Epistles of Jacob Boehme



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The

Epistles

of

JACOB BEHMEN

aliter,

TEVTONICVS PHILOSOPHVS.

Very useful and necessary for those that read his VVritings, and are very full of excellent and plaine Instructions how to attaine to

The Life of CHRIST.

Translated out of the German Language.

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INTRODUCTION.



HE object of an introduction is to bring the reader to the right point of view from which to enter upon the perusal of a book. But who can specify the point of view from which the works of Boehme ought to be regarded? One might almost as well attempt to write an introduction to the many-sided universe. Anything like an outline of the whole is simply impossible. There are, however, many prejudices to be removed from the path of the general reader, and some indication may be given of what others have found in this marvellous man. Perhaps that is about the most one can look for in such a notice as the present. Boehme himself always desiderates on the part of the reader a thoroughly candid and open mind. It is to the sincere, humble, truth-loving soul alone he undertakes to unfold the riches of those worlds which have been opened up to him. Nothing could be more reasonable. The critics who come to make their own assumptions and prepossessions the measure of such a writer, have no standard by which to judge him at all. Simple as a child himself, open-hearted and open-eyed, without one atom of pride or self-seeking, full of sorrow at the blindness and sterility of existence apart from God, the great mystery began to unfold itself within and without him. Although classed with mystics, he is by no means exclusively or morbidly subjective. He is too comprehensive, and

altogether too healthy in his entire nature, to be chargeable with such one-sidedness. He does, indeed, hold that the mystery of existence must unfold itself from the ground of one's own spirit, as sustained and illuminated by the Spirit of God, and within the circle of one's own being; but it is none the less the actual and real universe he claims to see and to know. His implied theory of knowledge is unquestionably of the deepest and truest description. It only means that Being is the basis of Thought. He is intensely concrete and realistic, dealing with the actual universe and the living God. Of that affectation of philosophy which is always dealing, in the abstract. with the immensities and the eternities, the Absolute and the Infinite, without ever recognising the Being apart from whom all such epithets and adjectives represent nothing at all, save the merest empty air-bells of thought, he knows nothing. All knowledge for him is grounded in the reality of universal being. We must ourselves be living factors in a living universe, if we are to know anything as it ought to be known. We apprehend that which is without, when we come into living contact with it, and really touch it, in feeling and thought: we comprehend that which is within, when it has been resolved into the principle of our own being, and identified with the law of our own life. The objective, or outer, universe must be reproduced within us, as spirit and life, before it can be, or in order to its being, truly and finally known. So far, therefore, from the supposed mysticism of Boehme taking one away from the actual world, into a world of dreams, no system can claim to be more directly true to the totality of existence, or more directly to introduce us to the very heart of all reality. It is towards the discovery of the central reality that the whole is directed; and he would be a bold man—he would run the risk of exposing only his own ignorance, prejudice, and superficiality—who denied that the

sympathetic and truth-loving reader of those writings is not led very far indeed into the central and luminous heart of the whole, and has opened up to him vistas of spiritual observation and reflection of the most original, profound, and suggestive description.

Boehme is entirely opposed to a religion of external forms and stereotyped observances. A religion that has crystallised itself and come to historical finality he cannot understand. He does not know anything as past or future. He seeks to live in the eternal present, and find the reality of being therein. He most loyally and lovingly accepts the actual facts of life all around and before him, hard and forbidding as some of them appear to be; but having looked upon the fact, he looks through it; at once translating it into that which is higher than itself, lifting it up into the ideal, and floating it in the spiritual.

The following Epistles are themselves of the nature of an introduction to Boehme, written as they were to earnest and truth-seeking persons in explanation of his works. It is only with leading points, however, here and there, that they deal. But they show the spirit and style of the man, and that wonderful blending of simplicity and sublimity so characteristic of everything he wrote. On this account, as well as for other reasons, they may not inappropriately form the first of a series of reprints of the works of Boehme.

His comprehensiveness, his catholicity, his originality, his profound spirituality and suggestiveness, are the chief characteristics that strike an impartial and sympathetic reader. To an utterly unspiritual mind, or to one who has no sense of the mystery and awfulness of human life, it cannot be said that such writings have any attraction, except such interest as they may be supposed to have as a purely psychological phenomenon. From this latter point of view, the mere existence of a solitary individual, without any advantage of birth, education, or fortune, producing, in a few years, such an array of

unique and incomparable works, is certainly, from a purely psychological point of view, a fact of the most extraordinary character. The powers of imagination alone implied in it, and loftiest ethereal thought, give us a very impressive conception of what the human mind is capable of. Are not the facts of mind, and the phenomena of mental being, as much entitled to our attention as any other class of facts? Are they not the very counterparts and exponents of those facts that belong to the region of matter and sense? But to minds that exist in the region of matter and sense alone, the phenomena of soul and spirit are not found to possess many attractions. On that account the writings of Boehme are at first sight distasteful, apparently illusory and fantastic, to a large number of persons. They seem to such persons to be a sort of volcanic upheaval of spiritual lava, dust and ashes, from which it is the interest of every sound and sober-minded person to be as far removed as possible. To those, however, who know that the dust and ashes belong to the region of sense and matter alone, and that the universe itself is but the merest husk of existence to the soul, save as we can penetrate to its secret and eternal heart; the writings of the shoemaker of Görlitz assume a very different appearance. They are an "Aurora" indeed. Their seeming crudities of style and artless simplicity of phrase are but part of the great homeliness of nature itself, over which streams and flashes the subtle, waving brilliancy of the higher sphere of spirit.

Nothing in the universe ought to be excluded from the sphere and possibility of thought. Hegel says, "The hidden secret of the universe is powerless to resist the might of thought; it must unclose itself before it, revealing to sight and bringing to enjoyment its riches and its depths." Yes, but it must be spiritual thought, not dry intellect, or mere logic. The mightiest intellect, without the

special illumination of the Divine Spirit, is but a blind Samson groping and grinding in his prison-house; powerful to destroy, but unable to reconstruct. It belongs to man, with the help of God, to think out and to master the whole. He was made to have the dominion of the earth, the air, and the sea; and although men, as spiritual cowards, have relinquished the whole, the position has been recovered by Christ, and is put within the reach of every one willing to accept the stand-point of faith. "Ye have an unction," says one of the sacred writers, "from the Holy One, and ye know all things." It is a fundamental position with Boehme that to sustain a spiritual relation to anything is to sustain a similar relation to everything; and on the ground of that relation to know anything is virtually and potentially to know the whole. It is only from the ground of the spirit that anything can be known. Unenlightened reason can go about the world in a superficial way, skimming the veriest surface of things. It can analyse things from the point of the senses. It can separate one point from another; but it cannot make a whole of its observations, being blind to that luminous centre of all things, in the light of which alone can anything be understood. Hence, with Boehme to know anything, not as mere husk of existence, but in the real ground of it, as a visible out-spoken word of God, a mere syllable or letter if you will, is to know something of God Himself, whose name is but the Alphabet of Thought; and having reached this point of view, one virtually knows everything. He never wearies of quoting the text that "God will give the Holy Spirit to them that ask Him," perceiving as he does that it is from the point of the Spirit alone that anything can be understood; and that the mere logical understanding or unsanctified reason is quite incompetent to deal with the problem of existence. But the gift of the Spirit is related to the fact that, in virtue of his triune constitution of being,

as consisting of body, soul, and spirit, there is a spirit in man, and that it is the inspiration of the Almighty that gives to him understanding. It just as much admits of proof, to a truly reasonable mind, that man has a spirit, as it admits of proof that he has a body and a soul. That is to say, it cannot be reasonably denied. But if it is impossible to define spirit save as that immortal essence of being, in virtue of which man is directly related to God, and thereby enabled really to know Him, what comes of that learned ignorance of the world called Agnosticism, so accurately described in the Scriptures as the result to which those come who are "ever learning, and yet never able to come to the knowledge of the truth?" It is seen to rest on the implicit denial of an ultimate and incontestable fact. Of course, the people who tell us that science means the banishment from the whole sphere of human thought of what is called spirit or spontaneity, are only proclaiming in the name of science that science is the most stupid of all things. It is to tell us that science has nothing to do with facts, or only with those facts that are supposed to suit the foregone conclusions and miserable assumptions of some atheistic explorer of Nature. It is to assert in the name of human thought that thought itself is impossible. Where would thought be after spirit and spontaneity had been banished from the world? Spirit and spontaneity are not only facts, but they are facts lying within the sphere and centre of Nature. To banish them from the whole region of human thought, is to blot out the centre of the circle, and to leave us, in the name of science, a mere cipher, the express significance of which is nothing.

From all this it will be apparent that the writings of the "Teutonic Theosopher" are at once suited and unsuited to an age in which the spirit of a materialistic science is in the ascendant. With the spirit of true science, which forbids the assertion, as known, of that which

we do not know, they are in profoundest harmony; but they are at the opposite end of the diameter from the spirit that denies to man the ability to transcend the limits of a mere sense-life, and on that very account they provide the antidote to those unspiritual forms of thought which really satisfy no one, being wells without water.

Mysticism, properly understood, represents the spiritual side of life. It is the attitude of mind that looks from the seen to the unseen, from the temporal to the eternal. It is not rooted in anything essentially abnormal or unsound, as even Vaughan, in his "Hours with the Mystics," so strangely seems to imagine. It belongs to the normal action of the mind to pass from the actual to the ideal, and after that again to come back from the abstract to the true concrete, or eternal real, in which alone we have the ultimate and everlasting harmony of the actual and the ideal. Science is related to Philosophy as Philosophy again is related to Theosophy. Of course, we discard here the utterly gross and perverted sense imposed upon the word Theosophy by a small sect in recent times, from which unhappy and misleading association it ought to be delivered. Science, as dealing with the actual, leads on to Philosophy, as that which has to do with the ideal; and Theosophy crowns both, leading us, as it does, to look at everything in the light of the Divine Existence. As Philosophy is literally the love of wisdom, so Theosophy is literally the wisdom of God, or that knowledge of the whole meaning and purpose of existence to be found in the perceived relation of God to all things.

June, 1886. F F.

THE PREFACE TO THE READER.

