Doctor Balthasar Walter, who travelled for Learning and hidden Wisdom, and in his return home, hapned to hear of this Author in the City of Gerlitz, and when he had obtained acquaintance with him, he rejoysed that at last he had found at home in a poor Cottage, that which he had travelled for so far, and not received satisfaction: then he went to the several Universities in Germany; and did there collect such Questions concerning the Soul, as were thought and accounted Impossible to be resolved fundamentally and convincingly: which he made this Catalogue of, and sent to this Author, from whom he received these Answers according to his desire, wherein he and many others that saw them received full satisfaction.

When
The Preface

When this Book was first Printed, I endeavoured by a Friend to present one of them to his Majesty King Charles; that there was, who vouchsafed the perusal of it; about a Month after was desired to say what he thought of the Book, who answered that the Publisher in English seemed to say of the Author, that he was no Scholar, and if he were not, he did believe that the Holy Ghost was now in Men, but if he were a Scholar, it was one of the best Inventions that ever he read. I need not add the Censure of any other Person: knowing none to compare with this one way or other.
his Author may be easily understood in every thing, by such a Consideration as this which followeth.

His outward World is to the outward Man, the best Looking-Glass to see what ever hath been, is or shall be in Eternity. Our Minds and the Considerations therein, are our best Inward Looking-Glass, to see Eternity exactly in: In God are all things, therefore every thing hath been in all Eternity in God both unmanifested, and manifested only to himself in himself: but in the world and in our minds they are unmanifested and hidden, and also Manifest or capable of being manifested in their real Truth and Existence, both as they are uncreatedly in God, and Creaturally in all things. Accordingly one Text says, Rom. i. 20. The Invisible things of him, that is, his Eternal Power and Godhead or Deity are seen by the Creation of the World, being considered in his works. Rom. i. 19. And another says, Whatever is possible to be known of God, he hath manifested in Man. John 17. 3. And it is eternal to know thee the only True God, and him
To the Reader.

him whom thou hast sent, saies the Son of God himself Christ Jesus. The Eternal infinite Powers both of Light and Darkness in their own Immensities in God have always been the same, and have Eternally wrought the same effects, and produced the same Substances Spiritually and Invisibly to any thing but God himself, which they are Manifested to do in the invisible inward world of God, Spirit and the Minds of Men, and in this visible outward world: So that we may truly learn to know him who is all things, in our inward and outward World: all things that are manifested come out from him, and when they cease to be manifested, they enter into him again as into their Center unmanifested: So he is the cause of all Causes, and when we know how he causes a thing to be; as it is manifested to be in self, then we understand the Thing, and him that is the cause of it: his works all things whatsoever are good, and cannot cease to be so, but when a Creature to whom he has given the power of the World to come, doth use it otherwise than its true property requires, that only becomes evil in and to the Creature not God.
To the Reader,

God. But God being everywhere present in his Total fulness, as himself sayes, "Am not I he that filleth all things?" therefore the highest cause of every thing must needs be in the thing itself. The inward heavenly and Hellish Looking-Glass is in all our minds, & outwardly we want not a Corporal Looking-Glass of whatsoever is Eternal to instruct our Minds withal. So that if we consider all the Works of God in the World, both inwardly and outwardly, we cannot but find and know him, and so know all things in ourselves and in Him, and him in our selves, & in all things else. His I thought convenient to hint in brief an Introduction of the mind into the center of All Mysteries.

John Sparrow.

Sunday, December, 18. 1664.
The Table of the Forty Questions.

W

Hence the Soul existed at the beginning.

What the Souls Essence, Substance, Nature, and Property, is.

How the Soul was created to the Image of God.

What the Souls breathing in, was, and when it was effected.

How the Soul was properly formed and fashioned.

What the Souls power or ability is.

Whether the Soul be corporeal or not corporeal.

In what manner the Soul cometh into Man, or into the Body.

How the Soul doth unite itself with the Body.

Whether the Soul be Ex Traduce, and propagated humanely and corporeally, or every time new created and breathed in from God.
The Table of the Forty Questions.

11. How and in what place the Soul is seated in Man.
12. How the enlightening of the Soul is.
13. How the Soul feeds upon the Word of God.
14. Whether such a new Soul be without sin.
15. How Sin cometh into the Soul seeing it is God's Work and Creature.
16. How the Soul is kept in such union or connexion, both in the Adamical and Regenerate Body.
17. Whence and wherefore the opposition of the Flesh and Spirit is.
19. Whether the Soul be mortal or immortal.
20. How the Soul returneth to God again.
21. Whither the Soul goeth when parteth from the Body, be it happy or unhappy.
22. Wh
The Table of the Forty Questions.

2. What every Soul doth, whether it enjoyeth or rejoiceth itself till the Day of the Last Judgment.

3. Whether the wicked Souls without difference in so long a time before the Day of Judgment, feel any ease or refreshment.

4. Whether mens wishes benefit them or sensibly come where they are.

5. What the Hand of God and the Bosom of Abraham, is.

6. Whether the Souls departed, take care about men, their friends, children and goods, and know, see, like or dislike their undertakings.

7. Whether they know and understand this or that art or business, whereof in the body they had good skill.

8. Whether also they can certainly know and get any more skill in Divine, Angelical, Earthly, and Diabolical things, than they had in the Body.

9. What their Rest, Awakening, and Clarification, is.
4. **The Table of the Forty Questions.**

30. What the difference of the livings and deads Resurrection of the Flesh and of the Soul, is.

31. What kind of new glorified Body they will have.

32. What furthermore in the other life, their form, condition, joy, and glory, is.

33. What kind of matter our bodies will have in the other life.

34. Of the miserable and horrible condition of the damned Souls.

35. What the Enochian life is, and how long it will continue.

36. What the Soul of the Messiah Christ is.

37. What the Spirit of Christ is that was obedient, which he committed into his Father's hand.

38. Of those things which shall be done at the End of the World.

39. What and where Paradise is, and its Inhabitants?

40. Whether it be mutable, and what it will come to be hereafter?
The Preface of J. B. to Dr. Belthasar Walter.

Beloved Sir, and my good Friend, it is not possible for me, judging on outward things discerned, no further than by the outward senses, to answer your Questions; for they are the greatest Mysteries, which are alone known to God.

2. For as Daniel saith, King Nebuchadnezzar, That which the King sketch and desireth of the Learned Chaldeans, Astrologians, and Wise Men, is not in their power; only the God of Heaven can reveal or manifest the hidden Thing. It is not in my Reason to answer the King; but that the King may perceive the Thoughts of his heart, God hath revealed it, not that my Reason is greater than of all them that live.
3. So say I also to you: you shall be answered, not that my Reason is greater than of all them that live, but that you might perceive and obtain the thought of your heart, your earnest seeking and desiring, it is given to me to answer you.

4. And you should not in such a way so eagerly seek after such things, for the Reason of the outward man standeth in no outward Reason; but to the Spirit of God nothing is impossible: and seeing we are the children of God, and in Christ born again in God, surely the Son must needs see very well what the Father doth in his house: and also learn his skill and work.

5. And seeing we our selves are the Mysteries of God, shall we not so much as look upon them, as if we ought not to meddle with such Mysteries, as Antichrist in folly forbiddeth us; for none apprehendeth any thing of God’s Mysteries unless it be given to him: and St. James faith, chap. 1. 17. Every good and perfect
The Preface.

A Gift cometh from above from the ather of Lights, in whom there is no alteration nor shadow of change.

6. But seeing you seek these things vehemently, you are even become the use of finding them; for God giveth his Mysteries both by means and without means; but that none might boast, he oftentimes useth very mean people in it, that it may be known to come from His Land.

7. You shall be answered with a very warm and deep Answer, yet comprized in brief, not according to outward Reason, but according to the Spirit of Knowledge.

8. And though I could have fully demonstrated these things, and set them down in a larger description; yet seeing they are all plentifully enough described and explained in my other Writings; I pass them over now briefly for the delight of the Reader, and that this may be a brief Memorial of the great Mysteries.

B 4.  9. But
9. But he that desireth to know these things fully, and from the ground of them, let him seek in the foregoing Writings, especially in the Third Part, where he hath the whole ground of the Divine Substance; as also of the Creation of all things, of that which is Eternal; and also that which is temporary or transitory; and how all hath come to be, and act as it doth; and what it will come to be at last.

10. Wherein lieth the Mysterium magnum, the great Mystery, so far as a Creature is able to apprehend or bear. Thither I would have you directed for further Explanation, and commend me to you in Christ, into the Brotherly Love.

Anno Christi, 1620.

Jacob Beheme,
Called
Teutonicus.
The First Question.

Vhence the Soul Existed from the Beginning of the World.

We have sufficiently in the Second and Third Book, *Three Principles explain'd the Mystery of the Soul, by the Threefold - Three Principles of the Divine Substance; where we have described the Eternal Centre of the Eternal Nature; as also the Number Three of the Divine Substance, with many circumstances; and what Eternity hath ever been; and how the beginning of the Creation came to be; what an Angel and Soul is; as also the heavy Fall of Lucifer, and then both the Mothers that have so brought it forth; the one generating the Heavenly Substantiality, the other, the Hellish Abomination; also for, the Abominable Substance.

2. Therefore in this Treatise, we are not so very easily to be understood, unless the Third part of our writings have been read and apprehended...
3. Although that Apprehension doth not at all consist in humane power, yet the way to it is very faithfully shewn; so that if any have a mind to attain it, if he will follow our counsel and advice therein, he will well get a lea-
*The holy Spirit.\) der and director, that will shew him the Key the Mysterium mag-
num, the great Mystery to the noble Stone Lapis Philosophorum the Philosophers Stone; and to all Mysteries, let none account it impossible; for *with God All is possible; whosoever findeth God, *Mark 1.27. findeth ALL with and in HIM.

4. Ye know from or in Reason, that all things are sprung and come forth out of the Eternity: and the Scrip-
ture telleth you, *Rom. 11.36. In God are all things; † 2 Cor. 5.18. All things; † in him we live and move; † and we are, all of his Off-spring.

*Rom. 11.28. And though indeed we cannot say of God, that the pure Deity is Nature, but Majesty in the number Three; yet we must say, that God is in Nature; though Nature doth not contain or comprehend him, as little as the Air can contain or comprehend the glance or shining of the Sun; yet we must
must needs say, that Nature is *generated* in his Will, and is a Seeking, proceeded out of the Eternity:

6. For, where there is no Will, there is also no Desiring: But there is in God, an Eternal *will*, which is Himself; to generate his Heart or Sonne; and that *will*, maketh the stirring or the exit out of the will of the heart, which is a Spirit: so that the Eternity standeth in Three Eternall *Forms*, which are called *Persons*, as we have very exactly explained it in the † third Book.

7. And since we see and know, that there is not only Light and Majesty, but also Darkness, as is plain before our eyes.

8. Therefore we ought to know, from whence Darkness originateth; for in the Eternity without or besides Nature, no Darkness can be; for there is nothing that can afford it; we must only look into the Will, and into the Desiring; for a Desiring is an attracting.

9. And whereas yet in the Eternity it hath nothing, but only itself; it attracts itself in the Will, and maketh the Will full; and that is its Darkness.

10. Whereas...
10. Whereas otherwise if it were not desirous, it would be nothing but an Eternal Stillness without Being or Substance; the attracting therefore maketh Mobility and Essence, which otherwise in the stillness cannot be; and therefore also it maketh austere astringency, hardness, and grossness, as also sharpness.

11. Yet we cannot say neither, that the Darkness swalloweth up the Light, viz. the Eternal Liberty: for that which is Eternal, suffereth not itself to be altered or changed: but we must say, that Light and Darkness are IN One another.

12. Now the Light is good, and hath pleasant vertue or power; and the Darkness hath austere or astringent, hard, cold; and the Wills Desiring, maketh Essences and attracting, that is, a stirring in the hardness: thus the attracted stirreth from the drawing, and is a whirling, whereby in the sharpness, Light and Darkness become mingled.

13. And thus we are to consider, how the free Light in the sharp stirring, in the Substance is also sharpened, where we understand the Fire-flash of Lightning, and the earnest severity, and yet cannot say that any rending asunder is there:
14. For that which is Eternal from no beginning, hath no parting of
one from another, but stand-eth as a Wheel, that generates itself in itself; as you have
similitude of it, in the Mind
of a man, where there is indeed a will of rising and flying, but no departing away;
and the greater the will is, the greater also is the substance, and the more potent is the matter or the harnessed.

15. Thus seeing the still liberty, which is neither Light nor Darkness, becometh harnessed in the sharp desiring & attracting, so that it appeareth as a flash of Lightning that shineth.

16. Therefore also we cannot say, that the Liberty holdeth or captivateth the Light, for from Eternity it hath had nothing; but we may well say, that the Light and the Glance shineth in the Liberty.

17. For that which is free, letteth in the Light; but that which is not free, as the harsh or austere astringency, which maketh Darkness, and is Material; spoken after a spiritual manner, that receiveth not the Light.
18. But we may well say, that which is meek, and not holding or contracting, receiveth the Light: as ye see in water, which receiveth the Light, and the harsh astringent Earth, not.

19. Also ye have in FIRE a sufficient apprehension of the Substance of all Substances; for ye see that the Fire burneth out of a harsh astringent, tart matter, for it is the sharp Desiring, which thus as a great Anguish entereth into it self, and graspeth after the Liberty, whereby it catcheth the Liberty as a flash, and with the Lightning kindleth it self, so that it burneth or flameth.

20. And though in the Eternal Substance no such Fire is to be understood, as shineth in the Outward, yet it is so in the Inward, in the harsh astringent Desiring, and the outward remaineth a darkness: therefore is the Eternal Fire in the outward, dark; and within in it self, in the will of the Eternal Liberty, it is a Light, which shineth in the still Eternity.

21. Now we understand in the Fire; Ten Forms, which are all generated in the
and are all the Eternal Wills propriety; therefore we rightly say, it is God's; and the Liberty, which hath the will, is God himself; for it is the Eternity, and nothing else.

The First Form:

First, Then there is the Eternal Liberty, which hath the Will, and is itself the Will. Now every will hath a seeking to or to desire somewhat; and in that, it holdeth itself, and seeth in itself in the Eternity, what it self is; it maketh to itself the Looking-Glass of its like; and then beholdeth itself, what it self is: and finding nothing else but itself, it desireth itself.

The Second Form:

The Second Form is, that it is Desirous, and yet hath nothing but itself; therefore its desiring draweth the * Model of its will in itself, and impregnateth itself, so that a darkness or overshadowing cometh to be in the will, which the will yet

* Or Representation.
† Or, a shadowing every where, to make the representation of figures, as black shadowings, or drawings on white; or shadowings of all colours, to represent things lively by. And this is done in the Mind as to all Representations.
Whence the Soul existed would not have; but the Desiring, the Seeking maketh it, and there is nothing that can consume or drive away the Desiring.

24. For that which is before the Desiring, beyond or besides the seeking, i.e., free and a Nothing, and yet it is; but if it were any thing apprehensible or comprehensible, it were a Substance, and stood again in a substance, that did afford it: But being without Substance, it is the Eternity that is the Good; for it is no source of pain, and hath no alteration or change, but is a Rest and an Eternal Peace.

25. But seeing the great Space is without ground or foundation, where is no number nor end, and also no beginning, therefore it is like a Looking-Glass. It is ALL, and yet also as a NOTHING: *AVge signifies an Eye in the German Tongue.

26. AV: That is, the Eternal. Original that something is; for it is the Eternal Beginning, and the Eternal End. Thus the Abyss feeth in itself, and findeth itself.
27. The *A is below, and the V is above; and the O is, AVge, the Eye, and yet is in itself no Substance; but thus is the Original of Substance: there is neither below nor above, only its Looking-Glass in the AV is thus a seeing.

28. But since there is no ground, therefore its Looking-Glass is such an O Eye AVge: For God himself faith in the Apocalips, *I am A and O, the beginning and the end; the first and the last.

29. Observe this according to its precious intimate sublimity; for we speak not here in Nature, in a form, but in the Spirit above Nature, in Character GOTT in the German tongue is GOD.

30. The O is, GOTTes AVge, God's Eye, the Eye of Eternity, that maketh and is a Looking-Glass, and is a round circle like a globe, O, not a ring, O. Since we cannot otherwise describe it, thus
thus understand hereby; the Globe ○ of
the Eternity, wherein standeth the ground
of Heaven and Earth, and of the
Wheel, Elements; together with the star-
Sphere, ○ Wheel or Sphere;

31. For that is a Globe ○ like
an eye, and is God's Wonder-Eye, where-
in from Eternity all Substances or things
have been seen or discerned, but without
substance, as in a Looking-Glass or Eye;
for the Eye is the Eye of the Abyss;
of which we have no pen or tongue to write
or speak, only the Spirit of Eternity bringeth
the Souls eye thereinto, and so we see it;
else it would remain in silence mute, and
undescribed by this Hand.

32. Thus there is in the Eternity such
an Eye, which is God himself, and yet is
not called GOD, but Eternity; yet as to
the Eye, is A and O. Before the A there is
NOTHING, and in the O there is ALL;
and in the A and O beginning and end:
therefore we fundamentally apprehend,
that in the O there is a Will, and the Will
is the O itself, and maketh the A; viz.
the eternal beginning of the Seeking; so
that the Abyss beholdest it self,
*Or Fi-
and so in it self maketh a * Form
like a Globe ○.

33. For
Jueft. 1. from the Beginning.

33. For the Eye findeth no ground or foundation, therefore it closeth it self up in a Looking-Glass, into a round Globe, so that it is the Eternities similitude, that an it self find it self; for in the Abyssle here is no finding, for there is no place or limit, but only Or Circum-
he Abyssle; and when thus scription.
findeth it self in the Eye, yet then it findeth nothing but the Eye, that is the Globe.

34. Now the Eye maketh the Globe, and is the Globe; and all this is together in the Will to seek it self, and so to see what the Eternity is, which becometh ma-
ifest or revealed in the Eye.

35. For the Eye maketh a beginning and an end, and yet there is nothing that affordeth it, but it giveth or affordeth it self, and is from Eternity in Eternity, and the Eternity it self; it toucheth nothing, for it is in nothing, but in it self.

36. Now being there is a Will, which is the Eye, which holdeth or retaineth the eye, therefore that Or con-
holding is a Desiring, viz. of taineth. the Eye, and so the Desire is at-
tracting into the Eye, and yet nothing is there but the Eye, and the Desiring only draweth
draweth it self in the Eye, and impregnateth the Eye with that which is attracted, so that it is full, and yet is nothing but a darkness of the free Eye, although the Eye becometh not dark, but the Desiring in the Eye, impregnateth it self in it self.

37. The will of the Eye is still or quiet, and the desiring of the will maketh it full, and the Eye remaineth free in it self; for it is from Eternity, free: and that we call the Eternal Liberty in all our Writings.

The Third Form.

28. Now a Desiring is sharp and drawing, and maketh the third Form; viz. a stirring in it self, and is the original of the Essences, that in the Eye and Will, Essences are.

39. And yet the Will cannot endure that it be drawn, for its own right property is to be still, and hold or retain the Eye in the Circle in the Globe, and yet cannot defend it self from the drawing and the stirring, for it hath nothing whereby it can defend it self, but the Desiring.

40. And here originateth the Eternal Enmity and opposite Will. The Will, wil-
from the Beginning.

leth not to be dark, and yet its desiring maketh it dark; it endureth the stirring readily, for it is its manifestation or revelation, but the indrawing and darkning it doth not love; though indeed the Will cometh not drawn nor darkned, but the Desiring in the Will impregnateth it self.

41. But now being the Desiring sticeth in the darkness, therefore there is a great anguish, for it cometh: stirred and drawn, and also darkned, and vexeth it self in it self, and desireth the Liberty, and draweth so eagerly after the Liberty, and willeth to draw it self into the Liberty, and yet maketh it self onely the more eager rough and hard, and is like a horrible sharpness, which is consuming; viz. of the Darkness;

42. For it graspeth the Liberty into it self, but is so sharp, that it appeareth in the Liberty as a flash of lightning, which consumeth the darkness, together with the eagerness. Therefore faith God, * I am a consuming Fire.

43. Here understand, how all Matter standeth in the right Fires, Might; and + Mat 3. 12: how the + Elias shall once
be purged, for that is the original of the Fire, which hath ALL Might and Power, for it consumeth whatsoever the desire hath made, be it Stone or Earth: for it is the sharpness of the Eternal Liberty, and giveth or affordeth, Centrum Nature the Center of Nature.

44. But that you may search yet deeper, know that the Fire in itself originally standeth in Three Forms; viz. First, In the Desiring; And then, secondly, in the Matter of that which is attracted, viz. in the Darkness, in which is Substantiality from the attracting: And Thirdly, In the Anguish-source or Pain.

The Fourth Form.

45. And the Fourth Form maketh it self; viz. the Flash of Lightning, for the Liberty causeth that, and that is the kindlier of the Anguish-source: for the Desiring in the Darkness willeth only to have the Liberty; and the Liberty being a light without shining, is therefore like a very deep Blew Colour mixed with Green, so that it cannot be discerned plainly what colour it is of, for all Colours are in it; and the Desiring
Desiring in it self in its eager anguish and harshness, breaketh the colours, and maketh in it self the terrible consuming Flash of Lightning, and changeth it according to the Anguish, so that it become Red.

Yet the Liberty in the Desiring, suffereth not it self to be bound or held, but altereth it self from the Red flash of Lightening in the Light, into a glance of the Majesty: and that is in the Yellow.

Joy.

For in the Light, the Eye becometh manifested or revealed; as also the Substantiality in the Will, where then it becometh apprehended what Light or Darkness is. And thus the Eternity becometh apprehended, and thus originateth God’s Holiness into wonders continually evermore, and from Eternity, and hath neither limit nor beginning; for it is an Eternal Beginning, comprised and framed into Nothing but into the Wonders, which are its own substance, wherein there is neither limit nor number.

And thus in the still Eternity, is nothing apprehended but the glance of the Majesty, and the Spirit which is generated in
Hence the Soul existed in the Will, and is the Government in the Majesty.

49.

Beloved Sir and Friend, understand the fence aright; we mean not that the Birth or Geniture taketh hold of the Liberty externally without itself, but in itself in the Center, it taketh hold of itself in itself, and maketh Majesty in itself; and yet there is no barring in, but is as when out of Death or Nothing a life cometh to be that thus dwelleth only in itself; and that is called a Principle; and that wherein it dwelleth, is called Nature, and hath Seven Spirits or Forms: as is to be seen in our § Second and § Third Book.

50. Yet the Principle hath but one Spirit, which is the life of the Principle; and hath also but one Will, which is the filling of the Eternity, with the glance of the Majesty.

51. For the Principle is the power or virtue, generated out of the will of the Eternity: and the entrance or eternal beginning of the Power, is the Powers Life and Spirit, which bringeth the Essences of the Genetrix, and openeth the Original of the Majesty.

52. For
52. And the whole Eye which hath thus comprised or framed itself into a Looking-glass in the A and O, is ALL: it is the Eternity, and bringeth forth in itself in the Eye, the Majesty, which is the heart and power or virtue of the Eye; and also bringeth forth the Spirit, which in the heart beth forth out of the Power, out of the very-light-flaming Essences.

53. Thus you understand the holy Number Three in one Substance; that the Father in the Eternity without sound, where is NOTHING, and yet there is ALL; and the Eye of his glance or luster he seeth himself, that he is ALL: and in the Power of the Majesty, he feeleth himself, and seeth himself, and smelleth himself, that he is GOOD; that is, that he is GOD, although the *T, viz. Weightiness, original in the Center.

54. And in the Spirit, is the stirring in the Power, and the Multiplicity without sound and number, wherein an eternal unarcherable Multiplicity doth exist, and all in the Power.

55. For that which hath no ground, hath
no number, and is no closing up, or comprehension, or shutting in; and that which is within it self, is not apprehensible out of it self; but as to the Spirit it is feeling indeed. Thus the Inward driveth forth of it self, and manifesteth or revealeth self in Figures, else God would NOT known or apprehended.

Thus God is together ONE Spirit and standeth from Eternity in THRI Beginnings and Ends, a

* Jer. 23. 24. only in himself; * There

† Kin. 8. 23, 27. no place found for Him; a

† Psal. 86. 8. he hath also nothing in his self that is † like unto His

also there is Nothing that can seek or manifest any thing more, than HIS Spirit which always it self, from Eternity in ternity manifests it Self.

57. He is an Eternal Seeker and Find as, viz. of himself in great Wonders; a what he findeth, he findeth in the great Power: he is the opening of the Power nothing is like unto Him, and nothing findeth him, but what inclineth or giveth self up in him, that goeth into him, th which denyeth it self that it is, then God's Spirit therein ALL; for it is A w

26 Whence the Soul existed
from the Beginning. 58.

And this, My beloved Sir, is the Highest Mystery, and therefore if you will find it, seek it not in me, but in your self; it not in your *Reason, that must be dead, and your desirous will, in GOD, and so it is *Outward Reason. +Phil. 2. 13. And the will and deed in you, and so the spirit of God bringeth your will to itself, and so you may well see what GOD is; and what Spirits child this and is, out of which Spirit, it writeth.

59. And I exhort you brotherly, that you would not so toylsomely seek it; you will not fathom it so with searching, although you are known and beloved of God: and therefore also this is given you for a Rule or Measuring-line.

60. Yet I have no power without me to love you; only follow my advice, and go out from your toylsome seeking in Reason, into God's Will, into God's Spirit, and cast the outward Reason away; then is your Will God's Will, and God's Spirit will seek you within you.

61. And then finding your Will in itself, it revealeth it self in your Will, as in its
its own; for if you give up that, then it is its own, for it is All; and when it eth, then go you forth, for you have divi
Power; all which you then search, IT there IN, and nothing is hidden to it; if you see in its Light, and are its own.

62. Let no fear deterre you, there nothing can take it away but \( \text{Imagination} \), let not that into ye Will, and then you will work God's We ders in his Spirit; and acknowledge me a Brother in him, else I shall be as an lent or mute to you. I say this of go will.

63. And since we thus write of the eternity, to satisfy you at length in yo will and desire concerning the Soul, whi is even our purpose in God's Spirit a Will; we will first clearly shew you t Ground of the Soul, also its Original, a fo open your Eyes, that you may be leased from your toylsome seeking.

64. For you have even to your Old a Laboured in this kind, and as I understa have not yet found out the profound de Mystery in the Spirit: but seeing it is God Will, that you should know and apprehe it, and that it is given to you as a rewa
1. Your labour, see that you receive it and it arise, and cast not Pearl before Swine, which is not worthy of it; also in eternity will not be worthy of it.

65. For that which is herein revealed to you, belongeth unto God’s Children; therefore be faithful, and trade with it according to the Spirit, and reason.

66. For it is so subtil, it endureth not that which is earthy generated, Covetousness, Pride, or Boasting and glorying self: although you are one of them, look into whom you pour Oyl, for it Poyson to many; let themselves seek as you have done; but give the Children their bread, that they may eat, and praise for Father in Heaven: to that end it is given you.

The Fifth Form of Fire in the Eternal Will.

67. Thus having opened to you an Entrance and Looking-glass of the Eternal Original, whence
Whence the Soul existed

Whence the Eternal Fire originateth, at what it is; so it is necessary also further shew you, according to the highest Depth, what the Eternal Nature in its propagation is.

68. Wherein then Two Kingdoms: to be understood; the one a good and pleasant one, the other an evil and fiercely wrathful one, an eternal envious sad one. After which two, the Philosophers from the beginning of the world, have continually sought and laboured; but the time finding hath not been yet born.

69. But now it is, so that the hidden thing shall be found, not by me alone, but by many who will be faithful, and humble themselves in God, and seek in his Spirit and Will. It will only be found in God's Eye, else no where: therefore let none enter into any other thing with seeking; else he findeth the Devil.

70. Seeing then the Eternity is that which yet is NOTHINC; but therein Light and Darkness, Life and Spirit, which is ALL; therefore there is and must in both a seeking, viz. a desiring continually to find it self, where yet there is a thing that can find but the Spirit.

71. Now seeing it hath nothing that
andeth, and yet also the Desiring eternal-egoeth forward, therefore the Desiring is
figure of the seeking Will, a similitude
according to God's Eye, and is a Looking-
image of the Eternal Eye, which is called
God.

72. Now this is in Two wayes, one ac-
ording to the Light, and one according
do the Darkness; for the Seeking is in
both, and yet there is no departing of
an from the other: thus the Light is in
the inward, and the Darkness in the out-
ward; whereas yet the most inward of all,
is also the most outward; but the Light is
the middlemost.

73. For it is in nothing, therefore it
cannot be the innermost of all, for it hath no
place or limit; it is its own finding, which
the Darkness findeth not; but the will in
the Darkness, which desireth the Light,
that goeth forth out of the Darkness, and
that standeth Eternally in the Light.

74. Now the Light's desiring, setteth be-
fore it self a Model of its likeness, wherein
the Eternity standeth revealed or mani-
fested, viz. all and every thing which the
Spirit in the Eternal Power of God from
Eternity in Eternity findeth in it self.

75. That Model is not God, the Eterni-
Whence the Soul existed. Questi

A. For it beginneth it self in the Spirit, and is the Spirit's wonder, which from Eternity seeketh and findeth, and standeth in God's Eye as a Figure, and all Wonders of the Abyss of Eternity are therein, and become seen in the Light of the Majesty, as one Wonder in many endless Wonders.

76. And that is an Image of God, *Virgin* full of purity, and chastity, and no Genetrix, for the Holy Spirit alone openeth the Wonders in the Power.

77. But this Virgin is God's *Similitude*, his Wisdom, wherein the Spirit discerneth it self, and alwayes and in Eternity openeth it self therein again; and the more is opened, the more is therein.

78. For it is without Ground and Number, as also unmeasurable, as the Eye of God it self is: there is Nothing like it, also Nothing can be found that may be likened to it; for it is the Eternal *Similitude* of the Deity, and the Spirit of God is its *Substance* therein.

79. It is a Circle and Model, which openeth to us our mind, so that we behold it, and God IN it, for our will is cast into it, and it standeth in our will;
1st. from the Beginning.

ill; and therefore speak we of God, and see him in himself as in that which is our own, according to the hiddenness of the humanity; which seeing is very highly rare and precious.

80. Thus we should also speak as concerning the Darkness, which is in itself bolting in, and there being nothing to bolt, it bolteth itself, and generateth itself, and is its own Enemy to itself, for it maketh its own source or pain without Ground and Number, and hath no Giver that bestoweth it, but the Darkness is its own. Form.

81. And that originateth from the First Desiring, where the Desiring attracteth into itself, and impregnateth itself, so that it is a stinging bitter astringent, or harsh, hard, cold, fierce, wrathful fire-spirit, or the Desiring maketh astringent, austere or harsh, from the attracting in the Will, and the attracting is stinging, and the suffering is bitter, which the Will willeth not, and thereupon in itself goeth forth from the sting, and maketh a Principle of its own; in which the Majesty appeareth.

82. Thus exulteth in the bitter suffering, the great Anguish, whereas yet nothing is there that suffereth, but it is in itself thus.
and it is its own Life; and if this were not, the Glance of the Majesty would be neither, the one is the cause of the other, for in the Darkness is the Lightning, and in the Liberty the Light with the Majesty.

83. And this now is the parting, that the Liberty is a still nothing; which Liberty receiveth the Light, and maketh th Darkness Material, whereas yet there is no substance of palpability; but dark spirit and power, a filling of the Liberty in itself, understand in the Desiring nothing, for without is the Liberty.

84. Therefore is God the most secret, and also the most revealed; and that is Mysterium magnum, the great Mystery. Thus the Abyss is also secret, and yet revealed, as the Darkness is before our eyes; but the source or pain is unsearchable, or unperceptible, till the

† Immer...will...diveth...thereinto, then it becometh felt and found, when the will loseeth the Light: and herein lyeth the ground of right believing, or true Faith. Let this be told you ye Teachers in Babel.

85. Since then there is an Abyss, which is called the Ground, in respect of the comprehension
Quest. I. from the Beginning. 35
prehension of the Darkness, where the
source or pain is as a cause of the Life
within: for the fierce wrathful full flash of
lightening, is the awakening of the Life;
whereas there is nothing there but in it
self, therefore it is also a Desiring, and
the Desiring is a Seeking, and yet can find
nothing but a Looking-glass, and a simili-
itude of the dark, fierce, wrathful source or
pain, wherein nothing is.

86. For it is a figure of Or, Repre-
the earnest, severe, fierce, sensation.
wrathful flash of Lightening,
and of the sharp and strong Might, which
is God's, according to which
he calleth himself, * a Con-
Dent. 4. 24.
arning Fire, and an Angry,
Zealous, or Jealous God.

87. This Looking-glass is also without
Ground, without Beginning and End, and
yet hath an Eternal Beginning and End,
and is the Eternal Only Cause that the
Abysse is Blew Dusky and Fiery. It is the
Cause of the Stars and Elements; for the
Firmament is the other or second Look-
ing-glass generated out of this.

88. Since then there is in all things a
Threefold Source, one whereof is the others
Looking-glass, Generating and Cause, no-
thing
thing excepted, All standeth according to the Substance or Working of the Number Three.

89. Now seeing there is a Looking-glass in the Abyss, wherein the source or quality beheldeth itself, therefore that also is a figure and image of the source or quality, which standeth before the source or quality, and acteth or generateth nothing, but is a Virgin of the source quality or pain, wherein the fierce Wrath of the flash of Lightning discovers itself in infinity without Number, and continually openeth its wonders therein, with the bitter spirit of the stirring Essences, which in the flash of Lightening hath its Life, so that it goeth swifter than a Thought.

90. Though indeed the THOUGHTS of the Creatures stand and move herein; and the Spirits of all living Creatures are with their Root standing herein, every Life according to its Principle.

91. And in this Spirit of the fire-flash, standeth the Great Omnipo*ent Life, for it is consuming, as the flash of Lightning consumeth the Darkness, and that Fire all things, and yet continueth a Life in itself, but it is an Hunger and Thirst, and must have
uest. I. from the Beginning.

Substantiality, else it continueth a
ark Hunger-fire, a will of devouring and
ing Nothing, a will to rage, prick and
nd nothing, but it self, out of which
se the Substantiality, viz. the Water,
also Sulphur is generated and generateth
self, from Eternity to Eternity.

92. Here seek the first Root of the Soul,
z. in the Fire-Life, and the second, in
the Light-Life in the Majesty, and then
you will find God's Image and similitude,
and the greatest Mystery of the Deity lying
therein.

93. Since then there is such an Eye of the
fierce Wrath, wherein the earnest severe
tern fire-life originateth, yet is not at all
hundred from the Fire-Life, it is One and
the same Life, and hath Two Principles;
for it burneth in a twofold Source or qual-
ity, one within another, and is One Spi-
rit in Two distinctions with Two Wills; the
one dwelling in the Fire, the other in the
Light.

94. And know for certain assuredly that
the Dark Fire-Life is the Abyisse of
Hell, for it is the stern severe Anger of
God.

95. And seek it not, so, as Babel the
38 Whence the Soul existed

Great City of Confusion upon earth hath sought, which yet we blame for nothing else, but her negligence and inconsiderateness, seeking self-honour and power, and so hath captivated her self in the fierce wrathful Anger of God, which hath had her a long time under its Wonders, and drawn many souls into its source or quality. Consider well of it.

† Three-fold Life.

96. In the † Third Part of our Writings, it is largely described, for that is somewhat easier to reach than this; but this is the deepest Ground of Eternity, as much as a Spirit can be capable of, for more it CANNOT bear, yet it may be expressed much more at large, but not more deeply, for it is comprized in the Abyss in both Principles; as indeed a Soul originates in the Abyss in both Principles, and in the Spiritual Will in the Eternity.

97. And therefore if it be not circumspect, the Devil may easily ride upon its Chariot, viz. upon its Will; but if it be circumspect, and casteth it into Good Desires. Majesty of God, then the holy Spirit of God rideth upon its will, and it is his Chariot.

98. Here-
98. Herein you may clearly discern Heaven and Hell, Angels and Devils, Evil and Good, Life and Death, if you but search after it, as we shall further mention to you.

The Sixth Form of Fire.

99. Thus then seeing Two Principles stand in One Substance, as none with reason can speak against it; for every Life standeth in Joyson and Light, every one in its own Principle, according as it hath the Source or Fountain Quality, so hath it also its Light. Thus it may be discerned concerning the Sustenance of the Life; what that is which sustains or preserves the Life, that it starve or famish not, and what driveth forth its Source or fountain Quality, that may subsist Eternally.

100. Now this also is in Two distincts; for the Light-Life hath its Source or Fountain quality, and driving forth; and the Fire-Life also its Source or Fountain quality, and driving forth, each in itself; but the Fire-Life is a Cause of the Light-Life, and the Light-Life is a Lord of the Fire-Life: and herein lyeth the Mysteri-
49. Whence the Soul existed

**Ques. i.** For if there were no Fire, there would also be no Light, and also no Spirit; and if there were no Spirit that did blow up the Fire, then the Fire would smother and extinguish, and would be Darkness; and so one without the other would not be; thus they belong both to one another, and yet they sever one from the other, but without flying away; and yet there is a flying of the Spirit.

**Ques. ii.** To be understood, thus look upon a glowing red hot Fire; *First,* There is the Matter out of which it burneth; and that is the astringent austerer source attracted bitter Substance, which standeth in an anguish Source or Quality, whether it be wood or whatsoever else, which is a dark Body.

**Ques. iii.** Now when that is kindled, then a Man sees three Principles; 1. The Wood in the Darkness, with the outward Source or fountain Quality of this World

2. Which also hath its life, else it would not take fire.

**Ques. iv.** Now the Fire hath a fierce wrathful, astringent or sour, strong or stern, bitter thirsty desirous Source or Quality, a devouring
during Consuming, and the Great Bitterness is its right Life, a rager and a wakener, that hath all Essences of Life in it, and is to the power of the Life, and of the Drumming forth, else there would be no Burning: And that maketh the great Annihil-seeking after the Liberty, and in the fire it attaineth the Liberty, for it consumeth in the fierce wrath, the Darkness and also the Matter of the Fire, from which the Fire burneth.

And here we apprehend the One only spirit, which parteth itself into Two Principles, into Two Spirits, yet not assunder, but one flying from the other, and yet the one comprehendeth not the other; and one is the Life and Cause of the other.

And therefore it is Two Principles, since it giveth or affordeth a twofold Source or fountain Quality and Life; and is but one Root which affordeth that; one one giveth Life, the other giveth food to the Life; and this is a wonder, and yet not a wonder, for there is nothing that itself can wonder at, for it is itself all things in One Substance.

Now behold, the Fire is first the seeking, to draw into itself; that is the Sub-
Substantiality, the Phur; for the Seeking
maketh that in the Desiring, in respect of
its drawing, else Nothing would be; and
the Drawing is the bitter Sting, a Breaker
which cannot endure the Substantiality, nor
will not endure it; and that not willing to
endure, is an anguish in the will, to over
power the Substantiality with the bitter
Sting; and the Anguish penitrates into it self, and reacheth after the Li-
berty, and the Liberty is esteemed a Light in respect of the Darkness.

109. Now the Anguish is a horrible
Sharpness; and thus is the Liberty capti-
vated and sharpened, so that it is a Fire-flash
of Lightning; and the Anguish Will in
the Sharpness of the bitter Flash of Light-
ing consumeth the Substantiality, be it
wood or any thing else.

110. And when it hath consumed it,
then is the Anguish again a Darkness, and
the Flash of Lightning remaineth hidder
in it self again, and is an extinguishing
and the Anguish is in the Darkness, viz,
before the flash of fire, and standeth now
in a terrible Source or fountain Quality
where the Bitterness in respect of the rough
attracting, becometh continually generates
the more terrible
Now observe, this is thus according to the outward Principle of this World, as is undeniable before our eyes: and so then there is in the Eternity such a continual subsisting Substance, which we demonstrate to you thus. Observe and consider the Depth, and read here diligently.

112. The sinking down of the Anguish in the eternal Darkness, is an eternal Hunger and Thirst, and an eternal Desiring, and the Darkness in itself, attaineth in the Eternity, Nothing that it can have out of the Eternity for its satiating or fulfilling; therefore it is rightly the very Hunger and Thirst of the Abyss of Hell, and of the Anger of God.

113. But the will in the Anguish, being it can reach or find nothing, it maketh to itself a figure and a similitude in the Desiring, with the stern strong drawing; and the strong, astringent, bitter, dark Substance, is the material Similitude it self; it devoureth itself, and is itself the Matter of the Fire, that to the Eternal Flash continueth perpetually, and the fierce Wrath is continually & eternally ever burning, and burneth eternally out of the Darkness, and hath its own Life it itself, viz. the bitter Sting
of the Anguish, which raveth and rageth, and is the stirring and original of the Life; and that is a Principle.

114. And understand herein, the Eternal desirous seeking, an Eternal Covetousness; and yet having Nothing but it self; an Eternal Envious Enmity, a seeking of the Essences, wherein then the innumerable and unsearcachable Multiplicity in the Will is continually generated, and an eternal craftiness or subtilty, a continual climing up in the Hunger, and an eternal finding in the Will; as namely, of the Similitude of its desiring, the Similitude of the Essences, and in the Flash that is revealed or manifested; for the Flash raiseth up it self Eternally above the Darkness; and in the Flash are the Essences, and are continually brought into the Will.

115. Thus is the Fire-will a seeking of the rising Pride, a contemning of the Darkness, it contemneth its own Root; it is a covetous one, and willeth to devour more then it hath, or, then is its right; It hath all Luft; for the desirous Essences become revealed or manifested in the fire; and thence it comes, that in every will of every Essence, there is again a Center of a whole Substance.

116. And
116. And that is the Cause of the Creation of this World, in that the Model hath thus appeared in A Looking-Glass from Eternity, and hath stood in the Eternal Essences in the Figure, as in a Virgin without generating, and hath been seen in the Light of God: And thence originateth the Matter of the Earth, of the Stars and Elements, also all Art, Wit or Ingenuity, Craft or Subtilty, Deceit, Falseness, Covetousness and high-mindedness, in the Creatures of this World.

117. For this World is a material seeking out of the Eternal, and is in the Creation, viz. in verbo Fiat, in the word Fiat, through the Water-Heaven, become material and palpable; as is to be seen in Earth and Stones: And the Firmament with the Elements is still the seeking, and seeketh the Earthly; for it cannot reach back into the Eternal.