AS there is no book or treatise which this author hath written, but the footsteps and characters of Divine Light and Knowledge are therein imprinted and discerned, and may be of special use and improvement to the Christian, impartial reader; so likewise these his Epistles, written at sundry times and occasions to several friends; and thus gathered and compact together, may of right be reckoned as one book, not of the smallest benefit and direction to the reader, lover, and practitioner of that Divine Light and Knowledge, which his writings do contain and hold forth: indeed, the bare *letter* of any man's writings, though written from a Divine gift and real manifestation of light in and to themselves, cannot *breathe the spirit of wisdom* into us: for the sound of understanding is not to be characterised or painted on paper, no more than the notes and characters of music can give the real sound and tune unto the ear; but they are a direction how the skilful musician shall play on the instrument; so also our mind is as an organ or instrument; but it sounds only according to the tune and note of that spirit that doth possess and act it; and we do convert and assimilate all things according to that spirit and will that is ruling and predominant in us, and therein the mind, thoughts, and

senses are enkindled and enflamed; for if we have a bare astral, worldly, carnal, self-conceited, contemning, cavilling, pharisaical, hypocritical spirit, accordingly we do form and frame our notions, judgment, and censure, and *pervert all things to a wrong sense and use;* but if the Divine Spirit of love, light, meekness, humility, self-denial, sincerity, and *holy desires* do dwell, rule, and act in us; then our understanding is accordingly *holy, Divine, and real:* for *to the pure* all things *are pure, but to the impure all things are impure, for their very minds and consciences are defiled.* As this author received not his learning, gifts, and high endowments, from the schools of this world; but from the school of Divine wisdom, the illumination of the Holy Spirit; so likewise the meaning and drift of his writings will not be understood of those who are *merely* trained up and skilled in the literal and historical school of this world, and according to the canons, rules, and axioms of their wise pharisaical reason, do contemn, judge, and rashly censure all that speak not their phrase, style, and dialect: for if we had all that ever the prophets, Christ and his Apostles did speak and teach, and the knowledge of all Divine illuminate men, in their several gifts deciphered in writings, and should read in them many years; yet if we did *not desire* to become one with the same spirit of Divine knowledge, and endeavour to have it innate and essential *in us*, to the living expression of Divine love and righteousness; they would be but as dark and historical unto us, and the frame and structure of our knowledge, which by our artificial reason we should build unto ourselves upon that foundation; would be but a vapouring notion, a blind *pedantical* Luciferian ostentation of a pharisaical knowledge, *that would not edify but puff up;* from which self-conceited, verbal, high-flown, contrived knowledge, which wise letter-learned reason, devoid of the illumination of the Holy Spirit, hath gathered in divers

forms unto itself, by its own imaginary apprehensions and expositions upon the writings of holy men; the many mental idols, opinions, contentions, rents, and divisions, are arisen in the Christian world, which have *almost quite* destroyed all brotherly love; but the God of Love by the efflux and breakings forth of His Divine light and Holy Spirit in us, so expel and drive them into the abyss of darkness, from whence they come, that in the several dispensations of his Divine gifts and manifestations of light unto us, *we may rightly understand and serve one another in Love:* that the great Babylonish building of our own tottering imaginations and wanton opinions, which we (by the sharp inventions and glozing glosses of vain-contriving reason, in the many and various conjectures about the ways how God is to be worshipped and served) have endeavoured to rear up unto ourselves, may *fall:* that so we may all come to speak the *one holy language of Christian Love to each other:* who hitherto have been so divided, that instead of building up one another in the holy faith of Christ, we have bruised, battered, and beaten down one another in the spiritual pride and hypocrisy of *Antichrist.*

There are some that are so forestalled with a strong self-conceit of their own light and love of self-will, that whatsoever bears not the stamp and superscription of their approved patrons, schools and institutions, is but as darkness and nifling shadows unto them, and ungrounded prejudice, cavilling superstition, and vain suspicion do so much possess them, that they reject it as not worth the reading over; weening that they have a *right orthodox* judgment, rectified in all points of *Philosophy* and *Divinity;* but these cannot see how far they are like the blind self-conceited *Scribes* and *Pharisees*, those Luciferian wiselings that thought none could teach them anything; because they were skilled in the letter of the Scripture; but Christ told them that *they erred, not knowing the Scriptures*, &c.

Others again, the mysterious Antichrist in Babel, by a selfish illumination, and blind persuasion, hath so deeply captivated and imprisoned; yea, bewildered and bewitched, in his mystery of iniquity and hypocrisy, that they do not only take upon them to contemn and condemn all that seem to contradict their received principles and opinions, but from the workings of the unclean pharisaical spirit in them, *they will draw strange conclusions, and perverted meanings from the words and works of others*, to make them odious and abominable; but these are like unto toads, that turn all they eat into a poisonful nourishment, which they will spit out again upon those that do but touch them.

Others there are, also, that are very greedy, and eager of reading books, to better and improve their knowledge: but their simple well-meaning minds are so much darkened, and possessed with the principles, mental idols, and opinions *of their approved masters;* and to them they have so chained, devoted and *sacrificed* their consciences in blindfolded hypocrisy, that nothing can take any *true* impression upon them, but that which speaks for, pleads for, and maintains their cause, their way, their sect, unto which they have given up and addicted themselves; and that they will hold and believe, rather because they will, or because *such and such*, of whom they have a good opinion, do say so; or because they have already received and *maintained* it, than from any true impartial consideration that it is right, or from any effectual living essential knowledge and real spiritual being of it in *their own souls*, &c. But for those that know enough already, and are so well conceited of their own selves, this author hath written nothing; but for the seeking, hungry, desirous soul, that by unfeigned repentance, conversion, and introversion of its will, mind, and thoughts to God, *doth endeavour the real practice of Christianity*, and the leading of an upright conversa-

tion in all humility, meekness, simplicity, patience, forbearance, righteousness, and Christian love towards all men, without a selfish singular disrespect, or pharisaical contemning and condemning of *others*.

The true way and means for a man to free himself from all blind contentions, disputes, doubts, errors, and controversies in religion; and to get out of that tedious maze and wearisome labyrinth of perplexing thoughts, ways, and opinions concerning God, Christ, Faith, Election; the ordinances, or the way of worship, wherein the world doth trace itself, is faithfully set down, and declared according *to the ground of the Scripture, and true experience* in this author; the attainment of which light will give real satisfaction and *assurance* to the soul, so that it shall not need say, Is it true? What arguments are there for it? How can it be proved? &c. But it shall find the real *sign and seal* of Truth *within* itself, as the Scripture declareth (1 John ii. 20-27). That *the unction from the holy one teacheth all things;* so that no man need teach those in whom it doth abide. But this knowledge, this precious pearl of light, this darling of wisdom, this garland, and crown of virgin *Sophia*, which surpasseth all the beauty and treasure, and all the pomp, power, and pleasure of this world. This universal touchstone, to try and find out the qualities and virtues of all things, this heavenly tincture, this true philosopher's stone, this *summum bonum*, which no human tongue can express, is only obtained in the *new birth*, whereby the light and life of God is renewed in us, the essential Word of Divine love, Christ himself is begotten and formed in us; to the reading and experimental understanding, of which word of Life, Light, and Love, the *whole* Scripture, and the writings of Divine illuminate men do *direct* us, and all words, works and books, that proceed not from *that word*, and lead us again to *that word*, are either only astral, out-

ward and transitory; or the fantastical *Idola Mentes*, the shadows of fancy and learned pharisaical reason, which by its feigned words of subtility and human wisdom, enticeth men to *believe strong delusions*, and follow after lies in hypocrisy.

In our own Book, which is the *Image of God* in us, time and eternity, and all mysteries, are couched and contained, and they may really be read, in our own souls, by the illumination of the Divine Spirit; for our mind is a true mystical *mirror*, and looking-glass, of Divine and natural mysteries; and we shall receive more real knowledge from one effectual *innate* essential glimpse, beam, or ray of light, arising from the new birth *within us*, than in reading many hundreds of authors; whereby we scrape abundance of carved works and conceits together, and frame a Babel of knowledge in the notion, and fancy, to ourselves; for in the true Light we receive the pledge and earnest of *that Spirit*, which *searcheth all things, yea, the depths of God;* let no man think that it is now impossible; for in a Christian, new born in Christ, Christ the Light of Life, and being of Love doth dwell; *and in him are all the treasures of wisdom and knowledge;* and he doth express the same, in the humble resigned soul, according to the manner and measure, as he pleaseth; and as is *best requisite* for the time and age.

These Epistles are not fraught with fine complimental strains and pleasing notions of human art, or with the learned quotations of ancient authors, or with the witty glances of acute reason, trimmed up in the *scholastic* pomp and pride of words, to tickle and delight the fancy of the reader; neither do they savour of a *sectarian* spirit of hypocrisy and affectation, arrogancy and *pedantic* presumption, to make himself that which in reality he is not, to get a great name, and to amuse and captivate men's minds with strange high-flown conceits, thereby to gain a selfish confidence and approbation in

others, to make a *sect* in Babel; but he hath written (according to the Divine gift which he received) of the greatest and deepest *mysteries* concerning God and nature, and hath expressed them in such suitable and significant terms and phrases as are best apt to render them, in their own native and proper idea and meaning, to the understanding and capacity of others; albeit *few* will understand them according to the depth of *his* sense; but every one may receive *benefit* according to his capacity; if his own image-like fancy and the over-weening conceit of his own light doth not prepossess and hinder him; and no doubt his writings are left unto posterity as a precious talent to be improved: not that we should only gather a talkative, historical, literal notion of the mysteries; but that in all simplicity and sincerity, we practise the way of regeneration in the Spirit of Christ; and *Divinitise* our knowledge into an effectual working love; and so attain the experimental and essential being thereof in our own souls.