118. For every substance or thing goes forward, so long, till the End findeth the Beginning; then the Beginning swalloweth up the End again, and is as it eternally was, except this, that the Model remaineth; for the Model is out of the Eternal, out of which the Creation went forth into
a Substance, like the Wonder-Eye of God. 

119. Also it is mentioned to you, that the Spirit-Air, thus originateth out of the bitter eternal Fire-Spirit, which also goeth forward after the Wonders in the Will of the seeking of the Essences, as of the Stars, and therefore it maketh a whirling about, and cometh from many places; as from above, from beneath, from this side and that side, and often as a Wheel, according as the Fire-seeking, with the Essences of the Stars, become kindled.

120. And this is together as a wheel of the Mind, and hath its own Will-Spirit and an Own Self-Life, and an own Will, and therefore it is a Principle, and standeth so long, till the End findeth the Beginning; then the Beginning taketh the End into it self, and maketh the Middle, and whatsoever was done therein, manifest or revealed: as you should, and will well consider of this, unless you be foolish Virgins.

121. Also this Dominion standeth no longer, then it is in the Number of the Creation; for every Day of the Creation, is a Circle of a Revolution in the Eye, and
I. from the Beginning.

And hath its Number; whereof ten is the Cross X, the highest number: and Man hath the Number Ten, ten times Ten, viz. A hundred 100. and in the Crown of paradise, the number Thousand, 1000. and in the eternal Substantiality in the Divine Center of the Majesty, it hath No Number.

122. Now see aright with good clear yes; God created in six Days this World, with all Substances or Things, and it was finished in the middle of the Sixth Day, past Noon, towards Evening; then began the Rest on the Sixth Day, and the Sabbath was the Seventh Day: Thus the Eternal Rest found the Beginning of the Creation on the Sixth Day after Noon, that was the End; there came the Beginning and End together into one, and it was manifested what God had made in the Days.

123. Now since Man hath destroyed the Angelical Body through his Imagination, and hath introduced it into a corruptible Number, viz. into the Outward Principle; therefore he is also therein, for he
he hath loft the Paradisical Number, as is set in the hundreth, 100, Number, when indeed also in the Outward Life, his Leader or Conductor is given to him; that is, he hath given himself to himself; therefore his Number of finishing in the Circle of the outward Principle, is clearly apprehensible to us.

124. If we fundamentally know, the Hour of the Sixth Day, in which the Creation was finished, we would set you down the Year and Day; understand of the last Day, for it stayeth not one Minute over it hath its Limit, which standeth hidde in the Inward Circle.

125. Therefore know assuredly, that the time is near, for in the sixth Day at noon, began the Rest of the Eternal Day and therefore hath God instituted the Sabbath of the Seventh Day for a Rest, an continual perpetual Remembrance.

126. And as on the Sixth Day toward Evening, began the Rest and the entrance of the Revelation of the Works of Creation, where the End hath received the Beginning in again, and so the Six Days in the Circle have stood as a Wonder: 'S know this, that ye were created in Paradise but are gone out of it, and entered into
The Spirit of the fierce wrathful Death, which hath now wrought its Wonders in our above the half sixt thousand year, above 500 years.

127. And now the End hath found the beginning again, and ye shall see, also feel and find what the Paradise hath been, viz. all those that become generated or born in God.

128. For the Paradise is become generated or born again; thus spoken after the manner of Reason, and not in God: but we cannot escape mortality, also the fierce wrath in the Flesh, but in the Mind and in the Soul the Paradise standeth now more and more manifested or revealed to the Children of God, and they have the right of the Power.

129. And, no Craft or Subtilty nor Might and Power can keep it back, no subtilty can take it away or quench it, nor no Devil destroy it; for the End hath found the Beginning: there is no preventing of it, the Might or Power, and Fals-hood breaketh, and there is moreover a waiting for the Bridegroom, for the Children of God shall become found in Paradise, when the Turba in the fierce wrath shall be swallowed up. We speak what we dearly
where the Soul existed

deadly and precisely apprehend and assuredly know in the Wonders.

130. Thus as above-mentioned, (understand us aright) there is generated out of the fierce wrath of the Anger, out of the Eternal Center, out of which this World is become generated and created, as seeking of the Eternal in the Spirit of the World, in this Principle wherein we now live, and there will continually be generated, Falsehood, Covetousness, Craft o cunning Subtilty, Deceit, Enmity in the will, Lying, Murder, High-mindedness desire of Honour, own Self-might an power, Art, Wit, the Wisdom of the World proceeding from Reason; for all is out of this Root, and standeth in Gods Anger-Wonders; And how fine for ever Reason and own Self-wit, is, yet it is in the Angel of God, and springeth out of the Abyss.

131. Here behold thy self thou faint World, it is no conjecture, as thou holdest to be, it is apprehended in Ternario sancto in the holy Ternary or Number Three. And they that cannot reach this Cole of Limit are captivated of Antichrist, an belong at last to this Lake, out of which they are grown: there is no time more longing, both Doors o. Gates stand open th
132. Thus now observe us, further, concerning the Eternal Fire, and take a multitude from all fire in this world, for that is in the Eternity, a Spirit, that is in this world a Substance: Thus ye see that fire, in it self, is an anguishing fierce faithful climbing up, bitter substance and fierce or fountain-quantity, and yet ye see the Fires own Form, nothing else but the breath of the thinning, the source or fountain-quantity of heat ye see not, you must only feel that.

133. Now ye see also that the burning fire sendeth a Smoke up from it, and in the Smoke is a Water, whence Soot cometh to, which cleaves to the wall, especially if the fire be closed in that it is not free, then is the Soot manifest as in a Furnace: this is Soot and Water mixed one in another, by which, understand the Material birth out of the Eternal Fire, which Lucifer kindled, where then in the fierce breath, Time began, and the creation proceeded, as in the Third Part is mentioned.

134. Now understand the Great Mystery Magnus further: ye see at every fire giveth light, and then ye see
see that Air goeth forth out of the Fire-source or Quality: and ye understand very well, that if the fire had not Air again, it would smother or go out, as all fires smother, if they have not Air, and yet they also generate Air; the Air is the Fires life, which originateth out of the anxious bitter stirring Source or fountain Quality of the Essences out of the Will.

135. Now ye see also well, that Fire must have somewhat to consume, else it is a Darkness; and though it devoureth itself, viz. its strong or stern attraction, yet that very fire is only a source or fountain quality in the Darkness, whereby we understand the Abyss of the Anger; which in God, is not revealed or manifested, but only as a Cause of the Life in the Kingdom of God.

136. Ye see this, that every Fire must have substance, if it must burn: understand this thus, the Fire affordeth Air, the Air, Water; and it draweth the Air strongly again into itself with the water, whence the Fires source or fountain quality of heat becometh mitigated or meekned, so that it shineth.

* Or Liquor; that is Oyl.

137. For without * Water no Fire shineth, where in thing, the Water is not to be attained
I. from the Beginning.

There is no shining of the Fire, but only a glimp; as it is to be seen in a glowing or red hot Stone, which hath the force or quality of Fire; & of the shining hath nothing but only a glimp, it may be not that: but in the Iron ye see a glimp, herein the Fire attaineth the Water. Therefore also Iron is at length consumed, and getteth rust, and a Stone Not. This is thus to be understood according to the outward Principle of this World, but according to the inward, viz. according to the Kingdom of God; observe this understanding: the Eternal Fire burneth Eternally, but it is a Spirit, and in the Kingdom of God, not manifested or revealed in a fierce wrathful manner.

138. Observe this thus, the flash maketh shining, which originates from the fire, and dwelleth not in the fierce wrath of the fire, but it satieth or fulfilleth the fire totally, and giveth light also externally out of the fire, and is not held or detained by the fire, and bringeth also a several source or quality, as Meekness, and hath yet the Fires vertue or power, Wit or Ingenuity and Art; for in the Light is first, the Fires Source or Quality in the Essences, manifested or revealed.
139. Now the Light maketh no source or pain, but goeth in itself into a Meekness, and is also desirous, proceeding from the Fires source or Quality, and its desiring is also an attracting, as viz. of the meekness and virtue or power into it self and impregnating itself with meekness.

140. For the Light is also a fire, a very yearning fire, a desirous fire, and a continual finding fire, which continually findeth what is generated in the Original.

141. All the virtue and power which originate in the fierce wrathful Fire, is manifested or revealed in the Light, and the Light desireth that, in meekness; for the Fires fierce wrathfulness and the Lights shining, are Two Principles of a twofold Source or fountain Quality, each dwelleth in itself, and the one comprehendeth not the Other, in Eternity, and yet the One is the others Life and Cause. Understand it thus:

142. As we consider, that a horrible anxious Source or Quality, maketh a sinking down in itself, like a death, where then is the parting limit, and yet the Anguish in itself retaineth its source or quality, but the sinking into itself, as a Death entereth into its AEther; where then the Anguish
From whence the Soul existed. 

If the Life is no more apprehended, for the Soul breaketh itself forth out of the Life-source, like a dying, and is a dying, whereas yet in the Eternity is no dying, but such an Entrance into another World of another Principle, of another Source or fountain-Quality.

143. For the Soul goeth into the still Eternity, as into the Liberty, and being fierce wrathful fires-Source, continueth in itself in its life; therefore is the Soul a going forth out of the Fire-Life, and yet is from the Fire-Life; but its source or fountain-spirit is hath not, for it is broken off in Death, and is the parting-limit in Death, that so the Soul presseth through Death, and hath another Substantiality, viz. another Water wherein the Light shineth, wherein no fierce wrathfulness is.

144. For in the Eternity is no Death that withholdeth, but only such an entrance in; for that which hath no beginning, that hath also no end nor ground: and thus originateth the Light out of the Fires-Source.

145. For the Light dwelleth in the Fire, & also not in the Fire, it is in another world, and is another Fire, which is called Love, Virtue.
Whence the Soul existed. Quest.

Vertue or Power, Wonder, Sweet, Mild or Gentle, Pure or Clean; and is no Substance, and also not Nature, but without or besides Nature in another Principle.

146. It is nothing else but a Light-flaming powerful Majesty, and hath its own Spirit, which bringeth the sinking through Death; which from the Anguish is the sinking through Death, which maketh the sprouting out through Death.

147. It is in itself free, both from the Fire and from the Light, and is held detained by none, as little as the fire holdeth or detaineth the Air, and it goeth forth out of the Light, out of the Power of the Light, and openeth all whatsoever is in the Fire-Source or Quality, and all in the Lights-Source or Quality.

148. But it hath no perception in it of the Fire, but it is a blower up of the Light-Fire, a bringer of the Love-Effences into the desirous power or Vertue, as Opener of the Love-Effences.

149. And yet that we may be understood when we speak thus of the Love-Effences, as of another Fire; Observe it Behold, when the Light becometh thus generated through the fierce wrathfulness so that the one Fire goeth forth ou
f the other, then the Light-fire desireth no more, the fierce wrathfulness, for it hath dyed away from the fierce wrathfulness, and is an own peculiar fire in itself, and sendeth its Life out of itself, which is a sprouting, for it is also desirous and attractive, whence Essences exist, and hath all forms in it, as the Fire-life also hath such a rising up or springing.

150. But the Essences are generated out of the Light's power and virtue, and to the one alwayes tainting the other, there is a mere pure desiring and satisfying of fulfilling, whereas yet there is nothing that the Love desiring can draw into itself; therefore it draweth itself into itself, and impregnateth itself out of the Power of the Majesty, so that, that very will is full, and yet also nothing is there, but such power and virtue, an Image of the Wonder, it is a Similitude of the Birth or Geniture, and is the power and virtue itself; It is the Substance of the Spirit, whence the Spirit hath its food, for it goeth forth out of the Image, and floweth or bubbleth, as the Air in this World doth.

151. But now, if the Spirit findeth no Similitude, which is without or besides it, and yet findeth it self thus in the Power D 5 and
and Vertue, then it is also desirous, for it dweleth in the powers or vertues ground and is not it self the power or vertue therefore its desiring also maketh a Similitude according to it; for a desiring is seeking; and in the seeking standeth the Figure of the Seeking: the Figure maketh the Seeking manifest or revealed.

152. Thus the Spirit dweleth also in its own Figure in the Power or Vertue and in the Light of the Majesty; and is an Image according to the Spirits Property.

135. Not that the Spirit is the Image but the Seeking & its Desiring is the Image for it dweleth in its self, in its seeking and is another Person in its Figure, viz the Powers or Vertues Figure; and according to this Substance is God called, Threefold in Persons.

154. But that we may open your eyes wide to see ALL the Ground of the Deity, as now will and must be; therefore behold now the great wonder, which we had lot with going out of Paradise, where we must labour in the Six Dayes Works of this World, and to see what and where we are and ye will find here such a thing, as had flood hidden even to Nature.

155. Be
155. Behold, when you will speak of the Trinity, look upon the first Number upon A, upon the Eternal Beginning, which is the Father, and then look upon the O in the middle, which is the Son; then look upon the V, which is the Exit of the Holy Spirit, which goeth into itself with the sinning through the sharp fierce Wrath into the second Principle, which hath E, and goeth through the Power or Vertue forth as a light-flaming Flash, which hath I.

156. Now take the swift-going of the flaming Flash to it, which is T, Allmacht T, des Ewigen GOTTES, the Omnipotence of the Eternal God; which there in the fierce Wrath, as a flash, destroyeth; and in der LIEB, in the Love, in the I, as a Mighty loving God, exulteth, through presses, and powerfully exalteth or riseth up; and if you put the L thereinto, then have you the Master of the Divine Substance; in the Power or Vertue, it is Ein Engel, an Engel, and in the One-Birth, out of the Center, it is GOLDT, Gold.

157. The World is covetous, and full of boasting, especially those that would be accounted Masters of Arts; and say, they know Gold, and are blind People, why see you
you it not; thou wilt say, How? Go with 
the outward life into death, there must the 
outward life die, and in the Anguish, give 
it self forth into the Number of the Croix. 
viz. into the Thousand Number, 1000. 
there is the End, and Death ariseth an 
Handeth up to a glorious Life, with a Ne- 
fair Body, and you need give nothing to 
but the Soul, it bringeth forth manifold 
fruit; there thou hast an Angel which 
free from the fierce Wrath, for it is total! 
clean & pure; seek it, and thou wilt find i 

158. But thou supposest perhaps to fin 
it thus in thy Old Garment; no friend 
we will now teach you another A, B, C. 
learn that first, then seek, if you will the 
have a love to it, if no 
†GOTT, God. leave it; for the * O: 
GOLT, Gold, 
much nobler and more pre 
tious than the L. 

159. Observe, tak 
the *A, viz. the Begin 
ing of the AVge, Eye 
with the V, which is th 
Spirits mark, and g 
with it through the O 
then you will make 
stroke, & mark throug 
the O, thus, 

160. Nov
160. Now part the Two Principles one from another, seeing they part themselves, and set one by another, each with a half O like a Rainbow, thus, $\mathcal{C}$; for so they stand in the Figure.

Set the fierce Wrath at the left $\mathcal{O}$ and the Light at the right $\mathcal{C}$, for otherwise a Man cannot describe them so exactly, but they are One Globe.

161. And take the Spirit, which is generated in the Fire, and go with it out from the fierce Wrath, into the sinking down, through Death, into the other half Eye, viz. into the second Principle, then will you see this Figure, which standeth thus:
An

Exposition of the Philosophick Globe or
Eye, of both the Threefold * Circles,
which especially signifie the two
Eternal Principles; wherein
yet the Third also is clearly
understood; And how

* Or halves of Circles as joined.

162. These * Circles should be like a round Globe having the Cross go through it; for it is an Eye of the Eternity, that a man cannot delineate fully; it is the Eye of the Substance of all Substances, signifying the Eye of God, which is the Looking-Glass of Wisdom, wherein from Eternity all Wonders have been seen: and hereby is delineated how it came into Substance, for the Reader of this book to Think and consider of.

163. Not in such a way, as if a Man could fully describe or delineate it, for the mind
mind or Thought only can apprehend it, and only that Mind which can walk in the Divine Mystery, not through Art or Reason, but through the understanding which the Spirit of God openeth to the humane Souls-Spirit in the Great Mystery, else it can NOT be apprehended.

164. The Reader should take consideration of the Number, and then of what standeth within or without the Circle, or where every word in the Circle beginneth and endeth, it hath all its assured certain signification; for every word standeth in its exact place.

165. That which is without the Circle or Wheel, signifieth the Liberty of the Abyss without or besides the Principle.

Number 1. Abyss.

166. The great Mystery of the Abyss, wherein the Divine Substance in the Looking-Glass of Wisdom, generateth itself in the Ground, is marked with Number 1.
Of the three * Circles.

The Three * Circle drawn about one another, signifieth the Eternal Birth or Geniture of the Divine Substance, together with All Eternal Mysteries, without and within Nature; viz. the Original of all Things or Substances as they are here marked.

Of that half of the Threefold + Circle at the left hand, and of Numb. 2.

† Or half Circles, as joyned, and yet parted. * Or unsearchableness in the Text.

The Threefold + Circle at the left, where without the + Circle standeth Number 2. The Mystery without or besides Nature, signifieth how the profundity or * groundlesness, bringeth it self into a Ground; viz. the Eye of Eternity, the first Will, which is called Father of Eternity, and of all Beginnings, how in the Trinity, in the Wisdom, he introduceth himself
An Exposition of the Threefold Circle at the right hand.

The other Threefold Circle at the right, signifieth the Divine Substance of the Holy Trinity, together with the Angelical World, which originateth out of the Great Mystery of the Eternity, and is manifested or revealed through the Principle of the Fire.

What the Cross signifieth.

The Cross through the Two Circles, signifieth the Persons of the Deity, how they part themselves in the Eternal One only Birth or Geniture, as further is mentioned according to the Numbers.
Of the Eye in the Circle.

171.

The * Eye in the Circle, where the Cross goeth through, with an Angle Point and Line, signifieth each of them a World, both at the left and right: At the left it signifieth the great Mystery of the Dark World, where the Wonder-Eye introduce itself in Nature; At the right it signifieth the Light-world where the Divine Mystery hath through the Fire, brought it self forth, and dwelleth the majestick Light, with the first Mystery of Wonder.

Of the Heart in the Angle of the Cross.

172.

The Heart in the Angle or Center of the Cross, signifieth the ground or the Center of the Deity, not in such a manne
An Exposition of the Circles at the left hand; Numb. 3, 4, 5.

173. The three Characters or Letters, A, O, V, marked with Number 3, 4, 5, signifie the Mystery of the holy Deity, without or besides Nature, how it manifests or reveals itself in Nature.

174. A, signifieth the first profound or ground.
groundless or unspeakable Will, which is called Father: go about that Circle to the nether point of it, there standeth Tincture.

Or half Circle. Wills Ens, and the first beginning to Nature; for the Divine Mystery of the Trinity standeth above, and the Mystery of Nature beneath; each Circle signifieth one Person of the Deity in the first Mystery.

Of the O. Numb. 4. and of Principle and of Fire; Numb. 7.

The O, with Number 4. signifieth the Ground of the Mystery, viz. the Gesture or Birth of the Heart or Word God, which the first will, viz. the A, the Looking-Glass of Wisdom, compriseth and holdeth it in self, as a Ground its substance. For the O, signifieth also the Eye of the Looking-Glass of Wisdom: for in the Wisdom is the Eternal Word comprised, which manifests or revealeth Itself through the Principle of the Fire, in the Light World. Go from the O, about the Circle, and so thou findest beneath, Principle, and Fire Number 7.
Of V, Numb. 5. and of Substance, Numb. 8.

176. The V, with Number 5, signifies the Spirit of the Mystery without or besides Nature; viz. the first eternal profound boundless or unsearchable Will-Spirit, which originateth out of the Will, and in the Power or Virtue of the Word, in the great Mystery; and goeth forth out of the Will and Word, and its Exit maketh Substance, viz. Wonders, of the Power, Colors, and Virtue, whereas yet in the Mystery of the Profundity Groundlesness or unsearchableness without or besides Nature, colors are apprehended: for they lye in ONE, and it is the twinkling of a great Wonder, and that is called a Substance of the Wonder.

Go about from V, on that half Circle, and thou findest beneath at Number 8, Substance; signifying that all Substance is beneath the Spirit of the Number Three, or Trinity; and that men must always distinguish Substance from the Deity.

177. For in Substance originateth Nature, with its seven Forms; for the Number
ber Three is only a Spirit in Substance, and yet there is also no Substance without the Number Three: for the Desire of the Number Three is the Eternal Magia, and maketh Substance, it bringeth into a ground according to the Model which the Spirit openeth in the wisdom, out of her is the Creation proceeded according to the Model of the virgin-like Wisdom.

Further Information Concerning the First Principle, and the Mystery of the Beginning in the Creation, and of the Dark World, how the Angle or Point of the Cross, with Number 9. at the left, with its upper and neather Space is understood.

Of FATHER; Number 9.

Number 9. there standeth before the Angle or Point of the Cross, FATHER, and before that the Abyss, signifying the Mystery of the Father without or beside Nature: for with the Angle of the Cross Nature beginneth. The
it and Greatest Mystery is the Abyss, where the Nothing introduceth itself into
will, which is called FATHER, or the original to somewhat: Out of the Mystery of the Father is the Creation, through nature, originated: A Man is here to understand the Eternal Nature, with its Seven Forms, with or by this Mystery.

Soul; Numb. 10.

179. At the Angle or Point of the line, standeth Number 10, signifying the Original of the Eternal Spirits, viz. Angels & Souls Men: the Angle or Point signifieth the enter in Nature, where the Threefold Spirit is revealed or manifests itself with or by nature, signifying the Magick Fire, in the others Property, out of which the Angels have their Original, as also the Souls Men.

180. A man should here understand the Ground and Original of an Eternal Spirit, for nothing is Eternal, unless it hath an original out of the Eternal Magick Fire. This Original is not understood to be the true or right Spirit, but to be the Center, viz. the Canon of the Spirit.
Souls Will; Numb. 11.

181. Every true or right Spirit is understood with the understanding in the Light of Life: for in the Fire there can be right or true understanding, but in the fire of the Light. Therefore *Turn to be like the Light,* must the fiery Will turn itself to the Heart of God, to the Power or Virtue of the Light, and understanding, as here is to be seen, where upon the line of the Cross standeth Souls Will, marked with Number 11, at there it receiveth Power and Virtue from the Heart of God, and is generated or be an Understanding Spirit.


182. For it receiveth the Power or Virtue of the Light, in the Meekness and Humility, and goeth with its Will-Spirit, with the noble or precious Image & Similitude of God, through the Power or Virtue of the Heart, into the second Principle, viz. into the Light World, as he at the right beyond the Heart in the other Circle is to be seen, where standeth Will Number 12, and then Soul Number 13, signifying, how the Soul out of the Fire.
HOLY SPIRIT, Numb. 14.

183. Without or beyond the Angle + Point of the Cross, standeth HOLY SPIRIT, Number 4, signifying the holy Spirit, which from Eternity originates in the Will of the Father at the left at the Angle or + Point, Number 9, and bringeth itself through Nature, through the Heart and Divine Power or Vertue at the right without or beyond Nature; also through the Angels or Souls-Spirits, Power or Vertue, forth, and dwelleth in the liberty in the Glance of the Power or Vertue and Majesty, and is in Nature, yet of Nature unapprehended, but only in the Divine Power or Vertues Property.

Image, Numb. 15.

184. Beyond the word HOLY SPIRIT, Number 15, standeth Image, also without E or
or beyond Nature, signifying that the noble or precious Image sprouteth forth of the Souls Fire, as a Blossome or Flow out of the Earth, and hath no feeling sense of the Pain of the fiery Property for the Fire standeth in it as it were swallowed up, and yet it is there but in another source or fountain quality, viz. a fire of Love, a light-flaming Fire Divine Property.

*God dwelleth through & through it, yet is besides it, everywhere in it.*

**Abyss**, Numb. 16.

Beyond Image, standeth **Abyss**, Number 16. signifying, that the right Image standeth in the Abyss, without beyond all source or pain, and dwelleth Nothing, but only it self, & with or through it, *GOD*. Therefore there is Nothing that can find touch or break it, but only the Divine Power or Vertue; for standeth not in Nature, although indeed with the Root it proceedeth from Nature and yet it is another thing; as an Apple is another thing than the Tree, though stand upon the Tree, and receive pow
I. the Philosophick Globe. 75
and vertue from the Tree, and yet the
\( \text{sn} \) giveth it also power and vertue: So
a\( \text{bo} \) the Divine Sun, \( \text{viz. the Majesty, } \) gi-
veth the Image power and vertue.

Of the Word Omnipotence; Numb. 17. and Wrath; Numb. 18. 186.

Further at the left standeth Number 17. Omnipotence; and it stand-
also without or beyond the Circle, signifying the
others Mystery, which, with the Magia, \( \text{viz. } \) with
Desire, introduceth it self into the
\( \text{Wrath, where then the strong loud-} \) 
\( \text{Arms, } \) \( \text{viz. the astringent,} \) 
\( \text{ster, and anguish, as the} \) \( \text{Wrath standeth in the} \) 
\( \text{Number 18. signifying that} \) 
fierce Wrath, doth not
\( \text{fierce} \) 
\( \text{Wrath,} \) 
\( \text{End of the} \) 
\( \text{Arm of the} \) 
\( \text{Cross, whose} \) 
\( \text{upper Arms signifie the} \) 
\( \text{Trinity.} \)
Craft; Numb. 19.

187.

Under the word Omnipotenti

Number 19. standeth * Craft

signifying the Essence out

the Looking-Glass of the My

stery: which Craft or Suttlety in the s

cond Principle is changed into a right-

rectified understanding, and here in th

Magick Fire it is only Craft or cunning

Suttlety, for it is accute or pointed a

sharp, and a cause of the Understanding.

Devil; Numb. 20.

188.

Over against it standeth, Devil, Numb

20. in the space of t

Dark World, signifying t

evilness malignity or me

lice of the Devil, in th

he is gone away from th

Angle or Point of the Nu

ber Three, and hath set

put his will into the fie

Wrath Craft or Suttlety, in willing th

with to rule or lord it over God's Mel

ness, and himself to use the strength a
Quest. I. the Philosophick Globe. 77

Night or potency of the Fire, and of the fierce-wrath.

Devils Art; Numb. 21, 22.

189. Under the word Craft, standeth Devils: : : : Art, Number 21, 22. Devils, standeth without the * Circle of Nature; and Art, standeth within the * Circle of Nature; signifying, that the Devil was created, as well out of the Mystery of the Father, upon the Line or Stroke of the Cross in the Eternal Globe.

* Or half

Nature as the other Angels. But he hath framed or created to himself his Art, Number 22, in the magick seeking of Nature in the Center of the dark World, whereas yet he should have gotten framed or created it in God's Heart and Power or Virtue, and that is * his Cause of his Fall and of his own Fall. Envy, or Hatred and Malice.

Will; Numb. 23.

190.

Above the + Line, Number 23. Standeth Will, signifying, that the Devil hath swung + Or Stroke or Arm of the Cross.
hath swung himself aloft above the Divine Line, upon or in which he was created; a proud or haughty lately Spirit, that would himself have been Lord, and have governed in own Self, Art. and Wit.

**Darkness, Numb. 24.**

191. As now at present, the pride of state and haughtiness, and cunning suit to Policy and Prudence of Men doth, which swingeth it self also thus, from the Line of God, up into own self, wherein it cannot reach or attain the Divine Power or Virtue and Light within, but falleth it in it self into the Dark anguishing *Magick Fire*, above the word Will is marked Numb 24.

First into Darkness; for Reason lost the Divine Understanding and Desire wherein it can take hold of and receive God's Substance, and so impregnate it self with Power and Virtue out of or from God.

**Fire, Numb. 25.**

192. And then th Geiz-fewer, *Magick Fire* of Covetousness-Fire Covetousness-Fire self, in that it will eth to have much, and ye
y hath not enough; as here Number 25.

**Anguish, Numb. 26.**

193. And when it hath filled itself with Covetousness, then beginneth the Magick Fire in the Anguish, Number 26, to burn. For that which is brought in by the Covetousness, and laden the fire with, is the Magick Fires wood or fewel wherein it burneth: and there is Death generated or born: which must separate what the Covetousness hath laid in.

**Death, Numb. 27.**

194. And here is also the heavy Fall of Adam, who, imagined as the Devil did, and desired the multiplicity of this world for his own: he would be wise or suttle and prudent, and get much Wit or crafty Ingenuity, and also the earthly & hellish source of fountain quality in the wit. Had he remained upon the Streak or Arm in God's Line, then he had not become earthly; for his will-spirit had dwelt in God, and had introduced Divine food into the Body; but now he standeth in the Anguish, Number 26, and must again go through the Principles into Death, Number 27, where his Body
So An Exposition of Quest. Body must in the Mystery, be consumed.

195. And if he hath not in this time, converted his will into the Cross of Christ, as in this Figure is to be seen, then is in the Mystery reserved to the Judge of God, and there he shall be tried in Fire whether his will-spirit hath Divine Power and Virtue in it or not, or whether he can subsist in the Fire: And there are proud stately or haughty earthly works will be burned away from him, and the soul will remain in the dark Magick Will-Fire, or itself is also a Magick Fire, when the divine Light-Fire is not in it: and some one Magick Fire layeth hold of another, of which there is no remedy to help.


196. But that Soul which hath in this time converted again, and hath yielded will given up itself into the Death of Christ on the Line of the Cross, Number 7. that soul is sunk down from its proud haughty evil works, and is as to them will-less, or free from willing, and is entered into the Death of Christ, and sprouteth forth with the Will-spirit, Number 8. through
Quest. 1. the Philosophick Globe.

through the second Principle in the Divine Power and Vertue, out of the Death of Christ, where then the Will-Spirit, viz. the Image, attaineth again the Divine Light, Number 29. and the Image standeth, Number 30. again in the Divine Man, Number 31.

Image, Numb. 32. God, Numb. 33.

197. For when the Will-Spirit entereth into Death upon the Cross, then it draweth again Divine Substantiality, viz. Christ's Flesh to itself, and bringerth the same with itself into the Light into the Light world, there the Divine Life sprouteth again into the holy Body, and the Image standeth free again. As here Number 32. is to be seen, and dwelleth in God, Number 33. and eateth of God's Word or Substance; for the Image is here without or beyond Nature in the Liberty; but the Humanity is within Nature, as is described.

198. But as to those Souls which stick in their proud or sately and haughty covetous Works in the Anguish, Number 26. they stick indeed in the Magick Anguish-Fire, and their works are wood, or fuel, to or for the Fire.

199. But if the Will-Spirit do yet turn in
it self a little into the Death of Christ, and yet also is fast bound to the fierce Wrath, that soul hangeth as by a thred to the Death of Christ.

The Ninth Number, Numb. 34.

200. This Soul may well thus burn while, till the will-Spirit can enter into the Death of Christ, till its lydereal wood or fuel be burned up: when the earthli body dyeth, then must the Image bathe which the present too wise and subtle world contemneth, but in Death doth find it by wosful experience: There must this little sparkle, which hangeth only by thred, wind it self into the Death of Christ for it hath lost body and substance, and standeth naked and bare without Divine Substance or Body in God's Mercy or Compassion in the Divine Tincture, viz. in the Ninth Number, Number 34. and waited for the last Judgment; wherein God will in the Tincture, bring and restore again whatsoever Adam lost; but its here-acted works, will not go or pass through the Fire but the dark Magick Fire, hath swallowed them up into its Mystery into the Dark World; Let this be said to thee, O Man.
Souls Eternal Habitation, Numb. 35.

201. After Ninth Number, standeth the Souls Eternal Habitation, Number 35. signifying, that these escaped Souls are notwithstanding in God, in the Angelical World, but without their works; and cannot so highly attain the Glance or Lustre of the Majesty, as those Souls which have here cloathed themselves with God's Power and Vertue. The word Habitation goeth into the Liberty without or beyond Nature, as also above, Image, doth; for the Soul must stand in Nature; but the Images Habitation is without or beyond Nature in the Divine Liberty.

Angelical World, Numb. 36.

202. Without or beyond this Habitation, standeth the Angelical World, Number 36. signifying the Angels Courts and Quires, or Princely Thrones, in the Liberty of the Divine Majesty, where yet their foot also standeth IN Nature, but is not apprehended.

* At the left hand or left half Globe or Eye or Looking-Glass, in the upper space or quarter of it above the left Arm of the Cross.  
† Strokes or legs drawn with pricks.  
* Above the three half Circles of the left half Globe, Eye or Looking-Glass.

203. At the * left in the upper space, Number 37 standeth Proud Devil, or stubborn Devil, with the † Lines, one reaching up upon the Character of Letter O, Number 4, and the other reaching up * above the Great Mystery of the Number Three, where standeth Will of the Devil Lucifer, Number 38.

204. Here is the Devils Fall to be considered, he hath brought his proud or stubborn Will up from the Line or Streak of the Cross, aloft, and hath willed to rule over or above the Mystery of the Divine Wisdom, in wit and cunning, subtlety and fierce wrath in the Fires might or power, and to kindle the Mystery of the Number Three, that he might be Lord: As indeed he then kindled the Substantiality in the Mystery; whence Earth and Stones have come to be, and hath willed to fly out above the Mystery of the Number Three, Num-
...the Philosophick Globe. 85

38. as still at this day he desireth to fly above the Angelical Princes-Thrones.

abyss of the Dark World, Number 39.

Eternal Hell of Devils, Number 40.

205. And upon this hath followed his thrusting out from the Divine Mystery, so that he is thrust out from the Superior thrones into the Dark Magick fire, and thrust down below, that is, into the abyss of the Dark world; for he must dwell eternally without the Principle in the fire-crack, viz. in the first Three Forms to be in the Anguish, there he hath his Hell, below at Number 40. is to be seen, and hereinto also the Damned souls fall back, so that Eternally they cannot see or behold God.

The second Cross Line upwards thus:  

206.

Over the line Number 1. above aloft, standeth, Abyss, Eternity, signifying the liberty, without or beyond the Principle; and thereby is understood the Mystery of he Eternity, wherein every Creature standeth in its source or fountain Quality, in its own Fire, be it in Darkness or Light, and hath therein no other Light than shin-
An Exposition of

86

eth within it, which light also it apprehen-
eth Externally without itself; there:
Both worlds, viz. the Light-world, &
Dark-world, are there in one another. In
the Light becometh not attained, unless
creature be capable of it.

207. There are Angelical Thrones
which we know nothing of Experimental,
our knowledge reacheth but only into
Extant of the Place
this world, so far as the
kindling in the Creati
reached, and of THA
is this wheel man with the Cross.

S O N, Numb. 41. and of the Heart

208.
Above the upright Line, standeth SON
and at the Left Angle or Point, Numb
9. F A T H E R, and at the Right Lin
Number 14. H O L Y S P I R I T, signifyi
the Birth or Geniture, and Persons of the
Holy Trinity. The Heart in the
Cross is the Center, and signifies
† Or Threeness. † Ternary.
The Word SON, Number 41. signifies the WORD, which the Eternal FATHER, continually and from Eternity, speaketh in the Light and Dark world, according to each worlds source or fountain Quality or Property.

But in that the Three Persons at the Cross are free, and touch not the Line, signifies that God is free from Nature, and not in the apprehension of Nature, but he dwelleth himself, indeed in Nature, but unapprehended, by that which doth not give up it self into Him.

Of the Heart in the Cross.

The Heart in the Cross signifies, that God's Heart hath manifested it self in Nature, by or with the Principle of the Fire, whence the Majestick Light originateth.

Secondly, It signifies the Manifestation of Revelation in the Humanity, wherein God's Heart hath manifested it self by or with a Humane Heart, and how that Humane Heart hath attained the comprehension of the Holy Trinity. As indeed it is the Center in the Cross, by which a Man
An Exposition of

is to understand the Inward Man, viz. the Inward Heart.

212. And you see, that the HOLY SPIRIT at the Right, on or in the Line, and at Number 14, goeth forth from the Heart into the Light World, signifyg that the Holy Spirit, dwelleth in the Fominate or New born Heart, viz. in the Image, and continually introduceth the Images Will into the Divine Light-world. And as this Heart in the Cross is united with the Holy Ternary; so must the Human Heart, understand the Inward Man, be united with the Deity: that God may be in it, All in All, its Will and Deed.

213. But that the word SON, Number 41. above the Cross Line afof suffering distinguished from the Heart, signifies that the Man Christ is become Lord over all, and is the King over the Circle: for, God has manifested himself in the Humanity, and this Man compriseth the whole Divine Substance in himself, for within him and Externally without him is one and the same fulness: One God and Divine Substance: there is no other place, where we can be able to apprehend God then in the Substance of Christ.

† Or two half Circles or Globes joined in one.

† Circle: for, God has manifested himself in the Humanity, and this Man compriseth the whole Divine Substance in himself, for within him and Externally without him is one and the same fulness: One God and Divine Substance: there is no other place, where we can be able to apprehend God then in the Substance of Christ.
Quest. 1. the Philosopher's Globe. 89

Christ, there is the whole fulness of the Godhead or Deity Bodily or Corporeally.

Heaven, Number, 42.

214. The Word, Heaven, on the up\-\_g\th Cross-line: Number 42. signifies, that the Heaven is in the Man Christ, and also in us, and that we must through his Cross and Death go to him into his Heaven, which himself is; for on the Cross is Heaven become opened to us again, or Newborn and Regenerated to us. Secondly, it signifies that the right or true Divine Heaven is an Habitation of the Divine Desire, viz. of the Divine Magia; therefore it is called not aningoing, but an ingeneration of God's Fire, into Divine Substan-\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_tiality, and that even only on the Cross, viz. through and in the Birth or Geniture of the Holy 4 Trinity.

Pure Element, Number, 34.

215. The word, Pure Element, on the Cross's upper Line, Number 43. signifies the inward world, out of which this outward, with the Four Elements, is become generated forth, and standeth in the Inward Root
RiQt' in the Substance thereof.

Holy Spirit, Num. 44. Son, Num. 45.

216. Moreover it is to be observed exactly, how the Words stand, begin an end, for they begin on the / Or half Circle. outward / Circle at the Left, where above Number 5. the Holy Spirits Character or Letter V. standeth; and beneath Number 8. Substance; and goeth * Or half Circle. through the two * Circles at the Right, even into the second Space, which signifieth the Pure Divine Elements Original, its indwelling and Substance, whence it Originateth, viz. from the Spirit of the Eternal Mystery in the Divine Substantiality, viz. in the Substance of the Great Mystery, and yet is only manifest or revealed in the second Principle, viz. in the Substance of the Son and Holy Spirit, as above one the / Circle at the / Or half Circles. Right is to be seen, Number 44. and 45.
217. The Pure Element is the working or the right true Heaven, and shutteth it in and out with or by the Cross, it is the springing or flowing & moving in the Light and Light-Heaven, from or by with the Divine Substantiality, understand Substance, and not the Spirit, of God, is a life; for it reacheth not into the Substance of the Father, Number 46. where beneath on the circle, standeth Divine Wit or Understanding, for the Element giveth or affordeth not divine Wit, but the Holy Spirit, Number 47. giveth Divine apprehension, knowledge or skill and wit or understanding.

218. The Element is a Substance in respect of the Deity; as the Life in the flesh is understood to be, in respect of the Soul; for the Tincture is higher, and giveth the ENS of the Spirit, wherein the Light-Fire is understood.

**Humanity, Flesh, Numb. 48.**

219. Under the word, Pure Element, standeth
An Exposition of Question.

standeth at Number 27. on the Brook of upper Line of the Cross. 

Half Circle. Death, and the word begins laying hold on the left Circle, and through the Cross through the first right Circle: There observe both the outward Circles at the left and at the right, above and beneath, and then thou wilt soon find what the right or authority of Death is, as how it is the dying source or fountain quality in the Magick Fire, and holdeth Substantiality captive in itself; as at the left beneath at Number 8. & at the right beneath at Number 48. is to be seen; and then above on the same Circle at Number 44. and at the left above, at Number there a man seeth, how the spiritual Life goeth and sprouteth forth through the Death, and possesseth the highest 4 Circle: For all whatsoever willeth to reach or attain the Divine Life, must go through the Dying Magick Fire, and stand or subsist therein; as the Heart on the Cross, must and doth stand or subsist in the Fire of God.

† The outward Circle being accounted whole.

* Endures everlasting Burnings.

Isa. 33. 14.

220. Further
Further it is to be known, that we in A—
have turned our selves away from the
Cross, and are with the Desire of Lust or
Pleasure, gone with our will above the
Cross at Number 23. into an Own self
ple or Government; and now Death
with captivated us in it self, therefore we
must now sink down out of Death on the
Cross at the Line of Christ again into the
Heart, and become new born or regene-
crate in the Heart, else Death holds us cap-
tive in it self. For now Death standeth on
the Cross-Line: but at the Judgement it
shall be given to the Dark World: For
our will must now enter through Death on
the Cross, into Rest; but the outward
Cross shall be taken away; and then
Death is a spectacle or scorn *Col. 2:15.
and derision.

Thirdly, it signifieth that the Life of
God in Christ, bare Death as a show or spe-
tacle of Triumph on the Cross, when Death
became broken on the Cross in the dying
of Christ, where the Life sprouted through
Death, and the Heart gave up or yeelded
it self into the middle, viz. into the Center, as 1 Cor.15:54.
4 victorious Lord or Conquerour of Death.
Paradise
Under the Heart at Number 49 standeth Paradise; the Word beginneth at the left on the outward Circle, where above at Number 5 is marked, the Spirit of the Great Mystery of the Profundity or unsearchableness of Eternity, viz. V. and it goeth through the Circle at the right, through all the Three Circles, even into the Liberty: this signifieth the constitution or existence of Paradise; it originateth in the Mystery of the Eternity, and sprouteth through the outward, and all through the Light World, hidden in the outward World, and manifested or revealed in the second Principle, in the Light World, as therefore the World penetrateth through all the Three Circles, shewing the humane Bodies original.

Divine Substantiality, Numb. 50.

223. For in or at this place, out of this substance, Adams Body (understand the outward Body) was created according to the Third Principle, and the inward Body, (understand the Images Body) out of the Divine
That very Divine Substance, understand *Substance, not Spirit, *Note. included in the Wisdom of God; and therein is the heavenly Tincture: For God's Word that became Man, bought this Substance into Mary, into her Death inclosed Substantiality, viz. into Images Body, and thereby God and Man became One Person.

For this Flesh is Christ's Flesh, according to the Heavenly part; therefore void Substantiality, standeth, Christ's, *Hb, Number 51, 52. Christ bare such flesh in the Inward Man, as Adam had before his. Eve was, when he stood in the Divine Image in Purity. Therefore can no man go into Paradise, unless he attain that again, that Adam had before the Fall, and Christ attained in the becoming Man or Incarnation. Therefore must we become born out of the Spirit upon the Cross, and it on Christ.
Mystery, Numb. 53.

226. Under Paradise, Number 53. stands Mysterium, Mystery, and the word beginnes at the left in the second Circle, where above on the same Circle, Number 4. the Character or Letter, O, standeth, and beneath the Principle, and Fire, Number 7. and goeth to the right, through the Cross, through the first Circle at the right. This signifies rightly and exactly Mans Creation according to the Body.

227. For the Body, is a Mystery, taken out of the inward and outward World, first above and from beneath, understand out the Earths Matrix; This is the Earth Matrix; out of this Mystery was it created, and a Man seeth how it was created out of the inward and outward Substance, viz. out of the dark and light World, as is mixed with evil, viz. with fierce-wrath and also with Good.


228. But Man was out of the Mystery created,
created, an Image and Similitude of or according to God, to or for God's Wonder; Therefore at the right, Number 54. Standeth Wonder. For he was a Wonder of all things or Substances, a Lord of All things Substances, taken out of all things or Substances, and was in the Inward Image, Angel. As next Wonder, in the Liberty, Standeth Angel, Numb. 55. For his Spirit Belleth in the Liberty of God, viz. in the Majesty, as beyond the word Angel, Number 56. Spirit Standeth. Which all, signifieth, the right or true Man, viz. the First fore the Fall, and the second in Christ, to which he must enter again, or is rent separated from God.

Four Elements, Numb. 57.

229. Under Mystery, Number 55. Standeth our Elements; they begin at the left, on the outward Circle, and go to the right through the Cross, through two Circles; signifying the outward World, which originate as an Out-birth out of the inward Substance on the outward Circle, and bringeth its Wonders.

Or that half of the Circle at the left.

Or the two Halves at the right, of the two first Circles.
ders into the Mystery, first into the second Circle, and so on the first two Circles; they shall not go with their Substance to the Liberty, through the Third Circle, Right, but pass the Principle into the Mystery, and in the Principle be tried or purged in the Fi.

For there is the Limit of Separation.

The Souls Joy, in Ternario Sanó Number, 58.

230. Above on the second Circle, the Right Number 45. Standeth Son, same is the Judge and Separator, and benef. on the same Circle, Number 58. Stand the Souls Joy in Ternario Sanó, in the Holy Ternary, signifying, that the Soul shall have in its works, which it hath wrought in the Four Elements, to be Praised and Glory of God, which it hath introduced into the Angelical World.
The Mystery. For the Four Elements stand with their Root in the Great Mystery.

231. And were the Earth not come in such a perished Condition, and that the Evils Poyson and kindling or inflamations, had not been done, it were still one and the same Substance with or in the other Tree Elements, as indeed it is now, in Heavenly Substance.

Spiritual Bodies Habitation, Num. 59.

232. This Bit, hath Adam swallowed down into himself, and thereby Lost his Angels Form. For the Four Elements should stand hidden in him, and he should be only in the One Element, in Gods Power and Vertue, and know or experiment noting of the Evil: As at the Right, in the Liberty, Number 59. Standeth, the Spiritual Mans Habitation, there should the Images Body dwell, viz. the Souls Body, that became hindered from it; it must be under the Earth, and become included or shut up in the Earthliness.

Earth, Number 60.

233. Under the Four Elements, standeth Earth, Number 60. signifying that the Earth is wholly fallen back to the Inner World.
The left or the Right half of the one Circle.

Death, but the Cross goes through it, signifying its Restauration, bringing again to what it was, that the Humane Earth is new-Born or Regenerated on the Cross, and that the Heavenly and Divine Substance, shall be severed from the Dark world's Substance, through the Fire of God, where then shall be Earth in a Heavenly Source or Fount. Quality, Form, Essence and Property, and that which is hidden in the Earth, in the Heavenly Part, shall sprout or spring again. Further is to be Considered, that the Earth standeth thus upon or in the abyss, for it reacheth no Principle, therefore it must pass away, or vanish.

**Earthly Man, Numb. 61.**

234.

Underneath standeth Number, Earthly Man, where the Cross goes through the midst of the Word, which signifies the fallen Earthly Man, which is fallen under and into the Earth, that is, is fallen home or back to the Earth, the Cross parteth or separateth the worlds.
Erthly and Man; for Man shall again become separated from the Earth, and enter into his Eternal Part, either into the Light or Dark world.

Wonder, Number 62.

235. Under the Cross Line standeth Number 62. Wonder, signifying that the evil Works, or Products. Wonder, also the Evil part of the Earth, shall in the Judgement of God, when God will make separation, all home or back to the Abyss of Darkness, and that shall be to All Devils and Evil Men their Earth, on which they shall well one among another, for the Abyss standeth under it below, at Number 1.

Babel, Number 63.

236. Near Wonder standeth Babel, Number 63. signifying, how Babel is only a Wonder of the Abyss, and worketh only Wonders in the Abyss.

Own Reason in Babel, Number 64.

237. Further, above under the Circle the Right, after Erth-Man, Number 64. standeth Own or self Reason in Babel.
Babel, which goeth round about the outside of the Circle of the Second Principle, and goeth in own self Authority under the Divine World, backward, and suppose She is in God, and serveth or worshippeth him, but is without God in self, She it Teacheth, and doth only its own Things or Matters for itself, for its own End it Ruleth the outward world in own self Reason, without Gods Spirit and will, only according to its own will. Therefore goeth about the Light world, dissembling in Hypocrisie, and giveth God god Words, and continueth only without God upon or in the Abyss, and thereinto also falleth back and entereth.

Wonder of the Great Folly, Num. 6:238. Under Own Reason, Number 6 standeth, Wonder of the Great Folly, signifying Babel, who hath found all Art, Surtelty and Cunning, Politick Devices, and Lost it self; It seeketh Gold, and loseth God; it taketh Earth for Gold, Death for Life: and that is the Greatest Folly that found in the Substance of All Substances, as is sufficiently mentioned in other Places.

Th
The Conclusion.

239. Thus we see, when we are at home, not in this World, but in the two inward worlds; in which soever we labour here, so that we enter when we die: we must be the outward, we must only be new-born or Regenerated on the Cross.

240. Abel hath turned it self wholly away from the Cross, which signifieth the Proud self Reason-Wise, Subtle Men, who order themselves in or according to the Wit or Ingenuity of Folly.

241. The Earthly Man on the Cross, Number 61, signifieth the simple heap or company, which yet hang to the Cross of Christ, and become at length new-born or regenerated through the Cross.

242. But * Reason hath rent and torn it self from the Cross in its own self Pleasure and Voluptuousnesse, in its own Pomp, light or Power and Laws, and that is a Wonder of Folly, which even the Devils of corn and deride.

243. This the Reader should further consider.
104 Whence the Soul existed

Consider, for there lyeth much under, it hath the understanding of all the Worlds. See thy self therein, it is a right true Looking-Glass, for the Number Thie is a Cross, and hath Two Kingdoms in One, parting themselves thus by the sliding down through Death.

244. Therefore would the Devil above God, and therefore God became Man, that he might bring the Soul out of the fierce Wrath through Death into another Life, into another World, which ye standeth in the First; but thy turn their backs, as this figure standeth, and the Cross standeth between both the Principles, and goeth out of the Fire-Life, into the Light-Life.

245. Beloved Sir, understand us this, the Soul orinagath in the Fire-Life, if without the fire source or fountain quality, no spirit doth subsist, and it goeth with its own self will, out of itself, forth through Death; that is, it esteemeth it self as dead, and sinketh down in it self like Death, as so falleth with its will through the first Principle into God's Light-Eye, and the it is the holy Spirits Chariot, on which it rideth.
246. But when it will go of it self, it then continueth in its own Fire-Nest in the original, where it was awakened, like Lucifer: for it was awakened at the beginning Point of the Cross, at the left, as in its Figure is to be seen; that is its original, as shall be further mentioned.

247. The Soul is a total Figure of a Cross, and is like a Cross-Tree, according to the outward Image of the Body, the Body having two Arms, which signify two principles, the Body standing in the midst, a whole Person; the Heart is the First principle, the Brain the Second; the Heart ath the Soul, and the Brain the Souls-Spirit, and it is a new Child, and yet not a new one; the Stock is from Eternity, but its Branches are born or generated out of the Stock.

248. Though indeed it hath not been Soul from Eternity, yet it hath in the Virgin of the Wisdom of God upon the Crois from Eternity, been known; and in the Root belongeth to God the Father, and in the Soul to God the Son, & in the Will to God the holy Spirit.

249. And being it could not stand in the Father in its will, when it would rule in its will, and thereby fell into the Fire.
and the fierce Wrath; therefore the Father gave it to the Son, and the Son took into himself, and became in it, a Man; and brought it again with, or by the word Fiat into the Majesty, into the Light; For the Son introduceth it through the Anger and Death again into the Eye of Holiness at the right, into another World, in God, to the Angels; of which here-following shall be mentioned further.

Now come we again to the Sixt Form of Fire: and it is to be known, why we set the Cross here, which else is the Tent Number, accounting according to the order of the way of Reason, but according to the two Principles, the Eye appearing parted, the Cross belongeth to the place between the first and the sixt Form wherein Light and Darkness part.

But know, that God is the Beginning and the End, therefore we set the Cross, according to reason at the End, for then we go through Death into Life; it is our Resurrection.
252. The Tenth Number, io. 10.

again the first, and also the last, and beyond through that is Death, and after or beyond Death, the Hell, that is, the vice Wrath of Darkness, that is externally without or beyond the Cross, for it sleeoth again into the A; and in the A is the Creator, into which Lucifer would have alien back, but was thrust out into the darkness, and there is his Kingdom in the source or Torment.

253. You should understand us thus, that we by the Twofold Eye understand one round Globe, thus particle, or each half divided flunder, and turns away from the other, where the Cross is standing from Eternity within it: man cannot fully describe it with any pen or pencil, for it is so in one another, it is but ONE only, & yet TWO. The Spirit understandeth it only; and whoever doth not enter into the Regeneration, through the Death upon the Cross, as viz., into God's Body, he understandeth not this, and let him leave it uncontrouled, or he will be a Maker and Controlier-Devil.
We would have the Reader faithfully warned, and it is in earnest Sincerity and true Zeal.

For this Figure hath All, or to Ground, or the Foundation of All things as deep as a Spirit is in itself, and is apprehensible or knowable to the Reader without Right or True Spiritual Eyes, also a man cannot set it down in due & exact Order aright without any words, for the first is also the last, and the middle goeth through All, & yet is not known or apprehended but IN itself: Therefore searching is not the chief or most especial means to know or apprehend the Mystery but to be born or generated in God is the right .* Invention or finding; for without that is Babel.

All lyeth in the Will and in the earne Sincerity, that the Will and the New Birth is but a tinkling Cymbal; or Babel a mere babble of parts, words, not understood by them that speak them, in the true experimental sense of the Spirit.
from the Beginning.

256. And out of the Magia, existeth

Phylosophy, which searcheth out the

Magia, and seeketh therein, and findeth

Astrology Eternally; and Astrology

seeks again, its master Preceptor or Teacher and Maker, Composer or Producer, viz.

Astronomy, the Sulpher & the Mercury, which hath a Principle of its own, and the third Magia is therein; viz. the

Medicus the Physician, who seeketh the Corrupter or Disease, and will heal or cure it; but he findeth the fourth Magia,

viz. the Theologus, the Divine, who seeketh the Turba in all things, and will heal the Turba; but he findeth the Eye of the first Magia, and there he seeth that all is the wonder of the Magia, and there he leaveth seeking, and becometh a Magus in the first Will, for he seeth that he hath all power to find & to make what he will; and
and there he maketh of himself an Angel, and continueth in himself; and thus he is free from all others, and continueth standing Eternally; This is the highest Ground of the Substance of all Substances.

257. And though indeed, the Whore: Babel will not relish this; therefore we say with good ground, that Babel in her Children, are in Magiak, Philosophy, Astrology, Astronomy, Medicine or Physick and Theology or Divinity, born or generated of Whoredom.

258. Babel is the true Child of none of these, she is a perverse stubborn obstinate Bastard; we have apprehended or known her in the A and O; by searching of her Philosophy and Astrology, and have found her in all Looking-Glasses to be a Whore who committeth Whoredom in all Looking-Glasses.

259. She saith She is the Eye, but she hath a false or adulterous Eye, that glanceth out of or from her Whoredom, out of Pride, Covetousness, Envy and Anger, and her seat in the Magia, is the averse back-turnet left Eye; She triumphs upon the Cross, makes a glorious show in Pomp and Pageantry, as in Theatrick Scene and Marks.
260. She faith She liveth, but hath an injurious unrighteous life, yet that is her right or proper life, if she would live in it lone to her self, but she oppresseth, bearth & compelleth the Children that are born regenerated on the Cross, and treadeth them under foot.

261. Therefore hath the Cross bent and drawn its Bow, and will shoot away Babel from the Cross, signifieth the Spirit of Wonders in the Magia.

The Seventh Form of Fire.

262. One Magia goeth alwayes out of the other, and is the others Looking-Glass and Eye, where the Wonders are apprehended or known and propagated, for in the Abyss is NOTHING, and in the Magia is ALL: Every Looking-Glass is a Center, and yet of its own; for the first pleasure or longing, seeking and desiring, generateth that, it is the model of the first.

263. For when I search for the Beginning of Substance, then I find the Eye, which is God, that is a desirous Will of Eternity.
Eternity, which entereth in into it self and seeketh the Abysse in it self.

264. It is in nothing, but it is the Abysse Looking-Glass, and seeketh it self, and findeth it self, and that which is foun seeketh again a mode.

° Or Represen that it may seek, find, an tation.

265. And that goet h X. 10. on to the Number h Ten and then the last, find eth the first again in itself; and thus the Last is a model or looking-glass of the First and the First of the Last, and is as an Eter nal Band, and standeth or consisteth in the Will, in the desiring seeking and finding, and in this Substance is the Mysterium Magnum, or great Mystery contained included.

266. But now will the Middle in th Desiring have a satiating or fulfilling wherein it may rest, else all would stand be in an Anxious Source or Torment, and the Desiring draweth the Middle out of all Forms, wherewith it filleth or satiathan hunger, wherewith or whereby in it self it standeth in Perfection in Joy, and so out of the Anguish, a Love cometh to be, a satiating fulfilling or easing of the Source
267. And that is together, the Substance generated out of All Forms, it is Matter, Substantiality, Corporeity, God's Body, Christ's Flesh, the Heavenly, and the total or universal fulfilling or satisfaction of the Spirit in the O; it is the Rest and Manifestation or Revelation of the Deity, and standeth in the Virgin of Wisdom.

268. The Cross is its limit, and is the Substantiality, which goeth with the sinking into Death as above mentioned, where the fierce Wrath remaineth in Death, and it is still & quiet as a Death or a Nothing, and the Life sprouteth out of it into another Principle.

269. It is not the Principle, only the Principle becometh generated in it, in it are all Looking-Glasses of the Magia, manifested or revealed, moreover the Wonders of the Genetrix: It containeth the Mysterium Magnum, the Great Mystery, and out of it, the Spirit openeth the Wonders of Eternity, the Spirit giveth it the
the Essences, for that is its food for its hunger.

270. It is a substance of wonders without number and end; and is also of no beginning: for the Spirit in the Desiring begins it from Eternity, and continueth in Eternity, it is a Body of the Number Three, which is called God, and a Body of Angels, so that the Spirit standeth in an Image, else it would NOT be apprehended or known.

271. Thus it knoweth it self in the Image it self, and seeketh the best Mage, and what it seeketh, that it findeth, and eateth it, and therewith or thereby given to the Body of God, its will, so that there is an unity in the holy Principle.

272. For in the Will of the corporeal Spirit rise up the Wonders, those the Spirit of Eternity, viz. the holy Spirit receiveth or apprehendeth, and so there is ringing and song out of the eternal Wonders, for the corporeal Spirits will is there in.

273. And in these seven Forms the Joy of the Deity, becometh multiplied and perfect, for it is a fulfilling of the eternal Desiring, and is the Eternal Food.

274. But seeing all things or every Substance
Since originate from the Fire, we will shortly set before you the Myste-rium Magnum, the Great Mystery, and plainly shew you Paradise, if any will be blind, to him is told and discovered; let him go away with Babel.

275.

Ye know that in Fire \( \triangle \) and Water \( \nabla \), Life standeth or consisteth, and the Substantiaility is its Body, and the Body is or consisteth out of the Power or Vertue of the spirit, for it is the Spirits Food, and the spirit is again the Bodies Food, and the highest & greatest Nutriment is in it self; for the outward would not hold or retain it, if the right or true Life were not in it self.

276. Therefore now the Fire is the first cause of the Life, and the Light thereof is the second cause, and the Spirit the third cause; and yet is but one substance or thing, which closeth it self into a Body, and manifesteth, and so with seeking findeth.

277. And every Substance is or consisteth in two Substances, viz. in an outward and inward, the one seeketh and findeth the other; the outward is Nature, the inward is Spirit above Nature, and yet there is no schism or rending asunder, but only in
Whence the Soul existed in that which is included in a time, then in the time severeth the limit, so that the End findeth the Beginning.

278. Thus ye see also, how out of the Light, the right or true Substantiality, exists; for it is a fulfilling or satiating of the Will: The Water existeth out of the Meekness of the right, for the desiring hold of the Meekness, and retain it, for it is a good relish; thus is the Meekness Substantial, and a Substance the Fire, a fulfilling of the desirous fierce Wrath, an a laying of the fierce Wrath and a corporeity of the Time; for when the Body falleth away, then is its Spirit in the Beginning, in that which hath given forth, in that looking-glass it is.

279. So then seeing the Source or fountain Quality is twofold, therefore is the Water also twofold, viz. an outward and an inward; the one belongeth to the Spirit, the other to the outward Life; the outward is accompted a Death, the inward is its Life, the outward standeth between the fierce Wrath and Paradise, in the in sunk down Death; and the inward is the Paradise itself, for the Spirit sprouteth therein out of the Eternity.

280. And
280. And you may see that this is true; Consider Winter and Summer, also Cold and Heat, and you will soon perceive if you be born or generated internally and not externally only, but with the first magick Will or Desire to find God, for that is done in the twinkling of an eye.

281. For the Water in the Deep, origi-

neth from the Fire, yet not from the fierce Wrath, but from the Light, for the Light goeth forth from the Fire, and with its own seeking or longing, it seeketh to itself a Looking-Glass, that it may behold it self, and have it for a habitation, and draweth it in the Desiring into itself, and dwelleth therein; and that which is drawn in, is Water, which apprehendeth the Light, else the Deep of the World would not apprehend the Light, if the Light did not dwell in the Water: the Water is the fulfilling or satiating of the Light, in its desiring.

282. And the Water seeketh again a Looking-Glass, and willeth to have a habituation, which is Flesh, as ye see, that the Water, receiveth the glimps or shadow of all Substances or Things in their Body, so that the Body itself is represented in the Water, which is because the seeking of the Fire hath taken hold of it. 283. Fur-
283. Further herein is seen the End of Nature, for the Eye findeth its Life in Water, and thus it goeth back into the seventh Form, and seeketh its Body in Water, and there is further no desire more in the outward; this Body desireth another Body more in the outward, but it looth back after its mother, of which have a right and true Example in a Looking-Glass, which is Fire and Water, so that receiveth the Image very clearly.

184. And thus ye see, that the End goeth back again, and seeketh the Beginning, and nothing further in the outward: for this World is at the limit, and is included in a Time, and runneth on to the Limit, and then the End findeth the Beginning, and this World standeth as a *Model, or as a Looking-Glass, in the Beginning. Let this serve ye to the finding of the Mystery, and remind your self rightly into the Beginning, that ye may be apprehended or known to be wonder in God's Love.

285. And thus ye are to know, that the second Form of the Water, consisteth in the Spirit, it is its Fathers Looking-Glass its Makers, which dwelleth in the Spirit
is found only by its Maker, it self find-not it self; for so long as a thing go-forward externally, there is no finding the Inward internally, only the Spirit which dwelleth in the Inward, findeth it in the Outward.

286. But the outward Life findeth not inward, unless it have the inward Spirit then is the finding, and it is done according to the inward Spirit, and then the inward Life speaketh of the inward, and knoweth it not; only the inward Spirit filleth the outward, so that the outward Mouth, and the inward hath and pro-ceth the Word, so that the inward Kingdom standeth manifest in the outward sound, and that now is a wonder.

287. The inward is a Prophet, and the outward apprehendeth it not, but if it do me to apprehend it, then it hath God's substantiality in it, viz. God's Flesh, Christ's Flesh, the Virgins Flesh, and yet the Prophet standeth or consists in the Spirit, but that Flesh conceiveth its Power or Vertue, and assureth the outward man, that he doth even that which his Maker willeth; as indeed this Pen is in such a condition, and no otherwise.

288. Thus we apprehend the ground of this
from the beginning. Quest,  

this World, that it is  

* Or Represen-
tation.  

* Figure of the inward, a-

ccording to both Mother  

that is, according to bo-  

Fires, viz. according to the Fire of fier  

Wrath; and according to the Fire of the  

Light; as the Model, viz. the Looking-

glass of the Light of Eternity, is the Su-

and the Looking-Glass of the fierce Wra-

th is the outward Fire, and the Substantiali-
of both is the Water and the Earth, t  

Earth is the fierce Wrath's Substantialit-

y, the Water, the Lights; the Air, the Ete-

rnal Spirits, which is called God the ho-

Spirit.  

289. Yet ye are to know, that the  

World, is not the Substance of the Ete-

rity, but a Figure, a Look-

Shadow, Re-

presentation, or  

Resemblance.  

it self, because it hath  

peculiar Life of its ow-

and yet standeth in the Magick Seek-

of the inward.  

290  

The Word Fiat is the Master of the out-

ward, for it holdeth the outward in its co-

ceived or framed Looking-Glass, it is in  

the Looking-Glass it self, but a Simi-
The Eighth Form of Fire.

292. Seeing thus there is ONE Substance in WO Forms, one that taketh on an unutterable Beginning in it self, and holdeth Eternally, and another that is the Eternal Model, which compriseth, and with its G Body
Body is included in a limit; therefore are to consider of the Turba, which breatheth the included comprised Life, again and setteth the Model of the comprised Wonders in the Beginning, and presenteth such things to the Beginning as were not from Eternity, but came to be in the comprised Time.

293. Beloved Friend, to you and such as you are, who seek the Beginning, is the thing shewn, for your Mind is our Mystery, seek it in Us, not in Me, I, the outward Man have it not, but the Inward the Virgin, in which God dwelleth, This hath it; and that calleth itself twofold.

294. My outward Man is not worth of the Mystery, but God hath so ordained it, that he might manifest or reveal it you by means, that you might know him Means, and not say, it is from my wit and understanding.

295. And seeing you are a learned Person, you should know, that God loveth so the silly and despised of this World, he seek God, as indeed I have done, and that the right and true finding or invention, sticketh not in Art, but in Gods Spirit and will.

296. For this hand is simple, and 

comp
I:ft. from the Beginning. 123

scripted foolish in the esteem of the World, you know, and yet there lyeth such a hidden secret or Arcanum therein, as is searchable to Reason.

297.

Therefore have a care, pour Oyl into Wounds that desire or require healing, and consider well what Christ saith, * How hard it is for a * Mark 10.

God, who is captivated with lusts of the Belly, in Might or Potency and Honour.

298.

You will not find this Plant in the High-
is and Exaltation of the world, for you know, you are a Mystery to them: The Spirit itself seeketh the Beginning; look it, flatter none; for the Beginning is radical, that the impure come not into purity, and at last the Serpent beguile be again.

299.

Let there be no fair gloss in you, but speak roundly or sincerely with your mouth, with Yea and Nay; also fear not, that which is Eternal, remaineth standing, and it is only the filth and vanity, that useth, that the Turba together insinuate.

G 2
Whence the Soul existed  Quest.

300. For, this work, suffereth not much.  If it self as a breaker or corrupter; have a care of that, for the Old Serpent is subtle, that ye may be pure in the Beginning and in the End.

For, this work, suffereth not much.  If it self as a breaker or corrupter; have a care of that, for the Old Serpent is subtle, that ye may be pure in the Beginning and in the End.

301. For, this work, suffereth not much.  It hath a clear ground, all it belongeth not to the Turba, but in all to the Beginning of the Clarity, or Briggs Transfiguration or Glory: Therefore take heed of those who are born, or become a wolish dispostion, whose Spirit is a subtle Serpent; this we speak out of God will towards you.

Every thing that beginneth it self, fought of the Beginning, for the Beginning seeketh through the Deep, and willeth find the ground: If now the Beginning find the ground, that there be a limit in Thing, then the Beginning, slips into the limit, and leaveth or forsaketh the first, and seeketh further so long, till it findeth the Abyss, and there it must stand in it self, and can go no further, for there is nothing more.

302. But if the first be forsaken of the Beginning, then it is fallen home to the Turba, one in which breaketh it, and makes it again.
125. it was in the Beginning.

303. And then if the Thing be broken, then the \textit{Turba} standeth naked without a By, and it self also seeketh it self, and dieth it self, but without Substance, and in it entereth into it self, and seeketh it self even in the Abyss, and then the first becometh found, out of which it became generated.

304. But being it is bare and raw without substance, therefore it is put back or home the Fire, for it putteth it self therein, is in the Fire a Desiring, \textit{viz.} to seek Body again, and so the Fire of the Original becometh awakened.

305. And hereby apprehend we the last generation in the Fire, and the Resurrection of the Flesh, for the \textit{Turba} in the Fire, desirous of the Body which it hath had, was broken in the limit; and its desiring, was the Bodies Life, \textit{viz.} the Soul.

306. Therefore being the Fires are TWO, \textit{Turba} also must be apprehended in a old Form or Kind, \textit{viz.} in a corruptible Body, and in an incorruptible Body, one in the fierce wrathful Fire, and in the Light Fire, wherein or whereby.
by we understand God's Body, and in fierce wrathful Fire, the Earthly Body, which the Turba corruptreth or breaketh, for it findeth its Limit.

307. Therefore now the Eternal Fire in God's Eye, is, to be understood, both fierce wrathful, and also the Light-Love Fire: And we give you to understand that the Spirit without a Body, must remain in the fierce wrathful Fire, for it hath lost its Substantiality, the Turba hath followed it up in the Fire.

308. But the Spirit with a Body, which the Turba is not able to devour, remaineth Eternally in the Substantiality in God's Body, wherein his Spirit standeth; wherein the Body in the Love of God, which is hidden Man, in the Old Adamical, wherein there hath Christ's Flesh in the corruptible or fragile Body.

309. Thus we understand the Soul to be an awakened Life out of God's Eye, Original is in the Fire, and the Fire is Life; and so if it goeth not out from the Fire with its Will and Imagination in the Light, viz. through the fierce wrathful Death into the Second Principle into the Love-Fire, then it remaineth in its own Original Fire, and hath nothing but the
from the Beginning. 127

Turba for a Body, viz. the astringent force Wrath, a desiring in the Fire, a containing and a hunger, and yet an Eternal taking, which is the Eternal Anguish.

But the Soul which with its desiring entered into itself, and in its reason, that is, in its desiring, sinketh down, and seeketh not itself, but God's Love, is its Fire as it were dead, for its will which awakeneth the Fire, is dead to the re-Life, and is gone out from itself, into the Love-Fire; that Soul is fallen home the Love-Fire, and hath also the Love-Body, for it is entered thereunto, and is a great Wonder in God's Body, and is no more itself, for it hath killed itself, and so its Turba also is as it were dead, and the Love-will filleth or satisfieth the Fire of the Original, and therefore never liveth Eternally.

But those Souls which have awakened the Turba, they have lost the Image: for the Turba hath swallowed THAT into itself, and therefore those Souls get or acquire in the Anger and in Hell, Beastial nages, according as the Turba is in them, Lucifer got a Serpents Image, all according as the Will or Mind hath here been figured or framed, so it standeth then naked and apparent.

G 4 312.
312. For, the fierce wrathful Turb seeketh continually the Image, and findeth not, therefore it figureth or frameth the Image according to the Will; for the earthly Desire sticketh in the Will, and such Image standeth now in God's Wonders, the Eye of the fierce wrathful Principle.

313. And here we understand the eighth Form to be the Turba, which seeketh the Image, and if it findeth the Limit, it breatheth it, and goeth into it, and seeketh further into itself, and findeth at last the Abomination of that, which the Soul hath done here in this life.

314. And then we understand here, the Fire which at the End shall purge the Floor and the earnest severe Judgement: And we understand how every Fire, will receive its Substance from the Turba, and what that is.

315. Where then the Fire, will swallow up the Earth, and draw the Elements with the Wonders in them into the Beginning, where then the First will be again and the Elements in One; And every thing will set forth its wonders there, every thing in its own Fire, into which the Will is entered.

316. Let this be said to you ye Children...
Men, it concerneth you, for No Beast came out of the Eternal Beginning, but of the Model of the Eternal, and in Spirit reacheth not the Eternal, as the soul of Man doth.

317. Also the corrupt or perished Body, cannot possess the Eternal, it is fallen home to the Turba, but the New Man generated or born in God, will possess the Eternal, for it is gone forth from the corporeal, and hath put on God in Christ, which hath God's Body in the Old Body.

318. The earthly source or fountain of sality, the Turba taketh that along with the outward Body from the Earth, reminneth with the Earth, but the will taketh its Substance doings or works along in itself, for they stand in the New Body, and follow after it, therefore a Man should consider what he doth in this Life.

The Ninth Form of Fire.

The great earnest Severity.

319. Thus we understand that all proceedeth of the Beginning, and so one goeth out...
of the other; and we understand, how the Fire is a cause of the Life, and how the Life divides itself into two parts, and yet breaketh not; but only the outward Life which falleth home back to the Turba, which breaketh or destroyeth it; therefore we ought to consider, wherein it is that the Eternal Life consisteth, what its preservation is, that the Body breaketh not for Substantiality hath a beginning.

320. And yet we can say with good ground, that no End is therein; for must have a Ground, else it belongeth to the Turba, which findeth the Limit: the Eternal Body must stand in no Limit, but be free in the Abyss in the Eternal Nothing; else there would be another substance of thing again in that substance or thing, which would cut that asunder and make a Limit.

321. It is said before, how all must or pass quite through the Fire, that we endure Eternally, for that which remaineth in the Fire, the Turba taketh that there is no Spirit created in the Fire, that it should remain in the Fire.

322. Only the Turba hath captivated many of them, but not from or by God's will or purpose; for God's will is only

Love
true; but the *Turba* is his Anger-will, which hath with its vehement hunger, bought a great Kingdom of its Manifestation or Revelation into his wonders; *viz.* the Devils and wicked Souls of Men.

323. But being the Eternal Life standeth in meekness, and hath no Death nor *Turba* in: Therefore we must needs say, that the soul and Spirit, stand not in the *Turba*, especially the Souls Body, else the *Turba* would break or destroy it.

324. To be understood as above mentioned, thus; that the Will in the Anguish-source or quality, in the Fire, understand the Souls Will, sinketh down into it self; *viz.* into Death, and *should not* live in the Fire, and then that very Will falleth into another will, *viz.* into the Beginning; or o express it better, into the Free Eternity, into the Eternal Nothing; where there is no source or quality or pain, nor nothing that can either give or receive it.

325. But now there is in the sunk-down will, no dying, for it is gone out from the fiery Beginning in the Eye, and so bringeth its Life into another Principle, and dwelleth in the Liberty, and yet hath all Forms of the Essences out of the Fire in it self.
Therefore its Life of its Essence are in the Liberty, and is also desired and receiveth in the Desiring into its Essences, the Power or Vertue of the Light which shineth in the Liberty, that is, Power or Vertue without Turba: for that Fire only Love; which consumeth not; but continually desireth, and satiateth, so that the will of the Soul attracteth a Body.

For the Will is a Spirit, and the Soul is the great Life of the Spirit, which upholdeth or preserveth the Spirit, & therefore the Soul becometh induced with Power and Vertue, and dwelleth in Two Principles, as God himself doth; and according to the outward, in Three Principles; and is the Similitude of God, the inward

The inward Water in the Spirit or the Soul, is the Water of the Eternal Life concerning which, Christ saith, *Whosoever drinketh of the Water that I give him he will never thirst more; this is that Water.

The Substantiality of the Spirit, which becometh put on to the Soul, is God's.
Christ's Body; concerning which, he faith,  
John 6.56. whosoever eateth my Flesh and drinketh my Blood, continueth in Me, and I in Him.

But the right true Life in the Light of the Majesty in the Ninth-Number, is the Virgin Tincture; it is a Fire, and yet not fire, it burneth, but consumeth not; it is the Love, the Meekness, the Humility; this is God's Life, the Holy Souls Life, an incorruptible Life; and an unsearchable life, for it standeth in the Abyss in itself, there is a Center therein, which Center is the First Life, and yet it doth not comprehend it, as the Fire doth not comprehend the Light.

Thus the Ninth Number is the life in the Fire of God, and is called the life in the presence of the Number Three; is an Angel, which standeth before the rofs to or for God's Deeds of Wonder, and to or for the Manifestation of the Heavenly Honour and Glory.

This
The Tenth Number and Form of Fir

The Gate into the Holy Ternary.

332.
We know in Reason, that where there is a Root, therein also is a desirous will as, viz. the Noble Tincture, which drive upwards and forwards, and seeketh a Similitude according to its Form.

333. The Tincture is a Virgin, and known or apprehended in God's Wisdom in the Wonders; It is no Genetrix, but a opener or manifester of the Wonders which stand in the Wisdom, it seeketh no Looking Glass, but meerly openeth or discovereth the Essences, that so a total Similitude may generate or produce itself out of the Essences, it driveth the Twig or Branch out the Tree.

334.
This we understand as to Angels and Souls, which are proceeded out of God Essences, out of the total Tree, the Angel out of two Principles; and the Soul with the Body of the outward Life out of the Principles: And therefore Man is high dignified than the Angels, if he continue in God.
335. And in the Tenth Number upon the Cross, are the Angels and Souls awaked, and become corporised in the Heavenly Substantiality, although the Tenth Number belongeth to the place, between the Fifth and the Sixth; but in a Globe, to be understood so, that the Heart is in the Center, which is God's Heart, that is, God's Word, the Power and Virtue in or of the whole Tree, as the Kernel or Pith in the Wood, hath the Essences, Virtue or Condition of the whole Tree.

336. Thus God is a Spirit, and the Word his Heart, which he speaketh forth out of Powers or Virtues and Wonders; therefore Isaiah calleth it Wonder, Council, Power; Isa. 9. 6. Prince of Peace, viz. a Pacifier of the Anger, and an Eternal Power & Wonders, a Counsellour of the Genetrix.

337. For the Word upholdeth or preserveth the Center of Nature, & is a Heart and Lord of Nature, it is the Genetrix in God's Eye, a Giver of the Power and Virtue, and the Strength of the Omnipotence: it holdeth the Fire-Center captive with the Love-Fire, so that it must be dark in itself, and the Word hath only the Light-Life.

338. We
338. We cannot apprehend the Ten. Number any otherwise, then that it is Cross, and is the Original of the Substance of all Substances; which Substance parteth it self into Three Beginnings, as above mentioned, whereof each hath its Substance, and are in one another, and have no more than one Spirit.

339. And in the middle of the Point, the Center, which is the Cause of the Life, and in the Center, is the Light of the Majesty; out of which the Life, as another Principle, existeth, out of which the Tree of the Eternal Life hath ever continually grown from Eternity, and the Twigs or Branches grow out of the Stock.

340. Which are the Spirits of Angels which indeed have not been corporeal from Eternity, but the Essences or Qualities have been in the Tree and their Image hath been discovered, and have shone forth, appeared in the Virgin, for they have been a Figure from Eternity in the Tincture, yet not Corporal, but Essential, without Corporisation.
341. And therefore this is the greatest wonder that the Eternity hath wrought, but it hath created the Eternal into a Corneal Spirit, which no Reason apprehends, nor no Mind findeth, also it is not roughly searchable or fathomable to us.

342. For, no Spirit can *thoroughly* search out orathom it self, it seeth its own deep very well even into the Abyss; but its framer orounder it comprehended not, it beholdth him well, and searcheth into him, even to the Abyss, but yet it knoweth not its making, all that is hidden to it, and nothing else.

343. For a Child knoweth its Father and Mother well, but knoweth not how his Father hath made or begotten it; it is also high in Degree of Nature as its Father; but it is hidden to it *how* it was in the Seed; and though it search that, yet it knoweth not the Time and Place, nor did not; or it was in the Seed, in the Wonder; and in the Life a Spirit in the Wonders.

344. And here it is forbidden us to search further, and commanded us to rest from it and to be silent, for we are a Creature, and should.
should speak so far as the Creature receiveth, both in the inward and outward, body and soul, in God, Angels, and Me, and Devils, also in Beasts, Fowls, Worms, in Leaves and Grass, in Heaven and Hell; all this we can search, only our own Mind, not.

Yet of that, we know the Fiat, and how we are made, yet we know not the fiat moving of God to the Creation: The making of the Soul, we know well, but how that which had stood fixed in its Substance from Eternity, is become moveable; of that we know no ground, for it hath nothing, that hath stirred it up, and it hath an Eternal will, which is without beginning and unchangeable.

But if we should say, the Angels and Souls, have been from Eternity in the Spirit; the Propagation of Souls will not permit that, as it is before our eyes; Therefore this is God's Mystery alone; and the Creature should continue under God in humility and obedience, and not elevate it self further; for it is not altogether a God himself is.

347. God is a Spirit from Eternity without
from the Beginning. 139

...without Ground and Beginning; but the

Soul and Angels Spirit, hath an Original,

and standeth in God's hand, the Third Num-

ber, hath the casting Shovle, and purgeth

Flour; Only Patience and Humility in

obedience is requisite, else it availeth no-

thing to be or exist from God: The Devil

as also an Angel, yet his highmindedness,

groweth him notwithstanding into the

darkness: Let none climbe up above the

cross, else he falleth into Hell to the De-

il.

348. God will have Children, and not

ordly ones about him; he is

Lord and none else, * of his * John. 1. 16.

Inness have we received, out

of his Essences are we born or generated,

we are his right and true Children, not step-

children, of a strange Looking-Glass, also

not only a similitude, but children; yet the

body is a similitude, and the Spirit is a si-

militude according to God's Spirit, but

the right and true Soul is a Child born or
generated out of God.

349. * God's Spirit giveth witness

our Spirits, that we are God's

children, not in that kind as

Babel makes a rumbling noise,

Rom. 8. 16.

which
Whence the Soul existed which so would fain be God upon Earth

350. No, but ourselves are Children begotten of God's Seed, our heavenly Body is out of or from God's Body, while the holy Soul carrieth about it, hidden the Devil and to the Old Adam.

Therefore beloved Brother in God's Body, know this clearly, and it is our Answer, upon your first Question; Whence the Soul originateth:

351. Viz. It originateth out of God from Eternity, without Ground and Number, and continueth or endureth in its Eternity: But the beginning to the moving of the Creature, which is done in God, that should not be mentioned.

352. Only we give or offer you this that the Number Three hath pleased delighted or longed to have Children like itself, out of itself, and so hath revealed manifested itself, in Angels & in the Soul of Adam, and passed or transmigrated into an Image, as a Tree which bringeth forth Fruit, and generateth a Branch out of itself; For that is the right manner of Eternity, and no other.

354. It is not a strange or different thing
Quest. 1. from the Beginning.

This is the entrance, and we should but in brief give you summary Answers upon the Questions, because you see this description clearly all your Questions Answered; yet to pleasure and accommodate the simple, and such as have not or knowledge, we will go through with them particularly.
The Second Question.

What the Soul is in the Essence, Substance, Nature & Property.

I.

The Souls Essences are out of the Center of Nature, out of the Fire, with all Properties of Nature; All the Ten Principles lye therein; All whatsoever God hath, or can do, and whatsoever God is in his Number Three, that, the Soul in its Essences, as a Branch out of the Power and Vertue of the Tree, its Substance is heavenly created, out of the heavenly Divine Substantiality.

2. But its Will is Free, either to sink down in itself, and to accompt itself nothing, but to sprout as a branch out of the Tree, and to eat of God's Love, or to climb up in its Will into the Fire, and its own Tree of itself, and of which ever it eateth, of that it gets Substantialty; viz. the Body of the Creature.

3. Its Nature is the Center itself, with Seven Spirits to generate or propagate with; It is a Total Subsstance out of A
2. What the Soul is in Essence, &c. 143

ultances, and a Similitude of the Num-
Three, if it be in God; If not, it is the
Similitude of Lucifer, and of all Devils;
Furthermore according to their Proper-

Its Property, was in the First Soul
ated according to both Mothers, upon
ich followed the Command, and the
Inpiration, that it should not suffer it self
lust to Eat of Evil and Good; but of
avenly Paradisical Fruit only, & should
its Will & Property be directed and
lined to be in God.

5. But all Properties lye in it; it may
ken and let in what it will, and what-
er then it awakeneth and letteth in,
is acceptable to God, if It stand con-
erted with its will into Humility, and in-
Obedience into God's
ove; then may it do what
onders it will, it stand-
h or serveth all to Gods
 nour and Glory.

* All outward
works are the
onders of God
in this World.
The Third Question.

How the Soul is created to the Image of God.

I. It is clearly shewn, that the Number Three, with all the Three Principles, hath pleased or longed to have a Total Similitude in Substance and Property, according to the Substance of all Substances.

2. And the pleasure or longing to have that, hath become awakened in God's Heart as a Great Wonder.

3. And that awakening was the harsh astringent Fiat, viz. the desirous attraction, which hath drawn out of ALL in ONE, and is become an Image according to the Similitude of God; according to Heaven and this World, and also according to the Anger-World; It hath created a Fiat, in verbo Domini, in the Word of the Lord, out of God's, and of the Anger-Kingdom.

4. And as there is nothing higher than the Soul, so there is nothing that can break it, for all is under it and in it; it is a child...
Quest. 3. How the Soul is created, &c. 145
the Total Substance of all Substances: This it was created.

The Fourth Question.

That the Breathing in of the Soul is, and when it is done.

I.
Very Spirit without a Body is raw or void, and knoweth not itself: therefore every Spirit desireth a Body, for its good and for its habitation.