It would be too large here to speak of that foundation and steadfast Byss (or ground) which his writings do contain, whereby true philosophy may be restored to its original purity; being freed from those idols of fancy, and vain reason that do darken and perplex it; for by the knowledge of the centre of all beings (of which his writings speak) we come rightly to understand what time and eternity is, and therein the science of the Nothing, Something, and all things; whereby we may come to find out whence the inward radical *Ens*, working essence, true subsistence, and full existence of every thing proceedeth; and also to what end every thing hath such an essence, life, power, virtue, form, colour; and then whither it goeth, and what it shall be hereafter in eternity; by which we may come to see how it is that all things proceed from God, subsist in God, and again return to God; and therein obtain

the right knowledge of ourselves and of God in nature; and from this centre ariseth the true knowledge of the *Three Principles*, and also of the Threefold, or *Tri-une life* in man; whereby the deepest, darkest, and hardest questions, and *Quæres*, that can arise within the mind of man, or come under the reach of any imagination or thought, may be rightly understood and determined; and this must needs *advance* all arts and sciences, and conduces to the attainment of the universal tincture and signature; whereby the different secret qualities and virtues, that are hid in all visible and corporeal things, as metals, minerals, plants, and herbs, &c., may be drawn forth and applied to their right natural use for the curing and healing of corrupt and decayed nature; and by the powerful effects and operation that will hence arise, all false sophisticate artists that soar aloft in their own contrived imaginations and tottering experiences, may be convinced of their unsound, sick, and sandy foundation; and moreover this signal, fundamental, central knowledge will quicken and revive the life of Divinity so deeply buried in the painted sepulchres of pharisaical hypocrisy and verbal formality; and settle all sects and controversies in religion *on the true* ground, that so we may come to serve God aright in the true unity of the Spirit, and each other in all Christian love and righteousness.

In those Epistles there is much seasonable and wholesome doctrine, instruction and counsel for a Christian resigned soul; much consolation for the afflicted under Christ's Cross; and also direction how a man shall behave himself as a Christian amidst the various sects, and their harsh censures; exhortation to truth, love, and righteousness: dehortation from all evil, pride, envy, covetousness, wrath, malice, falsehood, and Cain-like hypocrisy; likewise many prophetical passages and predictions concerning the punishment and severe *judgments* that are and shall be upon Babel, and

the Antichrist, and all false and wicked oppressors; the most whereof are printed in a treatise by themselves called *Mercurius Teutonicus.*

In a word, courteous and Christian reader, these Epistles will serve as an introduction and right information to shew thee what this author was, and whence he had his great knowledge, and upon what ground and centre it is founded; and likewise how thou mayest come really to understand the drift and meaning of his writings, and effectually find the excellent use thereof; for art thou learned or unlearned, rich or poor, master or servant, parent or child, be thou of what calling, profession, complexion, constellation, and disposition thou wilt, thou mayst find such knowledge herein as may better *and improve thee aright* in Christianity.

Therefore be like to the laborious bee that seeketh honey at every flower, and where she finds it not, there she doth not leave her sharp sting, so likewise if thou findest that which doth not like thee, let it alone; and leave not a taunting scoff and stinging venom of scorn and rash censure behind thee; but rather *pray* that God would give thee His Holy Spirit to lead thee into all truth; and so thou shalt know God in thyself, according to that Divine promise, they shall all be taught of God, and know the Lord.—(John vi. 45; Heb. viii. 11.)

But let the end of all be love; for if thou couldst speak with the tongue of men and angels, and couldst prophesy and understand all mysteries, and hadst all faith, yet without love, thou wert but as tinkling brass, and a sounding cymbal.—(1 Corinthians xiii.) It is even *this Love* that distinguisheth between the knowledge of the devils in hell (for they know, believe, and tremble) and the angels in heaven; and as true love is a deadly poison and pain to the devilish nature of evil spirits; even so is all self-denying Love, as

a plague and pestilence to all sophistical pharisaical hypocrites, who pervert the gospel of peace and love by vain distinctions and heathenish practices. Therefore, beloved reader, let thy Divine light lead thee unto a Divine life, and so enter into the Divine Love, the bond of perfection; and so thou shalt be made partaker of the Divine nature, for God is Love.

Now, therefore, let us be *merciful*, loving, and perfect, as our Father which is in heaven is merciful, loving, and perfect, that so it may be known that we are the children of the Most High, who is kind unto the unthankful and to the evil: and the God of Love so enkindle the fire of His love in our hearts, that it may break forth in our practice and conversation, to the destroying the thorns and tearing briers of vain contentions, that so we may enjoy the happy fruits of peace, truth, love, and righteousness, in all Christian society one among another,

Yours, in all service of Christian Love,

J. E.

"*A scorner seeketh wisdom, and findeth it not; but knowledge is easy to him that understandeth.*"—(Prov. xiv. 6.)

"*A scorner loveth not one that reproveth him; neither will he go unto the wise.*"—(Prov. xv. 12.)

"*Knowledge puffeth up, but love edifieth.*"—(1 Cor. viii. 1.)

THE EPISTLES OF JACOB BOEHME.

THE FIRST EPISTLE.

A THEOSOPHICAL LETTER, OR LETTER OF DIVINE WISDOM,

WHEREIN THE LIFE OF A TRUE CHRISTIAN IS DESCRIBED, SHOWING WHAT A CHRISTIAN IS, AND HOW HE COMETH TO BE A CHRISTIAN; AND LIKEWISE WHAT A TITULAR, NOMINAL, OR HISTORICAL CHRISTIAN IS, AND HOW THE FAITH AND LIFE OF EACH DIFFER.

The fountain of Jesus Christ's heart be our quickening consolation, renovation, and eternal life.

1. BELOVED and much respected friend in Christ,—From a member-like obligation (as one branch on the tree is bound to do to the other) and a fellow-working desire, I wish unto you the open well-spring of grace, which God in Christ Jesus hath manifested in our humanity; so that it may richly spring up in you, and the divine sun may thereby cast the influence of its love-beams into the soul; and also therewith stir up and open the great magnetic hunger of the soul (being the true divine mouth) after Christ's flesh and blood, together with bodily welfare.

2. Being, I have often understood by your dear friend, D. K., and also observed in my presence with you, that you in the drawing of the Father do bear a peculiar thirst and an earnest, sincere longing after His life, which He, out of His highest love hath manifested in

Christ Jesus; therefore I would not (upon the desire of Mr. D., and also of yourself) omit from a member-like and mutual obligation to visit and salute you with a short epistle, and so to recreate, quicken, and refresh myself somewhat with you, in the same fountain of the life of Jesus Christ; for it is mere joy unto me to perceive that our paradisical coral flourisheth, and bringeth forth fruit in my fellow-members, to our eternal recreation and delight.

3. And hereupon, Sir, I will declare unto you, out of my small gifts and knowledge: *What a Christian is, and wherefore he is called a Christian.* Namely, that he only is a Christian, who is become capable of this high title in himself, and hath resigned himself with his inward ground, mind, and will to the free grace in Christ Jesus, and is in the will of his soul become as a young child, that only longeth after the breasts of the mother, that sincerely panteth after the mother, and sucketh the breasts of the mother whereof it liveth.

4. Even thus also that man is only a Christian, whose soul and mind entereth again into the first mother, whence the life of man hath its rise, viz., into the Eternal Word, which hath manifested itself with the true milk of salvation in our humanity (being blind in regard of God) and sucketh this milk of the mother into his hungry soul, whence the new spiritual man ariseth. And thereby the fiery [dark and dry] soul, proceeding from the Father's property, doth reach and obtain the place of God's love, in which place the Father begetteth His beloved Son. And therein only the temple of the Holy Ghost, which dwelleth in us, is found; and therein also the spiritual mouth [or believing desire] of the soul, which eateth Christ's flesh and drinketh His blood, is understood, or experimentally and essentially enjoyed.

5. For he only is a Christian in whom Christ dwelleth, liveth, and hath His being, in whom Christ as to the internal ground of his soul is arisen, and made alive in the heavenly essence, which did disappear and depart in *Adam.* Even he, I say, is only a Christian that hath put on Christ's victory (that is to say, Christ's incarnation, humanity, sufferings, death and resurrection, against the anger of God; and also hell, devil, death, and sin) in his eternal ground, where the seed of the woman, to wit, Christ in His conquest, doth also conquer in him, and daily trampleth upon the serpent's head in the wicked carnal will, and killeth the sinful lusts of the flesh.

6. For in Christ alone we are received to be children of God, and heirs with Christ, not by an outward, adventitious, strange shew of a sundry select appropriating of grace (I say), not through a strange merit of grace [or application of promises] imputed from

without [or received in an historical apprehension of being justified and acquitted by another, as malefactors] but through a child-like regenerating, innate, in-dwelling, member-like, and essential grace: Where Christ, the conqueror of death, doth arise in us with His life essence and power from our death, and hath His mutual ruling influence and operation in us, as a branch on its vine; as the writings of the Apostles do throughout witness.

7. He is far from a Christian, who only comforteth himself with the passion, death, and satisfaction of Christ, and doth apply and impute it to himself as a pardon or gift of favour, and yet remaineth still an unregenerated, wild [worldly, and sensual] beast; such a Christian is every ungodly man: For every one would fain be saved through a gift of favour, the devil also would very willingly be an angel again by grace received and applied from without.

8. But to turn, and become as a child, and be born anew of God's grace-water of love, and the Holy Ghost, that pleaseth him not. Even so it pleaseth not the titular Christian, who will put upon himself the mantle of Christ's grace [and apply His merits unto himself by an historical laying claim to a promise] and yet will not enter into the adoption and new birth; albeit Christ saith, that he cannot otherwise see the kingdom of God.

9. For what is born of the flesh is flesh, and cannot inherit the kingdom of God, (*John 3*): *To be fleshly minded is enmity against God, but to be spiritually minded is life and peace:* And he only heareth God's Word, that is born of God, for only the spirit of grace in Christ heareth God's Word.

10. For no man hath ever seen God; the Son alone, who is in the unmeasurable bosom of the Father, declareth unto us the word and will of God in ourselves; so that we hear and understand His will and good pleasure within ourselves, and are willing to follow the same, yet we are often kept back by the outward sinful flesh; so that the operation or effecting of that same divine power [purpose, and godly resolution in our mind] doth not always come into the outward figure, yet it goeth into the inward figure, in the inward spiritual world; concerning which, *St. Paul* saith, *our conversation is in heaven.*

11. Of which also all the saints of God, and especially *St. Paul*, hath complained, that they had an earnest, sincere will, and did serve God with the mind of the internal ground; but with the flesh the law of sin, so that the flesh lusteth against the spirit, which lust and evil concupiscence is daily drowned, and mortified in the death of Christ, by the inward ground [or the centre of light regenerated in the dark abyss of the soul,] but this is in those only in whom Christ is arisen

from death; and thus there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, &c. For the bestial body belongeth to the earth, but the spiritual body belongeth to God; but whosoever hath it not, he is dead while he liveth, and neither heareth nor perceiveth anything of the Spirit of God; it is foolishness to him, as the Scripture saith.