2. Now being God had before the Soul created the Third Principle, as a Looking-glass of the Deity, therefore was the Looking-glass clearly appendant to the Eternity, for it was generated out of the Eternity's Wonders, and so created: Therefore to the Third Principle would not leave the soul free, being it also was created out of God's Wonders, and stood in the Beginning as a Figure in God's Wisdom; and thence, seeing it was material, that it also might have a material Similitude in or on the Soul, & so stirred up in the Souls Creation, also its Spirit, together in the Fiat.

3. And there was the outward Image H according
according to the Spirit of this World, hold on by the outward Fiat, and became Body created out of the Earths Matrix, Mesch a Mixture, a Red Earth, consisting of Fire and Water.

4 And the Heavenly Matrix longed after the Soul, and would that the Soul should bear its Image, and with the Body's creation laid hold of its own Fiat, and did create before the earthly Fiat created that was the First, for out of the Center of the Word, went the Fiat forth with the Word: thus was the Third Principle Created in the Second.

5. The Virgin-Wisdom, surrounded the Souls Spirit first with heavenly Substantiality, with heavenly Divine Flesh, and the holy Spirit gave the heavenly Tincture, which made heavenly Blood in the Water; as *Three-fold our *Third Book is mentioned at large.

6. Thus stood the inward Man in Heaven, and its Essences were Paradisical, glance in the inward Eye, was Majesty, incorruptible Body, that could understand God's and the Angels Language, the Language.
of the Soul is, &c. 147

of Nature, as is to be

in Adam, that he gave *Gen. 2. 19,

 Creatures their Names,

every one according to its Es-

sence and Property; he stood thus in the

ward Image, and yet knew not the out-

ward Image by Experience, as indeed the

ward Body hath no apprehension.

7. In this Twofold Bo-

d, which was created on the

Sixth Day on the Sixth hour of

Day, even * in the Hour

when Christ was hanged on the

Cross, was the Kingly or

Royal Soul, after the finis-

ing of the Body, breathed in by the holy

Spirit, into the Heart, into the holy Man,

to its Principle; like an awakening of

the Deity.

8. The Third Number, hath moved it

with the Souls breathing in, for it was

on the Center in the Seed, as a sprout of

the springing of the Essences; thus it was

breathed in into the inward Center, into the

ward Man, into the Heavenly Heart-

hood, into the Water of the Eternal Life,

with all the two inner Principles.

9. And the Outward Spirit, viz. the

Air, with the total outward Principle, with

H 2 Stars
Stars and Elements hung to the Inward and the outward Spirit breatheth into his life, together also with th*

*Gen. 2:7. Soul, *through the Nostril into the Heart, into the outward Heart into the Earthly Flesh, which yet was not so Earthly; for it became corporeal out of the Matrix out of the Seed out of which the Earth came to be.

10. Thus the Holy Spirit rode upon the Souls Chariot upon the Inward Majesty Will, and moved upon the Water; for the Water comprehended him not, therefore he moved upon it and in it, it is one; and the Soul did burn or flame out the Heart-blood, as the Light out of Candle, and went through all the Thrice Principles, as a King over his Country Dominion.

11. It could potently rule over the outward Principle, if it were with its Word entered again into the Heart of God, in the Word of the Lord.

12. Also the Source or Quality of the first Wrath did thus together press in with the Breathing in, viz. with the Original of the Soul.

13. And the Soul could not otherwise continue
continue to be God's Image, unless it continue in Humility and Obedience, and incline or set its will into God's Will; wherein it was an Angel and God's Child, and there was great danger, for a Creature to over-power two Principles, viz. the Angry, and the Outward, which was generated out of the Anger.

14. Therefore its Temptation, was not the mere biting of an Apple, and hath endured but a few hours only, but Forty Days, so long as Christ was tempted in the Wilderness, and even by all the Three Principles, and Israel in the Wilderness, when Moses was Forty Days upon the Mount; when they all stood not, but made a Calf.
The Fifth Question.
How the Soul is peculiarly formed at fashioning or framed.

1. When a Twig or Branch grows out of a Tree, then its Fashion or Shape is from the Tree, it is not the Stock or the Root, but yet its Form is like the Tree; so also when a Mother breedeth a Child, it is an Image of her.

2. And that cannot otherwise be, for there is nothing else that can make otherwise, unless it be fallen back home the Turba, which often awaketh a Monster, according to the Spirit of this World according to its beginning or inceptive Maker, viz. the Moon. * Or a Menstruous where, the Fiat, makes a * Moon-Monster the Turba.

3. Thus we are to apprehend and know in what Form it is, viz. of a round Glob according to God's Eye, through which the Cross goeth or pierceth, and parteth it se
At three Halves of one whole Circlet, &c. formed to two parts, viz. into two Eves, which stand back to back, as we have in the Figure above. 

As two Halves of one whole Circled Rainbow, or two Rainbow Bows.

And the Arm of the Cross at the right hand, signifieth its Spirit, which entereth into the Light of the Majesty; and uttereth on to the Soul, viz., to the Center; and the Arm at the left of the Cross, signifieth its Original in the Fire, and beholdeth or containeth in it the first Principle; that it belongeth to the Father, and standeth in the Original Eye, in the Strong...
How the Soul is Quest, and stern power and might; as a Lord and Potentate or Ruler of Nature.

6.

And the under Part or Arm of the Cross signifieth the Water, viz. the Humility, the Death, so to resemble it, that it should not rule in Fire, nor kindle that, but sink down in it self and under it self, before God's Majesty; and accompt it self as dead in its will, that God might live in it, as the holy Spirit conduct its Regiment, Government; that it may not do what the Will of the Turba in the Fire, will eth but what the Will in the Light willeth.

7. Therefore should its Will sink down under it self, into the meek Humility before God; and so it goeth out from the Turba of the Fire, for its Will is not therein, and so also there can no Imagination be acted out of which, that Looking-Glass can be born or generated, so that it can behold and apprehend itself experimental in the Fire, that it is Lordly, whence it cometh proud, arrogant or stubborn, and will rule it self in or according to its own might or power; as Lucifer did, and Adam in Paradise.

8.

Understand us aright, thus; The Soul i
And if it conceiveth or apprehendeth the love, then is the fierce wrathful Fire as were dead, and imperceptible: But it is the Joy-Life of Paradise, else in the Meekness would be no Life and Government or dominion, if the Fire did not give it self ere into; but it would remain the still eternity without Substance, for all and every substance or thing existeth in the Fire.

And thirdly, the Soul is formed, according to the Total Body with all its Members.

Which understand, thus; The Soul is the Stock, viz. the Root, which appeareth like the Center of the Number Three, is an Eye a Globe a Cross; and then its will, which originateth out of the Eternal Will, is a Spirit, which the right or true Soul hath in its power, and that Spirit openeth the Emanences in the Fire and Water.
12. So that its whole Form appeared like a Tree with many Twigs & Branches and is distributed into all the Branches of the Tree.

13. Which is thus to be understood, the Spirit distributeth them into the whole Body, understand in the Tincture, into all the Members, they are all its Branches, it appeareth in its Spirit no otherwise than as the whole Man with all Members.

14. And herein it is also the right true Image of God: for the Holy Spirit dwelleth in the Spirit, if it be true and faithful; if not, the Devil dwelleth therein; to which forever it giveth up itself or inclineth itself, whether to Covetousness and High-mindedness, or to Love and Humility that's own it is.

15. But if it persist in 
Or. Goodness. blemination and loseth 
Or. God, then it loseth the 
Cross, and its Eye is a Hellish Eye, whereby the Turba introduceth the Form Shape and Model of an Abominable Beast into the Eye, into the Will and Spirit.

16. Therefore did Christ 
Mat. 12. 34. call the Pharisees 
and Generation of Vipers, for 
so stood their Figure before him, in their 
Spirit.
Spirits, in respect of their Pride State and Covetous Will, that they would be Lords, and not Servants of God in Love and Humility.

And thus also standeth the Figure of Antichrist in Babel, as a Dragon with Seven Heads, which are Seven Spirits, upon which is Hypocritical Spirit rideth in Man's Image, to the Abyss, it will needs be an Angel, and yet is a Monster, in respect of a right true Child of God; it beareth the Name, indeed, but its Heart is that Beast in the Revelation of John: It would have God and the Devil too, and therefore is such a Monster, as is like a Man, and yet hideth the Devil in and under itself.

O Child of Man, fly away, the door is open, the Turba is come, which will destroy the Image; if you will not go away, you must along with it; there is neither counsel nor remedy, but only to seek the right and true Image in the Love, or else there is nothing further to be expected but necessity and calamity and death, faith the Spirit of Wonder.

This now is our direct Answer; That the Soul in the First Principle according to the Original, hath the Form of an Eye, and yet two-
twofold like a Heart, wherein the Creation standeth.

20. And in the Second Principle it is Spirit, and a total entire Image, such as the outward Man is.

21. And in the Third Principle, it is Looking-Glass of the whole world, all that eth therein, whatsoever is in the Potentiality of Heaven & Earth, even the Properties of all Creatures: for that Looking-Glass is as the Firmament and the Stars and Constellations.

22. It is such a Crown as that, and there in standeth the Outward Mans Number the end and termination of his Life, with Prosperity and Adversity, if the outward Life be ruled by the Spirit of this World.
The Sixth Question.

What the Ability or Potentiality of the Soul is.

I.

It is apprehensible to us; that whatsoever cometh out of the unspeakable profoundity, and is the Ground of itself, it is able to do all things; for it is its own Substance, and maketh itself.

2. And though indeed the Soul be a Twig or Branch sprung out of this Tree, yet it is now come into the Being of a Creature, and is its own; it is now an Image of the whole, and a Child of the whole; for when a Child is generated or born, then is the Mother and the Child two, they are two persons; but whilst it is in the Seed in the Mother, then the Seed is the Mothers, and the Mother hath dominion over it; for when the Child is generated, then it hath its own life in itself, and hath the Center of Nature in its own form, it ruleth not only in itself, but also externally without it, in whatsoever Seed.

4. Un-
What the Ability or Potentiality Qu.

4. Understand us aright, thus; God's Spirit & the Soul's Spirit are two Persons, each is free from the other, and yet stand both in the first Beginning, each hath its will.

5. But now it is right and just, that the Child should be obedient to the Father, upon forfeiture of the Fathers Inheritance; the holy Spirit was the Souls workmaster, and had created it, to that should the Soul be obedient, upon loss of the hly Spirits inheritance, viz. of the Deity.

6. And though much might be written, yet it is very dangerous, in respect of the false or wicked Magic, for if the false wicked spirit knew it, it would practice Witchcraft therewith.

7. Therefore we will so speak, that may be well understood by the Children, and reserve the full or plain speaking out for the Children, for it is not good to wise that, seeing a Man knoweth not who will be the Reader.

8. But to the wicked and ungodly, we say, that they belong to the Devil, and shall have no part in our Writings, we set them out with a thick wall or enclosure, and strong fortification or bulwark, that they may be blind, and not know our Spirits.
of the Soul is. 159

If ye would not set the Serpent therein, will and mind is gone out from them, before shall they not know us, though by carry us in their hands, there is a fasting upon it.

Christ-faith. * If ye have Faith as a grain of mustard * Mat. 17. 20.

If ye said, then ye might say to the mountains, be ye removed and cast into the Sea; that is not an empty void word, without truth and effect.

The First Power of the Souls Will.

10. The will if it go strongly forward, is Faith; the strong desire is faith.

The Spirit; it hath also the Might or Power, that it can form or frame another Image in the Spirit, out of the Center of Nature.

11. It can give to the Body another Form, according to the outward Spirit, for the Inward is Lord of the Outward, the outward must be obedient to it; & it can set the outward in another Image, but not permanent.

12. For Adam's Soul had let in the Tur-
What the Ability or Potentiality Qua of this World, so that the Turk it seeth a strange Child, is suddenly upmost, and breaketh or destroyeth it; only continueth so long, as the Inward Spirit can tame and over-power the Outward.

13. And this Form Kind or Manner Power, is called, Nigromancy, a transmutation of changing, where the Inward doth over-power the Outward; for it is natural, as we consider, that when

*1 Cor. 15. * we shall be changed, it is done by that very Turk which hath the First Fiat.

14. For the Body is Sulphur, and sticeth in the Tincture, and the Spirit conducteth the Tincture; therefore now if the First willeth therein or conanteth therewith, the Soul, then can the Spirit of the Soul, make another Form or Manner Image in the Sulphur; but the Devil methyl himself readily therein, for it is the Abysses Wonder, wherein he is Lord.

The Second Power of the Souls Will.

15. Also understand us, thus; The earnest will, which otherwise is called Faith, can with the Spirit do great things: the Will can set or put the Spirit into another Form
Condition, which is thus: If the Spirit were an Angel, a Similitude of God, the Will can make of it proud or a Stubborn Devil, Stoltyen, and also of a Devil an Obstinate. If it sink down itself to Death, into Humility under the Cross, and cast itself again into God's Spirit, that may lead it by his government, then it sinketh down into the still Eternity, quite out from the source or quality of Torment, into the still or quiet NOTHING, which is ALL, and then it standeth in the beginning where God created it, and the Lord Fiat receiveth or embraceth it again, which containeth God's Image.

The Third Power of the Souls Will or Spirit.

And then thirdly, the Souls Spirit, hath ability or power, to enter into another Mans Marrow and Bones, viz. into the Sulphur, and if he be false or wicked, to introduce the Turba into him; so far as any is not armed with God's Spirit, but that he be found naked in the Spirit of this World; as is to be seen by the bewitching Whores or Sorcerers.
162 What the Ability or Potentiality Quis.

The Fourth Power of the Souls Will.

17.

Fourthly, It hath power, if it be God's Child, that it can lead the Turba captive and can pour it out upon the house of the wicked and ungodly; °


b Exod. 7. and 8. for it can throw down Mountains & break Rocks.

18. This is understood, to be, so far as a place is capable of the Turba, that it has made the Anger stirring, then it can be, but if not, and that God's Spirit be in thing; then it cannot be; for Water will be poured into the Fires Turba, and it is as if we were dead, and its ability or power lyeth in the dirt.

19. And therefore is the Heaven the middle or medium, between God and Hell viz. between Love and Anger; which ° Heaven is created out of the midst of the Waters, so that the Devil cannot rule with his Turba, the Water turneth his purpose into scorn and derision; as therefore the false or wicked Magia is drowned in the Water with its enchantment & delusion.

The
The Fifth Power of the Souls Will or Spirit.

20. Fifthly, The Soul hath might or ability, or said it is, and can seek or search out all Wonders or Inventions. Works, which are in Nature, viz. Arts and Sciences, Languages, Building, Tilling or Planting, and Destroying; it can subdue the Starry Heaven, as Joshua commanded Moses the Sun that it stood still, and Moses the Sea, that it stood still, also he commanded the Darkness, and came; also it can make or produce the Earthly Life; as Moses the Lice & Frogs, so Serpents and other Wonders.

21. Also it hath Death in its power or might, that it can over-power that, if it de upon the Brides-Chariot; it can subdue and over-power the Devil, if it be in God.

22. There is nothing which it cannot subdue: only understand it aright, The Soul hath such might or ability from its Original, and such a Spirit it could have given...
given forth out of it self, if it had not been in the Earthly Great Turba, which not giveth the stop: unless it be so, that the holy Spirit rideth upon its Chariot; as with Moses, Elias, and all the Prophets, with Christ and his Disciples, also still continually, with the holy Children of God: they have all this Power or Authority, they can awaken or raise the Dead, heal the Sick, expel all Diseases, it is natural, the Spirit only ruleth therewith, over the Turba.

24.

But there is this on the other side to be considered, that the Soul knoweth very well what covenant, compact or agreement it hath with the Devil, and what propriety or part he hath in it; it goeth not naked unless it be so, that the Spirit of God conduct it, so that it hath him for a shield of defence, so that the Devils suttlety cannot press or slip into it.

25. It makes no wonder, unless God's Spirit awaken or stir it up, it giveth God the Honour and Glory, and attributest th might & power to him; it doth as a humble Child, and remaineth standing under the Cross, and letteth the Devil blushe over it, but it self sprouteth in Humility and Meekness through Death into the Eterna
6. Thus the Devil can do nothing to the Soul, it is as it were dead to him; he, with his Turba in the Earthly Life, with his helpers and instruments, wicked and ungodly Men, make a stir and tock, but he hath only scorn and derision in presence of God for it, for he is a proud arrogant spirit, and would fain be above God's Wonders, but an Humility can bind it, or subdue him.

27. In such a manner may every man escape the false and wicked Magus, and all the Nigromancer; for no power takes on them where God dwelleth: As Christ in Heb. 2. 14. Death overcame the Death and Death: so also we in Christ; for a Word that became Man dwelleth in us, and in that Word, we can rule over the Devil and Hell, there is no hinderance.

28. Thus we give you for an Answer, upon this Question, that the Soul in its original is greatly powerful, it is able, and can do much, but only in that Principle
ciple into which it looketh or standeth is its power and might; for the Devil cannot rule over God: Its might power is not given to it, as a King gives Might, Power, Authority or Favor to any, but it standeth in Nature's right therefore we are Children of the Omnipotency of God, and inherit his Goods in Omnipotency.
The Seventh Question.

Whether the Soul be Corporeal or not Corporeal.

I.

A Thing which is from no Beginning, hath also nothing, that can give it thing; and if it be something, it must be the Beginning in itself, for every Spirit dwelleth in the deepest Abyss of its substance, but if it must make the substance to itself, it can dwell in Nothing that is strange to it, but in itself in its own substance.

2. When God created the Soul, the Spirit surrounded it with the Tincture; it stood therein, as to one part in it self was raw or red as the glowing of the fire raw or red, and is surrounded with the Tincture.

3. As you understand, that from the warmth the growing existeth, that is a driving of the Tincture; which driveth the twig or Branch out from the Root, viz. of the same Fire, be it cold or hot.

4. For the Darkness hath a Cold Fire, so long till it reach the Anguish, and then it kindleth
Thus we give you to understand, that the Tinæture, is the right and true Soul Body: for the Soul is Fire, and the Tinæture goeth forth out of the Fire, which Fire draweth again to itself, and melteth or allayeth itself therewith, so that it fierce wrathful source or quality extinguisheth.

Thus the Tinæture standeth in meerness, and it hath no substance or might power in itself, but the Water is its might or power, there cometh out of the meerness of the Tinæture, water to be.

For the Fire is desirous, and where there is a desiring of the Original, there also a finding of the Original, thus the Fire findeth in the Tinæture, Water, and turneth that into Sulphur, according to power or virtue of all the Seven Spirits of Nature, that is a Water of Life.

For the Tinæture driveth up into Water as a sprout, and the Fire in the abyss causeth that.

Thus is the Water in the Sulphur the Seven Spirits changed into the Mystery, and the great Arcanum or Secret...
in therein, whatsoever God and the Eternity can do: Thus the mystery containeth Two forms, viz. Fire & Water, *Wondel.

It changeth itself according to Both, viz. according to the Fire, to Red, and according to the Tincture, to White; so that a clear shining or once existeth from the Fire; so that the teeth or knoweth itself, out of which Reason and Thoughts exist, and the Mind in the Wheel or Orb of the Anguish in Fire, out of which the Essences exist.

And thus you see what the Blood is, *a House of the Soul, but the Tincture its Body.

The right or true Soul hath no palpable Body which is called Soul, but in the nature growtheth the Body in the Sulphur of Sulphur, that is, every Spirit of the vein Spirits of Nature desireth Substantiality, which is together Sulphur.

For Sul is power and virtue out of the Light, and Thur is power and virtue of the Four Forms of natures Original; as in *Three-fold-

**Third Book is mentioned at large.**

I. 13. Thus
13. Thus the Phur desireth Flesh, this is a Mixture out of Fire and Water, and in the Tincture conceived and generated born.

14. And the Tincture is the growing the Body; and the Fire is an Original the Spirit through the Tincture. For in the Tincture the Souls Spirit taketh its Original, which, viz. the right true Image gureth according to God's Image, that is according to all the Three Principles: for in the Fire the Soul is no Similitude of God, but in the Spirit, it is the Image of God.

15. For the First Soul was together incorporated with the Divine Substance so that it had God's Body in the Virgin, Wisdom, in which the Tincture standeth this is the Angels Image.

16.

And I give you for Answer; that as what concerns the Soul merely and purely by which we understand not the Spirit; as a Fire-Globe with a Fire-Eye, and with a Light-Eye, which turn back to back, one within another,

*A Wheel within the Wheel in Ezekiel in a Wheel.*

that can go on all sides,

*Ezek. 1. 16.*

though Babel have many cities.
ean another understanding upon it, but blind one without Spirit.

17. But as to what concerns its Tin-
ure out of the Light, which existeth out of the Fire and Light, it is a Spirit, where the Original of the Soul and of the Spirit, in Eternity cannot separate. **Note.**

18. The Body, as to what concerns the Soul purely, belongeth not to the Substance of the Soul, they are Two Substances, for the Body is the Soul's Looking-Glass and dwelling House, also its proper portion, and is also the cause that the mere pure Soul tereth or changeth the Spirit, viz. according to the Pleasure or Longing of the Body, or of the Spirit of this World.

19. By which then the Image in the Spirit becometh altered, all according to what contained in the Will, which the Soul hath framed or contrived, or brought forth out of the Center, also out of the Fierce Wrath into the Light, viz. according to the Imagination.
20. And we give you to understand, th
the Spirit can alter itself in this Time
the Body, which is done without its know
ledge or apprehension through the Imag
nation, viz. through the seeking Lust;
Longing Pleasure; and Delight, where the
desiring figureth such a Form in the Soul
Will, as the lust or longing Pleasure is,
Evil, or Good.

21. And we say, that the pure Soul,
not corporeal, but there groweth a Body
the Texture either heavenly or hellish, as
yet it is no palpable body according to the
outward, but a Power-Body, God's Body;
Christ's Heavenly Body, heavenly Flesh,
which Christ giveth us, The Lord's Supper.

22. It is a Body which the Turba can
not touch, or apprehend, it is immort
unfadable, comprised in Nothing but or
in the noble or precious Texture, which
without substance; and this body is to the
outward Flesh incomprehensible.

23. But the Outward Spirit, if the Soul
not hinder it, but letteeth it in, bringeth
Imagination there into, and covereth, vi
deth or obscureth it, so that another Stri
Image cometh to be in the Spirit, in the
influence, according to the contents or con-
tent of the longing Pleasure, or lust, viz.
Covetous of a Wolf, an Envious of a
Dog, a Proud of a Horse, Peacock or other
 Beast or living Creature; also of Toads,
Ladders, Vipers, Serpents, & other Worms
or creeping things, which Image, God's
spirit, so long as it standeth or continueth,
doeth not receive or accept.

24. And therefore Christ faith, You
must be born anew, of Water and the Spirit,
you would see the Kingdom of God: and
therefore God became Man, and brought the
divine Image again into the Souls Tinture,
being it was perished in Adam, so that now
we must be born anew in Christ, if we will
see God.

25. And this is done through the Im-
agination or Faith or Believing, for believing
eating of God's Body: and every Body
groweth by eating.

26. And the New-Birth is not in such
Manner as Babel teacheth, her Matters
are only a Looking Glass of the right and:
true way into God; which Looking-Glass
must be broken: For Moses his cover or
tail is done away, we should see further
with clear Paradisical Eyes, understand
The Eighth Question.

In what Manner the Soul cometh into Man, or into the Body.

1. This Question I understand of the Souls Propagation; for how it came into Adam, Moses telleth you, and it was mentioned above; but because you are concerning its Propagation, how it come into a Child in the Mothers Womb; you must put on another Habit or Garment.

2. In our Third Part, it is written very exactly and large, with many Circumstances, concerning its Propagation, how Adam was created in an Image; He was Man and Woman before his Eve; he had the fires and waters Tincture, that is Soul or Spirit, and should have generated his like an Image of himself, out of himself, through his Imagination and own Love; and thence he could have done without disruption.

3. For, as it is above mentioned, that th
the Soul cometh into Man.

1. But being he imagined after, or defied the Omnipotence, and let the Spirit of this World into the Soul into the Tinure, and the Serpent, and gazed on the Earthly Fruit, longing to eat of Evil and Good: then also his Tinure conceived such an Image, viz. a Monster, which was half earthly, thereinto also instantly the curba insinuated it self, and fought the Spirit.

5. Thus the noble or precious Image, as found in the Earthly, where then Fraility, Corruption and Death Began: and Adam could not then generate, for his omnipotency was lost.

6. And would indeed for ever have been lost, if the Heart of God had not sud-
tenly with the Word of Promise, turned in self into Adams Soul, which so preferred it, that so Adams Image must break; and the Soul with the heavenly Body, sink down through Death into the New-Life, where its Spirit became renewed again.

7. Thus Adam fell into inability into
In what Manner, 

sleep, and the other or second Creation began; for, God took the Waters Tin^etµ

Gen. 2. 21. as in a Twig or Branch o

of Adams Soul, and a o ^ out of Adam, ; and the o Half Cross in-

dam, and framed a Woman out of it.

8. As ye know that the Woman ha

Or Scull. the one half Cross in b

Head, and the Man t other; for in the Head, the Brain dwelleth the Soul

Spirit, out of which God hath taken Branch ,viz. a Child, out of Adam's Soul

Spirit, and given it to the Woman, that she should not generate or bring forth Devil

9. And the Man hath the Fires Tin-

Sture, viz. the right true Original of Life.

10. And therefore hath the Woman gotten the Matrix , viz. Venus's Tin-

Sture, and the Man the Fires-TinSture understand, the Woman hath the Light-

TinSture, which can awaken no Life, the Life standeth in the Fires-TinSture.

11. But now being it could not be oth-

wise, they must propagate in a Bead Manner, in Two Seeds; the Man sown

Soul, and the Woman Spirit, and is, being it is sown in an Earthly Soyl or Field, co-

ceive,
the Soul entered into Man. 

12. And yet nevertheless, all the Three Principles are in the Seed, but the Inward is not knowable or apprehensible to the Outward; for in the Seed there is no living Soul, but when the Two Tinctures come together, then it is wholly in Substance, for the Soul is in the Seed, Essential, and in the Conception or Hatching it becometh Substantial.

13. For, so soon as the Fire is struck up by Vulcan, then is the Soul in the Substance wholly perfect, and presently the Spirit goeth out of the Soul in the Tincture forth; and draweth the outward Dominion, viz. the Stars with or by the Air.

14. And thus is an Eternal Child, and hath also the frail or corruptible Spirit with the Turba hanging to it; which Adams through his Imagination took in.

15. And there the Turba instantly seeth the Limit in the Spirit of this World, and will enter into the limit, & then is the Body old enough, as soon as the Soul hath its Life, to dye: also many a Soul perisheth in the Essence while it is a Seed in the Sulphur.

But you are to observe this, that the
Man hath the Fires Tincture, and the Woman the Lights Tincture in the Water, viz. Venus's Tincture, as is to be understood by both their vehement Imagination on towards another; for the Seed in the Fence seeketh vehemently the Life: the Masculine in the Feminine in Venus, and the Feminine in the Fire, in the Original of the Life. As we have very clearly explained it in the Third Part, which we refer the Reader.

17. And we give you for Answer, that the Soul cometh not at all or is breathed into from without into the Body, but the Three Principles, have each of them its own work master, the one forgeth or striketh Fire in the Center, and maketh the Center of Nature, and the other, Tincture and Fire, and the Third Mysterium Magnum, the Great Mystery, Earthly.

18. And yet is nothing new, but the Seed of Man and of Woman, is that very thing, and in the Mixture it becomes conceived or hatched, there groweth out a Twig or Branch out of the Tree.
The Ninth Question:

In What Manner the Soul uniteth itself with the Body.

1. This is explained above, that all the Three Principles are in one another, and they generate a Child like themselves, till they stand one in another, till the Turba breaketh the Body, and then the Soul standeth in the inward Body, viz. in God's Body; or if it be false or wicked, it is in the Turba, which giveth it a Body according to the Imagination, all according to the here-acted or committed Abominations.

2. The Soul standeth in the Blood of the Heart, there it hath its seat and original, the outward Water and Blood mixeth itself, but it doth not wholly captivate the Water of the Blood, but with the Imagination it is captivated.

3. Indeed it naturally captivateth the inward Water, but the Light of the Majesty, together with the Lights-Tincture, it captivateth not, but only through the Imagina-
Imagination; therefore a Child is oft
more blessed than one that is old, who has
the Devil for an Inmate.

4. But there are not many born holy
but only out of or from good seed, who,
yet oftentimes according to some potent
or mighty strong Constellation, a fierce
wrathful Turba insinuateth itself; as
to be seen, that often honest or godly Par
tents, have evil Children, but God knoweth who are his.

5. This a Man may see by Jacob and
Esau, who strove in the Mother's Womb,
also by Cain and Abel, Isaac and Ishmael
and many others.
The Tenth Question.

Whether the Soul be Ex Traduce, by Production, and humanely Corporeally propagated, or every time newly created and breathed in, from God.

1. This is a high Wonder to me, what kind of Understanding & Philosophy the World hath, that it cannot resolve this, though hereby I do not blame you, for I know that such Questions pass among the Learned, in the Schools, where Men continually dispute & contend; and their arrogant blindness must needs be a wonder to me, that there is altogether no knowledge of God. 

2. Here behold your selves ye wise men, what ye are, or what ye understand, even nothing at all of the Mystery; how will you then be Teachers? a Shepherds brook were better in your hands, then for you to put on the Garment of Christ.

3. O, ye shall give a severe account, or seducing the World & leading it astray.
and yet ye boast, and set up your selves; if ye were God, and ascribe to your selves Divine Power & Authority; see what ye do, you shall see against whom you have killed; I fear that ye are for the most part you in Babel; awake, it is day.

4. But to you my beloved Friend, I answered, that the Soul is not every time newly created and breathed in, but is manely propagated, as a Branch grows out of a Tree; or as I may better render, as a Man setteth Grain or soweth Corn, and so a Spirit and Body groweth or sprouteth out of it.

5. And this only is the difference, the Three Principles are ever wrestle about Man, each of them would fain have him, so that many times a wonderful Timba, becometh introduced, while it is yet Seed.

6. But where the Parents have Christ Flesh, God's Substantiality in their Soul, so that Father and Mother are so, there cannot be; for Christ faith in Act. 7:18. A good Tree cannot bring forth bad Fruit; but the Timba cannot with or by Reason, in time get or enter thereinto.
So also an evil Tree cannot spring forth good Fruit; that when the Parents are both evil, and captivated by the Devil, then an evil Soul is sown; But the Principles cannot yet judge it, nor the Turba cannot, it is indeed an evil Child; but CAN, it convert, through its Imagination, even in Verbum Domini, into the Word of Lord.

8. But it is rare, and seldom done, that of a black Raven a white one comes to be; yet where it is halfe in halfe, there may more easily be done, yet it is possible may well be done; God casteth no soul away, unless it cast it self away, every soul its own judgement.

9. Observe this ye evil Parents, ye gather or procure Money for your Children, either or procure Good Souls for them, that more necessary for them.
The Eleventh Question

How and in What Place the Souls are in Man is.

A Thing that is without Ground, yet seeketh and maketh a Ground it self, hath its original and seat in the comprehension or comprehension, where compriseth it self in it self, there is the mit in the most innermost, and it goth forth out of it self, and seeketh forward where then it maketh one Looking-Glass after another, till it findeth the first again viz. the unsearchable limit.

2. Thus also is the Soul, it is comprised by God in the Heart, and the Voice which compriseth it, was in the Heart, viz. in the Center; thus it continued in the Figure and Seat, as it was comprised the Fiat, and is so to this day.

3. It dwelleth in the Three Principle, but the Heart is its Original, in the Heart therein, in the inward Blood of the Heart it is the inward Fire, and in the Tincture in its Spirit, which hath a Glimps from th-
Art. 11. How and in what Place, &c. 185

for it is surrounded with the Tinature, in burneth in the Heart.

And the Spirit moveth upon the Heart in the Pit or Concavity of the Heart, were the two Principles sever themselves, and burneth in the Tinature, as a Balmstone-Light, and distributeth it self father forth in the whole Body into all the Members: for the Tinature goeth through all the Members.

5. But the right and true Fire-Smith, the Center, sitteth on the Heart, and carrieth his dominion with or by the Spirit, to the Head, and hath his carnal house, viz. the Mind and Thoughts, and the Five time-Counsellors, viz. the Five Senses, which exist out of the Five Spirits of the original, as we have mentioned in the Third Book, 3 Threefold Life, also in the Second and the First.

6. The Soul sitteth indeed in the inward Principle, but it ruleth also in the outward, viz. in the Constellation & the Elements, and if it be not a mymmick Ape, & suffereth it self to be captivated, then it is power-ful enough over the outward, and the outward must suffer it self to be subdued, if the Soul sinketh it self down into God, and cometh
cometh upon the Chariot of the Body again into the outward, that it hath the Holy Spirit for an assistant.

7. Then no hinderance from the Devil availeth any thing, it destroyeth his man, and driveth him out, he must stand in scorn and derision.

8. And this is our Instruction and Answer to this Question; that it is not so to be understood, that when a man's Head is cut off, and the Blood runneth out, and the outward Life breaketh, that it hitte thin and killeth the Soul.

9. No, it loseth indeed one Principle, but not the Substance of that Principle that followeth after the Soul, in the Nature in the Spirit, as a Shadow, for the outward Substance reacheth not the inward of the Soul, but only through the Imagination.

10. Else there is nothing in this World that can touch or kill the Soul, no Fire no Sword, but only the Imagination that is its Poison; for it is Originally proceeded out of the Imagination, and continueth Eternally THEREIN.
The Twelfth Question.

How the Souls enlightening is.

I.

We are to consider, that if the Sun were taken away out of this world, then all things would be in Darkness; and then outward Reason might say, we are in Dark Death, and in the fierce ruthfulness of the Cold, and it were so indeed.

2. Now behold, O beloved Mind, consider when thy Body perisheth, then thy Spirit also loseth the Sun; and then how you wilt be in the Light, and by what means thou wilt see, I offer to you in simplicity for your mind to consider of.

3. A thing, that is in the Eternal Liberty, if it continually entereth into the Eternal Liberty, hath no Darkness, for it dwelleth in nothing which affordeth that, it is see, as the Eye of God, which seeth into self by or through the Substance.

4. When it imagineth in or according to the Luft, Pleasure or longing after any thing, then the Will goeth into that thing, which
which the desirous Pleasure or longing self, maketh, that very thing receiveth, taketh in the will into it self and shadoweth it, so that it dwell in Darkness, and can have no Light, until it go out again into the Liberty.

5. Thus we give you, earnestly to understand, that in all our matters and doings we have no Light, if we enter with the will into that which is done or acted, if we take it into the Heart and Will, * Or Sacrifice to the Work of our Hands, upon Covetousness. Thus we are in our Souls totally blind, and have no Light in us, but on the outward Light of the Sun, which giveth light to the outward Body: if that breaketh or perisheth, then is the Soul activated with that thing.

6. Understand here; The Souls Spirit and Will, for the Rock or Stem of the Soul is a dark valley, it hath no Light, and if perhaps it lift up & kindle it self, yet it is but a fierce wrathful Fire-Flash, and is like the Devil, and cannot attain the Divine Light in it self.

7. The Cause is, it hath introduced Abomination into its Will and Spirit, which darkneth the Spirit, and holdeth it capti
the *Turba*, for God's Light goeth back again, but forward into the Eter-

t. And therefore is God's Eye twofold in two parts, and standeth to back; as is shewed in the *Figure; One goeth forward into the Eternity, into the Eternal Nothing, into the Liberty. The other goeth back again into the ring, and maketh darkness in the De-
g, and therein the Center of Nature, driveth on to the great *Anguish and Sharpness.*

10. Where then the Will sinketh down in out of the Anguish, through the *knexs into the still or quiet Liberty, and bringeth along with it, out of the An-
ish, the fierce wrath of the *Mobility,* the earnest severe Sharpness.

11. In which Sharpness, the Liberty then the will bringeth the Sharpness (reinto) becometh a high *Triumphant jeftick Light,* which is called God's ght, which giveth light Eternally, and be barred in by nothing, for it giveth ght in the Eternal Liberty, and desireth thing more.

And
And now if thou earthly Man shouldst think, that God would receive thy Spirit into his majestick Light, whilst thou induceth Abominations, viz. Covetousness, which hath pride and state, which is the Fire-Life of Covetousness, into thy spirit, then thou wouldst thereby darken God's Majesty, and thy will and spirit, would stick still only in thy Covetousness, and would burn with the fire-source or quarter of the Soul, in the glance of a looking glass, viz. in pride or state, and cannot reach or attain God's Majesty.

13. And if thou didst sit in the Cross, the holy Number Three, and were surrounded with all the holy Angels, yet thou couldst but sit in the darkness, and thy spirit would not give Light only into the Looking-Glass of that substance or thing, which thou thyself hast introduced into the Spirit.

14. Therefore now if the Soul with its Spirit in its Image, will behold God, and see into God's Majesty and Eternal Light, then must it in this world go two ways; and then it will retain the Eternal Body, viz. God's Image, as also the outward Life, together with the Earthly Body, and will introduce the Wonders for which God hath created it in the outward life, with
Enlightening is. Quest. 12.

Hall awaken in the outward life, even of them into the inward life, and eternally rejoice it self therein, and have them Looking-Glass, and the right and true is as followeth.

A highly pretious Gate of the Morning Redness or Aurora.

15.

Behold thou beloved Soul, if thou wilt have God's Light, and see with God's Eye, wilt also have the Light of this world, nourish thy Body, and seek the Works of God, then do it as God himself doth.

6. Thou haft in thy Soul Two Eyes, which are set back to back one of another, seest into the Eternity, and the other into Nature, and goest alwayes on that, and seeketh in the Desiring, and makes one looking-glass after another, let it so, it should be so, God would have it so.

7. But the other Eye, turn not that into the seeking, but with the right alwayes draw the left backwards to thee, and let the Eye, together with the of the wonders, not go from thee, from the
the Eye which is in-turned into the Liberty; draw its opened & m or acted * wonders to th
18. Let that very Eye, seek food for earthly Life, but let it not go into the for viz. into covetousness, but draw it and close to the seeing Eye, and let it go.
19. But let the hands work and or procure food, and let the Eye draw Wonders to it, but not matter, else which is drawn in will be darkness to the
20. Let the Devil behind thee roam fore thy left Eye, he cannot enter in, les thou lestep thy Eye take in matter.
21. Thus wilt thou, when thy ear Body breaketh, see all the wonders in left Eye with the right, which thou made or acted and found here in this time: and so when the earthly Body leeth away, then is thy left Eye free from * 22. And though it hath Nature, is Nature it self, which awakeneth and taineth the wonders, yet it standeth enter with the wonders in the Eternal Library, being it hath let in nothing of matter therefore it is free.
and Layeth hold of the Eternal Liberty, and to maketh Majesty the Liberty in the Wonders, from which right Eye, which accounteth it self are in this life as dead, becometh enlightened, and rejoyceth it self Eternally with the left Eye in the Majesty of the highly joyous Kingdom, and eternally seeth God with BOTH Eyes.

24. This is one Gate, whosoever rightly in the spirit apprehendeth & seeth THIS, he seeth whatsoever God IS, and CAN do: He seeth also there- or thereby, through Heaven, Hell and Earth, and through the Substance of Substances; and is the whole Scripture, whatsoever hath been written from the beginning of the world: but it is a preti- fect sight: the Old Man knoweth it not, seeth it not, but the New Man born or degraded in God.

25. But being we are so hard to be understood by the purblind mind, therefore we will render it more simply: behold when thou wilt
wilt with thy Soul, see God's Light, and wilt that it be enlightened from God, th
do it thus.

26. Thou art in this World, and if thy art a lawful honest Calling or Employment
without falsfahood or wickedness, continue therein, work, labour trade and manage
* Curious Works of Artifice. * Wonders both in the elements and in the Earth
be it in what Art, Science or Employment it will, it is all God's Work; seek in the Earth Silver & Gold, make artificial works thereof, build, till & plant.

27. But listen to this A. B. C. th
should not suffer thy spirit to enter ther
into, fill or satiate it self therewith, & make a Mammon of it, and to set thy self ther
in as in a Darkness; else it is but God Fool therein, and the Devils mymmi
Ape, and setteth its will therein.

28. And thy noble Image becometh
etered according to thy Imagination in the Spirit, according to thy will which is Covetousness; thou losest God's Image, it is Magical, it is as subtile as a Spirit
and much subtler, yea much subtler as thinner than the Soul it self.
It is as God is, who dwelleth in the Eternal Liberty unapprehended by anything, for it is thinner or purer than anything; and so it also thy noble or precious Image, which yet standeth in Heavily Flesh and Blood, and is the Substance out of or from God's Body.

It is Christ's Flesh and Blood, and Soul dwelleth therein, it is the Fire of Majesty therein.

And the holy Spirit sitteth in the Part of the Image, and goeth out of the Image forth, with Voices, Languages, Wonders, Songs and Sounds; Into this Image thou bringest thy Wonders, if thou art true and faithful; and do it thus.

Put thy left will into the work which thou dost; and consider that thou art God's Servant in the Vineyard of God, labour faithfully, and put thy right will to God, into that which is Eternal, and that thou be at no time secure or careless, but consider that thou art only in day labour, and shouldst continually hear to have the voice of the Lord, calling thee to come home; give Reason a place to say, this is my Treasure, it is mine own, I have enough, or I will get or gather much, that I may come to honour.
in the World, and leave much to my Children.

33. Consider, that thy Children, a God's Children, and thou God's Servant, that thy work is God's work; and that the Money, Goods, Labour and Blood stand in God's hands.

34. He may do with them what he will, when he calleth thee to go home into thy own Country, then he may take thy Labor and give it to another.

35. And give thy heart no place to introduce into thee the Will-spirit of High-mindedness, into the Image.

36. Sink down thy Will-spirit always, into Humility before God, and so thy Image goeth always in the Humility with thy will into God's Majesty, and thy Image becometh continually enlightened with the high-triumphing Light of God.