12. Therefore this point is not sufficiently understood and cleared by teaching and maintaining only and alone an outward receiving and application of grace and forgiveness of sins. The pardon of sin, and the receiving of us into filial adoption and grace, consisteth in the justifying blood and death of Christ, when Christ's heavenly blood tinctured us; and with the highest love of the Deity in the name Jesu, did overcome the anger of God in our soul, and inward divine ground, proceeding from the essence of eternity, and did turn it again into the divine humility, meekness, and obedience, whereby the rent, torn, and divided temperature of our human property [and spirit] of obedience and good will entered again into the harmony and unity of the properties [*viz.*, into paradisical light, love, and life, that *real temperature*, where variety doth concentre and accord in unity.]

13. And even then the wrath of the Father (which was awaked in the properties of our life, and had set itself to be lord and master in soul and body, whereby we were dead to the kingdom of heaven, and become children of wrath) was turned again into the unanimous love, likeness, and unity of God; and our own human will, died in the death of Christ, from its selfness, and selfish willing; and the first human will (which God breathed from His Spirit into *Adam*) did spring forth afresh through the conquest of God's sweetness [and love] in Christ's heavenly blood; and then the devil, and hell, which held men captive, were confounded, and made a scorn: This the dry rod of *Aaron*, which budded in one night, and bare sweet almonds, did typify.

14. Now as sin came from one, and passed from one upon all, so also the sweet grace and victory in Christ passed, pressed, and pierced from one upon all. Now this death and the anger [of God] was broken in pieces in that one *Adamical* soul in Christ, and a possibility to grace was opened through the disclosing of death, through which disclosed gate, the will of the soul may re-enter into its first mother (whence it came in the beginning) that is into the filiation, adoption, or regeneration of a new life and will; and there it may attain the sweet blood of Jesus Christ, which in Christ did disclose or break open the gate of death, and changed the anger of God in our humanity in Himself into love, wherein the poor captive soul

drinketh out of God's fountain; and doth allay and sweeten its fire-breath, whence the new paradisical bud springeth forth, and there the hunger and desire of the soul is made substantial and essential in the blood of Christ, after an heavenly manner.

15. Now, as the disclosing of death must be done in the person of Christ Himself in our soul and humanity, so that the eternity in Christ (wherewith he was come from heaven, and was also in heaven, *John 3*) overcame the time (viz., the life and will of the time) and did change time with its will into the eternal will of the Deity; and all this must be brought to pass in our received humanity: so likewise the desire of our soul must receive into itself that same eternal will in Christ (wherein time and eternity stand in equal agreement and harmony), and through the power of the same, immerse, or cast itself into the adoption of free grace in Christ; that the same inward paradisical ground which died in *Adam* might again spring forth in the will of the obedience of Christ, through His heavenly, and from us assumed human blood.

16. The atonement and expiation must be made manifest and experimental in ourselves through that atonement which Christ once made; indeed [the atonement and reconciliation] was once fully finished, and brought to pass in Christ's blood and death, but that which was once wrought in Christ must also work in me; it must even now also through Christ's shedding of His blood be brought to pass in me. Christ also doth pour forth His heavenly blood into the desire of faith in my poor soul, and tinctureth the anger of God which is therein, that the first *Adamical* image of God may again appear, and become seeing, hearing, feeling, tasting, and smelling.

17. For that same image which died in *Adam* from the heavenly world's essence, being the true paradisical image, dwelleth not in the four elements; its essence and life standeth not in this world, but in heaven (which is manifest in Christ in us) viz., in that one pure holy element, whence the four elements sprung forth in the beginning of time; and this same inward new spiritual man eateth Christ's flesh and blood; for he is, and liveth in Christ, Christ is his stock, and he is a branch on the stock.

18. For every spirit eateth of that whereof it taketh its original, the animal [sensual] mortal soul eateth of the spirit of this world, of the stars and elements, of the kingdom of the world, but the true eternal soul (which was inspired out of the Eternal Word into man, being divine life) eateth also of its mother, viz., of the holy essential Word of God.

19. But seeing it was impossible for her after her own departure and separation from God, in her excluded condition, property, and spirit; [to eat of the Divine Word, and live in the holy element of love and humility] therefore this same Word of life (being its true mother) came forth to the abandoned soul into the vale of misery, and into the prison of hell, and infused His heavenly essence into our human; [to be] as a body for the soul, and therewith did embrace and clothe our poor soul being captive, and did open again her heavenly mouth (afore dead in the anger of God) with the tincture of love; so that the poor soul can now again eat heavenly *manna;* the eating whereof was tried in Christ's person with the humanity, which He received from us (in the temptation of Christ in the wilderness) where *Adam* in Christ did again eat *manna* from Paradise forty days.

20. Therefore I say, that by a show and select form of grace appropriated and imputed from without, none cometh to be a true Christian; for if he be so, his sins are not forgiven him by once speaking of a word, or appropriating a form, or promise of absolution to himself, from without; as a lord or prince in this world doth freely give a malefactor his life by an external imputed favour; no, this availeth nothing before God.

21. There is no grace or favour whereby we come to the adoption, save only in the blood and death of Christ; Him alone God hath fore-ordained, and appointed to be unto Him a throne of grace, or propitiation in His own love, which He hath (in the *sweet name Jesu* out of *Jehovah*) infused into Him: He is that only sacrifice that God accepteth of, to reconcile His anger.

22. Now, if this sacrifice or free offering of grace shall do me good, then it must be wrought and brought to pass in me; the Father must beget, or impress His Son in the desire of my faith, so that the hunger of my faith may lay hold and comprehend Him; and if the hunger of my soul's faith doth comprehend Him in His promised Word, then I put Him on in His whole process of justification in my inward ground, and forthwith the mortification and killing of the anger, devil, death, and hell beginneth and goeth forward from the power of Christ's death in me.

23. For I can do nothing, I am dead to myself, but Christ doth it in me; when He ariseth in me, then I am dead to myself, in respect of the true man, and He is my life, and in that I live, I live to Him and not to my selfhood; for grace mortifieth my own will, and setteth itself up for a Lord in the place of my selfness, that so I may be an instrument of God, who doth therewith what He pleaseth.

24. And then I live in two kingdoms, viz., with my new-born spirit of life, or spiritual man, in paradise, in the kingdom of heaven, in the inward spiritual world, and with the outward mortal man, in the vanity of time, in the kingdom of this world, in the dominion of the stars and elements, in the contrariety and malignant discord of the properties, wherein the yoke of sin yet liveth; this Christ taketh upon Himself in the inward kingdom of the divine world, and helpeth my soul to bear it.

25. For the yoke of this world is Christ's burden, which He must bear, until He shall again deliver up the kingdom to His Father, which He hath given him; for He said, *All power in heaven and earth is given to Me of My Father;* so also this burden or charge is laid upon Him, that He should bear God's anger, hell, death, and all evil in us, as Isaiah saith: *He took on Him our diseases, and carried our sorrows;* but we esteemed Him stricken, smitten of God, and afflicted.

26. And hence it is that a Christian must be a bearer of the cross, for so soon as Christ is born in him, the assaulting of hell, and the anger of God in the eternal nature beginneth, and then the hell in man is destroyed, and the serpent is trodden under foot; whence great unquietness, persecution, and reproach from the devil and the corrupt world doth arise against the outward sinful man, and even then the outward sinful man must suffer itself to be condemned, and judged to damnation by the children of anger, and by God's severe justice in the anger; seeing that another man liveth in him, which is not like and conformable to the outward mortal man; and so God's justice executeth its judgment in the anger upon the house of sin; and also all the ministers of God's wrath do help the execution thereof.

27. And even then Christ helpeth to bear the yoke, and man is sacrificed in Christ's process, contempt, and scorn, in his suffering and death, to the justice of God in the anger, and becomes conformable to Christ's image.

28. The holy Scripture witnesseth in all places that we are justified from sins by faith in Christ, and not by the works of our merit; but by the blood and death of Christ, which, indeed, is so taught by many, but rightly understood of few that teach us so.

29. We are taught, indeed, an imputed grace, but what faith is, and how it is begotten, and what it is in its essence, real being, and substance, and how it layeth hold on the merit of Christ with the grace; herein the greatest part are dumb and blind, and depend on an historical faith *(James 2)* which is only a bare knowledge or literal conjecture, and therewith the man of sin doth tickle and comfort

himself, and through an imagination and blind persuasion, doth flatter and soothe up himself, and calls himself a Christian, though he is not yet become either capable or worthy of this so high a title, but is only a titular nominal Christian, externally clothed with Christ's *purple mantle*, of whom the prophet speaketh, saying: *They draw near to Me with their lips, but their heart is far from Me;* and Christ said: *Not all that say Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of My Father in heaven.*

30. Now Christ alone is the will of the Father, in whom the acceptation of grace and adoption consisteth, and none can do the love will of the Father, save alone that only throne of grace, Christ himself, as the holy Scripture declareth, no man can call God Lord, without the holy spirit in him.

31. For we know not what and how to pray before God as we ought. but He, even the holy spirit in Christ, maketh intercession for us, with unutterable sighs before God in ourselves, as it pleaseth God; we cannot attain anything by our willing and knowing; He is too deeply hidden from us, for it lieth not in any man's knowing, willing, running, and searching, but in God's mercy.

32. Now there is no mercy but only in Christ, and if I shall reach that mercy, then I must reach Christ in me; are my sins to be destroyed in me? Then must Christ do it in me with His blood and death, with His victory over hell: *Am I to believe? then must the spirit, desire, and will of Christ believe in my desire and will, for I cannot believe.*

33. *But he receiveth my will being resigned to Him, and comprehends it in His own will, and bringeth it through His victory into God, and there He interceded for the will of my soul in His own will before God, and so I am received as a child of grace in His will of love.*

34. For the Father hath manifested his love in Christ, and Christ manifesteth that same love in my will being resigned to Him; Christ draweth my will into Himself, and clotheth it with His blood and death, and tinctureth it with the highest tincture of the divine power, and so it is changed into an angelical image, and getteth a divine life.