37. O how cheerful is the Soul, which, of its Anguish Source or Quality of the Fire, tasteth God's Light, how very friendly kind and courteous is it, how it boweth itself before God! This handeth the Soul and also the Image in the Spirit, all three one in another: for it is Substance according to the holy Trinit.
Thus my beloved Brother, we give you answer to this Question, that the Soul can otherwise be enlightened than thus, this is enlightening: It is in this world, also in God; it is here in this life, servant to the Wonders of God, those should open with one eye, and bring him with the other into the Beginning, before God, and put all its substance and things into God's Will, and by no means of any thing in this world, this is mine, Him Lord over it, for it lyeth, if it say

39. It is all God's, it self is Servant, and should converse in Love and Humility towards God and its Brother, for its Brother's Soul is a Fellow-Member of it self, Brothers Joy in Heaven with God, is to ITS Joy, his Wonders: ITS Wonders, for in Heaven * God is all in all, He filleth all. * 1 Cor. 12. 6. chap. 15. 28. Col. 3. 11. + Ephes. 1. 23.

40. The holy Spirit is the Life in all, there is mere joy, no sorrow is there known, there all is God's, and all belongeth to the Image of God, there all is common and universal, one rejoiceth at anothers vertue and power, charity or glory, brightness and beauty,
beauty, there is no grutching or envy, that remaineth in Death and in Hell.

41. Therefore ye Elect Children of the Regenerated in Christ, take this into consideration, go out from Covetousness own Self-will, ye have been a long time lead blindfold in Babel, *Rev. 18.4.* out from her; ye are called with a strong loud voice, it will shouaken or raise the Dead, let it prevail with you, that you may attain Eternal Jol God.

42. The Spirit signifieth clearly, that whereas ever will not grow forth together with the new Sprout, that sprout forth in the Morn, *Rev. 19.20.* shall and must go into the Lake of Fire and Brimstone, together with the Dragons Whence in Babel.

43. It is a time of earnest Search, look not upon it with earthly eyes, it concerns thee nearly, thou wilt well see thy Death, what kind of Judgement it, in what time and under what Turned hast lived; this we speak most earnest as we ought.
The Thirteenth Question.

How the Souls feeding out of the Word of God is.

1. When the Soul entereth into the majestick Light as above mentioned, and receiveth the Light of God, then is it altogether longing and panting after it, and continually draweth into its desire, God's power and vertue, that is, God's Body, to itself; and the holy Spirit is the power and vertue of God's Spirit; thus it entereth God's Body and Spirit, and eateth God's Table; all whatsoever the Father hath is his Sons, and whatsoever the Son hath is his Images.

2. It eateth God's Flesh, Christ's Flesh and Blood; that eating, God's Body groweth in it; that it also hath God's Body, and is God's Child, not only his similitude, but Child, is born in God out of God's Essence, and liveth in God.

3. When it heareth in this world God's Word
200 How the Souls feeding  Quest.

Word taught or spoken from or by God's Children, then it layeth hold of the sand eateth it.

4. The outward Man eateth earthly Bread, and the Soul eateth God's Bread, concerning which Christ said, \( \text{he would give us his Body for food.} \)

5. And his Testaments are nothing else, we eate not spirit without body, for the Soul is Spirit beforehand, it would have body, and thus it getteth Body and Spirit together.

6. Let this be told thee, O Babel, consider how thou managest Christ's Testaments, what thou teachest; wherefore saist, Christ's Testaments are Spirit, without Body, thou deniest God, thou denyest God's Substantiability, Christ's Heavenly Body, which is greater than all which is the Fulness of all things; but its own Principle.

7. Thou earthly Mouth shalt not eat it with thy teeth, the Soul hath another Mouth, and receiveth it under the outward Element; the outward receiveth the outward, and the inward receiveth the inward.

8. Christ's last Supper with his Disciples,
I.3. - out of the Word of God is. 201

was even so the outward is a Remembrance, this inward is the Substance; * Rom. 14. 17.

*the Kingdom of God con-

feth or standeth in Power and Vertue, it

imagical, not as a thought, but essential, substantial.

9. The Magia makes Substance; for in-
eternal Nothing, there is Nothing, but

to Magia makes somewhat where nothing

10. There is not only and barely Spi-
in God, but Nature, Substance, Flesh

and Blood, Tincture, and All: This world

eternally is a Similitude of the In-

ward World.

11. We tell you, we speak what we feel, taste, and know, and it is not fictions and conceits, and that not for our own sake, but for yours, as one Member bound in duty to another, that our joy may be in you, and that we may partake with you as brethren in ONE Substance. Let that desireth to know more of this, let him read our Third of Three fold Life. Part or Book, where he shall find the Circumstances concerning the pulsating, and of Christ's Testaments.

The
The Fourteenth Question

Whether such New Soul be with Sin.

1.

We understand here the Propagated Soul in a Child newly born; beloved Friend, this is a very acute Question, but to you my beloved Friend, it shall be answered, that the time of opening is born or generated, the dawning or breaking, the night is past away; praise and thank God for it, that he generated us again into the Light, to an unruptible or unadulterable Inheritance, and hath received us for his beloved Children.

2.

You my beloved Friend know well the heavy Fall of Adam; as we have exactly set it down in all our Writings, viz. the Soul with its right Eye, hath turned itself away from God into the Spirit of the World, and is become disobedient to God, and hath destroyed its noble and pretious Image, and hath introduced a monstrous Image,
quest. 14. Whether such New Soul, &c. 203
image, and let in the spirit of this world, whereas it should with its will, have strong-ruling over it, and not at all, with the soul, have eaten Evil and Good.

3. But now it hath done against God's command, and put its Imagination into the Earthly Spirit, where suddenly the Turba captivated it, which hath introduced the earthly Monster into the noble Image; and thus the Turba suddenly fought and bound the Limit, in which the Image became broken; and if the Word had not instantly set itself in the middle, it had externally remained broken.

4. And now also the Turba is become caged in the earthly Abyss, and hath captivated both Body and Soul, and bringeth the Body continually to the Limit, where then it breaketh it and casteth it away, and then the poor Soul remaineth raw and naked without a body.

5. Therefore it is necessary that it consent and turn with its right Eye into the Word again, and acquire again a Body generated or born of God, else it is raw or naked, and hath the Turba in it, which the Fire awakeneth in its great Anguish, for it is a vehement hunger, a seeker and a finder.

6. Thus.
6. Thus it is now very apprehensible to us, that we are tied and bound to the Spirit of this World with the Soul, for the _Turba_ holdeth us captive in the fierce wrathful Anger of God.

7. And though our Soul do go forth, and become generated in God, yet it hath the _Turba_ belonging to the outward Body, which consumeth it, for it searcheth through even into the Abyss, and there it findeth that it is only a Looking-Glass of the Eternal: and then it goeth forth out of the Looking-Glass into the Eternal, and leaves the Looking-Glass lye in the Nothing.

8. Thus you know very well, that the Soul with the Body in the Seed, is heavenly, for it is Sulphur, that is _Phlegm_ and _Sulph_; one among another, and the _Turba_ is therein, which hath indeed might and power enough to break or destroy the Seed.

9. How then can a pure clean Soul be generated? It cannot be; It bringeth the _Turba_ along with it into the world, and is sinful in the Mothers Womb.

10. But know, that God is become Man, or Incarnate, and hath put the word _Fiat_ again into the Seed, though now the _Turba_ be also in the earthly part, so that the Seed is not altogether free.
11. Yet it is in this manner with the soul, so far as the Father and Mother are fast and vertuous, and in God, that the soul is not left or forsaken of God, for it proceedeth out of the Fathers and Mothers soul; and though a Child die in the Mothers Womb, as it were without Baptifm, yet it is baptised with the Fathers & Mothers Spirit, viz. with the holy Spirit, which dwelleth in them, and the Turba will be broken off in death, for the Faiths part, reacheth into God.

12. But with wicked and ungodly Parents it is in another manner; The Soul, the Child dyeth in the Mothers womb, falleth home to the Turba, and in eternity reacheth not to God; also it knoweth nothing of him, but is a Life according to the Essence & Property of the Parents.

13. Where yet it doth not reach to the kindling or burning, for the Soul had not self acted or committed sin, but is a fountain-quality-Spirit, without self, desire and vonders, like the flame of Brimstone, and like an Ignis Patrum, which cannot reach to God, but remain to between Heaven and Hell, in the Mystery, till the Judgment of God, which will gather in its harvest, and give
give every thing its right and true place.

14. Though perhaps our learned Masters in this may have another kind of Philosophy; but we enquire not after the Art, we have eyes, they have Arts, we speak what we see.

15. Thus we give you to understand that no Soul is generated or born into the world, without sin, how honest vertue and godly soever the Parents are, for it conceived and bred forth or hatched earthly Seed, and bringeth the Turba of the Body along with it, and that hath also surrounded the Soul.

16. Therefore in the Old Testament Sich in Bund God made a Covenant with the Children in Circumcision, and so ordered in the Covenant that they must shed their Blood, and drown the Turba of the Soul therewith.

17. And in the New Testament there is the Baptism, wherein the holy Spirit with the Water of Life, washeth off the Turba of the Souls water, that it may come to God, and become God's Child.

18. But if any will say, that every one that hath not baptism, as Jews and Turk...
an other People, with whom is not the knowledge thereof, who have not the Cand\ usted among them, that they are all rejected of God, although they never so vehemently press with their teaching, Life, and Death into the Love of God, that is a pency and Babel-like spoken without knowledge.

19. Blessedness and Salvation lyeth not one in the outward Word, but in the Power and Vertue: Who will exclude those that enter into God?

20. Is it not Babel who seduceth, and confoundeth the whole world; so that they have devided People into Opinions, and yet their wills go but one way? who is the cause of this, but the Antichrist, when he drew the Kingdom of God into his might, authority and power, and made fictions concerning the Regeneration, of which when it comes to be day, the very Children will be ashamed of them?

21. A Man may say with good ground, that Antichrists Doctrine, is a fighting with a shadow as in a looking-glass, and allhood and wickedness of the Serpent, which continually beguiloth Eve.

22. Thus it is apprehensible to us, that no Soul.
Whether such New Soul. Quest.

Soul cometh into this world without Sin, every one bringeth the Turba along with it; for if it were without Sin, then it must dwell in a totally pure body, which hath no evil will or inclination at all, in which there is no earthly seeking or desire.

23. But thus indeed is every body and soul tyed and united together, till the Turba findeth the Limit of the Body; and then the Turba seeketh the works or actions of the Body; as hath been mentioned above.
The Fifteenth Question.

How Sin cometh into the Soul, being it is God's Work and Creature.

1. It is in such a manner as is above mentioned; The Turba together with the earthly seeking, came along with it into this world: and so the Soul becometh vehemently drawn by two parties; first by the Word of the Lord, which is passed into the middle, which there of Love is become man or incarnate, that draweth the Soul continually into God's Kingdom, and setteth the Turba before the eyes of the Soul, so that the Soul seeth in Nature what is fallible and sin; and if it suffereth it self to be drawn, then it becometh regenerated in the Word, so that it is God's Image.

2. And secondly, the Turba also draweth the Soul mightily with its bands, and bringeth the Soul continually back into the earthly seeking or longing, especially in youth, when the earthly Tree sticketh full of green sprouting driving Essences and Poison, and then the Turba thus flyeth strongly
strongly or mightily in, so that many a soul in eternity cannot become freed and look ed from it.

3. A thing which is from two beginnings which stand in equal balance or weight doth by putting in more weight on the part sink down, be it either by evil or good.

4. Sin maketh not itself, but the will maketh it, it cometh from the Imaginative into the Spirit, and then the Spirit goeth into a thing, and cometh infected from the thing, and so the Turba of that thing cometh into the Spirit, and destroyeth from the Image of God.

5. And then it goeth further, seeketh deeper, and so it findeth the Abyss, viz. the Soul; and seeketh in the Soul, and so it findeth the fierce wrathful Fire, by which it mixeth itself with the thing introduced into the Spirit: and so now sin is totally generated or born: and so now all is sin which desireth to bring that which is outward into the Will.

6. The will should simply or singly be inclined and exercised in Love & Meekness, as if it were a nothing, or dead; it should only desire God's Life, that God may work
w. k. act or create in it, and whatsoever it doth besides, its will should be inclined or intended so, as to do it for God.

7. But if it put its will into the Thing or Substance, then it bringeth that thing or Substance into the Spirit, which possesseth it Heart, and so the Turba cometh generated, and the Soul captivated with that Thing.

8.

Thus we give you for an answer, that no Soul cometh pure and clean out of the others body or womb, be it begotten by holy or unholy Parents.

9. For as the Abyss and Anger of God, and so the earthly world, do all cleave to depend on God the Father, and yet cannot apprehend or touch his Heart and Spirit; so it is also with the Child in the Mother Body or Womb.

10. If it be begotten of godly pious Parents, then each Principle, standeth in its own part, by itself; when the Turba taketh the earthly Body, then the Heaven taketh the Spirit, and so the Majesty filleth the Spirit, and so the Soul is in God, and free from pain.

11. But
II. But while the Soul sticketh the Earthly Life, it is not free, and is because, the Earthly Spirit continually bringeth its Abominations, with its Imagination, into it, and the Spirit must continually stand in Strife against the Earthly Life.
The Sixteenth Question.

How the Soul both in the Adanical Body, as also in the New-born or Regenerate Body is held or preserved in such union together.

1. We have mentioned above, that there are Three Principles, which moreover are all Three in the Soul, and stand in one another as one thing: and offer you this, that the strife in the Soul, fenneth in the Seeds while they yet lye up in both sexes in the Man and in the fe, then clearly the Turba stirreth it f, in that the Eflence of the Seeds drive to a false or wicked Imagination, to a fe or wicked desire.

2. And though indeed the Spirit doth due the Body, yet * it imagi- th, and that the Turba causeth * Note. the Seeds, and no Man can ill deny, but that to many that very Imagination it felf is offensive, and they wish it
it banished from them, where there is right sincere Spirit; therefore ye are apprehend that the Souls Spirit sticketh a miserable Pinch, and cannot be freed loosed till the Turba taketh the Body.

3. There is no full union or agreee between the outward and the new-born regenerate Man: the outward would continually devour the Regenerate, for they stand in one another, but yet each hath its own Principle, so that the outward cannot over-power the inward, if the Spirit do not continue in strife.

4. And they can thus well cleave one to another: for they all three stand to serve to God's Wonders, if they stand in their right and due order or subordination, each standing or continuing in its own Principle.

5. For the Soul hath the Fire-Dominion, and is the cause of the life of all three [Principles;] and the Spirit hath the Lights Dominion, in which the noble precious Image standeth together with God's Love; and the outward Spirit hath the earthly Life's dominion, which should seek and open the Wonders, and the inward Spirit should give it wisdom with understanding to do it; and the Soul should manifest.
or reveal to it the Abyss, viz. the Secresy.

The Soul is the Jewel, and the Souls is the inventor or finder of the Jew-
he earthly Spirit is the Seeker, and the Body is the Mystery wherein lyeth Arcanum of the great hidden Secresy; the Deity hath manifested or revealed s, with or by the Earthliness, as in aprehensible Substance; therefore now REE Seekers belong to the Soul.

And you should not look upon it so, we undervalued the outward Life, for the most profitable for us of all, as to great Wonders of God; there is no more profitable to the whole Man, that he stand still in his Threesfold Do-
on, and not go back with the outward the inward, but go with the inward the outward.

For the outward is a Beast, and be-eth not to the inward, but its Won-
which are generated forth out of the ard, and have opened or discovered themselves in a comprehensible Substance, belong with their Figures, not with Substance to the inward, those should inward Spirit receive and take in, viz. its Deeds of Wonder, for they will

| 3.16. is held and preserved, &c. 215 |  
| or reveal to it the Abyss, viz. the Secresy. |  
| The Soul is the Jewel, and the Souls is the inventor or finder of the Jew- |  
| he earthly Spirit is the Seeker, and the Body is the Mystery wherein lyeth Arcanum of the great hidden Secresy; |  
| the Deity hath manifested or revealed s, with or by the Earthliness, as in aprehensible Substance; therefore now REE Seekers belong to the Soul. |  
| And you should not look upon it so, we undervalued the outward Life, for the most profitable for us of all, as to great Wonders of God; there is no more profitable to the whole Man, that he stand still in his Threesfold Do-on, and not go back with the outward the inward, but go with the inward the outward. |  
| For the outward is a Beast, and be-eth not to the inward, but its Won- |  
| which are generated forth out of the ard, and have opened or discovered themselves in a comprehensible Substance, belong with their Figures, not with Substance to the inward, those should inward Spirit receive and take in, viz. its Deeds of Wonder, for they will |  
| But |
But we say, that the Soul, can very well be retained or held in the New Man, if Tincture Spirit do but hinder the seek and Imagination; and though outward Spirit be Beastial, yet the inward understanding Spirit can hold the outward and subdue it, for that is its Lord, but that letteth the Beastial Spirit be Lord is a Beast, and hath also a Beastial Image, the inward Figure in the Tincture.

10. And he that letteth the Fire-Spirit, viz., the Turba, be Lord, he is a substantial Devil in the inward Image; and then it is necessary, for the outward Spirit to put water into the Fire, that it may hold stern Spirit captive, whereas (whilst it would not be God's Image) it is a Beast according to the Inward Image.

11. And when we consider our self or as to the union, the outward Spirit very profitable to us: for many a would perish, when the Beast-Spirit act, which yet holdeth the Fire captive, setteth the earthly beastial Labour and before the Fire-Spirit, wherein it can light itself, till it can through the Wonders somewhat discover its noble or pr
16. is held and preserved, &c. Image in the Imagination again, so it seeketh itself again.

12. You my beloved Children who are generated in God, to you it is said, that not done without cause, that God hath the outward Spirit into Adam, the outward Life into his Nostrils.

13. It was dangerous for this Image, I knew how it went with Lucifer, and the great eternal Magia can do; A also might have become a Devil, but outward Looking-Glass hindered that, where water is it quencheth the Fire.

14. And many a Soul in its malice and wickedness would in a little while become evil, if the outward Life did not hinder it, so that the Soul cannot quite and fully kindle and enflame itself.

15. How evil wicked and venomous is any a one, that he would murther and commit abominable evil and wickedness; that his Fire hath Water, else it would done and committed: as is to be seen the Gall which is a fire poison or venom, but is mixed with water, so that the and fury of the Fire is allayed.

16. Thus it is also with the inward Substance; the Spirit of this World hath initiated itself in the Abyss into the Soul, and
218 Wherfore there is Contrariety in its Source or Quality most Water, wherewith it often moisteneth the Soul, when it would spit fire.

17. Also the outward Spirit could not without the Fire have a Life, and though it hath Fire in all Creatures, yet the Fire is onely the fierce Wrath of the inward Fire.

18. The Inward Fire, consumeth Earth and Stone, also Body and Blood, as also the Noble and precious Image, if it become kindled or inflamed in the Will, and the Water is a Medicine for it, which leaveth the pomp or fury of going forth alone over the Meekness of God, as Lucifer di

The Seventeenth Question.

Whence, and wherefore, there is Contrariety of the Flesh and the Spirit.

1. You know beloved Brother very well that Fire and Water is at Enmity, the Fire is Life, and the Water is Death, which you see very well; when Water is poured into the Fire, then is the source or quality of the Fire out, and the Fire is in Death;
But in Man it is not so totally in
the outward Flesh, in respect of the Light, which continual causeth the Fire, yet there is an
unity, as between God and Hell there is
unity, and yet Hell or Anger-Fire is
his.

And God's Majesty would not be if
Anger were not, which sharpeneth the
Flesh obscure hiddenness of the Eternity,
the fierce wrath of Nature, so that it
someth turned into Fire, out of which
high Light in the free Liberty becom-
generated, which in the meek source
quality maketh Majesty.

And yet the Fire is the only Cause,
not in the Light, in the Meekness there is
bringing; for the Light existeth from
the Glance of the Fire, and hath in it the
source or quality of the Fire.

But as afore-mentioned, the Will
striveth in the Anguish into Death, and
striveth forth again into the Liberty, and
it is the Light together with the Fires
source or quality, but it now containeth
holdeth another Principle in it, for the
anguish is become Love.

And just such a manner and kind it
th in the Body, for the Flesh striveth
against the Spirit, the outward Fleshes
Life
Wherefore there is Contrariety Q- 

Life is a Looking-glass of the most inward Fire-Life, viz. of the Souls Life, therefore is the Souls Spirit-Life, together with the Light in the Tincture the Middle Life, and yet becometh generated out of the Soul.

7. But understand us according to its precious height; the Souls Spirit, wherein the Divine Image standeth, or matureth in the Fire, and is first the Will to the Fire; but when the fierce Wrath to the Fire sharpneth and kindleth or flameth it self, then the Will cometh in great Anguish, like a dying, and sinketh down in it self, out of the fierce Wrath to the Eternal Liberty, and yet it is Dying, but thus the other or second Will cometh to be out of the first.

8. For the Will now sprouteth to the other World, as a Sharpness out of the Fire; but without such Quality flowing forth, in the Eternal Liberty, and is moving, driving, and apprehending of the Anguish Nature; it hath all Ellen's, which are become generated in the sharp Fire-world in the Anguish; but they are as one that goeth out of the Fire to the Water, where the Anguish of the remaineth in the Water.
II. Understand us thus; Concerning the Life of the Souls Spirit-Life; the Soul the Center of Nature, The Spirit is the precious Noble Image, which God created this Image, herein standeth the High-fingly and precious Image of God, for God will thus, and comprehended in the same lies quality or source.

No. The Spirit is not severed from the Soul; No; as ye see that Fire and Shining not severed, and yet also is not one and the same; it hath a twofold source or quality, the Fire, fierce wrathful; and the Light, meek and lovely; and in the Light the Life, and in the Fire ∆ is the Cause of the Life.

II. Thus you may very easily and without seeking find the Cause of the Contrary of the Flesh and of the Spirit, for the Inward Spirit hath God's Body, out of or from the Meek Substantiality, and the outward Spirit, hath the fierce wrathful Pers-Looking-Glasses Body, viz. the Souls Looking-Glasses Body, which would continually awaken the fierce Wrathfulness, viz. the Great Wonders which lie in the Arcanum or Secresie of the Souls' Earness, therefore the Inward Love-Spirit,
Wherefore there is Contrariety. Spirit, hindereth it, that it should not rise up itself and kindle or inflame the Soul else it would lose its Love-habitation and Image, and the Souls Fierce-wrath would destroy it.

12. The Contrariety is thus; the inward Spirit would be Lord, for it Subdueth the outward; and the outward would be Lord, for it faith, I have the Great Wonder and the Arcanum or Secret, and thus Cirrieth about the Mystery, and yet is but an Looking-Glass of the Mystery.

13. It is not the Substance of the Mystery; but a Seeking or Searching, like palpable Looking-Glass, in which Mystery becometh seen, he will needs have Master, being he hath attained one Principle, and is an own Self-Life; but he must to be accounted a Fool in respect of the Mystery.

14. Therefore loving Brother, if you would seek the Mystery, seek it not in the outward Spirit, for so you will be deceived, and get but a Glimps of the Mystery; then go in even to the Cross, then seek God you will not be deceived, you must seek the pure Child without blemish, in another World, in this world you find only the Rusty or Drossy Child, which is altogether imperfect,
17. of the Flesh and Spirit.

perfect, and now take this right thus.

15. Go from the Cross back into the fourth Form, there you have Sun and
soon one in another, bring it into An-
fish into Death, and drive on the made
framed Magick body so far, till it be-
come again, what it was before the Center
the Will, and then it is Magical and
hungry after Nature;

16. It is a seeking in the Eternal Seek-
ing, and would fain have a Body, there-
fore give him for a Body, Sol, viz. the
soul, and then it will suddenly make
a Body according to the Soul, for the
Will sprouteth in Paradise with very fair
heavenly fruit without spot or blemish.

17. There you have the fair noble and
precious Child, you Covetous stiff-necked
Person, we must indeed tell you, seeing
it is together born and generated with the
time, and yet we will hereby only be un-
derstood by those that are Ours.

18. For we mean not A Looking-Glass
for Heaven; but Gold; wherewith you
boast, that hath so long time been your
Idol: That is born or generated, and puts
the Eyes of the blind Cow or Beetle quie-
t at last, so that it feeth less than before;
but the Children shall see, eat and be.

fat,
Wherefore there is Contrariety fat, that they may praise God.

19. We speak wonderfully here, yet none wonder at, that he knoweth the Mystery, who never learned it. Doth not a Herb grow without your counsel or advice, it enquireth not after Art; so all is the Mystery grown without your Art. It hath its own School, like the Apostle on the day of Pentecost, who spake with many Tongues and Languages without the precognitâ of the fore-skill of Art, and so in this Simplicity.

20. And it is a forerunning Message to the Babel of thy Overthrow, that thou mayest know it, no fierce Wrath or Angel will avail; the Star is born or generated which leadeth the Wise-men out of the East, but seek them only where thou art, and find thy self, and cast the Turba away from thee, and so thou wilt live with the Children; this we speak earnestly, there is no other Counsel or Remedy, thy Anger is the fire, which will devour thy self.

21. Or dost thou suppose that we are blind? If we did not see we should be speechless; how would a Lye be pleasing to God and so we should be found in the Turba which
which fiftenth through the work and doings of substance of all men; or do we this serve for Wages? is it our living? why do we hold to, depend on Bread according to outward Reason?

22. If it be our day Labour, we should as the Father will have. For we shall give an Mat. 20. 8. count of it in the evening; as we speak dearly and earnestly with seriousness.

23. Thus we can certainly understand the contrariety of the Spirit and of the Flesh, I apprehend very well, how Two Spirits are in one another, one striving against the other; for the one would have God, and the other would have Bread, and both profitable and good.

24. But let this be said to thee O Child Man, lead thy life Circumspectly, let thy Souls Spirit be Lord, and then thou wilt have 2 Tim. 4. 7. right a good fight here, for here it is a very short Time.

25. We stand here in the field or soyl, and grow, let every one have a care what fruit he beareth; at the End of Harvest, every one's work will be put into its own Barn.
226 Wherefore there is Contrariety Q.

26. It is better to labour a little while in irksomness and Toyl, and expect great reward, wages and refreshment, than to be here a little while a King, and afterwards to be a Wolf, a Lyon, a Dog, Cat, a Toad, a Serpent and Worm in Figure.

† Or shape. For, the Beginning hath clearly found the End, and this is a little Rose out of the Beginning, pray become seeing, and away Covetousness from your Eyes, and you will wail and lament.

† Gal. 6. 7, 8. and none will have pity on you; † for that whosoever soweth, that he will also reap, and then what will Pomp and Honour avouch you, when it falleth away from you.

28. Ye are here very Potent, and afterwards very Impotent.

† John 10. 34, † ye are Gods, and you yourselves run to the Devil; take pity of your Life, and of your fair Heavenly Image.

29. You are God's Children, being
Devils; let not the Hypocrites with praise and flattery keep you back, they do for their Belly and Honour sake, for monies sake, they are the Ministers or servants of the Great Babel?

30. Search thy self, ask thy Conscience, whether it be in God, it will complain against thee and say, drive the flatterer and hypocrite away from thee, and seek the clear Countenance of God, see not by Looking-Glass.

31. God is for you, he is IN you, worship him, come with the lost or prodigal Son, to him, else none can take the turba from you when you give him good words; you must only through Death go into the other world, whereinto your hypocrisy and flattery cannot enter, else there is no forgiveness of sins; and if you give all to the Hypocrites or Flatterers, yet you are at one time as well as the other, captivated in the Turba.

32. It is not so, as if one stood by and took away the Turba from you, if you give him good words, No, No, it is Magical, + you + John 3. 3. must be born again, as Christ saith, else you cannot attain God, do what you will, all Hypocrisy or flattery is deceit.

33. If
Wherefore there is Contrariety Q. I

33. If you would serve God, then you must do it in the New Man, the Earth: Adam can do him no service, which is acceptable to him, Sing, Ring, Call, Cry, Pray, and what he will, and whatsoever he doth, it is but fighting before a Looking-Glass, the will must be in it, the Heart must give it self into it, else it is a Conjecture and a fable or fiction of Antichrist which filleth the whole world.

34. The will is Greater and Mightier, then much Crying, it can destroy Turba, and enter into the Image, it hath might or power to be God's Child, it can cast away Mountains, and raise the Dead; if it be born or Generated in God, and the Holy Spirit give it leave.

35. For it must converse in Obedience and great humility, and Only cast its self into God's Will, that God in it, may the Will and Deed, that is the way Blessedness and Happiness, and to the Kingdom of Heaven, and no other; let the Pope or Doctors, Preach what they will on the contrary, all is lying and an Hypocritical flattering, fighting before a Looking-Glass.
The Eighteenth Question.

How the Soul departs from the Body in the Death of a Man.

1. Here we will invite the World for a Guest, especially Babel the Whore; try whether a Child can be made out of it; for Death is a Terrible Guest, he roareth the Proud Rider with the Horse to the Ground.

2. My beloved Friend, that is a very sharp question, and needeth the Eyes of the Three Principles, which can see very well, they must not die in Death, if they will enter in and see this, it must be joyson to Death, and a Pestilence to Hell, must take Death Captive, if it will see, else it gets no understanding, unless it self come into Death, then it will well feel that Death is, it will well taste, what that is, when one Principle breaketh, viz. the Life.

3. You have perceived above, that all substances or Things are Magical, one being the Looking-Glass of the other, where
in one Looking-Glass the desire of the first Looking-Glass, becometh opened as it cometh into Substance, and then as in substances or things, the Turba is, which breaketh or destroys all to the first substance, and that is alone and hath no breaker or destroyer.

4. For, there is nothing more, it cannot be broken or destroyed, it standeth itself and out of itself, and goeth whith it will, and then it is every where in a place; for it is in the Abyss, where there is no place of Rest, it must only rest in itself.

5. They seeing all substances or things are come or proceeded out of One, therefore is the Beginning also in the last substance or Thing, for the last is again turned back into the first, and seeketh the first one findeth it in itself, and when it findeth the first, it letteth all the other go, and dwelleth in the limit, and there it can without source quality or pain.

6. For, there is nothing that can give it source quality or pain, it is itself, the thing of the first substance; and though be another thing, yet it is but its twig, branch, and hath its will, and none other. For there is nothing that can give it another will.
We give you to understand concerning this. Thus; the beginning seeketh the limit, and when it findeth that, it casteth the seeking away, that is the Earthly Life, that will be cast away, it must break or destroy itself.

8. For, the Beginning, viz. the Soul, continueth in the Limit, and lets the Body depart, and there is no complaint about; also the Soul desireth it no more, it must go into the Limit, viz. into the wonders of that which hath been done or wrought.

9. The Soul's Spirit hath no woe done it, when the Body departeth, but woe done to the Fire-Life; for the Matter of Fire, which hath generated the Fire, at breaketh away, but only in the Substance.

10. The Figure, remaineth standing in the Will, for the Will cannot break, and the Soul must continue in the Will, and keep the Figure for Matter, and burn in the Will; for the first Glance of the Fire, goeth not away, but its Matter in the Earthly Life, viz. the Phur, will be taken away from it.

11. Thus the Fire becometh impotent, and.
and passeth into the Darkness, unless it be so that the Spirit have Heavenly Substance, viz. God's Body, then the Fire, viz. the right or true Soul, received the same meek Body for a Sulphur, then the Soul burneth in the Love-Fire, and wholly gone away out of the first Fire Life.

12. It is now in God's Principle, the first fierce wrathful fire cannot touch it in Eternity, for it hath gotten another Soul or Quality, and is rightly and truly New-born or Regenerated, and knoweth no more of the first Life, for it is swallowed up in the Magia.

13. The Turba remaineth in the Earthly Body, and becometh that again which it was before the Body was, viz. a Nothing, a Magia, wherein all its doings matters or substances stand in Figure, as in Looking-Glass; but not Corporeally, but according to the Manner of the Eternity as we apprehend that all Wonders, before this world stood in a Mystery, as in the Virgin of Wisdom, but without Substance.

14. Thus now we apprehend also here, that very Mystery, in its parting becau
8. departs from the Body, &c. 233

manifested, that it cannot in Eternity
extinguished, but remaineth Eternally
sing in the Distinction and in the Sepa-
ation, and is seen in the Magia, in the
aration or Parting, after that manner
that hath here formed itself.

5. Thus it is apprehensible to us, what
Separation or parting is, viz. This;
Turba hath found the Limit of the Sub-
bstance, for sickness to Death is nothing
but that the Turba hath kindled it
, and will break or destroy the Sub-
bstance; It is at the Limit, and will cast
ay the Introduced Medium or Mid-

16. And this is also the Cause that the
Body Dyeth, the Turba passeth into it
into the Fire, and so the Outward Life
inguisheth, for the Life's fire becom-
e, withdrawn from it, and then it goeth
into its Aether, and is at its Limit.

17. And so now if the Souls Fire hath
in its Spirit, God's Body, nor in its
all, in its Desire, then it is a Dark Fire,
ich burneth in Anguish and in great
trour, for it hath only the first four forms
Nature in the Anguish.

18. And if the Will hath nothing of the
ower or Virtue of Humility, then there
is no sinking down or into itself, through Death into Life, but it is like an anxious Wheel, that would fain always upwards, and yet it goeth downwards the other side; It is a kind of Fire, and yet it hath no Fire burning or flaming.

19. For the Turba is the very stern strong Austereness or Astringency and Bitterness, where the bitterness alway seeketh the Fire, and would strike it; and the harsh Astringency holdeth it captive, so that it is only a horrible Anguish and goeth always in itself as a Wheel and imagineth; yet it findeth nothing; it self, it draweth it self in it self, as impregnateth it self, it devoureth it self, and is its own Substance.

20. It hath no other Substance but the \textit{vix.} what the Souls Spirit hath made acted in the outward Life, as Covetousness, or High-mindedness, Cursing, Swearing, Scorning, Jeering, Disgracing or Back-biting, Slandering, Envying and Hatred, Fierce Wrath, Anger, Fallhood or Wickedness, that is its Food and the pastime of its Exercise, for the Turba taketh its Substance Matters

\textit{As Rev. 14.13.} Doings along with it, the will, \textit{its works follow after it.}
18. And though perhaps it hath done something that is good, yet that one but in a Glimps for a show in appearance, out of a vain Glorious or Hypothetical Mind; and so it standeth afterwards in a continual Climbing up, it Eleventh itself continually, it would always be above the Meekness, and yet apprehendeth or knoweth it not, nor seeth it, is a Continual Elevation above God, and yet is but an Eternal sinking down, it seeth the Ground or Foundation, and here is None, and this is its Life.

22. And if it hath in its life-time, laid hold of any thing that is pure of the Love, many that at last convert in the End, those sink down thus in themselves, through the Anguish; for the Humble Sparkle, goeth down through Death into life, where indeed the Souls Source or quality and Pain taketh its End; but it self is a little Branch or Twig Sprouting into God.

23. Now what Purifying-Fire or Puratorory, the Soul hath, before it can enter into itself with the little Sparkle, cannot sufficiently be written or expressed, and now it is then detained and plagued by the Devil, which the too wise and politic world
world will not believe, it is so cunning and yet so blind, it understandeth it not and yet continually hangeth or dependeth upon the LETTER. Oh that none might come into it, we would willingly be lent.

24. But we speak of no strange source of quality or pain, but only of that which in the Turba, also of no Power of the Devil over the poor Soul, but only its terror and horrible Apprehension of what represented before it, so that the Souls Imagination is sufficiently terrified therein.

25. It is not by far in such a manner with the Soul, as Babel teacheth, saying, the Devil beats and torments the Soul; this is very blindly spoken; the Devil is not at Odds with his Children, they must do his will; the Hellish Anguish, an horror is torment enough to them, every one in his own abominations; Every one hath his own Hell, there is nothing else that layeth hold of it but his own Vener or Poyson.

26. The Four Forms of the Original of Nature, is the Common or Universal source of quality or Torment, which every one sees et
8. departs from the Body, &c. 237

According to his Turba, one different from another; as a Covetous one hath Frost, an Angry one Fire, an Envious one Bitterness, a Proud stately one, hath flying up yet Eternal sinking down, and falling into the Abyss; A Blasphemous swalloweth unto himself the Turba of his belched Abominations: A false or wicked Disaffected Heart hath the fourth Form, viz., great Anguish.

27. For, the Turba fpeecheth in the Fire-Circle or Globe, viz. in the Heart of the Soul, and the evil or evil speaking, Lying, and untruth or unfaithfulness are an horror or abomination and Gnawing, a Crying or Anathema in itself, and so on.

28. A Potentate, who hath oppressed poor and Miserable, and consumed his heat or Labour in Pride, he rideth in the Urge of the Miserable in the full height of the Fire, for the necessities and disabilities of the Miserable stick all in him.

29. He hath no Rest; his Pride climbeth up Continually, he doth in his condition there, as he did here, he seeketh continually,
continually, and yet wanteth all things; which he had too much of, that he hath now too little of; he devoureth himself continually for Substance to feed on, yet hath none, for he is Magical.

30. He hath lost his right true Image, and hath as it were the Image of a Prancing Horse, or of that which he hath here been Conversant about, that where he taketh with him in

*Mat. 6. 21. will, that is his Image,* where his Heart is, that is his Treasure also, and that in its Eternity. But Sir, smell and consider, the Last Judgement bringeth with wherein all shall pass through the Fire, when the Floor shall

*Mat. 3. 12. purged,* and every go into his own place, which the very Devils do Tremble.
The Nineteenth Question.

The Soul is Mortal, or how it is immortal.

1. Thing which hath an Eternal Beginning, hath also an Eternal End; as Essence of the Soul hath.

2. But as to what concerneth the Image with God created, which hath a Temporal beginning, that is generated out of Eternal, and will be set in the Eternal Substance without source quality or

3. And where there is no source quality or pain, there is no Death; and though there be source quality or pain, as in Heaven there is source quality or pain, yet it is One will or in Harmony, and that is grounded or founded in the Eternity: Here is nothing that findeth it, and so nothing can come into it.

4. And now where there is one will, as God, who is all in all, there is nothing that can find the will, there is no Turba

ere, for the will desireth nothing else, but
but only itself and its Twigs or Branches, which all stand in one Tree in one Ester, the Tree is its own Beginning and its own End.

5. The Soul is proceeded cut of God's Mouth, and goeth in the dying of the Word, the Substance, and in the Will, Deed.

6. Who will now judge or condemn that thing which he hath in his own Body, as the Souls is, which is in the Body of God, it is hidden from all Evil, in God. Who will find it? none but God's Spirit and one Soul another, and the Communication and Fellowship of Angels.

7. But the wicked Soul hath lost its Image in the Limit, for it is entered into Limit, and the Limit is the End of the Image; the Turba destroyeth the Image, and draweth the Will's Substance or Actings to it for an Image, and they are also Immortal, for the Eternal Nature dyeth not, for it is from no Beginning.

8. If the Eternal Nature in the Angel, if it should die, then God's Majesty would Extinguish, and of an Eternal.
19. or how it is Immortal.

There would be an Eternal Nothing, that cannot be; that which is from Eternity continueth Eternally.

9. The False or wicked Soul can awa-

in no other Source or Quality, but on-

that which hath stood from Eternity in

Anger-Eye, viz. in the Center of Na-

e.

10. All hath been from Eternity, but

essentially in the Essence, not in the Sub-

ance of the Essence; not Substantial Spi-

rits but Figured Spirits, without Corpori-

g, have been from Eternity, as in a

Magia, where one hath swallowed up the

ner in the Magia.

11. And out of Both, the Third is come be, according to the Form or Manner

them both: there hath been a stirring

from Eternity, and a figured Substance,

and the Creation hath set all Wonders, so that in the

ternal Magia now and in

ternity all standeth in Wonders.

12. If the wicked Souls had introduced

Substance in their will, then there had

en no Woe in them, there would have

en no feeling or perception of pain but

agia; but the Substance is an Image,

is in the Turba, and so there is a

per-
242 How the Souls is Mortal, &c. Q. 1. perceptible source quality or pain.

13. It is a dying and yet no dying, but will of Dying, viz. an Anguish in that same Substance or Thing, which is introduce into the will.

14. And that causeth that all things pant after God, and yet cannot reach him and that maketh Anguish and * Note. Sorrow for the Introduce Evil, * the Soul continually thinking, if thou hadst not done this or that thou mightest have attained the Salvation of God, and so the Evil Substance Matter or Thing done or committed, maketh the Eternal Despair.

15. Therefore we say, that no Soul Dyeth, be it in God, or in Hell, and in Substance or Doings remain standing Eternally to the Glory of God's Wonders.
The Twentieth Question.

ow the Soul comes or returns to God again.

1. His is clearly enough explained already, that it hath been spoken out from God's Mouth, and by the Holy Spirit created into the Image of God.

2. Therefore if it continue so, then, when passeth out of the Earthly Life, it clearly in God's Mouth; for it is in God's Body; No Source Quality or pain ucheth it.
The One and Twentieth Question.

Whether the Soul goeth when it departeth from the Body, be it Saved or not Saved.

I.

He that understandeth rightly the three Principles, hath here no further question: for the Soul goeth not out at the Mouth, for it went not in at the Mouth but it passeth only out of the Earthly Life, the Turba breaketh off the Earthly Life, and then the Soul remaineth standing in its Principle.

2. For, the Body doth not lay hold of it, no Wood nor Stone layeth hold of it, it is thinner than the Air, and if it hath God's Body, then it goeth directly as Conquerer quite through the Turba, viz. through the Anger of God, and quite through Death, and when it is through then it is in God's Body:

3. It continueth with its here-made Wonders and Substance or Matters as Doing
Whither the Soul goeth, &c. 245

1. Where it is, it seeketh God's Majesty and the Agels Face to Face.

4. Where it is, it is in the unsearchable world; where there is no End nor Limit, whither can it then away from thence? *Mat. 24. 28.

or the Carcase is, the Eagles gather together: It is in Crist's Flesh and Blood, with Crist its 3rd.

5. And though it should go a Thousand miles, yet it would be in that Place where was when it went forth, for in God there is no Limit, near and afar-off is all one, in him.

6. It is as swift as the Thought of a man, it is Magical, it welleth in its Wonders, they are its House or Mansion or Habitation.

7. The Substantiality externally without it, is paradise, a springing or routinge, blofloming and growing, of all bright fair heavenly Fruits: As we have all sorts of Fruits in this World, which we feed on in an Earthly Manner; so also there are all manner of Fruits in *Or Works and Actual Thoughts, Words and Deeds which is Exercised in this Life: 

*Therefore in our Fathers house are many Mansions or dwelling places or particular Houses.
Paradise, which the Soul may Eat of, the are in Colour and Vertue and Power as also in Substance, not as a Thought, though they are as Thin and Subtile or pure as Thought, yet Substantial, comprehensible to the Soul, palpable to be felt and handled, full of Vertue and Power, also Juice or fall of the Sap of the Water of Life, all from the Heavenly Substantiality.