35. And forthwith that same life beginneth to hunger after its body, which body is the degenerated fiery soul, into which the will in Christ is entered, so that the new life in Christ doth now also tincture the soul; whereby the soul in the spirit and property of this [new] will obtaineth a right divine hunger, and is made to long after, and desire the divine grace, and begins to behold and consider in the spirit of this divine will in Christ, what she is, and

how she in her properties, inclinations, and dispositions is departed from God, and lieth captivate in the wrath of God; and then she acknowledgeth her abominations, and also her deformity in the presence of God's angels, and findeth that she hath nothing wherewith she is able to protect herself, for she sees that she standeth in the jaws of death and hell, encompassed with evil spirits, which continually shoot the strong influence of their evil desires into her, to destroy and corrupt her.

36. And then she diveth into that same new-born spirit of the will, and wholly immerseth herself into very humility itself; and so the spirit of Christ taketh hold of her, and bringeth her into the spirit of this new will, so that the soul essentially and experimentally feeleth and findeth Him, whereupon the divine glimpse and beam of joy ariseth in the soul, being a new eye, in which the dark fiery soul conceiveth the *Ens* and esssence of the divine light in herself, and thereupon hungereth and thirsteth after the grace of God, and entereth into an effectual repentance and sorrow, and bewaileth the evil which it hath committed.

37. And in this hunger and thirst it receiveth Christ's flesh and blood, for the spirit of the new will (which in the beginning entered into the grace of Christ, and which Christ received into Himself) becometh now substantial and essential by the magnetic impressure, hunger, and desire of the soul.

38. And this essentiality is called *Sophia*, being the essential wisdom or the body of Christ; and in this the faith in the Holy Ghost doth consist. *Here Christ and the soul believe in one ground.*

39. For true faith doth not consist in thoughts, or in mere assenting to the history :—viz., That a man impresseth [or imagineth in his mind] to himself that Christ is dead for his sins [and by an historical apprehension or blind persuasion of a particular election clingeth to his merits and righteousness, without the innate righteousness of Christ, and life of God essentially working in him, and begetting him to a new creature], for faith is a receiving of the promised grace in Christ; it receiveth Christ into itself; it doth impress Him into its hunger, with His heavenly flesh and blood, with the grace which God offereth in Christ.

40. Christ feedeth the soul with the essence of *Sophia*—viz., with His own flesh and blood, according to His saying, whosoever eateth not of the flesh of the Son of Man, he hath no life in him, but whosoever eateth the same, he abideth in him.

41. And herein the Testaments of Christ and also the right Christian faith consist; for an unsubstantial [unessential, conjectural

or verbal] faith is as a glimmering fire smothered in smoke or moisture, which would willingly burn, but yet hath no right *Ens* thereto, but when a right *Ens* is given to it, then that little spark of fire increaseth, whence a fair shining light ariseth; and then it is manifest, that in the wood such a fire and fair light lay hid, which before was not known.

42. And this is to be understood likewise in a child of God, while the poor soul is wrapt up in the anger of God, it's like a glimmering wick (wick of a candle or smoking flax), that would willingly burn, and cannot, by reason of the vanity of sins, and the anger of God; but when the soul, being a little spark of divine fire, getteth into itself, God's *Love-Ens* (that which lieth hid, and yet is in *esse*, as well as in *potentia*)—viz., Christ's flesh and blood, then that spark groweth to a great fire and light, which shineth and sendeth forth its light with fair virtues and good works, and liveth in great patience under the vanity of this world, and yet groweth forth as a fair flower out of the wild earth.

43. A similitude whereof we have in the sun and the earth—viz., that if the sun should not shine upon the earth, no fruit could grow; but when the sun shineth upon the earth, and penetrates into the *Ens* of the earth, then the *Ens* of the earth receiveth the virtue or powerful influence of the sun into itself; whereupon a great hunger ariseth in the *Ens* of the earth, after the virtue of the sun; and this hunger impresseth, and feedeth upon the virtue and influence of the sun, and by this hunger of the *Ens* of the earth, which eagerly reacheth after the *Ens* of the sun, an herb is drawn out of the earth with a stalk, in which also the *Ens* and virtue of the sun ascends up along in the growth and flourishing of the herb, and the sun, with his beams of light, becometh substantial in the *Ens* of the earth in the stalk and root; and we see how through the power of the sun and stars in the spirit of the world, another body ariseth out of the stalk, different from the root in the earth; also how the stalk doth put forth a bud to a fair flower, and afterwards to fruit; and we see how the sun afterwards from time to time ripeneth and sweeteneth the same fruit.

44. And thus it is with man; the ground of the soul is the divine field, when it receiveth the divine sunshine into itself, a divine plant springeth forth; and this is the new birth, whereof Christ speaketh; now this plant must be nourished from above, by the celestial influence, and drawn up in growth by the divine sun, and by the divine water, and preserved by the divine constellation—viz., the divine virtue or power of God, till it cometh to be a divine body, of a divine and angelical figure, as the body on the stalk.

45. And as the body on the stalk must stand in rain, wind, and storms, in heat and cold, and suffer the sun to ripen it: so likewise must a Christian stand in this thorny world, in the awaked anger of God, in the kingdom of the devil, amongst many wicked men, and suffer himself to be beaten, with scorn and contempt, and yet he must turn his hope and confidence from all creatures only and alone upon the divine sun, and suffer it to ripen him and beget him to an heavenly fruit.

46. Not temples or houses of stone or human ordinances, and forms of word worship (which is but lip-labour) do beget [or regenerate him] to a newness of life; but the divine sun in the divine constellation of the powers of the Word of God in the temple of Jesus Christ, in himself, doth beget him out of the fountain of life, Jesus Christ; so that he is a branch on the vine of Christ, and bringeth forth good grapes, which the divine sun ripeneth, that God's children, being his loving fellow members, may eat them; whereby they also grow and flourish in and with him, which grapes are good doctrine, life, and works.

47. A man must come to the practice, effectual performance, and fruitfulness in Christianity, otherwise the new birth is not yet manifest in him, nor the noble branch yet born; no tickling or soothing, comforting with promises or Scripture evidences, and boasting of a faith, doth avail any man at all, if the faith make him not a child conformable to God in essence and will, which faith bringeth forth divine fruit.

48. All that men now do strive, dispute, contend, and fight about, and thereby destroy and lay desolate, country and people, is only a mere husk without fruit [a form without power, a *Mammon* without Christian mercy] and it belongeth to the fiery world for separation [and shall be decided in the judgment of the Lord]. There is no true understanding in any party, they contend all, only about the name and the will of God, and no party will do it; they mind nothing but their own glory, preferments, and pleasure of the flesh: if they were true Christians they would have no strife or contention.

49. A good tree beareth good fruit for every one, and though sometimes it must suffer the wind to break off its branches and fruit, and the sun to wither and dry them up; yea, when they are ripe, to be devoured of swine, or trodden under foot; yet for all this, it endeavoureth still to bring forth more good fruit.

50. And thus a true Christian in Christ can will nothing else but what Christ willeth in him; and though he must suffer his good fruit, which doth spring and grow forth out of the internal man, to be often

trampled upon and spoiled by the evil flesh and blood, and also by the devil's wind [the wicked censure and false interpretation of the hypocritical Luciferian serpent], and the wickedness of the world, yet the tree of the new plant in the life of Christ doth still stand and spring forth through the outward mortal man, maugre all opposition irresistibly, as eternity springeth through time and giveth life and power to time, and as the day doth arise and break forth through the night, and changeth the night into day, and yet the night remaineth there still in itself, and yet it is not known or discerned in the day; so likewise the divine day doth spring and bud forth in us through our eternal night, and changeth the night—to wit, God's anger, hell, death, anguish, and eternal destruction into the divine day of joy and consolation, albeit the dark night, with the *Ens* of the serpent, and the poison in flesh and blood, rageth and striveth against it.

51. Therefore, beloved sir and Christian brother, we have more need to endeavour for the growth and increase of the precious coral, and how we may come to it, than to run after the unprofitable pratings and conjectural fictions in the feigned holiness, where one brother despiseth, reproacheth, rejecteth, and proclaimeth the other for an heretic, nay, giveth him to the devil for an opinion sake, which he hath made to himself.

52. I tell and declare unto you, in my knowledge which God hath given me, that it is a mere deceit of the devil, who thus doth bring us poor men into opinions, to contemn and reproach one another (crying down, and holding one another for heretics and fantastics that bindeth not his conscience to our mental idol or opinion), so that we strive and wrangle about the husk, and in the meantime lose love, and faith, and attain not the new birth.

53. Our whole religion is but a child-like work, namely, that we wholly forsake, and disclaim our own knowing, willing, running, disputing [and forged conclusions of blind hypocritical reason, which bewitcheth the natural mind to the form and frame of its own wisdom] and unfeignedly and fully *resolve* with ourselves to enter into, and persevere in the way which bringeth us again to our own native country which we lost [in *Adam* when he, with his mind and full will, went out of Paradise into the spirit of this transitory world], and so return to our mother, which in the beginning did beget us, and bring us forth out of herself.

54. Now, if we will do this, then we must not come to her in our own self will and way, in pride and ostentation, in applauding ourselves, in contempt of her children, our fellow-Christians, and fellow-members; for we are the lost son, who is become a swineherd, and

have shamefully mis-spent our patrimony with the fatted hogs of the devil and the world. We must enter into ourselves, and well consider ourselves and our Father's house; and we must set before us the mirror or looking-glass of the Law and Gospel, and see how far we are departed from God's righteousness, and also from [unfeigned, impartial] brotherly love, (which loveth all our brethren though our enemies), and well examine our heart whereto it is inclined.

55. Now, when we do this, we shall find in ourselves many hundred evil beasts, which we have set up in God's stead, and do honour and love the same above God; and even then we shall see what hideous horrible beasts were manifest in *Adam* by false lust, or imagination; and wherefore God said to *Adam, the seed of the woman shall break the serpent's head;* to wit, the monstrous beasts.

56. As first, we shall see in our desire the proud Lucifer, who is departed from divine and brotherly humility, and contemneth the members of his body, and hath set himself to be a God and Lord over them, in whom there is no divine love, to love either God, or his brother.

57. Secondly, we shall find a beast in our properties, resembling the covetous, greedy swine, which will take all to itself, and alone devour and possess all, and desireth more than it needeth; wherewith the proud Lucifer might be able to vapour, brag, and vaunt himself that he is a God over substance (or everything), and that he can domineer, having power and might over his fellow branches; and we shall see how this proud Lucifer hath broken himself off from the tree of life, and the mutual growth and increase of love, and would be a tree of himself, and therefore he is a withered dry branch in respect to God.

58. Thirdly, We shall find the poisonful envious serpent in our properties, which teareth and rageth as a poison; I mean envy, which wisheth no man so well as itself; which stingeth, rageth, and rideth in other men's hearts, and slandereth them with words, and only applaudeth its own haughty Lucifer, and termeth its falsehood [and cunning hypocrisy] an angel of God.

59. Fourthly, We shall find in our properties, the fiery dragon sitting in hellish fire, I mean anger, which (if covetousness and envy cannot obtain that which it would have) will lay violent hands upon it, and take it by force, and is so raging mad that it bursteth its life for very malice and iniquity, and breaks in pieces in fiery malice, and is a very dry branch on the tree, and is only fit for the fire.

60. Fifthly, We shall find many hundred evil beasts in our desire, which pride loveth and honoureth more than God; and covetousness

draweth them to itself for a treasure, wherewith pride vapoureth and vaunteth as if they were God's, and thereby doth withdraw sustenance and comfort from his brother's life so that he is forced to spend it in misery, trouble, and perplexity, by reason of *his* violence and extortion.

61. Now when a man doth thus behold himself in this mirror of selfhood, and perceiveth these evil beasts, then let him rightly imagine to himself that he is deeply guilty of them, and thereby consider the grievous fall of *Adam*, and think that all these evil desires and vain imaginations do wholly take their rise and original in him, from the monster of the serpent, through the influence and insinuation of the devil into our first parents.

62. For all the properties of the desires lay in one harmony and steadfast unity in *Adam*; and the one loved the other, and were in mutual agreement, but such false desires are risen in man through the envy of the devil, who stirred up the false lust and imagination in *Adam* and *Eve* to prove the unequality [in the property and spirit of the mixed world] and to taste what good and evil was; to feel heat and cold, and to try the multitude and variety of the properties, so that now these desires do attract, long after, and desire that which is like to themselves; and every desire of these properties, is a several hunger of life in man, which hath broken itself off from the harmonious unity; and opposeth the love, likeness, and mutual society of its fellow branches, or brethren, and covetously desireth to draw their life and maintenance to itself, and to make itself a Lord over it, and will be a selfist.

63. All which is contrary to the divine will and ground, and is a perjury against God; yea, it opposeth the course and order of nature, as we see by the trees and plants of the earth, how all stand and grow lovingly one by another, and rejoice in one mother; and how one branch on the tree doth impart its sap and power to the other, and mutually serve each other.

64. For in such a lovely equality and harmony the life of man (*John 1*) was inspired out of the eternal Word into the human image, being out of the *limus* of the earth, so that all the properties of the life stood in an equal proportion in the temperature, in *one love*, and mutually loved each other.

65. But when the devil mixed his poison, and false desire therein, the properties of life were divided into many desires, whence strife, discord, sickness, infirmities, the cumbersome grossness and mortal frailty of the body is risen through the false desire and insinuation of the bestial properties, by reason whereof the image of God (which

was from the heavenly essence) disappeared, concerning which God said unto them, *In that day that thou eatest of the tree of the knowledge of good and evil thou shalt die the death:* that is, thou shalt die to the kingdom of God, as it also came to pass.

66. And we must really imagine to ourselves (or consider with ourselves) that this bestial, false desire in man, is the monster of the serpent, and an enmity against God and the kingdom of heaven, and that we therein are only the children of hell, and of the anger of God, and cannot therein inherit or possess the kingdom of God; neither is God manifest in any such desire, but only His anger and the property of the dark and earthly world, and we live therein only to the vanity of this world, and stand therewith only upon the abyss of the dark world and the anger of God: that is, of hell which continually gapeth and hungereth after these properties, and counteth these properties its own fruits and children, which it shall reap and take into its barn, for they do belong unto it by the right of nature, for these desires are all originally from it, and have their root in the ground of hell and destruction, and indeed nowhere else.

67. Therefore, said Christ, *Unless a man be born anew, he shall not see the kingdom of God.* All these false wills and desires are predestinated to damnation. If any will see God, he must be converted, and become as a child, and be new born in the Holy Ghost, through the water of eternal life: viz., through the heavenly *Ens*, which God hath revealed in Christ; that the first right man, which died in *Adam* (proceeding from the heavenly world's essence) might again spring forth in Christ, and become living.

68. All these evil beasts are condemned, and must die in us, and though their desire doth somewhat cleave and stick unto us in the flesh, yet they must all be mortified during this [life] time in the soul: viz., in the inward ground, and the inward ground of the soul must be tinctured by the true tincture in the blood of Christ; that the properties of the internal ground may again live in harmony and concord, for otherwise they cannot reach the Deity in themselves.

69. Now when man knoweth this, he cannot better be rid of his evil bestial desires, than that he presently at the same instant bring himself with his whole strength into such a strong will and earnest purpose that he for time to come will hate and abandon these evil beasts of the devil, seeing they are only the devil's servants; and that he will return into his lost country, into the adoption and atonement, and esteem, and look upon himself no otherwise than as the lost swineherd [or the prodigal son] for he himself is the lost swineherd and no whit better, and forthwith approach with the con-

version of his soul to the Father in deepest humility, with acknowledgment of his unworthiness, in that he hath so shamefully and unworthily misspent and misimproved the free inheritance of Christ's merits, and so enter into repentance.

70. Let him with all his strength give up his earnest will thereunto, that he from this very time forward will repent and amend, and no longer love these evil beasts. But this must be in earnest, in real sincerity without delays, and not to think of a day, week, or year, but his mind must utterly and continually condemn them to the damnation of death and not will to love them any more but count them enemies, and so resolve to turn himself to the mercy and grace of God.

71. When this is done (I speak as I have highly known it in the precious light of grace) that then he may turn himself to earnest praying in humility, and beseech God for grace. And though his heart saith utterly, no; and the devil saith, stay yet a while, it is not now good and convenient, thou wilt have better opportunity to-morrow; and when to-morrow cometh, then saith he again, to-morrow, and suggesteth to the flesh, saying, Thou must first do this or that; gather first a treasure for thyself that thou mayst not need the world, and then enter into such a life. Yet, I say, the mind must remain firm and steadfast in its purpose. and think with itself, these suggestions and thoughts are mine evil hungry beasts, these I will kill, and drown them in the blood of Christ's love. None of them shall live any longer in me; I will have no more to do with them; I am now in the way to my ancient Father, who hath sent His Son to me in my misery and distress, saying: *Come to Me all ye that are weary* [grieved] *or heavy laden with sins, and I will refresh you.* My Father will give the Holy Spirit to them that ask him for it.

72. Let him imagine and impress this into his very heart (imprint and settle it in his resolution), and come with the lost son to the Father. And when the Father shall see that the mind of the soul is directed to Him, and would willingly and unfeignedly turn and yet cannot, then He will presently meet him and clasp the soul into the arms of His drawing, and bring her into the passion and death of Christ, where she through earnest repentance and sorrow will die from (or mortify) those abominable beasts, and arise out of the death of Christ with a new will and a true divine desire. And so he will begin then to be another man indeed, and not a whit esteem that which before he loved and held for his treasure; and it will be to him as if he had it, and also had it not. And afterwards he will

account himself in all his power, ability, and possessions, but as a servant and steward of God.

73. For so soon as he is able to master and overcome the proud Lucifer of Pride, all the other evil beasts will grow weak and faint and lose their ruling power and dominion. Although they yet live in this [life] time in the earthly flesh, yet they are only as an ass, which must carry the sack, or as a mad dog in a chain, their strength is broken.

74. For when Christ riseth, Lucifer must lie captive; and if there be an earnest, full perseverance, such a precious jewel would follow as this pen cannot here describe; and those alone know who have been at the heavenly marriage, where the noble Sophia is espoused to the soul; concerning which Christ said, *That there is greater joy in heaven over one sinner that repenteth than over ninety and nine righteous.* Which joy is kept also in the heaven of man, in this espousal or marriage; this is understood by our school-fellows.

75. Dear Sir and Christian fellow-brother, I thought it good (Christianly and sincerely meaning well unto you) to put you in mind of this, and to lay it forth out of my little treasury, in a child-like simplicity, not intending thereby to shew and set forth myself, but out of a true and hearty desire, wishing that this might be felt also in your heart, and that I also might recreate and refresh myself a little with you, as a fellow member, though absent, and yet present in desire, and co-operating in the divine gifts; and this upon your desire, as formerly is said.

76. And if my good will should find place, and God would open the door of His mystery, then had I yet happily some other more precious jewels in my little treasury, in which time and eternity may be known; being ready and willing to render you my service therein; and so I commend you and yours to the sweet and pleasant love, grace, and will of *Jesus Christ.*

THE SECOND EPISTLE.

A LETTER TO CASPAR LINDERN, CUSTOMER AT BEUTEN,

WHEREIN IS DESCRIBED THE PLAIN AND SIMPLE WAY WHICH THE AUTHOR TOOK FOR THE ATTAINMENT OF HIS HIGH KNOWLEDGE: ALSO, HIS CENSURE, JUDGMENT, AND ANSWER, CONCERNING DIVERS AUTHORS OF DIFFERENT OPINIONS, TENDING TO LEAD CHRISTIANS INTO THE EXCELLENT AND DESIRED WAY OF LOVE AND UNION.

1. THE open fountain in the heart of Jesus Christ refresh us, and lead us to Himself that we may live in His power, and rejoice in Him; that so we may love and understand one another, and enter into one only will.

2. Much respected and discreet sir, my most worthy friend in the love and humanity of Jesus Christ; my hearty desires from God in our *Immanuel* for prosperity upon soul and body premised; I give you, Sir, to understand that I have received your letter, and therein perceive that you are a seeker and great lover of the mystery or of the knowledge of God; and do diligently take care everywhere to pick up some divine crumbs, bearing likewise a great desire and hunger after them.