8. The Heavenly Body of the Soul, is from the Pure Element, out of which the Four Elements are generated, and that giveth or affordeth flesh, and the Tinture, Blood the Heavenly Man is or consisteth of Flesh and Blood, and the Paradise is the power of virtue of the Substantiality: It is Heavenly Earth, not comprehensible to our outward Reason.

9. But we will now once more teach another A. B. C. All have not Christ's Flesh on them in this World hidden in the Old Adam, indeed of very many scarce one, onely the Regenerate, who are gone forth from their own Will into God's Will in whom the Noble and Precious Grain of Mustard Seed is sown, there a Tree is sprung up and grown.


10. Mol
10. Most Souls go from the Body with Christ's Body, but they hang by a thread, and are in their Faith at last entered into the Will, which Souls are inded in the Spirit in the Image, but not in the Flesh.

11. They wait for the last Judgement day, wherein the Image, viz. the Body will go forth out of the Grave out of the Image, for God will awaken or raise up through Christ's Voice, even that Image which Adam had in his Innocency, which is sprouted or grown with or by Christ's Blood.

12. But the Earthly Body shall not touch it, that must also in the Turba come before the Judgement, but after the Sentence of the Judgement the Turba swalloweth it up, and the wonders only remain standing.

13. Understand us aright thus; Those Souls which must thus wait for their Bodies at the Last Judgement Day, they continue with their Bodies in the still Rest without feeling any pain, till the Last Judgement Day, but in another Principle.

14. They have in the Earth no Darkness, also no Majesty, but they are in the One
Whither the Soul goeth. Quest. 2.

One only still Liberty in Rest, without pain, without touching of the Body;

15. But they see the * Their Thoughts * Wonders, yet they perform nothing in them, for they wait upon God and are in Humility; for they are sunk down through Death and are in another World; but there is yet a Cliff or Gulf, between them and the Holy Soul in Christ's Flesh and Blood, yet not a Principle, for they are in one and the same Principle.

16. But a Spirit without a Body, hath not that Might or Power, as that Spirit which is in the Body, therefore they are in the Rest, they are under God's Altar;

17. When the Last Judgement Day cometh, it will then go forth, and eat of God's Bread, and put on God's Body, as is mentioned in the Revelation of John, where the Souls * in white Garments under the Altar; say, Lord when avengest thou our Blood? and it is said to them, that they should rest a little while, till their Brethren come to them, which shall be slain for the Witness of Jesus.

18. But the wicked Souls have another place
21. when it departeth from the Body. 249

... in the most innermost, which is the most outermost, in the Darkness: Those Souls dare go no whither, they remain directly with the Body, in their Substance or Doings, but not in this World; so they do not touch the Earth.

19. They are indeed powerful over the Earth, they can open it without Substance Labour and Feeling, but the outward principle they have not, they are not powerful enough over the outward Spirit, and yet it can a long time play struggling Tricks in the Astral Starry or airy Spirit.

20. As many of them appear again in the Starry Spirit, and seek rest or Abstinence, also cause much terror and hurlyburly in Houses, all which they do through the Starry Spirit, till that be consumed, and then its Pomp lyeth in the Darkness, and expecteth the Last Judgement.

21. Our Babel faith, it is the Devil which goeth about so in the form or shape of the Soul; indeed there are right Devils enough with a Damned Soul; but it is not a very Devil, such a one, as is in the Abyss, and very readily plagues the Soul in the time...
Though indeed it is not difficult for him to put on a Deceivers Hypocritical Garment, he can easily put on an Outward Garment, to seduce and to terrify Man.

But this we must complain against Babylon: that she is so altogether blind, and hath but little knowledge of God: she hath carried away the true Magic and Philosophy, and taken in the Antichrist; now she wanteth Wit Ingenuity or Understanding; she hath taken Art, but only Wit and Understanding falleth her and breaketh she hath broken the Looking-Glass, and seeth with Spectacles.

What shall a man say? the world is blindfold, men draw it into a Snare, and lead it captive, and it seeth it not, and it were indeed free, if it did but see it; there is wicked knavish Cunning in the String men bind it with: Thou wilt soon become seeing, it is bright day, only *A-

Thus beloved Friend, be informed of this, that there is great difference of Place and Condition among Souls, all ac-

* Psal. 44.23. it is bright day, only * A-

121. 4, 5. make thou keeper of Israel.
21. when it departeth from the Body. 25
darding to that into which a Soul is entred.
it holy and born anew or Regenerate? en it hath a Body, which waiteth only for the Wonders of the Body, at the last Judgement Day; it hath comprised them early already in the Will, but they shall find before the Judgement at the Last Day: All Souls the Good and the Evil, every one shall receive its Sentence and Panges:

26. The Holy shall be set in the sight of the Wicked, that they may see and taste Causes of their Source and Torment.

27. If any shall conceive a several place or face, where they shall sit one among another, that is quite contrary to the Magia; every one is in its own Land Soyl or Countrey, and not bound to the place of the Body, but it may be where it will, and then wherever it is, it is there either in God or in the Darkness;

28. God is everywhere, and the Darkness is also everywhere; the Angels are to every whery; every one in his own principle and in his own source or quali-

29. The Conceits of outward Reason, about apprehension, and knowledge of the

the Principles is a fighting with a shadow in a Looking-Glass; If I did ask a Thousand times, and should be always answered something concerning God, if I were but still in Flesh and Blood; I should look upon it as Babel doth, which supposeth the Soul goeth up into a Heaven above the Stars; I know, nothing yet of that Heaven, and I can well forbear being there.

30. It is indeed above, and there are the Angelical Prince and this Aether, is OUR Principality and our Kingdom.

31. Indeed it is all one with them that are in the UPPER Heaven and with them that are in Ours, but our Creation and Substance or Doings is in our Aether; a Soul may well go thither if it desireth; it will be very lovingly received and entertained by God's Angels.

32. For there is the same Substance of God with them as with us, and this only is the difference, that they have Angelical works among them wholly pure without spot or Blemish, and we have the Great Wonders, therefore they delight also to be with us, and they are besides that, *Heb. 1. 14.*
Q. 37. When it departeth from the Body. 253

Sing Servants during the Life of the Body, and resist the Devil.

Q. 33. Now being the Angels are in this World in the Holy Principle, whither should the Soul then first go? perhaps into Hide as Lucifer did, might Babel think; no, it remaineth in Humility, and taketh upon Gods Wonders; as God's Spirit goeth, that goeth also.

The Two and Twentieth Question.

What every Soul departed doth, whether it rejoiceth or no, till the Day of the Last Judgement.

I. This Question compriseth or treateth of the richly Joyful Glorious Gate to the apprehension of the * Or Souldierly * Victorious Garland of the Soul.

2. When a beloved Son travels abroad, for Arts and Sciences and Honour into a strange Countrey afar off, he often thinketh.
What every departed Soul doth Eth of Home, and of the time of return enjoyment of his Parents and Friends; he rejoiceth at the thought of that day, and waiteth for it with inward Joy and Longing, and exerciseth himself in his affairs, that he may get also Art of Ingenuity or understanding and experience, wherewith he may rejoice his Parent Kindred and Friends.

3. In like manner we offer to your Mind, and give you this to Consider that the Soul without the Body, hath great inward Joy, and waiteth for the last Judgment Day, with great inward desire, when it shall get its bright fair Holy Body with the wonders again.

4. Also its rest in its Will, where the it seeth its works according to the kind and manner of the unspeakable Magia which it will first get in the Figure at the last Judgement Day, with the New Body out of the Old.

5. And it is highly apprehensible and perceptible to us, but in the Spirit according to its knowledge, that the blest Souls, rejoice in their here-Exercised-Labour, and do exceedingly recreate themselves in their Wonders which they see.
...until the Day of Judgement. 255

...tragically; For those which have brought many to Righteousness, those have their wages in the Magia, in the Will, before their Eyes.

6. Those who have suffered much persecution for the Truths sake, they see their Right Triumphant Garland, which they shall at the Last Judgement Day, set upon the New Body.

7. Those that have done much good, shall have it shining in the Will before their Eyes.

8. And they that have been for Christ's doctrine and Truths sake, despised persecuted and slain, their Triumphant Victory before their Eyes, like one that hath overcome his Enemy in Fight, and represents the Victory before his King and Prince, which he hath in Great Honour and Glory, where his King receives him with great joy, and keeps him by him as his faithful servant.

9. Now what joy is in these, we have Pen to Write; only we apprehend that those for the most part, in this world have put on God's Body, and so are in greater perfection then the other; they wait for the Last Judgement Day, with Great Joy, Honour and Glory, when their Works in the
the Heavenly Figure shall pass before the Eyes, and the wicked 

§ Acts 9. 5. see against whom they have kicked.

Every such Soul rejoiceth in great 

before the Face of God, at that which hath befallen it: for it apprehendeth its wage; but cannot receive that without the Body for it hath done its Labour in the Body; therefore it will get that again also which will follow after it in the New Body.

11. For although the highly precious Holy Souls have in this world put on Christ's Body, so that they stand as an Image of God in Heaven, yet all their works have been made or wrought in the Old Body, which was God's Looking Glass, and they shall in the Resurrection be presented to them in the Figure exactly Heavenly in their Body.

12. For the first Image which Adam was before the Fall, is become Regenerated in Christ, and will be put on to the Soul again with its Wonders, and though it hath God Body aforehand, yet the Wonders stand in the first Image.

13. But the Turba, with the outward Kingdom of the outward source or quality,
Q22. until the Day of Judgment. 257

t is gone, for it was a Looking-Glass, and is now become a Wonder; It liveth without Spirit as a Wonder, and will be
upon the Soul in great clarity or Brightness from the Light of God: which the Holy Souls rejoice at exceedingly, and wait for it with great longing.

14. And we present to your apprehension, that every blessed Soul illumineth its lamp, that Mat. 25. 6, 7.

may go to meet its Bidegroom at the Last Judgement Day, they renew their Wills continually, and consider how they shall rejoice in their New Bodies in the Wonders with all holy Men and Angels; there is a Continual rising up of Joy in them, when they think of it which is to come, every one according to their vertue or capacity.

15. As their works have been different on Earth, so also is their Hope; for a Labourer, who hath done much service, rejoyceth at his wages, so also here there is a friendly Substance of Solace among them and in them.

16. All scorn and blasphemy laid upon them, which they were not guilty of, is a great Victorious Honour and Glory to them,
What every departed Soul doth Q.

17. Their often hearty Prayers wishing, and well doing to their Neighbour, is their food, which they eat, and rejoice themselves, till their New Body shall eat Paradisical Fruit.

18. But those which have put on God's Body here, they eat without Ceasing at God's Table; but the Paradisical Fruit belongs to the Body of the Wonders, which shall rise out of the Grave, which was created in Paradise: For it was made out of the beginning, and bringeth the End with it.

19. And wonder not, as if we speak, as likely we are understood in your Eyes, concerning TWO Bodies of the most holy Saints, indeed there is not two of them. It is but ONE; consider only how God's Substantiality filleth all, and that is God's Body, which is in this Life, put on to the holy Souls.
2. Until the Day of Judgement.

3. For they cast their Will into God's Will, and so they receive also God's Body, which filleth All: their Will dwelleth in God's Body, and eateth in God's Body of God's Word, of God's Fruit, of God's Power and Virtue, and Christ is God, God is become Christ: 1. Thus they carry about them Christ's Body in God, and yet nevertheless wait for their First Adam's holy Body with the wonders, which shall be put on them with Paradisical source or quality.

4. For, God's purpose must stand, he created the first Body in and for Paradise, and it should remain eternally therein; It must in thither again, and the Soul upon the Cross of the Number Three, into the mouth of God, from whence it came; and yet the whole Person with Body and Soul remaineth one in another; but God filleth all in All.

5. O that we had a Humane Pen, and could according to our Apprehension write down in your Souls-Spirit: How would any convert out of Sodom and Gomorrah, out of Babel, and the Covetous proud valley of misery, which yet is but Anguish and Sourse Quality or Torment, full of fear ain and terrous.

24. Thus
Thus we give you to apprehend, and give you highly to consider of, the Lamentable and Miserable State and Condition the Damned Souls, what they have to Expect, and but briefly, because the question doth it at large.

25. Their Expectation is like a Captive imprisoned Malefactor that continually striveth, when any thing stirreth; when the Executioner should come and execute Justice, & give him his Reward; so also the

26. They have a false evil or wicked Conscience, which gnaweth them; their sins present themselves continually before their Eyes, their works they see also magically; they see all the injuries and unrighteousness they have done, their vanity and voluptuous wantonness, the unmeasurable Pride pomp state and sur highmindedness, they see their Oppression of the Needy and Miserable, the scorning and domineering Implacableness.

27. Their false or wicked Refug Confidence and relyances flyeth from them, their Hypocrisy and flattery was but a fighting with a shadow as in a Looking-Glass, it did not reach th
Hurt of God, these stand before them in the Heart, viz. in their Will
invisibly, but when he seek and search therein, then they stir
the Turba of the Fire, which will al-
ways consume the Looking-Glass, and
there is fear and terror.

8. For, they see and know, that at the Judgement Day, all shall be tryed by Eternal Anger—Fire of God, and they are very well, that their
as will remain in the * 1 Cor. 3. 19:

9. This doth astonish even the De-
, when they consider their Fall, which
standeth in, or lyable to, God’s Judge-
tment, expecting what he will do, which Holy Scriptures mention sufficiently
us, especially the Judge Christ him-

30. And thus we give you to under-
stand the total Miserable Estate and Con-
dition of the Damned, so that when they
ould trim their Lamps for the Bride-
gom, then they tremble, and their works
ound them, which yet the Turba contin-
ally sets before their Eyes.

31. Now those that are highly Damned
Souls,
Soul, and they renounce God, and curse and blaspheme him, and his Enemies to the utmost.

32. They hold their Cause to be just; they resolutely set themselves against God, and think thus with themselves, there Fire with him, so are we Fire; there source quality or Torment with him, so will we climb up in the Fire quality or Torment, above God and Heaven; what care we for humility, we will have the Might Power and Strength of the Fire, we will be above God, we will do Wonders by our own Power Might and Agility.

33. We have the Root, God hath had the Glance; let us be Lord Paramount, God shall be our Servant; our Mother his Life, we will at once destroy his strong City, and Fortress.

34. They have the same thoughts the Soldiers have, who storm Walls, Forts, and Towers, and think the City is their own, though it cost them their Lives. Understand us thus, as there is a Hell, so there is a Heaven, and as there are Inhabitants in the one, so there are Inhabitants in the other, and that in God is a Great Wonde, all standeth or serveth to his Glory.
Three and Twentieth Question.

Whether the Wicked Souls without difference in so long a time before the Day of Judgement, find any Migration or Ease.

1. Thing that goeth into an Eternal Entrance, that is also at the Eternal; who will or can give any thing into hand of him that is a far off, and is not ent, that so he might have the thing in him; surely that onely is given to which is in that place where he is; and thing that goeth forth with its Will out its self, can receive nothing within it, for it desireth nothing within it.

Thus is the Wicked in this World, he is gon forth with his Will out himself, into Covetousness, into Pride and Voluptuousness, into Spleeny, Gluttony and Drunkenness, boredom and Wantonness, his Will is con-
continually *Conversant* in scorning and spitting the Miserable, in disgracing Contemning, plaguing and vexing Righteous, and to tread him under with Power and Authority.

3. The Right and Truth he hath mingled with Lies and Falsity.

*Job 15. 16.* and continually *swallow* down unrighteousness. Cow doth Water, his going forth hath bitter Anger, and that he hath esteemed be his Might and Power, his Will hath been willfulness, he hath done what he lifted, he hath *Danced* after the Devil, Pipe, and hath only entered into Covetousness, he hath accounted his Money and Goods for his only Treasure, in which his Will and Mind hath continually entered.

4. He hath not entered into himself to fought the Love, much less Humility, Miserable and needy have been accounted his Footstool, he hath oppressed them without Measure, and hath counted that other Art and Wit, when he could Circumvent the simple, and take away the Fruit of Labour; he hath supposed he hath used good Policy in it, that he might gain some what to himself, that he might be able to
what he will, thus artificial is he and strons, and standeth in Great VVill-

5. All this and much more he hath fraud in his VVill and Mind, and therewith he filled the Image of his Souls-Spirt and all standeth in its Figure, and now then the Body deceaseth, then hath Turba comprised all this in the Spi-

7. And if the Spirit would now go into itself, then the Turba goeth alone with mind seeketh the Ground, viz. the Souls Dept, and so the Fire doth but there become kindled.

8. And we give you to understand that the souls of the VVicked have no Mitigation; is their best Mitigation and Joy, when they clime up in their Will and Mind, with their here-acted Works and Matters, and they desire still continually to do those things, it grieves them if they have not sufficiently oppressed an honest or vertu-

9. Their Will and Mind is just as it is here; they are Spirits of Pride as the Devil is, also of Covetousness, and they swallow down their Abominations N which
Whether the Wicked Souls Quest.

* In Thought which they have here * At

Word or ed: Their Joy is only think how they will despise and scorn God, and be their own Lords and Masters, that is their Ease and restment, and no other.

10. For, where will they get any other Ease? They dare not for shame lift their Eyes to God, and they dare not to the Holy People which they have despised, they are ashamed of that, for their falsity and wickedness smite the on the Face continually, and their Malignity and Wickedness riseth up from Eternity to Eternity: If they think of the Judgement Day, then Fear and Terror ceaseth on them, they had rather let their thought alone and recreate themselves with high-mindedness.

11. And that is also a Wonder, as the Greatest Wonder of all, how out of Angel such a furious Devil is come to be.

12. Thus is the Might and Power of Anger in God, become manifest; for God hath manifested himself, according to both Eyes, viz., both in Love and Anger, and Man standeth free, he may into which of them he will, God calleth none into Anger, the Soul calleth itself thereinto.
But know this, that the Anger hath its jaws wide open, and draweth mightily, and would devour all, for it is the Overtousness and Pride, above humility.

And so the Love and Humility have set open their jaws, and draw with all their Power and Virtue, and would draw into Love into Heaven.

Now into which soever the Soul parteth there it is, and in that it groweth, be it either in Love or Anger, in that see it standeth, and from thence is no deliverance in Eternity; here in this Life the Soul is and standeth in the Angle in the Ballance or in weight, and can if it have ten Evil, become regenerate in the Love; But when the Angle or Ballance breaketh, then it is past recovery, it is afterwards in its own Country, in its own Principle.

Now who shall break or destroy at which is Eternal, where no breaker or destroyer can be found? for it is its Maker or Framer; whence will another Turba come, when a thing is in the Eternity, where there is no limit more?
17. And that yet you may see that God willeth not the Evil, he calleth his Will to be made known; *He. sendeth Prophets and Teachers, and giveth them his Spirit, that they may warn you; now if you will not Convert then you let the Anger withhold you, which is also your Wages & your Kingdom.

18. It is grievous to you that you should be snatched from your own will, from your Pleasure and Voluptuousness; your Pride your sumptuous delicate Life; to, so will the Hellish Dregs hereby relish pleasingly also.

19. We teach you the Cross, and the Devil teacheth you pleasure, now you must lay hold of which you will, and that you will have, whether it be Love or Anger.

20. We labor for you, and you despise us; what should we do more for you? we not your very slaves? If you will convert, away, and take that which is yours with you, and we will take that which is ours, and so we are Eternally parted.

21. We will still work in our Day-labour, and do what we are Commanded to do. In Harvest, we shall come.
be before another, and there you will know us, and do that to yourselves, which you had done unto us here, this we should hide from you, but speak what we see.

The Four and Twentieth Question.

whether Men's Wishes profit them anything, or sensibly come where they are, or not.


look upon the Rich, and Poor Lazarus, and so you shall find! that there is a Great Rift or Gulf, between them and us: so that none that would with their Prayers and Filling go to them, cannot, neither can they come to Us; there is a Principle between them.

2. The Prayers and Wishes of the righteous penetrate into Heaven, and not into Hell; also the Scripture faith, out of Hell there is no Redemption, they lie. Hell as Dead Bones, they Cry and noneareth them; No Prayer availeth them at all. N 3 3. And
300  Whether Mens Wishes,  Quest. 2.

3. And though many Pray for the Damned Souls, yet their Prayer continueth their own Principle; and goeth into Heaven, not into Hell: *out of Hell there is Recalling*; faith the Scripture.

4. Ye know what Christ said to his Twenty Disciples, *When* enter into a House, *Salm*.

5. No good Wish goeth into Hell; but it is thus, if the Wicked leave much falsehood wickedness and deceit behind him; so that Hell Torment is wished to him. *the Grave, that goeth to the wicked Soul* that is the Wish that cometh where they are, that they must swallow up into themselves from their here-made, acted committed, Abominations, that is *the food, which the Living send after them.*

6. But yet very wrongfully, and doth not belong to God's Children to do so, for they sow thereby into Hell, in God's Anger, they should have a care that they do not reap the same in the Harvest which they have sown: assuredly if R.
of the Wicked Souls departed. 301
petance and Conversion be not exercised,
it will be no otherwise.

Further, we offer you this according
your apprehension in the Spirit, not ac-
cording to the outward Man, in Conceit
or Opinion, but according to our Gift;
that it is with the Soul, which thus hang-
by a Threed, and yet at the last in the
El entereth into sorrow, and so layeth
and on the Kingdom of Heaven by a
Threed, where Doubting and Believing
wixt, it is with such a Soul in this man-
that a Heart Prayer and Wish, com-

to them, which with total Earnestness
sseth to the poor captive Soul into its
truee quality or pain.

8. For that Soul is not in Hell, also not
Heaven, but in the Gate in the Midst in
the source or quality of the Principle,
ere Fire and Light part, and is derain-
by its Turba, which continually seek-
the Fire, and then that comprehended
the Twig or Branch, viz. the weak Faith,
keth down in it self, and presseth after
God's † Mercifulness, and
sveh it self patiently in-
the Death of the sinking
down, out of the Anguish,
and that keth down out

† Bartmerry ig-
keit.
Warm-hearted-
nefe.
of the source quality or pain into the Meekness of Heaven:

9. And though many a Soul be detained a competent time, yet can the Anger not devour that little Faith, but must at last, let it go.

10. But what that is, I leave to the to try; who wilfully and obstinately persevere or continue in sin, till their and will then first be blessed, then the Priest must make him blessed, he should consider it.

11. But this we say, that a Mans hearty fiery or Zealous Prayer cometh to them, for Faithful Earnest Prayer hath Might and Power to break open the Gates of the Deep: it breaketh open a whole Principle and seeketh or searcheth, and if there any thing therein that its Will or Mind capable of, then it taketh hold of that, vis the Poor Soul in its sin source quality pain, layeth hold on its loving Brother divine Earnest Will; so that it becomes strengthened, and can sink down out the Anguish in his Brothers Spirit at will, through Death, and attain to God's Kingdom.
12. But into its Glorification he cannot help it, for that shineth out of the souls own Substance or Doings and. Yet: so the Soul of a Neighbour goeth no further with him, though that is not the Soul, but the Souls Spirit that doth this, then into Death, where the Anger severeth itself; where it is freed from the fierce Wrath, and then the Spirit passeth or entereth again into its Soul:

13. Here in Popery such Jugling hath been practised, with Masles for Souls, only for the sake of Money; but it hath been a gross deceit of the Babylonish Priests, for earnestness is required to strive with and Overcome the Anger of God:

14. We say assuredly, and readily acknowledge it, that the Congregation of Christ hath great Power and Authority, to Ransome such a Soul: if it be fervent, and do it with earnestness, as it was done in the first or Primitive Churches, when they had Holy People & Holy Priests, whose Service and Ministry was Earnest:
They have indeed effected somewhat, but not in such a kind as by the Pope Boasteth, th\nhe hath the Key, he can let Soul out with his Blessing when he will, a man will give him Money; but that is Lye.

16. Is he HOLY? then he beareth the Great Mystery, and is Christ's Shepherd over his Sheep, and then he shall with the Congregation, in Great Earnestness, press into God in great Humility, and come to the Place of the Poor Soul, but NOT for Money.

17. In Money there is always Covetousness, and it never reacheth the Earnest Principle, the Prayer of the Covetous entereth into his Chest we say, that all whatever is done and administered in the Churches of Christ for Money, belongeth to Antichrist in Babel, for they hang their Hearts upon it; it were better Men did give them Meat and Drink, and other Necessaries, and no Money, and then they would not so let their Hearts upon it.

18. What can that Spirit seek and find in the Mystery, which is not itself in the Mystery? O, there is a great deceit herein,
24. profit the Wicked Souls departed. 305
hein, when it comes to be Day, you will
that it is so; you are still in Darkness
in the Mystery, Babel hath so blinded
you.

19. And therefore it is, that you have
risked upon Art and Favour, and not upon
God's Spirit; are not ex-
ceeding errors.† and strong †2Thes. 2.

deditions come upon you, that
believe lying Spirits, who

speak in Hypocrisy and Deceit, and ye de-
and hang and cleave to them, and commit
hypocrisy with Error, and exercise flar-
ry with delusion? See what the Revela-
tion of John, and Daniel say to you; It is
Day, the VVages will soon follow.

20. You have now Teachers, which
suppress and throw to the ground the First
Primitive Church with its Spirit; prove
and try them, and you will find, that for
he most part they are VVolves and Har-
rots, which first sprung up and were ge-
erated in the Primitive Churches, when
Men slept, and they will indeed devour the
VVhore.

21. But prove and try them, they are
VVolves, sent from the Turba, they
must do it, God suffers it to be done, and
will have it done, that so he may with one

Besom
Whether Mens Wishes, &c. Quest.

Befoms sweep out the other; but they Befoms, and will after the finishing of VVonders of the Anger, be given up to Turba together.

22. Suffer this to be said to you by the Spirit, it is your Own Prophet, it is generated out of your Turba upon the Crown, awake or else you must thus be devoured by one another.

23. For No stranger consumeth you but your own Turba, which is come to the Limit; boast not yourselves of a Golden Time, it is a Time of Wonders,
The Five and Twentieth Question.

That the Hand of God, and the Bosom of Abraham are.

1. This is indeed sufficiently explained already; for it is the All-Substantial (All-Being, everywhere-presence of God; in its own Principle: as the Rich Man, who was in Hell, could not prevail with Abraham to send Lazarus to him with a Drop of Old Water, to cool his Tongue in the Flames, Abraham said there was a great Cliff or Gulf between them, that is a whole Principle.

2. The Bosom of Abraham is thus to be understood; Abraham was the Father of the Faithful, and God gave him the Promise, that in his Seed all People of the Earth should be Blessed; this was to be understood in the Messiah Christ, who would become Man in the Faithful; and as in Abraham's Seed he became Man, so he would also become Man in the Children of the Faith-ful, and bless them.

3. And
3. And this is now the Holy Chrifhian Congregation generated in Chrift, that the Bosom of Abraham, & we are in Chrift, all one Body, and to Abraham was the Promise Given, he was the Patriarch, or Archfather; and we are all become generated in that Promise, understand, in the New birth in Chrift, and are in that Bosom which taketh us into it.

4: When we through earnest Repentance, enter into Abraham's Promise, then we go, into the Bosom of Abraham, vi., into Our Promise, and in the Bosom of Faith Chrift becometh generated or born in Us, and that is the Fulfilling.

5. Thus we are in Humility with Lazarus in the Bosom of Abraham; for Chrift is Abraham, and to Abraham Chrift Promised, now he hath him, and we with him, and thus we come into his Bosom, and are his Children in the Promise, and CHRISt is the Fulfilling.

6. Thus we fit in the fulfilling in the Bosom of Abraham, and are Abraham Seed according to the Spirit. Here blind Jews, open your Eyes, what do Abraham in the Circumcision signify? nothing else, but that Sin should in the Blood and Death of Chrift, who shed his Blood
the Children of the Faith of Abraham, drowned, and in that Blood as in a Heavenly Tincture become Regenerate again.

Abraham and his Children drowned in their Blood in the Faith on Christ, so in their Blood was to become Man, and now it is fulfilled, and therefore hath God the Seal of Faith in the Substance, and now we are and should be born anew or Regenerate in the Real Blood of Christ.

3. Christ's Blood taketh away the Turbulence, and we rise again in his Blood, as New Man out of the Old, and bear or try Christ's Image, Christ's Flesh and Blood in us in Our Image, if we are the Children of Abraham and Not Ishmaels.

9. For to Isaac belong the Goods of the Image of the Body of Christ; the Circumcision is Ishmaels, for he converseth about Works, but the Goods are Isaac's, and Ishmael shall at Last dwell in Isaac's Tents; but the Kingdom belongeth to Sem.

18. † Not out of Merit by Works have we Isaac's Goods, but out of Grace, out of God's Love, we cannot attain it with the work, but in the faith, in the Will and Deed, the Entering in.

*Phil. 2:13①
†Rom. 11:6①
11. But he that entereth into + Herrschaft+ a Dominion which is not his own, the right of Nature, he entereth into it, the Grace and Favour of the Giver or Donor; why is the Servant in the House Angry and Discontented at it that the Lord is to Good and Gracious, and giveth stranger the Dominion?

12. We were Strangers, and the Work was in the Family, but the Lord hath given us the Promise in Paradise, he would bestow upon us again his Kingdom out of Grace; he left Cains Offering, but to Adam he gave the Kingdom of Grace, for Adam fought it in the Spirit, and Cain in the Work.

13. Thus understand how God's Kingdom is Magical, for, the first Will attaineth it, and the Will in the Substance or Work NOT, for it remaineth in the Substance or Work; but he that goeth freely findeth the Eternity, and the Kingdom of Grace therein, and the Promise with the Substance or Work together; and then the Work dwelleth in the Will, and is the Wills Household Servant.

14. Thus ye understand, if ye be seeing...
the Bosom of Abraham are. 315,

it, the whole Old Testament, this is the holy Ground, but comprised briefly; and we come to write upon Moses, you shall d it wholly: and thus we have shewn u the right and true Ground of the Bo-
n of Abraham, and of the true Chri-

an Religion.

15. Whosoever teacheth otherwise is Babel, beware of him, he hath not
riests Spirit, but he is Ishmael, and seek-
hor gropeth in his own conceit.

16. O thou Worthy and Precious
ristendom, be yet seeing, else it will
more shine so clearly to thee, go yet to
azarus into Abraham's Bosom.

The
The Six and Twentieth Question.

Whether the Souls of the Deceased, take care about Men, their Children, Friends and Goods, and know whether to like or dislike their Purposes and Undertakings.

I.

My beloved Friend, this Question is above all humane Reason, and knowledge according to Outward Reason; but being we are Abrahams Children, therefore we have Abrahams Spirit in Christ. And as Abraham looked backward upon the Promise in Paradise, and forward upon the fulfilling of the Promise, so that he saw in the whole Body of Christ, what was to be in the Middle, † and saw † Job. 8. 56. Christ afar off; so also we.

2. And being you so vehemently long after the Great Mysteries, and desire them with earnest seeking, giving God the Glory, and accounting yourself in your highest knowledge very unworthy of it, and so humbling yourself before God, therefore...
26. Whether the Souls of Deceased, 

God also giveth it you, though by so slight a mean an Instrument, who accounts himself much more unworthy, yet doth not dare to resist his Will, thus you are the Guiding in this Hand, and the Cause of attaining it.

3. For this Hand, knew nothing of the Mystery, it sought only Abrahams Faith, & Abrahams understanding was also given to it, which you have caused by your teaching.

4. Now see that you attain also Abrahams Spirit, which hath written in the knowledge and Apprehension of this land: we will set you it down in a Brotherly manner, for we are not your Lord in the Mystery, but your Servant.

5. Apprehend us aright, we are Lazars, and you are in respect of us to be accounted Abraham; you have laboured much more than we, but we are fallen to your Harvest, not of Merit but of the grace of the Giver, that no Tongue might as before God, and say, this hath my understanding done.

6. You ask a high Question, I understand it not; for if I should apprehend it, then must I be in the Departed Soul, and must be in that Souls Spirit & apprehension.

7. Ne-
7. Nevertheless, being we are in Christ one Body, & have also Christ’s Spirit, therefore we see all in Christ, out of one Spirit and have its apprehension; for he is in us become Man, and all Holy Souls are our fellow Members, ALL begotten from or of ONE, and we have all, one Will in Christ, and the right and true Bosom Abraham.

8. And so now we have gotten Might and Power to Manifest or Reveal unto you that Hidden thing in Christ; for our Soul feeth in their Souls, not that they press and come to us, but we press and go to them, for they are in Perfection, and we but in Part.

9. And Now we can Answer you, not from Reason of the outward World, but from or out of the Image of Christ, and out of his and our Spirit.

10. You ask whether the Souls Depart take care about Humane Matters or Doings, and see, like or dislike them? Now this is to be understood in Three several ways, as to Three sorts of Souls, as indeed there are Three distinct kinds of them.

11. First, I. concerning the Souls that have not yet attained Heaven, which die
6. Whether the Souls of Deceased, the source quality or pain in the Birth, these have still humane letters with the works on them, and they so diligently after the Cause of their intention.

2. And therefore many of them come in with the Starry Spirit, and walk about in Houses and other Places, and appear in Humane Shape and Form, and are this and that, and often take care about their Wills and Testaments, supporting thereby to get the Blessing of Holy People for their Rest and Quiet.

3. And if their Earthly business and Employment stick in them and cleave to them still, then indeed they take care about their Children and Friends, and as continueth so long, till they sink down to their Rest, so that their Starry Spirit is consumed, then all is gone as to all care and perplexity, and they have no more feeling knowledge thereof, but merely that they see it in the Wonders in the Sagia.

14. But they touch not the Turba, nor look what is in this World, for, they are once sunk down from the Turba through death, they desire that no more, neither do they take any more care, for in care, the
the Turba is stirring; for the Souls which must enter with its Spirit into Earthy things, which it would fain forfcake, it hardly got rid away from them before it would not cumber itself to let in its Earthly Spirit again.

15. This is an Information concerning that one part or sort of Souls: and we speak freely and certainly, that this Part or Sort do no more, after they are come to Grave purposely, take care about Humane Earthly Matters: but about Heavenly Matters, which come to them through Mans Spirit; they see them, and have their joy therein.

16. But there remains this still to be said that a Living Man hath such Power and Authority, that he can with his Spirit reach into Heaven to the Souls departed, and stir them up, often in a Question, a hearty Desire: but it must be Earnestly there belongeth Faith to the breaking open of a Principle.

17. Such a thing we see in Samuel the Prophet, whom the King of Israel raiseth up, that he might manifest his Will to him; though some look upon it otherwise of whom we say they are blind without apprehension.
Q 6. Whether the Souls of Deceased, 317
apprehension or knowledge, and speak their
soul-Conceits, and make meanings and
Opinions, about that they have no know-
ledge of in the Spirit, and that is Babel.

18.

and secondly, II. The second Part or
which sink down in their Dying with-
a Body, they are with the first sort,
which are now sunk down further then they
we, all in one and the same Place of the
Disciple, these all take upon them no
business or Matter, wherein the Turba
liketh:

9. But as concerning the Living ho-
vertuous Souls which send their works
with their Spirit and Will to them, they re-
side therein, and are so Courteous and
friendly and Ready, that they appear to
Magically in their Sleep, and shew
Good Ways, and often reveal Arts
of Skill to them, which lie deep hidden
in the Secret or Arcanum, viz. in the Souls
Aysle.

20. For, while the Earthly Spirit draw-
et the Mystery before the Soul, and hold-
et the Soul Captive in the Mystery, the
Soul Spirit cannot always reach the
Deepest secret or Arcanum of the Soul:
But after the departure of the Body, the
Soul
Soul is free, and especially without a Body, that Soul feeth itself, and also Wonders, it can indeed to one that living, shew somewhat in the sleeping Magia, if the Man be honest or virtuous and hath not awaked the Turba: Dreams are all Magical, and thus the Soul without a Body is in the Magia of God.

21. Thus know, as concerning which Matters or Doings, the Soul which is parted from the Body, entereth not in them, unless it be a Damned Soul, and that Soul goeth Magically into them, and hath its recreation therein, and teacheth many in Dreams great Master-pieces of wickedness, for it serveth the Devil.

22. Now, that which an Evil Man desir'd that the Devil acted for him very ready for he can better do it by or through a Human Soul, then by or of himself; he is rough, and terrifyeth the Magia, and astonisheth the Elementary Spirit, awaketh the Body: and we acquaint you that all is done Magically in the World, without awakening or stirring up of the Source Quality or pain; for, No Soul awakeneth or stirreth up its Essential Pleasure.
26. But they let in No Turba, neither they pray for us, in the presence of God; what cometh to them, that they have Joy in among the angels of God, for the An. Luke 15.7. Let the rejoice at a Sinner that peneth, much more the Souls:

27. What should they pray for to God for us? It lyeth not in their Prayer, but Mans Entering into God, when he put-
Whether the Souls of Deceased, Q. 28. If his Will into God, then God's Spirit helpeth him unpray'd to by them; 

*Rom. 10. 21.* stretched forth Day and Night to help Man, what need then their Praying? It is the Will of God, that Man should come to him.

28. Why then should a Soul be so perverse, as to account God to be so severe Judge, that he will not receiv[e] a Converting Sinner? Such a thing were not agreeable with the apprehension and knowledge of God: but if the Blessed Souls see that a Soul with the Spirit presseth to God, they rejoice that God's Kingdom is increased.

30. The Heavenly Soul hath God's Will, what God willeth, that it will also; but it is God's Spirit itself, that will help a Converting Sinner.

31. The Souls see very well how God's Spirit penetrateth into a Soul, if the Soul Will do but give Way and Place to it, indeed not the Prayer of any Angel, the all with that God's Kingdom may come into us, and God's Will to be done, but in the Dominion they give God the Glory.

32. But that Men in Popery have prayed for
Great Saints Departed, and that they have then appeared to Men, and wrought Wonders, all that we affirm, it is true, though perhaps now it be taught to the Contrary, yet there is not any true apphension among them; it hath another B. C. which neither of the two Parties understand.

33. One Faithful Soul layeth hold of another, the Living Faith hath laid hold of the Deceased Saints Faith, and the Faith wrought Wonders.

34. Yes it is so powerful that it can remove Mountains, should then the Pure Faith of the Saints be able to do nothing in the Living Faith? they could even dissolve the World, if God would give leave;

35. As God hath given leave, that the Heathen have been converted by such means, when they have seen such Wonders done at the Burial of the Saints.

36. Should a Soul in Heaven not be willing to afford its Faith to serve the glory of God and his Deeds of Wonders; the Wonders are done in the Holy Spirit, no hath wrought the Wonders through the Faith of both the Parties, and they be only the Wonders of God and his Children.
322 Whether the Souls of Deceased, Q. 26

37. But that this way is so wholly thrown to the Ground, and that now the is so learned a School, that it contemneth all Gods Wonders, that is Babel and no Spirit, it is Envious Pride, for a Man to stand up and Cry, Com

† Mat. 24. 23. ye all to me, † here is Mark 13. 21. Christ, here is the Gospel Luke 17. 21, 23. (for indeed there is Pride, Covetousness, seeking of Honour and Vain Glory, own self will, an Exalting of Proud Obstitution Babel:

38. It is even the Old Antichrist, the are young Branches sprung out of the Old Tree, they have awakened the Turba with their strong fierce wrathful sap, which will root out the whole Tree, for God hath said it, it is altogether evil and Wront eaten: it must fall,

39. For itself is a Young Tree sprung out of the Root, even out of the Old Root which will make known the Old Tree what it hath been in its Wonders.

40. But we would hereby despise none, but we speak thus of our Wonders and say that the Servant shall enter into the House, and become Free; for the time ne
Cleft. 26. take care about Men, &c. 323
Mr, + that the Servant should + Luk. 15.
\[\text{with the Sonne, and be Mer.} \]
\[\text{22, 23.} \]

And thus we give you for an Answer
this Question summarily, That indeed
the Holy Souls, know and like our Holy
Works; but they do not meddle about our
life or wicked works, for they dwell in
another Principle: No evil work cometh
there, neither do they look upon it or
ward it, what belongs to the Devil they
tie no notice of, only of what belongeth
their Principle.

42. Their Children Parents Friends
all alike to them with Strangers, for in
heaven we are all Brethren, they have no
greater care about their Children and Pa-
ents, then about others, unless they work
Act in God, and then indeed their
vice of God is much more full of Joy
them: but they enter not into their
urba,

43. For after the Last Judgement Day,
honest Parents, will know Nothing of
their Children that are in Hell: And so it
sufficiently apprehensible to us, that they
ow take no care about their wicked Mat-
rs or Doings.

O’ 3 The
The Seven and Twentie Question.

Whether the Souls in Death, know or understand this or that Business and Art, in which they were skilful when they were in the Body.

1. This is as in the following Question, and their Substance, or Matters and Things, appear to them in their Will or Mind, in a Magical kind or manner, they see it, but the Figure or Frame of the will first be given to them in the Day of the Restoration, that they may be able to look upon them aright, for they must first be tried by the Fire, and that which is false or wicked must remain with its Turba in the Fire, according to the purport of the Word of Christ.

2. But, if the Question be concerning Arts, whether they know them: surely they know all Arts, though never so Deeply founded, but they dare not awaken or raise them up, that they should appear in the Spirit.
for Arts are Generated in the Centre of Nature, out of the Essences wherein Wonders stand, which they have sought this World, so much as hath been opened to them in the Mystery.

3. A Soul without God's Body goeth not into the Mystery for Art, it standeth still and quiet in its Rest, it feareth the Turba, it liveth Glory to God.

4. But the highly Enlightned Souls, which carry Heavenly Substantiality in their Spirit, they have the skill and knowledge of Heavenly Matters, and of all whatsoever yeth in the Mystery, especially those which have been conversant in the Mystery here, the other do not use to search into the Mystery.

5. For every one continueth in his own Calling and Employment, which he hath here loved and delighted in, though indeed there be no such working or Labour there, yet they have Joy in it; for in Heaven there is a simple humble Childrens Life.

6. Why should Men there enquire after Arts and Sciences? The whole Mystery standeth Open : God filleth all in all.
Whether Souls can get more skill
there are more Wonders, they live all in Wonders, and are all the Art of God, they have all great skill and knowledge, but in a Paradisical simple Childrens Life.

The Eight and Twentieth Question.

Whether they have any more skill or knowledge of Divine Angelical and Earthly things, and also of Devilish; and can have more certain Experience and Knowledge of them then they had in the Body.

1. Concerning Divine and Angelical Skill and Knowledge, they have certainly much more, for they are in the Principle of God: and the Son seeth very well what the Father doth in his House, so also the Soul seeth what is in Heaven.

2. Their skill and knowledge, is very various; for the highest skill and knowledge is apprehended in the Majesty, and there must most Souls wait till the Last Judgement Day, when they shall get their New Bodies:

3. But
3. But the highly Enlightned Holy Souls, that are in God's Body and Power, they have surpassing overflowing skill and knowledge of God, and of the Angels, so they are in the Wonders of God, till their own Wonders shall be presented also to them.

4. The Souls without a Body, are in Heaven in God, as it were Magically, they are taken or stir up no Wonders, but are under God's Altar; and wait for the Wonders at the day of Appearing.

5. They take no care about Devilish things, for that belongeth to the Angels to drive with the Devil, and defend Men, No Soul Imagineth into Hell, it is Enmity to them.
The Nineteenth and Twentieth Question.

What the Souls Rest; awakening and Clarification are.

I. This is also clearly enough explained. Its Rest is without † Substance in the stillness, where they are in God's Hand, and no source or pain toucheth them, they have no feeling of any pain, but it is as one that lieth in a sweet sleep, and resteth quietly.

† Or Glorification. 2. Their † Clarification during this time, is when they think and consider of the Joy to Come, then the Spirit entereth into the Majesty of God, whence they have Joy and Clarify or Glory, and so during all the time they † trim their Lamps, that they may be ready in their New Body to be received by their Bridegrooms.

3. There is a very sweet Paradisical Joy in them, but Paradise is not shining
Quest. 30. What the Souls Rest, &c. 329

them, with full perfection, for that be-

ngeth to the New Body out of the Earth,

he First Body which God Created, which

hrist hath redeemed by his Death, that

ill bring the Wonders, and enter again
to Paradise, and be surrounded or Cloath-

with God's Majesty, and

en is † the Tabernacle of

God with Men.

Rev. 21. 3.

The Thirtieth Question.

What the difference of the Livings and

Deads Resurrection of the Flesh, and of the Soul is.

1.

Concerning this faith Christ, there
shall be great difference, wherefore we remit you to the Scripture, for it shall all be according to the Scripture.

2. But seeing this is unspeakable and

unapprehensible to Mans Reason, therefore I know not how to answer you more than the Scripture faith, but seeing you long and desire to know these things, therefore you are also in your seeking, the finding; and I am only the Instrument.

3. And
What the difference of the Livings Q. 30.

3. And though it be given and opened to me, yet it is not from my own understanding and knowledge, but the knowledge standeth in the Spirit of Christ, according to which, this Hand calleth it self Two fold, and faith WE, for it speaketh from Two Persons; and two Persons say not but WE, and speak of Two; as a Lord that speaketh of his Person and of his Dominion.

4. And so Gods Children and Servants. Should not say, the knowledge is Mine, the understanding is Mine, but give the Honour and Glory to God, and in their opening or manifesting the * Or declaring. * Wonders of God, should speak of two, viz. of the Giver and of the Receiver.

5. Neither should any understand our Writing so, as if the hand did boast or Glory of it self, according to the Authority and worthiness of Man, though indeed in Christ we are worthy: but according to the Outward Man, we would have no boasting or praise and honour, for the Praise is Gods.

6. We are Children of the Father, and should do that which he would have us do, and
and Deads Resurrection is. 331.

and not + hide or bury in the earth, the Talent which be

† Mat. 25. 25, 28.

† Mat. 25. 25, 28.

not given us; for the Fa-

ter will require it of Us with Increase, and

nothing be increased with it, then he taketh

again from him, to whom he had given it;

and giveth it to him that hath gained much;

which would be a Miserable taking away

om me, to have God, and to know him, and lose that again, it were better to lose

the World and the Outward Life, then to

lose God and the Kingdom of Heaven.

7. It is not a thing to be dallied with, to be disobedient to God, see what befell Corah Dathan and Abiram, about Moses, the same will befal the Disobedient and Scorners:

8. Indeed the Scorneth not his punishment presently, but his Turba taketh it in; now hath he laughed any to scorn in derision, and would fain be freed or released from the Turba thereof? then he must in Sorrow & Lamentation grieve before God for it, or else he will bring his scorn along with him into the Anger-Fire, and that will Eternally gnaw him, this we would have said for a Warning.

9. For
9. For here we write of an earnest or severe business, it is not to be slighted: be not led astray, God will not suffer himself to be mocked or scorned, the fierce wrathful Anger is in his Might and Power; he hath Hell and Heaven in his Power.

10. The last Judgment is an Earnest or severe work, but being we are to set down the Resurrection of the Dead, therefore we must write the Manner of it, how it shall be performed, in what power this world shall pass away, and the Dead arise, it will be earnest or severe, let none slight it, we will speake of the ground of it.

11. And think not that it is a Conceit, it becometh generated out of the Turba upon your Crown, the Turba of your own Spirit telleth you that, for the End hath found the Beginning; thus the whole Substance Matters or Works of the World stand in the Middle, in the Light, and out of that goeth your Prophet, viz., out of your wrought Wonders or practis'd works.

12. For it is not the Spirit of the Turba that will govern, but the Spirit of Christ; it hath overcome Death, and taken the
..uest. 30. and Deads Resurrection is. 333
he Turba captive, † He lead-
adeth Captivity Captive as a  † Eph. 4. 8. Conquerour.

13. But the Turba will execute the
judgement or Juslice, for it is God's Ser-
ant in the Anger, not his Lord, but Ser-
ant; therefore the Thunder which will
errifie the Earth, goeth out of the Mouth
of God, which will kindle or inflame the
iment and the Elements.

14. The last Judgement, belongeth to
the Judge Christ, together with the Ho-
its Center it self, which also hath par-
ed it self into Three Principles, viz. One
the Anger-Spirit, and One in the Divine
ine Love-Spirit, and One in the Air-Spirit
of the outward World.

15. The last moving belongeth to him,
de is in Christ's Mouth according to the
Deity and according to the Anger, in the
Hellsb anguish source quality or Torment,
and according to the Wonders, in the Spi-
t of this World.

16. He was the Work-master of All
Things or Substances, and he it is also
hat will give to Every work its Eternal
eding, and † gathereth  † Mat. 13. 30.
evry thing into its Barn.  177 F. 8

F. 8
17. For he hath many helpers, for the Angels shall sever and separate all things; and then will the Mouth of God the Father with the Word of the Lord, through the Mouth of Christ speak the Sentence, and then Beginneth the burning World, and the Entrance of Every thing into its Barn and Reservatory.

18. For the Reservatories will be manifold, not only two, viz. in two Principles, yet in two Principles, but in many distinctions all according to the several power and virtue.

19. For every work standeth in a Magick Principle as a several distinct Wonder, both in the Heaven and in the Hell, every one according to its Spirit; and so will its Form or Condition be and appear, according as it is good or evil, and so will its Power and Vertue be, like the Flowers or Blossoms of the Earth in their Varieties, and so will Man also have Joy and Glorification all according to his here-wrought acted Substance or Works.

20. But we understand Substance or Works of Faith, the Power and Vertue in the Love-Substance or Works, not of the outward Works, for all shall be presented or
When the Last Judgment Day shall dawn, then all shall open itself once more, viz. the Third Time, the Deity in all forms in Love and Anger; then will I stand equally manifested at once, and visibly before all Creatures; and that is done us.

The Beginning of the Creation, in the Word Fiat, hath included this World as a Model in itself, and founded the limit, wherein now the Wonders are become included, which should be manifested or opened in the middle and in the time, and come to Substance or Effect, which were seen from Eternity in the Wisdom of God's Magia, and so those Wonders are then all in the Substance or Work, and then the Limit is at hand, and no time of seeking more; for it is finished, whatsoever God hath in his Eternal Council, that he hath comprised and opened in a Time.

And now is the End of Time, and the beginning hath then found the End, and the End is then the beginning, & passeth again.
336 What the difference of the Livings Q. 3.

again into that which it was from Eternity.

24. But the middle in the time, with its opened wonders, remaineth Eternally in the beginning and in the End, as an Eternal Middle with its Wonders, with Angels and Men in their Substance or Works, as also the Figures of all Creatures, as also all Creatures, and all whatsoever hath become Essential at any time the Earth with its Mettals Stones and material Substances things or works, as also Trees, Herbs and Grass, all of them stand in the Figure in the middle and in the Wonders, but without such Essence and Life [as they have here.]

25. For no Beast cometh again, but it Figure in the Magia remaineth standing for it is originated out of the Eternal Looking-Glass, therefore also it must now when the outward Earthly Looking-Glass breaketh, stand in the Eternal as a Wonder to Gods Honour and Glory:

26. And these very Substances belong all to Paradise, for it will be the Holy Paradise, wherein the Heavenly Elements will bear Substantial palpable Fruits.

27. And as we here in this Life, account the Fruits of the Earth, out of its Essence,
Hence, as dead things without understanding; so will also the Bestial and earthy Images of this world appear as dead Substances things or works, as also all other Creatures Substance or Work, it shall stand as a shadow; but the Paradise and beareth Fruit out of the Eternal Lives Power and Virtue, viz. out of God's Essences.

28. This all, which for the most part is hid from us, is included in the word that, in the beginning and End, and lyeth herein as a great Wonder.

29. And now will the Spirit of the first Creation, move all the Three Principles, and before that is done, the Word of God compriseth itself with or by that Spirit, like an Elevation or Manifestation of the Deity.

30. For, the Spirit stirreth up the Turba of all things or Substances in all the Three Principles, and then in one hour all will stand manifest, whatsoever is in Heaven Hell or this World.

31. For the Turba stirreth up all things substances or works of all Creatures, and all will be visible, whatsoever is in Heaven or Hell, and every one will see the work of his Heart good or Evil.

32. And
What the difference of the Livings Q: 3

32. And in this hour appeareth also the Judge Christ, upon the Bow of the Number Three, like a Rain Bow; for according to the Principle of this World it is a Natural Rain-bow, but according to the Principle of God, it is the Number Three, The Cross with a Doubled Rain-bow, one part whereof standeth turned into the Internal Principle, viz. into the Abyss of the Anger, there he sits upon God's Anger; and that the Devils and all wicked Men shall see;

33. For that Bow is included in all the Three Principles, and this Judge Christ sitteth upon and in the Omnipotence of the Eternity, above all whatever is called Substance or Thing.

34. And there will rise up the lamentable horror of all Devils and wicked Men, and they will tremble yell and cry, * and say to the wise Virgins, give us some of your * Oyl of Joy and Gladness.


† Oyl of Joy and gladness. It shall be comfort us a little, and teach us what we should do, give us some of your Holiness, that we may stand before the Angry Countenance of God, for the Eye of Hell standeth wide open,
30. and Deads Resurrection is. 339

een, whither shall we fly from this Anger?
35. And the wise Virgins, viz. the
Children of God will say, * Mat. 25.9.
Away to your Sellers, and
by of them, we have Oyl only enough for us,
If you and we both want; away to your
Hypocrites Flatterers and Deceivers, who
ive tickled your Ears with Hypocrisy for
our Money, buy of them, we have need
ours: have we not been your Fools?
how away with the Glistening of your de-
bit and Hypocrisy, we will not make our
lives partakers with you, lest we suffer
hat will come upon you.
36. There will they stand in great hor-
bour, yelling and Crying to the Judge
rift, but his Anger-Eye with their Tur-
gripes them in the Heart, quite through
pirit and Flesh, through Marrow and
ones; for the Soul, is in the Turba with
he moving of God, clearly stirring in the
ierce VVrath.
37. And then for very Anguish they
will fall to the Earth, and one part of them
will bite their Blasphemous Tongues;
the Proud will say, * O ye
Mountains fall on us, and ye
Hills cover us, from this
Eye of the fierce wrath,
* Isa 2. 19.
* Hos. 10. 8.
* Rev. 6.15.16.
they will creep into the Holes, into the Cliffs of stony Rocks and Mountains shelter them; they would fain put themselves to Death, and yet there is no more Death; they use VVeapons to put themselves out of the Body, but there is no dying there, but only fierce VVrath and Anger.

38. In this horror will all buildings in the World fall down, for the Earth will Tremble, as shaken with Thunder, and the horror will be in all and every Life, everyone according to its source quality or pair. A Beast hath no such source or quality of pain, as the Soul, only it is afraid of the Turba.

39. And in this Elevation and moving all the Waters will flow up above all high Mountains, that there will be no breaking upon the Earth, it will be so high as they were all consumed; for they will all be comprised in the Anger in the Turba so that in the Elements there will be nothing but Anguish.

40. All high Rocks and Mountains will crumble and fall down, the Stars will fall to the Earth with their strong or stern power or virtue, and all this will be done in several Days, all accordingly as the World was
41. For the Stars are a Magical seeking, which have awakened Life, so that now the Earth standeth awakened in the great Turba, and therefore it is so hungry and thirsty, that it will draw the Stars to it, such an Anguish will be upon the Earth.

42. But the Children of God will lift their Eyes with folded hands to Christ, and rejoice, that *the Day their deliverance is come, *Luk. 21. 28.

43. And in those days (which are hid-

en in God how many belong to it; for in six days the World with *Gen. 2. 1. *Exod. 20. 11.

ho is hidden from us) the Water will find itself again, and fill all seas, more than before.

44. For now Death cometh with it, and in that hour all Creatures except Man shall die, and all the Men that have crept into
342 What the difference of the Livings Q. into the Clefts of the Rocks and Mountains, will come forth again, but with A.

43. guish of their Consciences, though now the Turba hath permitted that the horror stand in Death, for the falling of the Wat taketh hold of the Turba.

45. And then will the voice of the Holy Number Three according to all the Three Principles open it self, and through the Mouth of the Judge Christ, say, Arise Dead and come to Judgment.

46. This voice is the Original Eternal Spirit, which holdeth or preserveth the Life of all things, and hath always ruled in all the Three Principles, for it is the Spirit out of which all and every Life is existent and in which it standeth in Eternity, which hath been the Life & moving of all things in which the Beginning of Every Life hath stood, as also its End, and the Eternity, for it is from Eternity and the Creator of all things.

47. It hath two Eternal Beginnings, viz. in the Fire and in the Light, and the Third Beginning hath been a Looking Glass of the Eternal, viz. the Spirit of this World; It hath been as a Wonder in this World, and through it the Wonder are become manifested or revealed, an
it is which possesses the last Judgment, its Motion is the Last.

48. For in the Creation it moved the Ether, and in the Incarnation or becoming Man, it moved the Son, and now the moving and Judgment is its own, it bring home every thing into its Eternal Face; and this is done through the Voice of the Mouth of Christ.

49. And the Spirit goeth forth in God Two Principles, viz. in the Anger, viz. the Fire, it goeth forth as the Earnest or fierce wrath of the fire-life; and in the Light of the Love, it goeth forth as a Flame of the Divine Majesty, and in the Spirit of this World, as a Wonder of Life, indeed all this is undeniable.

50. And if there were one that would seem to be so highly Learned as to deny, he is required to shew it in anything; he will not have any thing in this World excepted, but it shall give testimony to his, let him come when he will, he ought not to forbear and say, We are Mad, such short words answer are not enough, we will demonstrate it to him so, that he shall find himself, and see, who he is, and though the Devil should build for Anger, yet we will set it before his Eyes.

P 51. And
51. And being that Spirit hath the Word Fiat, viz. God's Word, with the Center of Nature, out of which it hath originated from Eternity, and as the Spirit of the Center goeth forth in two ways, viz. one in the Fire, in the Essences of the Lives Original, in the Ground of the Son Original; and then secondly in the Light of the Fire, viz. in the second source of quality, which sprouteth through Death and is called God's Kingdom, where in the Light it is the Flame of Love and in the Fire, the Flame of Anger;

52. So it will also shake the Gates of Death, and awaken or raise the Dead, and hath the word Fiat in it, and that Fiat is in the Soul and also in the Body, and though it hath consumed the Body long agoe, yet the Turba with the Wonders of the Body are remaining in the Fiat.

53. And now must the Elements give the Substance or Works, which they have swallowed up, again to the Fiat, for the Word of the Lord is therein, but in its own Principle, every one of them must render or give up what it hath received, viz. the Earth, the Body, viz. the Phans, and the Water also its Essences; the A of the sound of the Voice of Words; and
345
54. All words which the Mouth hath taken, which the Air hath received into self, and the Words which it hath served make, those the Air shall set forth again, represent again, for it is the Looking-glass of the Eternal Spirit; the Spirit eth all in the Looking-Glass.

55. And now will Man in Heart Mind and Thoughts be proved and Judged; for the Turba standeth in all Evil, Malice, or wickedness, which is against the Love, and there will not much excuse be made, or every one complaineth of, or accuseth himself, his Turba accuseth him.

56. Understand us thus, that Spirit which is all in all, will awaken and raise every Life that hath been immortal, and with or by the Fiat, give it to the Body, or the Fiat draweth the Body to the Soul, with all its Deeds and Wonders, with all whatsoever it hath been done, with Words or Works; all whatsoever hath reached the Souls Abyssle, that must come forth.

57. For in the still or quiet Eternity, there shall be no Turba more, and therefore shall all things or Substances, be tryed
What the difference of the Livings by the Fire, and the Turba shall remain in the Fire, with all whatsoever hath been Evil and capable of the Turba, unless in the Time, it hath been washed in the Water of Life by the Souls Conversion, else it must remain in the Fire:

58. Now many hath 1 Cor. 3. 15. being found in the Fire, will suffer loss, as Christ telleth us, that the works of the wicked will remain in the Fire, and he will suffer loss.

59. Understand us aright thus; The Body which hath converted here upon the Earth, that evil perished Body, which hath swallowed up that Noble precious and fair or bright Image of Paradise, shall come, and present itself, with the Precious Image in it, and give an account of God's Image.

60. Now it is well with those, who have Christ's Spirit, they have their first Image in the word Fiat, and that they must give again to the Soul, and that in the Adamical Body;

61. But those which have not Christ's Spirit, they will stand indeed present in the Evil Body, but their Soul will have lost the right and true Image, and will have an Image in their Souls-Spirit; what the daily
dily Lust or delight hath been, such will be their Image be.

62. And in this hour, will also the fierce wrathful Fiat of the Darkness, pre-
fit the Devils, which now also shall receive their Wages and Habitation, at which
m en they hear of it they Tremble.

63. And thus will all the Dead both ill and Good arise, every one in his
two-fold Body, and will have the Soul with the Spirit in the Body.

64. One will have the outward Earth-
Life, and therein, a Beastial Image in
the Souls-Spirit, and will have the fierce
wrathful Angers Substantiality or Works in
the Inward Image.

65. And another will have, the out-
ward Body, and therein Christ's Image,
and in the Souls-Spirit will God's Love-
spirit give Light, on to these the Word
that draweth the right and true Adamical
Image, again;

66. For the pure Image stood in God
dden in the Word, which was Incarnate
became Man; And now when the Soul
andeth at the limit, it getteth that again,
ith the fair Virgin of the Wisdom of
God.

67. For the Noble and Precious Image
What the difference of the Livings Q. 30
was destroyed in Adam, when the Woman
was made out of him, so that he only re-
tained the Fires Tincture, now each of
them cometh whole home again;

68. For the Woman will in the Fire
of God receive the Fires Tincture, so that
she will be as Adam, neither Woman nor
Man, but a Virgin full of Chastity and Mod-
desty, without Feminine or Masculine
shape or Members:

69. And here it will no more be, as we
are, and say, thou art my Husband, thou
art my Wife, but they are Brethren: In
the Divine Magical Wonders, somewhat
of it will be apprehended, but none will
regard that, but there we are all only Gods
Children, in a Life and Love Sport of Chil-
dren.

All this will be done before the Sen-
tence, for the Sentence will first be or
the Last Day of the Judgement, and the Liv-
ing will not then Die, but be with the
Voice of God presented together before
the Judgment of God.

71. For the word Fiat, will bring then
all thither, and all will be presented in its
order by the word Fiat, viz. a King and
Emperour with his Subjects over whom
hath Ruled, a Prince, Nobleman, Burgomaster and Superior Magistrate, in his own Office and Employment.

72. And here shall every one who have themselves up for Shepherds of Christ without God's calling, stand with the flock of their Sheep, and give an account of their Doings and Doctrine, whether they have been Christ's Shepherds, and have sheared the Sheep; or whether they have been their Belly-Shepherds; here will the Spirit make enquiry after their calling and office, whether they have from his Election and power or virtue, entered into the Office of a Pastor or Shepherd, or through Man's favour, without God's Spirit and Election.

73. For the Judge will *Luk. 16. 2.* *Mat. 12. 36.* Now give an account of your Lives, of your words, Works, Deeds and Matters or Substance; then will the Turba tell every Man, what Substance or Matters have been: for now will all within them and without them stand in the Figure before them, that there may be no denial; for the Spirit yeth with the Turba, Soul Spirit and flesh, here all is manifest.

74. The Kings and Princes shall give an
an account of their Subjects, how they have governed and protected them, what Government they have exercised, why they have taken away the lives of Many in Tyranny, and shed innocent Blood, why they have made War for their Covetousness and pleasure sake:

75. In like manner other Superiors, why they have intruded themselves, and have set themselves up for Lords over the simple, oppressed and squeezed them and taken away their sweat and labour from them and Consumed it in Pride.

76. Now will the Root of every thing be enquired after whence it comes, and out of what it is grown, whether it be God's Ordinance, and whether it Originate in the Heavenly Fiat, or in the Heilsh out of the Anger, there shall every one give an account of his State and Condition, whether he have intruded out of Covetousness and Pride, and made himself a Lord and Master, or whether his Government be ordained of God.

77. There see O ye Worldly Rulers, y Potentates, whether ye be God's Ordinance; whether ye sit in a right and true Divine Ordinance; what you do with the miserable and needy; now they stand before
And Veads, RevurreUionis,

35. re your eyes, and complain of you, that you have been the Cause of their sins and of all their Evil;

78. For there one will cry and complain against the other, that he hath caused him to commit such and such abominations, and will curse him; the Inferiour the Superior, the Superior his Superior, the Prince his false or wicked Counsellours, the Counsellours, the Priests, who have not reproved their Courses, but soothed and flattered them for advancement and honours sake.

79. Oh how will you now subsist ye high Schools and Doctors, all you that have sitten in Christ's Seat, that you have so contended about Christ's Cup, about his Honour Glory & Doctrine in your Pride, and have irritated or stirred up and constrained the Princes of your Countreys, who are the Ordinance of God, to Wars and Blood-shed, for your Words sake, which you your selves have forged.

80. Where is now Christ's Spirit, in the Love, which faith, * Love one another,* thereby men shall know that you are my Disciples? where is now your Love? see your P, 5. Bloody.
What the difference of the Livings Q. 3

Bloody provocations wherewith you have involved them in War, and led the World astray from Love and Condescension;

81. You have made Rents and Divisions, so that Kings have divided, and bee at Eternity for your Pride sake, in that you have drawn Christ's Word about the Hair, and not considered, whether you have Christ's Spirit and Will or not; there you above all others shall give a severe account, for you have known the Lord's Will and have not done it: you have run, and intruded your selves into Christ's Office, only for Gain, Favour and Honour sake: you have not regarded God's Spirit, therefore the Spirit calleth you Babel, Confusion of all that live;

82. You have set the whole World a Odds, you should teach them Love, and you have taught them Strife and Contention, so that one Brother hateth and persecuteth the other for your contrivance sake; how is the Name of Christ despised for your Contentions sake! Whither will you go, and where will you abide when the whole World shall Cry, Wo, wo, on you?

83. Here the Angels will be the Dividers, these
these will separate them into two Heads, and set the Honest and Godly at the right, and the evil and wicked at the Left, viz. at the Anger-Eye: For the right is here called the Lights Principle, and the Left, the Fire Principle.

84. And there will the Judgment be set; all the Great Shepherds which God hath sent for Lights into the World, who have reproved and taught, viz. the Patriarchs, concerning the Promise of Christ, together with the Prophets and Apostles, at the right hand of the Judgement; and Moses and all teachers of the Law, at the left hand of the Judgement:

85. For Moses and Elias, have the Fire-Sword, together with all highly worthy Teachers of the Law, and require God's Justice and Righteousness; and those at the Right, God's Mercy.

86. And in this hour is the Last Day of the Judgement, when the Judge will say; Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Beginning; for I have been hungry thirstily naked sick, and in Misery, and you have served or Ministered unto me.

87. And
354: What the difference of the Livings Q. 36.

87. And to the wicked Crew, Away ye Cursed; into the Eternal Fire: For I have been hungry, thirsty, sick naked and in Prison, and ye have not served or Ministered unto me.

88. And then they will excuse themselves as to the Judges Person, Lord we have not known thee: and he will say, what you have not done to my Children in Misery, you have not done unto me.

89.

And here will the Spirit of God first move himself to Justice in all the Three Principles, and awaken the Center of Nature; that it may burn in the Anger-Fire; for All will stand in the Fire, both Heaven and the Firmament.

90. And the Turba will swallow up the Earthly World into the Fire, and let it in that condition again, as it was before the Creation; onely the Wonders remain standing in both Principles; the Third passeth away all to the Wonders, which will be set in the Beginning again.

91. And there will the Earthly Life with the Earthly Body fall away, and the fire will consume them.

92. And in the Righteous, will the
30. and Deads Resurrection is. 355

Glorious bright Paradisical Body passe through the Fire with its Wonders or Works, which will follow after it; and that which false or wicked will remain in the Fire.

93. And they will be snatched through the Fire in the twinkling of an Eye, although the Fire will not take hold of them; so little as the Fire can detain the Light or the Wind, so little also can it hold the Light of the Holy Men or Saints: for they can dwell in the Fire without feeling any pain.

94. And then instantly with the kindling of the Fire, is God's Majesty prepared, and the Paradisical Life, into which they go as Children, and live Eternally with their Father, in one Love, in a simple Loving Child's Life, and there is a Communion of Saints or Holy Ones.

95. No Dayes and Nights, for the Sun passeth away, and the Stars pass away, and their Wonders only stand in the great Magia to the Honour and Glory of God: thus they will sever themselves.

96. The wicked must also go into the Fire, and their Earthly Life also fall away, and in their Spirit will be seen their Vizard Image: according to all manner of Abominable:
minable Beasts like the Devils.

97. For they dwell in one and the same
Principle, and Lucifer is their Great
Prince, whom they have here served an
administered unto: and it was so that the
-did hang to their flattering Hypocrite
for the sake of the Joy of a Fools Para

dise.

98. Thus beloved Friend ye have a short
explanation and information concernin
the Last Judgment Day; for all in thi
World will pass away:

99. The Earth and all Rocks and the
Elements, will melt away, and THAT
only will remain which God would have
for the sake of which he created thi
World.

100. There hath before clearly bot
Good and Evil been seen in Eternity, an
hath in this World been only brought t
Substance, and that is a Wonder, and i
standeth afterwards so in Eternity.
The One and Thirtieth Question.

What manner of New Glorified Bodies the Souls will have.

1. This is also sufficiently declared already: For according, as any is invested with the Power of Love, Righteousness and Purity, he will accordingly have bright Works of Faith, and so he will shine and give Light.

2. But this will be very different, the works of Many will almost all remain in the Fire, and themselves will scarce escape, and such a one is not so fair and bright as the Holy are.

3. For, as the Scripture faith, † They will excel one another as the Stars of Heaven, but there will be no disrespect for it, but one will rejoice at the beautiful brightness of another, for there is no other Light but this, viz. that * God filleth all. † Ephes. 1. 23.

4. And
4. And thus every one will receive God's Glance or Lustre and Majesty, according as his virtue or power will be capable of the Light, for after this Life there is no bettering, but every one remains as he entered in.

†1Cor. 15.24. 5. For here will th

de judge Christ, deliver us
the Kingdom to his Father; and then we shall need no Teachers and Conductor more, but he is our King and Brother; there is no intercession, but we are with him as a Child with the Father, and what we do then is good, for there is no fallhood or wickedness more.
The Two and Thirtieth Question.

What other Form, State and Condition, Joy, and Glory, there will be, to Souls, in that other Life.

1. In this Question Paradise is to be Considered by us: For this outward World with its Fruits and Colours hath been a Figure Type or Resemblance of Paradise, for Paradise was in us, and the Outward Spirit robbed us of it, and drew us into it self; when Adam coveted after that, then his lust laid hold of him:

2. But now we shall be in Paradise again, and Eternally Rejoyce therein, and enjoy the fair bright springing of all manner of Flowers and variety of Forms, as also of Trees and Herbs, and all sorts of Fruits; but not so Earthly, Thick or Gross and Palpable:

3. For our Bodies shall not be so, how then shall the Substance of Paradise be so? All is Angelical: Those Fruits are all Clearer
Clearer and Subtler, then the outward Elements now are: we shall have no in trails into which we shall need to stuff our stomacks as here in this lack of Worms or Carcass: but all is in power and vertue, we eat in the Mouth, not into the Belly, we shall not have need of Teeth to Chew with, all is vertue and power, and yet it a right and true natural form and shape with clear bright Colours.

5. 

† Rom.14.17. Also † the Kingdom of Heaven consisteth not in Eating and Drinking, but in Peace and Joy in the Holy Spirit, with singing and sounding forth God's Deeds of Wonder, concerning the Corpriety of Paradise.

6. We lead there a Childs Life, and like them when they rejoice and are clearly upon a Mount; for then there is no sorrow in our hearts, not fear of any thing, but a sporting with the Angels:

7. This World will be no more regarded, for all earthly knowledge and skill and thoughts remain in the Turba of the Earthly Body in the Fire.

8. We are concerned no more in knowing of our Parents or Children or Friends which are in Hell.

9. But
32. will have in the other Life. 36

9. But we shall all know one another Name that are together, though yet the Earthly Name will remain in the Turkish; but we shall have our first Name, a Name according to the Language of Angels, which here we do not understand fully; in the Language of Nature we understand somewhat of it, but we have here no tongue to express it with all.

10. None faith to the other, thou art my Husband, or thou art my Wife, thou art my Sonne, Daughter, Man-Servant or Maid-Servant, all are alike as to that, we are all Children, not Husband nor Wife, Children nor Man-Servants, nor Maid-Servants, but all free, EVERY ONE of ALL; and yet there is but one Sex, viz. Heavenly Virgins, full of Modesty, chastity and purity.

11. We all are God's Spouse and Wife, he is our Husband, he soweth his power and vertue into us, and we generate or bring forth to him, praise and honour:

12. There are also Dancings round and Singings, as Children use to do, which take hands and sing, and dance a Ring together.

13. All Art will not be regarded: but know,
know, that those who here have born the Mystery, and have had it opened to them, they have great Ingenuity or Wisdom and understanding above others, and exceed others.

14. Indeed not in Contention & Doctrine but their Wisdom beginneth all manner of Exercise out of the Mystery, so that the joy is stirred up; for as Children run together when one beginneth to sport, so also here.

15. And little Children are our School Masters, before they Meddle with Evil, that the Turba Magia the Great Turba layeth hold of them, for they bring their sport with them out of their Mothers Womb, which is partly from Paradise, else all is lost, till we attain that again.

16. A King avails no more there then a Beggar: if he hath ruled well, then his vertue followeth him; and he will have Glory of it in the Majesty, for he attaineth a bright Glorification, as a Shepherd over his Sheep.

17. But if he hath been Evil, and yet at last become converted, and enter in as it were by a Threed, then his Kingly Royal Works remain in the Fire, and here he will avil no more then a Beggar;
18. In the works of every one, men will apprehend what every one hath been, when they shall open their Packets and present them in the Heavenly Magia, as the Children do in their Sport.

19. Yet know that it will not be a Kingdom of Sport, onely, for Men will speak of God's Wonders and Wisdom, and of the Great Mysteries of the Heavenly Magia: the Song of the Driver will remain to the Scorn and reproach of the Devil, and to the Praise and Glory of God.

20. Yet men will keep somewhat of Hell, but see it no otherwise then in the Magia in the Mystery; for the Devils must dwell in the Darkness, the fierce wrathful Fire in them is their Light, they have Fire-Eyes with which they see, else all Fire is gone, for the Majesty hath diffused it all, that it may burn in Love.

21. Although yet there is Fire in the Center, from whence the Majesty Originateth, but that will not be afforded the Devils, they will be thrust out into the darkness, where will be howling and gnashing of Teeth, where there is more Frost then Heat. The
The Three and Thirtieth Question.

What kind of Matter our Bodies shall have, in the other Life.

1. 

My Beloved Friend this is a hard Question, which the outward Man should do well to let alone and not meddle with it, for it is not worthy of it.

2. Ye know very well, that God is become Man, and hath taken upon him our Flesh, Blood and Soul: But now faith Christ; *I * John 3. 13. am from above, none goeth to Heaven but the Son of Man which is come from Heaven, and who is in Heaven.

3. Understand ye that which he saith that he was then in Heaven, he spake no only of his Deity, viz. of the Word; but of the Sonne of Man, of the Word that became Flesh, that is now to be considered by us: for in that Flesh and Blood we shall live Eternally, and must have Christ's Body if we will subsist in God.

4. Yet
4. Yet we know of no other Body that we shall have, but our Own out of the Old body, as the Blade groweth out of the grain: and such a Body also Adam had in the Creation; but he became captivated in the Kingdom of this World, so that he became Earthly, and that was his Fall, and that caused God that he divided Adam and framed a Woman out of him, as is written very largely in our Third Book.

5. Now we know very well that Adam was a Chast Virgin before his Eve was, before his sleep, and afterwards became a Man, like a Beast with deformity, which at this day are ashamed of in the presence of God, that we have beastial Members for propagation.

6. Yet now Adam had the Virgin of the Wisdom of God in him: but when he fell, then it remained standing in its Principle and Adam went out from it:

7. And know that Christ is in that very Virgin in the Earthly Mary Incarnate or become Man, for the Word of the Lord rought that with it in Mary's Body or Womb.

8. And understand us thus, that Christ's become Flesh in the Water of the Eternal
What Matters our Bodies

Col. 2:9. Deity filleth, and even in the Essences of the Earthly Mary.

9. But Mary was blessed with the Heavenly Virgin, so that Christ became Man in a pure Vessel, and so the outward Man hung to him.

10. For it was for the sake of the Son which he assumed from Mary, that he must take Mary's Flesh, but in the Blessing of the Heavenly Virgin.

11. The Tincture of the Blood in the Heavenly Virgin was Heavenly, for a Earthly had not been able to go through the Anger of God and Through Death, al it had not had might or ability to have arisen out of the Grave.

12. The Word that became Flesh had the Water of Eternal Life, it was out of God's Majesty, and yet also in Mary's Blood, here we refer you further to our Third Book, viz. of the threefold Life there it is written of at Large.

13. Thus we intimate to you that we shall have a Body in flesh and Blood, a Body a CHrist had: for Christ is with his Incarnation or becoming Man also born in US Men.
14. When we become New-born out of the Spirit and Water, then are we in Christ's Spirit, new born out of Christ's Flesh and Blood.

15. We put on Christ, Christ is born in the Converting Sinner, and he in Christ becometh God's Child, and that very Body shall we have in Heaven;

16. Not gross Beastial flesh, as we have in the Old Adam, but subtle Flesh and Blood, such Flesh as can go through Wood and Stone, unhurt by the Stone; as Christ entred in to his Disciples through the Shut-Door, that is a Body, in which no Turba or fragility is; for Hell cannot lay hold of it; it is like and conformable to the Eternity; and yet is very true Flesh and Blood, that our Heavenly hands do handle feel and take hold of, a visible Body as here in this World.

17. We offer to your Consideration, how such a Body, as we here carry about us, would be capable of God's Majesty: It must needs therefore be such a Body as is like the Majesty, so that the Majesty can give light and shine out of the Body, out
We shall here indeed be silent to Reason, but to our Brethren Intelligible enough: it belongeth to the Children, a Wolf would have his Mouth filled with a piece of Flesh that he may devour into his Guts, of such a One we speak not, but of such a one as Christ hath given us in his Testament and left us at Last, which is, that he will remain with us Eternally, we in him and he in us.

Thus we say, that we shall have Christ's and God's Body, which filleth the Heaven; not that we shall stick in his Creature, but be one with another as members Brethren and Children: It is all ONE Life in us, not Mortal, all out of the Eternal; nothing that beginneth but only the Wonders: our Substantiality is come to be out of the Eternal; we are as Gods, God's right and true Children out of his Essences in Body and Soul.
The Four and Thirtieth Question.

Of the Lamentable Horrible Miserable Condition of the Damned.

I. His is also sufficiently mentioned above: for God's Anger is their Habitation in the Darkness; their Light thineth out of their Fiery Eyes, that glimmer out of the Fire-flash, else they have no Light; for they dwell in the outermost, and fly out of Highmindedness above the Thrones as Potent Commanders, and yet one otherwise than the other, all according as his Spirit is.

2. For a Dog acts in a Dogish manner, a Wolf in a Wolfish, also a Horse, a Fowl, Todes, Serpents, after their Manner; but they are all flying and swift as a Thought.

3. They have yet their Joy in their Abominations and that is their best Joy, that they reproach God, and say that they are Fire-Spirits, and God, a Light-Spirit.

4. Their boast is always of their strong fires
fires Might; as a Dragon that spiteth Fire; so also they, they seek Perdition and find Abomination:

5. Also Fruit groweth to them out of their Principle, all according to the Abominations of their Will:

6. They have a sport, like that of Fools, that spit fire out of Rockets, Juggling and Fooling is their pastime, though indeed there is no Time; and also after the Last Judgment Day no fear more of any other Source or Quality or Torment then they have, but their whole Life is a continual fear, a Horrour and Lamentation, every one hath his works in the Figure, what he hath here done; and then it awakenneth the Turba and rideth in the Fire.

7. The Soul hath no feeling, for it is without the Fire; only the Turba with the Introduced Abominations, plagueth it; there is an Eternal Despair in them, and therefore they are also God's Enemies.

8. Whatsoever belongeth to Blasphemy and Cursing, that is their best power and vertue, they devour Hellish Brimstone and Abominations: For their Fruits are such manner of things, a kind of Matter, that is outwardly fair, and inwardly meer fierce wrath, and as they have been such flattering
Quest. 34. Condition of the Damned.

lattering Hypocrites upon Earth, therefore also their Heaven giveth them such bread to Eat.

9. They are at Large, shut up in Nothing, they may go as Deep as they will, yet it is everywhere the Abyss and the Darkness, and yet they are but in their First Place; the Deeper they desire to wing themselves, the Deeper they Fall, and yet are no where at an End, or at the Ground or Bottom.

10. Their Number is no Humane Number, their delight is a stink of Fire and Brimstone, because of their Cursed Blasphemy, that they were Angels and now Devils, when they consider themselves then first riseth up the gnawing Worm that Devoureth and Tormenteth them:

11. What should a Man write of their Cursedness? they are filthy Evil Beasts, all that they have practised upon the Earth, that followeth after them, and that they would also do there; they swallow down Abomination and Cursing without Measure; a Man cannot apprehend their Dominion better, then by the Antichristian Horse, and by Cursing blaspheming Men, which are Mad with Cursing, though it be but a Looking-Glass, in respect of the Hellish
What the Enochian Life is, Quest. 35

Hellish Abominations; and we will no further mention them, for they are not worthy to be named.

The Five and Thirtieth Question.

What the Enochian Life is, and how long it lasteth.

I.

This is also above Humane Reason, and which no outward Reason can Comprehend: but seeing it is born or generated, therefore it shall stand open; for there stick such Mysteries here, that the World cannot comprehend, and we shall not mention them at large, for it hath its limit, how far it shall go; for in this [Time] shall Wonders be done upon Earth, for which cause our speech is taken from us that we must be silent.

2. Yet we shall shew what kind of Life it is, or whither Enoch is gone, as also Elias and Moses: It is no Conjecture, we speak what here is given us, we shall further be silent, and not believe Reason, it is a Fool herein.

3. And
3. And we may well mention this, for the Time is Born, that Enoch speaketh, and Elias worketh Wonders, which Babel shall try by Experience: For Moses hath Horns, and yet is a Patient or Meek Lamb.

4. O how wouldst thou rejoice, if thou wouldst go amongst Moses Flock: for he hath a good Message or Embassy, rejoice ye Heaven and be merry ye Earth; for Enoch is in the field and keepeth his Flock.

5. What will Elias do? He had a white Garment on, and was with Christ on the Mount, and spake to him concerning the finishing the Redemption of Mankind, and spake to him also of the Entrance into Paradise, and of the final Deliverance from the Driver or Persecutor.

6. He that is born Blind seeth Nothing: how can a Lame Man run to the limit for the Prize, and a Deaf Man distinguisheth Words and Languages? Doth not the Sun shineth all the Day, and yet the Mole remaineth blind still; Will Babel then come to see? We say she is a Scornor, and therefore also she must be blind though the Sun shineth to her:

7. How can any see what is in TWO Worlds.

Q. 4.
What the Enochian Life is, Quest 35

Worlds, that dwelleth always but in ONE? Or is it not Art and Wit, that hath understanding, that can search the Deep Gates? But it flyeth aloft like a Wind, that holdeth nothing, and yet maketh such a Bluster; so also Babel.

When we will speak of the Enochian Life, we must consider the Scripture, and see who Enoch was, and what Life he lead; and then we may soon find, where he is, and what his going away and taking up is.

The Scripture faith, his Father was called Jared: if you understand the Language of Nature, you had the whole Ground;

And Enoch begat Methuselah, who attained the Highest Age of any Man; and after he had begotten him, he continued in a Godly or Divine Life, till the Lord took him into his Principle.

And we are not so to understand it, as if he were wholly perfect in the Light of God's Majesty, and should not appear at the Judgment Day: He is indeed in God without necessity and Death, also in God's Love, but in the Birth of God's Principle; for he had also Adam's Flesh.

So you know very well, that the
And how long.

375

Outward Kingdom, with the Earthly Flesh, belongeth to the Turba, though indeed, he had in the outward Body, the Body of God's Wonders, as to which he was taken up into the Mystery, so that the outward Body, was as it were swallowed up of the Mystery.

13. But now must the Mystery give up again, all whatsoever it hath swallowed up, as ye know that at the End it shall present the outward Body with all Substances or Works, before the Judgment of God, so also is the Turba still in the outward Body with the Wonders, which shall be manifested and tried in the Fire.