3. Which on my part doth highly rejoice me, that God doth thus draw and lead His children; as it is written, Those who are driven by the spirit of God be the children of God; and as one branch on the tree doth rejoice in the other, and mutually minister sap, and assistance one to another; so likewise do the children of God in *their tree, Jesus Christ:* And at this, my simple person doth exceedingly rejoice, that God in the fountain of His heart doth draw us, (as simple children of our mother) to Himself; even to the

right breast and bosom of our mother, that so we should long after Him, as children after their mother.

4. And whereas (my beloved sir, and brother in the love of Christ) I see and perceive that you do thirst after the open well-spring of Christ, and likewise do enjoy the same according to the will of God, yet you do inquire after the enjoyment of your brethren, and desire (as a branch on the tree) mutually to recreate, refresh, and satiate yourself in them; and it is also acceptable to me to impart my sap and my spirit (*in my knowledge which God hath given me*) unto my brethren and members (being my fellow-branches in the *tree, Jesus Christ*) and so to rejoice in them; namely, in their sap, power, and spirit; for it is the pleasant food of my soul, to perceive that my fellow-branches, and members do flourish in the Paradise of God.

5. But I will not conceal from you the simple child-like way which I walk in Christ Jesus; for I can write nothing of myself, but as of a child, which neither knoweth or understandeth anything: neither hath ever been learned, but only that which the Lord vouchsafeth to know in me; according to the measure, as He manifests Himself in me.

6 For I never desired to know anything of the Divine Mystery, much less understood I the way how to seek or find it; I knew nothing of it, as it is the condition of poor lay-men in their simplicity, I sought only after the heart of Jesus Christ, that I might hide myself therein from the wrathful anger of God, and the violent assaults of the devil; and I besought the Lord earnestly for His holy spirit, and His grace, that He would be pleased to bless and guide me in Him; and take that away from me, which did turn me away from Him, and I resigned myself wholly to Him, that I might not live to my own will, but to His; and that He only might lead and direct me: to the end, that I might be His child in His Son Jesus Christ.

7. In this my earnest Christian seeking and desire (wherein I suffered many a shrewd repulse, but at last being resolved rather to put my life to utmost hazard, than to give over and leave off) the gate was opened unto me, that in one quarter of an hour I saw and knew more than if I had been many years together at an University; at which I did exceedingly admire, and I knew not how it happened to me; and thereupon I turned my heart to praise God for it.

8. For I saw and knew the Being of all Beings, the Byss (the ground or original foundation), and Abyss (that which is without ground, or bottomless and fathomless); also the birth [or eternal

generation] of the holy Trinity; the descent, and original of this world, and of all creatures, through the divine wisdom; I knew and saw in myself all the three worlds; namely, the divine, angelical, and paradisical [world] and then the dark world; being the original of nature to the fire: And then thirdly, the external, and visible world, being a procreation, or extern birth; or as a substance expressed, or spoken forth, from both the internal and spiritual worlds; and I saw, and knew the whole Being [or working essence] in the evil, and in the good; and the mutual original, and existence of each of them; and likewise how the pregnant mother (genetrix or fruitful bearing womb of eternity) brought forth, so that I did not only greatly wonder at it, but did also exceedingly rejoice.

9. And presently it came powerfully into my mind to set the same down in writing, for a memorial to myself; albeit I could very hardly apprehend the same in my external man, and express it with the pen; yet however I must begin to labour in these great Mysteries as a child that goeth to school: I saw it (as in a great deep) in the internal, for I had a thorough view of the universe as in a CHAOS, wherein all things are couched and wrapt up, but it was impossible for me to explicate and unfold the same.

10. Yet it opened itself in me from time to time, as in a young plant: albeit the same was with me for the space of twelve years, and I was as it were pregnant (or breeding of it) with all, and found a powerful driving and instigation within me, before I could bring it forth into an external form of writing; which afterward fell upon me as a sudden shower, which hitteth whatsoever it lighteth upon; just so it happened to me, whatsoever I could apprehend, and bring into the external [principle of my mind] the same I wrote down.

11. However, afterward the sun did shine on me a good while, but not in a continual constant manner; for when the same did hide itself, I scarce knew, or well understood my own labour [or writings] so that, man must acknowledge that his knowledge is not his own, or from himself, but God's and from God; and that God knoweth [or manifests the ideas of His wisdom] in the soul of man after what manner and measure He pleaseth.

12. I intended to keep this my writing by me, all the days of my life, and not to deliver it into the hands of any; but it fell out according to the providence of the Most High that I entrusted a certain person with some of it; by means whereof it was published, and made known without my knowledge and consent, and the first book (called *Aurora*) was thereby taken from me (by Gregory Richter,

Lord Primate of Gerlitz); and because many wonderful things were revealed therein (which the mind of man was not presently capable to comprehend) I was fain to suffer much from *reason.*

13. I saw this first book no more in three years; I supposed that it was dead and gone, till certain learned men sent me some copies of it, who exhorted me to proceed, and manifest my talent, to which the *outward reason* would by no means agree, because it had suffered so much already for it; moreover, the spirit of *reason* was very weak and timorous, for my high light was for a good while also withdrawn from me, and it did glow in me as a hidden fire; so that I felt nothing but anguish and perplexity within me; outwardly I found contempt, and inwardly a fiery instigation; yet I was not able to comprehend [that light] till the breath [or inspiration] of the Most High did help me to it again, and awakened new life in me, and then I obtained a better style in writing, also deeper and more grounded knowledge: I could bring everything better into the outward expression; which the book, treating of the threefold life through (or according to) the three principles, doth demonstrate; and the godly reader, whose heart is opened, shall see [that it is so].

14. Thus now I have written, not from the instruction or knowledge received from men, not from the learning or reading of books; but I have written out of my own book which was opened in me, being the noble similitude of God, the book of the noble and precious image (understand God's own similitude or likeness) was bestowed upon me to read; and therein I have studied, as a child in the house of its mother, which beholdeth what the father doth, and in his child-like play doth imitate his father; I have no need of any other book.

15. My book hath only three leaves, the same are the three principles of eternity, wherein I can find all whatsoever Moses and the prophets, Christ and his apostles have taught and spoken; I can find therein the foundation of the world and all mysteries; yet not I, but the spirit of God, doth it according to the measure, as He pleaseth.

16. For I have besought, and begged of Him many hundred times, that if my knowledge did not make for His glory, and conduce to the amending and instructing (bettering or benefit) of my brethren, He would be pleased to take it from me, and preserve me only in His love; yet I found that by my praying or earnest desiring I did only enkindle the fire more strongly in me; and in such inflammation, knowledge, and manifestation I made my writings.

17. Yet I did not intend to make myself known with them among such persons, as now I see is come to pass; I still thought I wrote for myself only, albeit the spirit of God, in the mystery of God, in my spirit, did sufficiently show me to what end it was; yet outward reason was always opposite, save only sometimes when the morning star did arise, and even then reason was also thereby enkindled, and did dance along, as if it had comprehended [the pearl], yet it was far from it.

18. God dwelleth in the noble image, but not in the spirit of the stars and elements; He possesseth nothing, save Himself only, in His own likeness; and albeit He doth possess something (as, indeed, He possesseth all things), yet nothing comprehends Him, but what doth originally arise and spring from Him; as, namely, the soul in the similitude of God.

19. Besides, all my writings are like unto a young scholar's that is going to school; God hath, according to His will, brought my soul into a wonderful school; and in truth I cannot ascribe or arrogate anything unto myself, as if my selfhood were, or understood, anything.

20. No man must conceive higher of me than he seeth; for the work in my studying, or writing, is none of mine; I have it only according to the measure as the Lord is pleased to give it me; I am nothing but His instrument, whereby He effecteth what He willeth. This I relate unto you, my beloved friends, for an instruction and information, lest any should esteem me otherwise than I am, namely, as if I were a man of high art and deep understanding and reason, for I live in weakness and infirmity, in the childhood and simplicity of Christ; and my sport and pastime is in that child-like work which He hath allotted to me; yea, I have my delight therein, as in a garden of pleasure, where many noble flowers grow; and in the meantime I will joy and recreate myself therewith, till I shall again obtain the flower of Paradise in the new man.

21. But because, dear sir, and beloved friend, I see and perceive that you are a seeking in this way; therefore I write unto you with diligence my child-like course, for I understand that you make use of divers authors and writings, concerning which you desire my judgment, the which I shall impart unto you as my fellow-member, so far as God hath given me to know, and that only in a brief and short comprisal: in my book of *the threefold life* you shall find it at large, according to all circumstances.

22. And this is the *answer* I give unto you, viz.—That *self-reason* (which being void of God's spirit, is only taught and instructed

from the bare letter,) doth cavil, taunt, deride, and despise whatsoever doth not punctually agree and conform to the canons and institutions of the Universities and high schools, which I do not wonder at, for it is from without, and God's spirit is from within; it is good and evil, it is like the wind, which is moved and driven to and fro; it esteemeth (highly prizeth) man's judgment, and according as the high and great ones who have the respect and authority of the world do judge and censure, just so it gives its credit and verdict; it knoweth not the mind of the Lord because the same is not in it; its understanding is from the stars, and 'tis nothing else but a counterfeit shadow of fancy in comparison of the divine wisdom.

23. How can he judge of divine matters in whom the spirit of the Lord is not? The spirit of the Lord doth alone try, prove, and judge all things, for to him only all things are known and manifest; but reason judgeth outwardly, and one reason doth always square its judgment and opinion according to another; the inferior judgeth and censureth as his grand superior, the layman as the doctor, and yet none of them doth apprehend the sense, mind, and truth of the Lord without the spirit of God which judgeth in man and respects no man's person: the layman and the doctor are both one to Him.