14. Seeing then Enoch is taken up, with Body and Soul, with both Bodies, therefore his outward Body is in the Mystery, and the inward Body is a Heavenly Mystery in the Areanum or hiddenness, and so he liveth in two Mysteries, invisibly and incomprehensibly to the outward World: as we give you to understand, that Paradise is still at hand and not vanished, but is as it were swallowed up by the Curse of God, and lyeth yet as a Mystery uncorrupted in the Curse.

15. For we can with good ground of Truth, say; that Paradise is still upon Earth;
What the Enochian Life is, Quell. 36.

Earth; but we are not therein, yet Enoch is therein; but he hath still the Body of the Turba in the Mystery, and in the Heavenly Mystery he hath God's Body, a Paradisical Body, that is capable of Paradise, thus he is a Wonder, and is a Prophet on the Crown at the limit of the Wonders.

16. For ye know, the Scripture faith, that after he begat Methuselah, the Man of the highest Age, that afterwards he continued in a Divine Life: and that is significant.

17. Methuselah sheweth the end of the Wonders of this World, and Enoch in his Divine Life, after the Birth of Methuselah, sheweth as to his Three hundred years, the opening of the Wonders, and the open Ministry, viz. a preaching of Righteousness, whereby every one hath his Turba shewn him, and the End of the Wonders of this World is shewed, viz. God's punishment and reward to the Good.

18. And the Time after Enoch, wherein Enoch lived till the Number of the Crown, when Enoch with his Preaching was taken up, sheweth that the Enochian Light, which appeared in his Time, will pass again into the Principle, and will...
seek the Earthly Body of Enoch, and it will be found that the Turba is still there-in, so that there is no seeking more, for the Turba is found at the Limit, and worketh only to the Fire and to the Judgment.

19. Thus the End of this World is as the Dregs of the Cup, and worketh in the Turba, to the blowing up of the Fire, and to the Judgment; for the outward World is become generated out of the Turba, and hath taken its beginning in the Turba, and the Turba is its proper own, thus the Beginning seeketh the End again in the fierce Wrath.

20. And as this World is become Corporeal in the fierce Wrath, so also will the beginning at the End, have the Spirit again in the fierce Wrath; for the Beginning and the End is all one; therefore you see very well, that in the Beginning the Turba swallowed up Adam, and brought him into Anger and Murdered Abel.

21. Therefore ye Elect, desire none of you to live to the time of the End, after Enoch's taking up; but consider, that when Enoch Preacheth, the Sun shineth, then go out of Babel it is a Golden Time; but your
22. Enoch is not flown away out of this World, he is passed into the Mystery in the Wonders; for he is God's Preacher, and after that the Turba hath overcome the World, then must he be silent, till the six Seals have ended their Wonders, and the Angels of the Turba poured forth their Viols, and then are the Wonders of the Anger finished.

23. Then cometh Enoch again out of the Mystery, and goeth into the Mystery, and telleth what hath been done, and reproveth the World because of the Turba, because they have let the abomination come into them, and have not withstood it.

24. And after the world become fat and wanton in the Golden Year, and seeketh Sodom and Gomorrath again, then will also their Turba be fat and Wanton, and seek the fierce VVrath and the Limit, and the Golden Time cometh to an End, and will be swallowed up in the Turba, and then Methuselah, the eldest Man dyeth, and suddenly cometh the Sin Deluge in the Fire; think of it, it is an Earnest severest thing.
25. We say not, that you shall feel Enoch with your hands, No! Enoch preacheth not from the Earthly Life's Spirit, but from that which was a Prophet which introduced the outward Man into the Principle: thus you shall not touch the outward Enoch, but hear the Prophet which speaketh out of Enoch out of the Mystery;

26. Babel holdeth it in derision, and despiseth Enoch for a time, then Enoch calleth Noah, but they account him an Old Fool, for Preaching of the downfall of Babel.

27. And Noah passeth into the other World through the Water, and calleth to Moses, with his Wonders, and he Cometh, for he hath God's Wonders.

28. For, he is gone through Death, and hath brought his Body through Death, where then the Turba desired to consume it, and the Devil contended about it, and would have the Turba in Moses, because he had been an Angry Man, and brought the Turba on many.

29. But it was said to the Devil, that the Turba in the fire did not belong to him, for it served to the Majesty of God, and hath the Wonders: to him belonged the Turba in the Darkness in the fierce wrath,
wrath, and is without the City, it shall not dwell in the City in the Principle, but without it;

30. For, God hath not Created him in and for the Fire, he may continue in his own awakened fire-Life, for he hath nothing to do with Moses Body; for Moses's Wonders in the Anger belong not to his Turba, he is an Outcast a Castaway.

31. And Moses's Body is gone through Death, his unsadable Body, which hath the Wonders, hath swallowed up the Earthly in the Turba, and yet not in a sadable manner consumed it; but he is also in the Mystery: and his Turba which killed the first born in Egypt, and drowned Pharaoh in the Water, and slew the Worshippers of the Calves, also swallowed up Corah Dathan and Abiram with the Earth; that remained in Death;

32. When he dyed, then went his Spirit and Soul forth out of the Turba, and he remained in the Wonders in the Mystery.

33. And now he is become a Lamb, and bringeth his works into Isaac's and Sem's Goods, as a Mystery of God in his Deeds of Wonder; But the House is Isaac's, and they all dwell in Sem's Tent, in his King-
34. Now seeing Moses is gone from the contention of the Turba and of the Devil, with Righteousness, into the Mystery, and hath likewise his first Body, yet unfadably on him, brought out from the Turba, but yet it shall be tried in the Fire, at the End of the Day, therefore his Prophet is in the Mystery:

35. And seeing he is become a Lamb after the Turba, therefore he hath sent his people many Prophets, to Preach of the Mystery, as in the Mystery there is not only the Law and Works, but also the Lamb Christ, into which he also Entred and made his Law to be of the househould of the Lamb, so that his Wonders dwell in the lodging of the Lamb.

36. This Moses calleth to Enoch, seeing he also is in the Mystery, & hath the white Garment on, which he gat from the Lamb in the other World; to whose help Moses cometh, with the Lamb’s Deeds of Wonder, seeing they call Noah Fool, who without Wonders reacheth as an honest or virtuous Man.

37. This will not Babel endure, for so
What the Enochian Life is, Quoet. 35.

her pomp and loftiness will be taken away, she sets her self against Moses and Enoch, and persecuteth them, she would kill them; but Moses is dead already, and Enoch is taken up, and none in the outward Life is with them: They say, well, where is Enoch and Moses, let us see their Wonders, and they are blind, and cannot see them: thus they rage against Moses and Enoch, and go forth to Battel.

38. Then Moses calleth to Elias, which went out of this World in the Fire of God, in the Abyss of the Principle, with Body and Soul, he dwelleth in the Principle with strong Might, and when he cometh and seeth the Cry that Babel standeth in the Fire, then he kindleth the Turba, where-in the Great Fire Burneth, which consumeth Flesh and Blood, also Stones and the Elements, and then shall Babel drink her last Draught.

39. And after that Enoch hath peace a little Time, and it is the Golden Year, till my Beloved become fat and wanton, and sucketh his Turba well, so that it seeketh the Limit, and then cometh the End of all Time.

40. Let it not be a Wonder to you, we will stay.
ay in the mean while with Noah, till Moses and Elias, come; and then you will find it by Experience, all you that are the Children of God.

41. But to the wicked it remaineth hidden, till the Turba devoureth them; they look upon it, as the Jews did upon Christ, and the first World upon Noah; what should a scouter do with the Mystery? he seeketh only for plenty to Eat and to Drink, and looketh how he may satisfy his Pomp; wherewith he might Ride on in Babel.

42. Thus, my Beloved Friend, we have given you a short hint of the Enochian Life, also what his Office and Condition is, as also of Moses and Elias: you should further consider of them as a discerning Man; for we dare not speak otherwise of it; also our Understanding and Will is turned into such a way of Speech, and in this place at this time I am not allowed to write more fundamentally with a simple understanding,

43. If God permit, and that it be given to Us, to write somewhat upon the*first and also the †second Book of

Genesis finished.
†Exod. none of its existant.

Moses
Moses, more may be opened; for the Names that are set down of the Fathers before the Deluge or Flood, belong all to the Mystery, and there are Great Wonders therein; when it will be Day, then you shall by them apprehend the whole Course of the World.

The Six and Thirtieth Question.

What the Soul of the Messiah or Christ is.

This we have explained in our Third Book, concerning the Three-fold Life of Man, yet seeing every one that readeth this hath not that at hand, also because of the Question, more must be answered, therefore it also shall be set down: for you ask in the following Question, concerning Christ's Spirit, which was obedient, and which Christ Commended to his Father.

2. Here shall be given to the Old sick Adam, a Good reviving Cordial, a Medicine for Death, that he may be awakened:
Messiah or Christ is.

3. And now if we will consider of Christ's Soul, we must our selves seek it and find it, for Christ's Soul is a Human Soul, conceived in Mary in the twofold Virgin.

4. Though we acknowledge the outward Mortal Life in Mary for no Pure Virgin, for that which is Mortal hath the Anger, and the Turba, which breaketh or corrupteth all purity, so that no pure Virgin is born of Eve, but all are her Daughters.

5. And Eve her self, was but half a Virgin, for Adam was the other half, according to the Two Tinctures, wherein man appeared in a total entire Virgin and pure Love, and God through him, as the Original through the Creature, which he made out of himself.

6. And thus also in one whole or entire person there is a pure Love and Chastity, for it seeketh no other Mixture; it is itself the Mixture of both the Tinctures, viz. of the Souls Tincture, and of the Spirits Tincture, and therein is power and ability, that it can generate a Spirit out of the
What the Soul of the Fire-Tincture, which is called Soul and Spirit;

7. Which Adam squandered away, when he let the Earthly Life captivate him, and therefore he must be broken and a Woman be made out of him, which must let him Love Delight Longing and Imagination into Adam's Tincture, if she would be impregnate with a Soul:

8. And None can say, that Eve, before the Touching of Adam, was a pure Chaste Virgin: for as soon as Adam awaked out of sleep, he saw her standing by him, and imagined suddenly after or into her, and took her to him, and said, This is Flesh of my Flesh, and Bone of my Bone; she shall be called a she-Man or Woman, because she is taken out of Man.

9. And the Eve also suddenly Imagined into Adam, and one kindled the other in the seeking.

10. And where is now the pure Chastity and Modesty? Is it not Beastial, is not the outward Image become a Beast? As is sufficiently to be seen in the Will and Substance or Doings, that Man doth as a Beast, and more foolishly; for he hath Reason, and rideth on in Reason so senselessly.

11. But
But that it might be remedied, and the Image come into One again, therefore is the Word, which spake the Soul forth out of God's Mouth, and by the Holy Spirit, breathed it into the Image, become Man, and is entered into the Earthly Image, viz., to the Turba of Destruction.

12. And you know very well, that the Word hath the Water of the Eternal Life, and the Fire of the Deity, and out of the there, the Tincture of the Deity, and in the tincture, the Spirit of God; which goeth forth out of God's Mouth, and in the going forth, is the Glance of the Majesty in the working of the Spirit, Manifested.

13. That very word, is in the Virgin: the Wisdom of God, and surrounded with the Eternal Wonders; and that now at the Great Love and Humility towards our Image, which was destroyed to sin Adam, is entered into us again, and in Mary, understand in the Earthly Mary, but with the Blessing, become Man or Incarnate.

14. The Blessing is this, that to the soul of Mary the Heavenly Virgin the Wisdom of God was put on, which Adam had lost, and therefore the Angel called
*Luk. 1. 42.* called her, *the Blessed among Women.*

15. No Woman from Adam to this Day, had the Heavenly Virgin put on to her, but only this Mary; and therefore with the Blessing she became Chaste and full of Modesty, for the Spirit goeth not into the Earthly, it Mixeth it self not with the Looking-Glass: for that cannot be that the Looking-Glass, should be as the Life it self.

16. Thus understand us dearly according to its precious Depth; Mans Soul is out of God, and out of the Eternal; but Mans Body is a Looking-Glass of the Eternal. Thus hath God put on to the Virgin Mary, God’s Virgin; but in the Soul’s Principle, not in the Earthly Flesh, as if she were Deified; no, she must die, as all mankind doth.

17. And in that very Virgin hath Gods Word, out of God the Fathers Heart, assumed the Seed of the Woman, viz. the Souls Seed, and the first Images Seed, which now stood so long time in the Mystery, broken:

18. And now God’s Life came thereinto, & made again a whole or Entire Image, for the Water of the Eternal Life, out of...
God's Heart mixed it with the Souls * Spirit's Water, for the Spirit existeth out of the Water, and the Soul is Fire.

19. Thus the Word, took hold of the Sins Tincture, and the Holy Spirit of the Sins Tincture, viz. of the Waters Tincture, and out of Both became one Soul, and yet the Creature remained distinct from God's Spirit: but God's Spirit delleth therein, and so out of God's Water and Tincture, and out of the Seed of Mary, out of her Tincture and Water is the high Blessing, came one Flesh and Blood; so that a Heavenly Man Equally once in the Earthly, became Man, or Incarnate.

20. So that a Man might say, this is a Woman's Son, viz. Mary's right true dily natural Sonne with Soul and Body, with Flesh and Blood, and all whatsoever Man hath; and also God's true Sonne, which was generated out of God's Eternal Substance from Eternity, before the Foundation of the World was laid, which stood the Majesty of the Holy Number Three, and also in the Body of Mary equally take at Once:
21. And the Soul of Christ belonged half to the Principle of this World, and half to the Holy Spirit: for the Soul of Christ made use of the outward Spirits and of the Stars or Constellations, with the Power and Virtue of the Elements, and also of the Word of God, and of Divine food: for such a Man was Adam in Innocency.

22. Thus hath God in Christ Regenerated us anew, and thus are we, born again in Christ, out of God's Word and Spirit through the Water of the Eternal Life & thus are we God's Children in Christ and if we give out ourselves up into Christ out from our Reason then we are indue with Christ's Body, and our Will and Spirit liveth from or CHRIST in US and we in him.

23. Thus you may understand what Christ's Temptation was, viz. that the New Regenerate Man, should now hold out or endure Adam's temptation, to the whether his Soul could stand in God, and there he was tried in the Turba, to the whether he could rightly stand in the Three Principles, and rule over the Outward.
and therefore his food of the outward Life was withdrawn from him, that the inward Life might overpower the outward, and eat of the Word of the Lord, and hold the outward in its own power and full Omnipotency, and also hold Death Captive, that it should not destroy the outward Life, this must needs be a Great Combate.

24. And then the other two Temptations were these, he was tryed whether Man would live in full obedience to God, and let God work in him, or whether he would lift up himself again, and free himself from God as Lucifer did: and therefore the Devil must tempt him, seeing this Man was to possess his Kingly or Royal Throne.

25. Therefore the Devil complained, that he was not able to stand, the Mother of the fierce Wrathfulness drew him so hard; therefore, it was now permitted to him, that he should tempt and try it in this Man, and should set before him, that which was set before himself; and if this Man did overcome; he should be the Devils Judge, who was found to be a Lyar.

26. For he Tempted him in the second and third Assault fully to try, whether he would flie in his own self might, and he
himself had done, and had awakened the Anger, or whether he would put his Trust alone in God, and live in God, with Will and Substance or Deed, as a Child in Obedience to the Father; and this he tried so long with him, as Adam was in the Temptation before his sleep.

27. Thus must we also Continually be Tempted; but in Christ who hath overcome we can have the Victory, for his Soul is our Soul, and his Flesh our Flesh, if we trust in him and give up our selves wholly to him, as Christ gave himself up to his Father.

28. And thus beloved Friend; you understand what Christ's Soul and Body is, viz. Our Soul and Body, if we cleave to God; but if not, then we are rent off, and are according to the outward Life, fallen home to the Spirit of this World, viz. to the perished corrupt Adam, and according to the Soul, fallen home to the Devil in the Anger of God; seek this more at large in our other Writings, where you shall find the whole ground of Heaven and of this World.
The Seven and Thirtieth Question.

That the Spirit of Christ is, which was Obedient, and which he Commended into his Father's Hands.

I. His is that Great Jewel, for which we highly rejoice, that we know it, so that we know ourselves what we are, and it is more dear and acceptable to us than the whole World; for it is that Pearl for which he sold all his Goods and bought that Pearl, of which Christ speaketh.

2. For it is more profitable to Man than the whole World, it is more Noble and Precious than the Sun, for the Noble or Precious Stone of the Wise Men, the Philosophers Stone lyeth THEREIN, it hath the Mysterium Magnum, The Great Mystery, Heavenly and Earthly; and there is nothing like it in this World, but only the mean simplicity, which standeth still, and generateth or awakeneth no Turba, this hath the Jewel hidden in it; as the
394 What was Christ's Spirit, which lyeth in the Stone.

3. And continueth unconsumed, if Robber with the Earthly Turba cometh no upon it, and destroyeth it, and yet at taineth it not, so is also the own self-Reason in the Mystery.

4. Therefore we dare, and can with good ground say, that a simple Layick which in simplicity, without much Skill and Art cleaveth to God, hath the Mysterium Magnum better and surer, also undestroyed, then a high learned Doctor, that flyeth aloft in his Reason, and destroyeth the Jewel and setteth it in Babel; this indeed will not relish well, but we are not much concerned in that, we should set forth the Truth and baulk or shun none.

5. Now when we speak of Christ's Spirit, then Reason understandeth the Soul, or indeed the outward Life's Spirit, which standeth in power and vertue and winking of the Stars and Elements; but no, it is another thing, wherein the Image of God standeth; the outward Spirit belongeth not to the Deity, but to the Wonders.

6. We have truly and clearly mentioned before, but since it is hinted expressly in the Question, that Christ commended it to his Father in his Dying, therefore we
You have sufficiently conceived before, in what manner the Soul is the Center of Nature, the Original of Life, and the Motion; as viz. a Fire of God, which should be turned and inclined into God's Eternal Will, wherein it is Originally generated out of the Magick seeking, and out of the Eternal Nothing is become a Great Mystery, wherein ALL Things ly; The Deity, with all the Three Principles, and all whatsoever is or is called Being or Substance or Thing.

8. Also it is explained, how out of the fire, the Light is generated, and the Spirit-Air, and then how the Fire draweth the Spirit-Air again into itself, and so continually bloweth up itself again, and so with the Light and the Air, and the source or quality of the Fire, is the Life of its own self.

9. We have also mentioned moreover unto you concerning the Noble or Precious Tinature, which thus ariseth in the Light, in which is the Light's meekness, which
3P<514^'hAt WOi Chrlljts Spirit, which Q^5 is Generated out of th
Therefore Mor-
Anguish, as a ^ Mortifica
tion or killing, and sprout
eth forth out of the Mor
tification: as another lif
of another source or qua
liy, where the Fires-source or quality, i
apprehended to be a Tincture, like a dri
ving forth of a Spirit, and yet also is de
sirous, and so draweth the power and ver
tue of the Light, into itself, and makes
it be a Substance, viz. Water,
10. Wherein the two Forms become ap
prehended, one according to the Fire-source
or quality, viz. Red, and therein the pow
er and vertue, viz. Sulphur; and the oth
as a Thin Meekness, and yet Substanti
lity, viz. Water, which the desirous Ti
cture draweth and turneth into one in
thing, so that it becometh Blood.
11. Now in the Blood is the Origin
of the Fire, viz. the Warmth, that is a Ti
cture, a Life, and in the power and vertu
of the Tincture, goeth forth out of the Th
Water of Life, the power and vertue of
the power and vertue, and the vertu
and power receiveth that going forth
exit continually again, and that going
forth is free from the Fire; and also fro
he power and vertue, for it is going forth and yet is generated out of the Power and Vertue:

12. And this is now the right and true spirit, that becometh generated out of the soul, wherein the Image of God with the Divine Virgin of the Wisdom of God, and eth: for in the Spirit lyeth all Wit or ingenuity, Wisdom and Understanding; that hath the THOUGHTS, and the Noble or Precious Life, which uniteth it self with God, and is so subtile, that this Spirit CAN and may enter into God.

13. And then if this Spirit do give it self up into God; and casteth away its Souls Fire-pomp and Wit, then it attaineth God's Image and God's Body; for it goeth with the Will into God, and dwelleth with Power and Authority in God; Thus it hath God's Substance on it or in it, and is without this World in the Life of God.

14. But being this Spirit out of the Center of Nature, first originateth out of the Fire-Life, though it is not the Fire-Life; but its Spirit, and the Fire-Life with the Original in the Abysse standeth in the quality or source of the Anger of God: therefore hath Christ not Commended this his Spirit, to the Fiery-Life, but to his Father, into his Hands.
What was Christ's Spirit, which Q. 37.

15. His Hands are the Love Desiring, wherewith he reacheth after our Spirit, when we enter into him, and Commit or Command our selves to him:

Note. *Hw Christ descended into Hell.

16. For now when his Body was to die on the Cross, * and his Soul was to go through Hell, God's Anger: then the Devil waited and thought, we will surely keep him well enough in our Turba in the Fire, therefore CHRIST Commanded his Spirit into God's Love.

17. And thus came now the Soul of Christ with the Spirit, into God's Hands comprised in the Anger-Fire in Death; there Death would have held him, but it was broken and made a scorn of:

18. For it flew the outward Man, viz. the outward Life, and took it away, and thought, now must the Soul needs stay in the Turba, but there was a stronger, in the Soul, viz. God's Word: that took Death Captive, and destroyed the Anger, and quenched the fierce Wrath with the Love in the Spirit of Christ:

19. That was a Poison to Hell, that the Love of God came into it, and flew it
Q. 37. he Complied to his Father. 399.

it in the Soul, and was † to † Heb. 2. 14.

Death a Pestilence and a

Dying, a Breaking and destroying: it must

now suffer that an Eternal Life grow up in

it.

20. Thus the Spirit of Christ, took the

Devil Captive; and brought him out of this

Souls-Fire forth into the Darkness, and

thrust him into Darkness, out from the Souls

Fire, & out from Gods Fire, into the fierce

wrathful harsh austereness and bitterness

in the Cold, there he may heat himself left

he freeze for Cold.

21. Consider the first four Forms of

Nature, and then you may be informed

what the Devils dwelling house is; For,

before Christ he held the Soul Captive in

the Turba with the Fire: and though clear-

ly he doth not hold the Souls Spirit, yet

he had the root in the Turba; but there

the forbearance was commanded him, and

he was thrust out, and brought into the

Darkness, and his Malice and Wickedness

was thus destroyed by Christs going into

Hell, and Christ became his Judge.

22. Thus ye have in brief, described,

what Christs and our Spirit is, viz. not the

outward Life, but the Spirit of the Soul;

not the Soul itself, but its Lifes-Spirit.
23. As there is in God, the Holy Number Three, a Distinction, of Three Persons in One Substance, and yet but ONE God, where the Sonne hath the Spirit, viz. the Life, proceeding out of his Heart and Mouth; and the Heart is the Flame of Love, and the Father, the Source or Quality of Anger, and is meekned and allayed by his Son in the Love, so that ALL in God is ONE Will and Substance or Deed.

24. So it is also in Man, and no otherwise in one Syllable: whatsoever God, in Christ, is; that are we also in Christ, in God; his true Children, and therefore should we also commend our Spirits into his hands, and so we may also enter through Death into Life, with Christ in God.

25. Be not led astray and deluded by the facetious pleasant specious shews, as Men hitherto have been in Babel, where they have conceived this and that concerning the Soul, and its Spirit, one thus, another otherwise; there is no Ground but Conceits and Opinions.

26. The Understanding is generated in God, not in the Schools or Universities, from Art, though we despise not Art, for if it be generated in God, it is a TEN-fold Mystery, for it attaineth always the Tenth Number:
Q. 37. beCommended to his Father. 40 1.
Number in Wit or Understanding, more then the Layick, for it can of many Numbers make One:

27. But it standeth not in own self ability, No; the Entrance upon the Cross, must be in One as well as in the Other, be he Doctor or Layick, in God's Mysteries there are none Doctors but only Scholars: yet a Learned Scholar, can go far.

28. Had this Hand the High Art, and also this High Gift, you should well see it; but God would have it as it is, it pleaseth him well, that he might * turn the Wisdom of this * 1Cor.1.20. World into Foolishness, and he giveth his power to the weak, that every Life, may bow before him and acknowledge him that He is Lord, and doth whatsoever he will.
The Eight and Thirtieth Question.

Of those things which are to be done at the End of the World.

1. My Beloved Friend: here we ought not to answer your Question, also it standeth not in our Ability, neither ought any to Ask, for it is the secret Counsel of God; and none should Esteem himself as God, and know, ALL, before hand.

2. Our knowledge, standeth in God's Spirit and Will, when that moveth, then go you on in the Heavenly Magia, and pass into the Wonders of the Earthly: Now is the Prophet Born, for he standeth upon the Crown and Speaketh Magically, concerning the Beginning of the Wonders and of its Turba, and how it shall come to an End, and break again, and come into the First.

3. For all Prophets speak out of the Turba, they declare what is false or wicked, and shew that which is better, which goeth in God's Will.

4. Therefore do not burthen us with this
Q. 38. Of the Things which shall be, &c. 403

this Question, for we should be captivated by the Turba, you may understand it well enough in all the other Questions, what is to be done, and it is explained enough.

5. We dare not answer concerning future things, otherwise then after a † Magical Manner, and the Cause is this, the Future VVonders are all seen in the Turba, and if the Spirit seeth them, then it speaketh clearly out, how the Turba is loaded with Evil or Good:

6. But it seeth that all is mixed; for God is become Man, and setteth forth his Mercy every where in the Anger, and hindereth the Perdition, and therefore must the Prophet now speak Magically, and not with † plain WVords; for it cometh to pass many † Runden Wursten times, that a thing that is Evil in the Substance, yet there groweth suddenly a small Twig or Branch out of it, which breaketh the Turba, and so there cometh a Conversion into it.

7. Therefore God causeth you to be admonished, that you should subdue and resist the Heaven of the Firmament, and then of en, the Evil, which the Firmamen-
Of the Things which shall be, Q. 38.

1. Of the Things which shall be, eternal Heaven sheddieth abroad, becometh turned into that which is Better:

8. Else, if all must needs come to pass, which the Firmamental Heaven hath, Men would need no Teaching, but it would all be a certain steadfast and Eternal Calender.

9. You know very well, what Daniel Ezekiel as also David Mentioneth in his Prophecies, especially the Revelation of Jesus Christ, there ye have all lying in them, whatsoever is to be done, they have spoken Magically of things to come.

10. But in our Writings ye have them clearer, for the time is now nearer the End, and the Beginning hath found the End: therefore it appeareth clearer, what shall be done at the End.

11. And I would have you directed to the other Questions, where you shall find enough concerning it, for the Evil World is not worthy of a round clear explanation; for always the Great Mystery is touched thereby, which belongeth only to the Children of God: for God would not have men

† Mat. 7. 6. † cast Pearls before Swine,
* Mat. 15. 26. * but to give Food to the Children.

12. Thus do you also, it lyeth not in this, that the Mystery should stand under
Quer. 38. at the End of the World. 405

A Worldly Protection or Patronage, that is a Folly, and God would thereby be rejected, as if he were not able enough to protect it.

13. You ought not to seek the Mystery among those in power, or rely upon them above others, for there cometh a Turba suddenly, thereinto, viz. by a Law: and then is God's Spirit as it were bound or tied up, and that thing becometh an Anti-christ.

14. Look upon Israel, when they rejected Samuel and their Judges, and supposed, when their Teaching stood under a worldly Arm and Power, and that they had a King, then they would keep their Law; as it came to pass that their King introduced the Turba thereinto; and made Calves for the Service and Worship of God, and compelled the Congregation or People, to Honour and Worship those Idols, this we say from a good meaning.

15. And we give you no Answer to this Question particularly by itself, you will find enough of it in the other Questions, for we ought to do no otherwise.
The Nine and Thirtieth Question.

What and where Paradise is, with its Inhabitants.

1. This hath been explained to you in the Enochian Life, that it is in this World, but in the Mystery as it were swallowed up, whereas yet in itself it is not altered: It is only withdrawn from our Eyes, from our source or quality, else if our Eyes were open we should see it.

2. Nay God in his Number Three is with us, how then should Paradise be lost? Indeed we have lost the quality or source and fruit of it, in the outward Life; as the Devil lost God, when he with his own self will went forth as a proud arrogant Spirit, and would be Lord, so it hath gone with us;

3. When Adam would have Eaten of the Earthly Fruit, Evil and Good, then he got also an Earthly Life, Evil and good, and became thrust out of the fair delightful Garden of Paradise, where Heavenly Fruit grew, into the outward Life.
Many have written wonderfully of Paradise, but their blindness appears now in the Day Light, whom yet we shall not contemn, for they have been seekers, every Age hath had its seekers; who have sought the Mystery; but it hath been a long time very dark in Babel.

Now within two hundred years it hath begun to open it self again, wherein Antichrist's Fall hath been discovered, where Men have begun to storm Babel on One side, but the strong Fort in Babel standeth firm still; Men have revealed or manifested the Whore indeed, but her Beast, is but the more grown.

Therefore there is yet a Wonderful time at hand, which shall change all; Many high Mountains and Hills shall be made a plain 

Field, and a Fountain shall flow out of Sion, wherein the Miserable shall drink and be refreshed.

And they shall be led to Pasture with a Staff, and the Shepherd will rejoice with his Sheep; that God is so Gracious.

For Silver and Gold is as common as in Solomon's time, and his Wisdom Ruleth over the Face of the Earth, this is a Wonder.
The Fortieth Question.

Whether Paradise is Alterable, and what shall be afterwards.

1. As little as God is alterable, so little also is Paradise alterable; for it is a part of the Deity; when the outward Dominion shall pass away, then will in the Place where this world now standeth, be meer Paradise; For there will be an Earth of Heavenly Substantiality, which we may be able to dwell in Through and through.

2. At the Last Judgement Day, we shall not fly away from the Place of this World, but continue so in our Native Countrey, and go home into another World, into another Principle of another source or quality.

3. For there will be no Frost nor hear, also no Night, and we shall be able to go through the Heavenly Earth, through and through, without dividing or disturbing any thing.

4. This Earth will be Like a Cristalline Sea, wherein all the Wonders of the World will be seen, all
all very Transparently, and God's Glance Lustre of brightness, will be the Light therein; and the Holy Jerusalem the Great City of God, where Men shall offer to God the Calves of their Lips, there will be Paradise,* 

And the Tabernacle of * Note, God with Men: 

For it is Written, Behold I make all things New, a New Heaven and a New Earth, so that Men shall not regard the Old any more; in that will the fair bright City of God, with the Wonders and Wisdom, stand; and the Temple of God, the New Jerusalem, will stand upon the New Earth, which is prepared and made ready out of God's Power and Wonders:

5. ALL whatsoever the Prophets have written will there be fulfilled, for God's Word and Wonders, will spring and grow as Grass upon the New Earth;

6. ✠ There is no more ✠ Rev. 21. 4. Death, also no fear, or sorrow or sadness, No Sickness, No Superior Lord but only Christ, who will dwell with us; and we shall be in one Communion with the Angels; Our Fruits will Spring and grow to us there according to our Desire and Wish.

7. There
7. There will be no old Age there, but a Man of a Hundred Years, will be as a Child newly Born, and live in meere delight of Love.

8. All whatsoever is Joy will be sought after, and which way soever one can procure Joy to another, to that is his will enclined.

9. We shall lead a Holy Priestly Life, and all speak of God's Wisdom and Eternal Wonders; for the Divine Magia hath Wonders without Number, the more is sought, the more is therein, and that is the Multiplication and increase or procreation of the Will of God;

10. And to this End hath God manifested himself in Images Created, as in Angels and Men, that so he might have Joy in himself, and rejoice himself with his Lives, Essences Eternally. Hallelujah.
Conclusion.

II.

Thus my beloved Friend,
is set down a round Answer to your Questions, according to our Gifts, and we exhort you Brotherly, not to despise us, in respect of our simple Speech and Incongruity.

12. For, we are not born of Art but of simplicity, and speak great things with simple Words; take it as a Bounty of God, you will find so much therein and more then in the High Art of the Best Eloquence, unless they also be born or Generated from this School, whom we will not undervalue,
value, but acknowledge them for our Beloved Brethren in Christ, with whom we expect Eternally to rejoice in the Heavenly School, of which we here have attained a little foretaste:

13. And here Our knowledge is only in part; but when we shall attain the whole perfection, then will we say what God IS and CAN DO.

AMEN.

ANNO, 1620.

Jacob Behme.

A Short
A Short Summary Appendix concerning the Soul and its Image and of the Turba which destroyeth the Image. Written in High-Dutch, Anno. 1620. by Jacob Behme called Teutonicus Philosophus.

Printed in the Year, 1665.
Of the Soul, and of its Image, and of the Turba which destroyeth the Image.

A short Summary Appendix: which in the other Books is written of more at Large and Fundamentally.

I. The Soul is an Eye in the Eternal Abyse, a similitude of the Eternity; a Total Figure and Image according to the first Principle: and, is like, God the Father, according to his Person; according to the Eternal Nature.

2. Its Essence and Substantiality; as to what it is purely of itself, is first, the Wheel of Nature, with the first four Forms.

3. For the Word of the Lord, with the Eternal Fiat, comprised the Soul in the Eternal Will of the Father, in the Center of the Eternal Nature, and opened it by the Holy Spirit, or blew it up as a Fire, which hath liens in the Eternity: wherein, from Eternity stood all the Forms of the Eternal Nature; and were only apprehended...
416 An Appendix of ed in the Wisdom in the Divine Magia, as a Figure or Image without Substance, from Eternity.

4. Yet that thing was not Substantial butEssential; and was apprehended in the Principle in the Flash of Lightning, where the Fire originateth: but the Shadow of it hath fashioned itself into a Figure. Image in the Deshrous Will of God; and hast stood before the Number Three of God, in the Magia in the Wisdom of God, as a similitude of the Holy Trinity; in which as in a Looking-Glass God hath manifested or revealed himself.

5. The Substance, and Image of the Soul, is to be considered in a fair Flower that springeth out of the Earth, and in the Fire, and Light: as men see that the Earth is a Center, and yet No Life; but it is Essential: and out of it, groweth a fair flower, which is not like the Earth; also it hath not the Smell and Taste thereof: much less its Figure; and yet the Earth is the Mother of the Flowers.

6. Thus is the Soul also discovered out of the Center of Nature, out of the Eternal Essence with the Word Fiat, in the Will of God, and held or preserved in the Fiat; so that is a Fire-Eye, and a similitude of the
the First Principle, discovered in a Creaturely Form and Substance.

7. And out of this Eye, is gone forth the Glance of its Fire; as a Light out of the Fire, and in that Glance of its own Fire, was the Eternal Image seen, which is in the Wisdom of God, and comprised by the Will of the Heart of God, in the Second Principle: understand; by the Word Fiat, of the Second Principle, in the Love and Power or Vertue of the Holy Trinity; in which the Holy Spirit goeth forth.

8. Thus is the Soul become a Total Similitude and Image of the Holy Trinity, where a Man is to understand, the Soul, to be the Center of Nature; and its Fire-Life to be the first Principle; but the Sprout, or the Image of the Soul, which is a Similitude of God, groweth forth out of the Soul; as a Flower out of the Earth: and is † comprised by the Holy Spirit; for it is his Habitation.

† Ergriffen Compacted.

9. If the Soul, putteth forth its Image, understand out of the Fire Source or Quality, into the Light of God, then it receiveth the Light, as the Moon doth the Glance of the Sun: and thus its Image standeth in
in the Majesty of God, and itself, viz. the Soul, in the Light of God; and its Fire-source, become into Meekness, and desirous Love; wherein it is acknowledged for God's Child.

10. But being the Soul is Essential, and its own Substance Desiring, therefore it is apprehensible, that it standeth in two flats, the one is its Corporeal Propriety, and the other is the second Principle, out of the Will of God, which standeth in the Soul; in which God desireth IT for his Image and Similitude.

11. Besides, God's Desiring, is like a Fire in the Center of the Soul, and it continually frameth or inclineth the Will of the Soul, towards the Heart of God: for the delight or longing of God willeth to have the Soul; on the Contrary the Center in the Fires-Might, willeth also to have its

12. For the Life of the Soul Originateth in the Fire: therefore now there is Arise about the Image of the Soul; and that form or quality that overcometh, whether it be the Fire, or the Meekness of the Love, according to that, is the Soul qualified or conditioned; and out of the Soul, such an Image appeareth, as the Will of the Soul is qualified.

13. And
13. And we are to know, that if the Will of the Soul Altereth, then its Form becometh altered also; for if the quality or source of the Soul be fiery, then also appeareth such a fiery Image out of it.

14. But if the Soul in the Center, Imagineth † into the stern harshness and bitterness, then its fair Image becometh captivated, with the Dark harshness; and infected with the harsh fierce wrath.

15. And then is that fierce wrath become a Turba, which possesseth the Image, and destroyeth the similitude of God, for in God is Love-Light Meekness; and in this Image, is Darkness, Harshness and Bitterness; and its Essential Quality, is Fire, out of the fierce wrathful Essences; and so this Image, as long as it standeth in such a Quality and Form in the Darkness, belongeth not unto God's Kingdom.

16. Further, in the Fire, ye have a similitude of the Soul; the Soul is an Essential Fire, and the Flash of the Fire, maketh in it, the Life; the Soul resembleth a fire-Globe or a fire-Eye.

17. Now, the burning fire, in the source or quality, signifieth the first Principle and the Life; whereas yet the fire is not the Life.
An Appendix of Life; but the quality or Pain-Spirit, which existeth in the Anguish of the fire, & which goeth forth out of the fire; like Air, that is the Right Fountain Quality or Source-Spirit of the fire-Life; which continually bloweth up the fire again so that it burneth.

18. Now the fire giveth forth a shining and Light, forth out of the quality or source, which dwelleth in the quality or source, and shineth forth from it: and yet the quality or source, comprehendeth not the Light, that comprehendeth not the second Principle; wherein the Deity dwelleth.

19. For Men apprehend, that the Power and Virtue is in the Light, and not in the fire; the fire giveth only to the Light Essences, and the Life or the Light, giveth Meekness, and the Substantiality, viz. Water.

20. Now, we understand, that in the Light, is an amiable Life without source or pain: and yet there is a source or pain in it, but not perceptible: it is no other than a longing Delight, or Love-Desire.

21. Where we apprehend that source or quality to be a Tincture, in which the growing and Blossoming of flowers springeth.
eth up: and yet the fire is the cause of it; and the Meekness is the Cause of the Substantiality; for the Love-desire in the Light, draweth, and retaineth it, so that it is a Substance, but the fires desire, consumeth the Substantiality.

22. And we are to conceive of the Soul thus: as to what concerns the Soul solely and purely in the Center, it is an Essential fire in the Eye of Eternity; and yet that Eye is desirous, viz. a Figure and Image according to the Wisdom of God.

23. And in its desiring, in its Imagination standeth the Image; for the Word Fiat, hath laid hold of it, that it might be a similitude according to the Eternal Wisdom of God, in which he dwelleth, in which he may manifest himself with his Spirit, and whatsoever hath been in his Eternal Wheel, Orb, Sphere or Globe.

24. Thus the Majesty of God flameth in the Image; in the Essential Fire, if the Essential Fire introduceth its desire into the Majesty; but if not, then is the Image Raw and Naked, without God; and the Tincture becometh false or evil.

25. For, the Image standeth in the
26. The Image, dwelleth in the Fire of the Soul; as the Light dwelleth in the Fire; but it hath another Principle, as also the Light is another source or quality then the Fire.

27. Thus the right and true Image of God, dwelleth in the Light of the fire of the Soul; which Light, the fiery Soul must frame in the Love Fountain in the Majesty, through its Imagination, and giving up.

28. And if the Soul doth it not, but imagineth in itself, in its fierce wrathful Form to the fire source quality or pain, and not in the Love Fountain in the Light of God, then ariseth its own source or quality, of its harshness, lowness, and bitterness; and the Image of God becometh a Turba, which swalloweth up the Image of God, in the fierce wrath.

29. And then the lower Fiar in the fiery Essence of the Soul, figureth or frameth an Image for the Soul, according to its Imagination.
agination in the Will, so that whatsoever the Essentiai Fire of the Soul destreth, that becomeh Imagined in the Soul, viz.: Earthly Figures: whereinto the Will of the Heart casteth it self, and such an Image, the Fiat of the Soul makest understand, according to the ability or power of the Third Principle, according to the Spirit of the Stars and Elements.

30. Seeing the will of the Soul casteth it self into the Kingdom of this World, therefore now the outward Kingdom hath power and ability to introduce its Imagination into the Inward Principle: and if the Inward Fiat discovereth that, in the fire of the Soul, then it becometh impregnated therewith, and retaineth the same.

31. And now the Soul hath a Beastial Image, according to the third Principle, and it cannot be broken in Eternity; unless the Soul with its will, goeth out again from the Earthly Lust longing or delight, and press into the Love of God again, and then it getteth God's Image again, which can only be done in this Life, while the Soul standeth, is in its own Aether or soul, in the growing of its Blossom or flower, Essentiai; and after this Life, it cannot be.

32. Thus,
32. Thus, we give you to understand, what the Soul, Spirit, Image, and Turba, is: the Soul dwelleth in it self, and is an Essentiaal Fire: and its Image standeth in it self in its Imagination, in its Light; so far as it cleaveth to God; if not, then it standeth in Anxiety, in the fierce wrath of the Darkness, and is a Vipards Image, and an Image of the Devil.

33. Its Turba, which, breaketh the Divine Image, is the Essentiaal fierce wrathfulness, and it is done through the Imagination; or false or wicked Love and Imagining: therefore it lyeth wholly in the Imagination; whatsoever a Man letteth into his desire, in that standeth the Image.

34. And it is highly necessary, for Men continually to strive against the Earthly Reason in flesh and Blood, and give up his Spirit and Will to the Mercy and Love of God, and continually cast himself into God's Will, and NOT account Earthly Goods or Pleasure its Treasure, and so set its desire therein; which destroyeth its Noble or Precious Image: for that is a Turba of the Image of God: and bringeth Beastial properties into the Image.

35. In
the Image and Turba.  425

35. In sum, Christ faith, 
†where your Treasure is, there †Mat. 6. 21. 
is your heart also: and ac-
cording to that, * will God * Rom. 2. 16. 
Judge, the Secrets of Man-
kind, and separate the clean from the un-
clean, and give that which is false or wick-
ed to the Turba of the fire to be devoured; 
and that which is Holy, which is Entered 
into God, he will introduce into his King-
dom;  A M E N.

FINIS.