24. Now whereas the children of God have divers and manifold gifts in writing, speaking, and judging; and they have not all one manner of expression, phrase, and style; whereupon self-reason afterward doth by artificial conclusions draw out of them what maketh for its own turn, and frameth a Babel to itself; whence such a multitude and wearisome heap of opinions are risen; so that men out of their writings have forged and invented divers conjectures and ways unto God, and men must be forced to go in those ways, whereby such controversies and unchristian contentions are arisen; that men for the present look only upon the strife of words, and disputes about the letter, and those which, according to their reason and principles, do overcome by verbal jangling, and exchanging Scripture for Scripture, are applauded; but this is nothing but Babel, a mother of spiritual whoredom, where reason entereth not in at the door of Christ through Christ's spirit; but presseth in of itself and climbeth up by its own might, strength, and pride, being yet a stranger, or unregenerated, and would always fain be the fairest child in the house; men must honour and adore it.

25. The children of God have a diversity of gifts, according to the rule of the apostle; God giveth an expression to every one as He pleaseth; the gifts and endowments of men fall out according to

the unsearchable will of God, and spring altogether out of one root; the which is the mother of the Three Principles; and as the spirit of every soul is constellated in the eternal mother, even so is its revelation, apprehension, and knowledge.

26. For God bringeth not a new or strange spirit into us; but He openeth with His spirit our spirit; namely the mystery of God's wisdom which lieth in every man according to the measure, manner, and condition of his internal hidden constellation; for Christ said, *My father worketh and I also work.* Now the Father worketh in the essence of the soul's property, and the Son in the essence of God's own image, that is in the divine similitude, or harmony.

27. The property of the soul belongeth to the Father, for Christ said, *Father, the men were Thine, and Thou hast given them Me, and I give unto them eternal life.* Seeing then the property of the soul is from eternity, of, and from the Father; therefore He hath wrought in it from eternity, and still worketh in that same image to eternity, light and darkness, to either of which the *will* of the soul's property doth incline and give up itself.

28. Seeing, then, the Father's property or wisdom is unmeasurable and infinite, and that He being the wisdom itself worketh, and yet through His wisdom all things do arise; thereupon the souls of men are diversely constellated; indeed they arise and originally proceed out of one only essence, yet the operation is diverse and manifold; all according to God's wisdom: Now the spirit of Christ openeth the property of every soul, so that each speaketh from its own property of the wonders in the wisdom of God.

29. For the spirit of God maketh no new thing in man, or it infuseth no strange spirit into him; but He speaketh of the wonders in the wisdom of God through man, and that not from the eternal constellation only, but likewise from the external constellation; that is, through the spirit of the external world, He openeth in man the internal constellation of the soul; that he must prophesy and foretell what the external heaven worketh and produceth; also, he is driven to speak through the *Turba Magna*, as the prophets have many times spoken, and denounced unto the people their punishment which by God's permission through the *Turba Magna* should come upon them for their violence and sinfulness [and their bitter imprecations, wicked contentions, and wrathful indignation in their envious will, one against another, do awaken the sword of anger in the *Turba Magna*].

30. Now the spirit of God speaketh in His children diverse manner of ways; sometimes in one it speaketh by the internal, and

eternal constellation of the soul, of eternal punishment, or reward; of God's curse or blessing; and in another, it telleth through the external constellation, of the fortune or misfortune, of the prosperity or adversity of this world; also, of the rising and advancement of powers and authorities; and then likewise of the ruin and destruction of countries and cities, and also of strange and wonderful alterations in the world.

31. And though it happeneth oftentimes that the spirit of the outward world doth make its sport with its representations of fancy in man, and from its own might and strong influence doth insinuate itself into the spirit of man, and showeth diverse, strange, and marvellous figures, which only finds place among those who run on in their own reason only, in proud self-will, whence often false prophets arise; yet I say that every one speaketh from his own constellation; the one through the manifestation of God's spirit, really and sincerely; and the other through the manifestation of the external *astral* spirit uncertainly by conjecture and guess, yet from the same constellation; but he that speaketh from the mouth of another, and in like manner judgeth of the *mystery*, without a peculiar knowledge. he is in *Babel*, and entangled in opinion, wilfully amusing himself in those things which the heart finds not experimentally whether they be true or no [but he *pins his faith* upon the sayings of other men].

32. And I say further, that all those precious men, who have been illuminated of God (some of whose writings you may have at hand), have spoken from their manifestation and revelation, each according to his apprehension or the model of his capacity; yet the centre is the soul, and the light is God; the revelation is wrought, and brought to pass by the opening or manifestation of God's spirit, through the constellation of the soul.

33. All the prophets, from the beginning of the world, have prophesied of Christ in different forms, one thus, and another so; they have not all concurred in one style, phrase, and form; but each according as the spirit of God hath revealed to him in the eternal constellation of the soul, yet they have all spoken out of one centre and ground. And even so it is now-a-days, the children of God speak all from the revelation of Christ's spirit, which is God's; and every one according to his capacity, or that idea of wisdom which is formed in his mind; and therefore I put you in mind as a friend, and exhort you not to hearken after the vain babbling and prating of reason, or to be moved at the proud censure and judgment of the same, so as thereby to condemn or despise the gifts of any man, for he that doth so, contemneth the spirit of God.

34. These authors which you mention and others besides (concerning which you desire my judgment, whom I have not read all, but in part) I desire not to judge [or despise them], God forbid; let that be far from me, albeit they have not all written in one style and form of expression; for the knowledge is diverse and manifold; yet it behoveth me to try (according to my gifts) their heart and will but seeing I find that their heart and spirit doth flow and spring from one and the same centre, namely, from the spirit of Christ; therefore I rest myself contented on the centre, and commend the expression to the *highest tongue*, viz., to the spirit of God's wisdom, which through the wisdom doth open and reveal to every one according to the measure and manner as He pleaseth.

35. I judge none, and to condemn any is a false and idle arrogancy, and vain prating; the spirit of God Himself judgeth all things; if that be in us, what need we care for prating, I much rather rejoice at the gifts of my brethren; if they have had other manner of gifts to hold forth than I, should I therefore judge them?

36. Doth any herb, flower, or tree say unto the other, thou art sour and dark, I will not stand by thee? Have they not all one mother whence they grow? Even so all souls proceed from one, and all men from one; why then do we boast and glory to be the children of God, notwithstanding that we are more unwise than the flowers and herbs of the field; is it not so with us? Doth not God impart and reveal His wisdom to us diversely? As He bringeth forth and manifesteth the *tincture* of the *mystery* in the earth, through the *earth* with fair plants, even so *in us men;* we should rather congratulate and heartily love one another, that God revealeth His wisdom so variously *in us;* but he that judgeth, condemneth, and contemneth in a wicked way, he only runneth on in pride to show himself, and to be seen; and is the *oppressor in Babel*, a perverse stickler, that stirreth up contention and strife.

37. The true trial of God's children is this, which we may securely and safely follow, namely, an humble heart, that neither seeketh nor honoureth itself, but continually seeketh the good of his brother in love; that seeks not after its own profit, pleasure, and applause, but after righteousness and the fear of God. The plain and single way to come unto God is this (so far as is made known to me), viz., that man depart from his sinful courses, and make with himself an earnest, constant purpose never to go on any more in those sins which he hath committed, and in his forsaking and turning away from them not to despair and doubt of God's grace.

38. And albeit that reason suggesteth doubts (whereby a sinner is terrified, and stands amazed and astonished at the anger of God), yet let the will only in all simplicity and unfeigned sincerity directly cast itself into the mercy of God, and wholly lie down and shroud itself in the suffering and death of Christ, and surrender itself to God through Christ, as a child that betakes itself unto the lap of the mother, which willeth to do only that which is the will of the mother —it doth only cry and call unto the mother, it always hopes to receive its refreshment from the mother, and it only longs after the breasts of the mother;—even so must our desire be wholly and only turned and directed to our first mother, from whom we in *Adam* departed and went into *self-will.*

39. Therefore Christ saith, *Unless you be converted and become as children, you cannot see the kingdom of God.* Also, you must be born again (that is, we must wholly disclaim and depart from our own reason, and come again into resignation [and self-denial] into the bosom of our mother, and give over all disputings, and, as it were, stupify or mortify our reason), that the spirit of the mother [viz., of the eternal Word of God] may get a form in us, and blow up or enkindle the divine life in us, that so we may find ourselves in the spirit of the mother in the cradle—if we desire to be taught and driven by God.

40. And if we will be taught and driven of God, then we must arise again from the cradle and wholly submit and give up ourselves unto Him, that so God's spirit may be in us *wholly, both the will and the deed*—that we may acknowledge the knowledge to be His, and not ours—that He only may be our *knowing.*

41. We must take no thought or solicitous care what we are to know, and how we will know, but we must merely enter into the incarnation and birth of Jesus Christ, and into His suffering and death, and continually, with all willingness, *tread in His footsteps* and follow Him, and think that we are here only upon our pilgrim's path, where we must walk through a dangerous way, and enter again in Christ on the narrow way, into our native country, whence *Adam* hath led us astray. In this way only lieth the *pearl of the mysterium magnum* [or the jewel of the Great Mystery]—all studying, book-reading, seeking, searching, and grounding [on our *received principles or orthodox apprehensions*] besides, and, without this way, are but dead means, and obtain not the *virgin's crown* [*or the pearl of Sophia*], but gather together heaps of thistles and thorns, which sting and gall the children of God.

42. Therefore, dear sir, seeing you have desired my knowledge

and judgment, I have no better counsel and advice to impart unto you than to show you the way which I myself walk in, and upon which way the *gate* was opened to me, so that I am learned without learning aforehand; for all *arts* and *sciences* come from God: He findeth all things [in, and for man].

43. I have no controversy with the children of God, by reason of the variety and diversity of their gifts. I can reconcile them all in myself [I can make a good construction and understanding of them to myself]. I only bring them to the centre, and there I have the proof and touchstone of all things. Now, then, if you will imitate and follow me, then you shall find it so by experience, and afterwards, perhaps, better understand what I have written.

44. A real true Christian hath no controversy or contention with anybody; for, in the resignation in Christ, he dieth from all controversy and strife; he asketh no more after the way to God, but wholly surrenders himself to the mother, namely, unto the spirit of Christ; and whatsoever it doth with him it is all one to him; be it prosperity or adversity in this world—life or death—it is all alike unto him; no adversity or calamity reacheth the *new man*, but only the old man of this world. With the same the world may do what it pleaseth: it belongeth unto the world; but the new man belongeth to God.

45. This is my way, my dear friend, in which I walk, and in which I must know without my fore-knowledge. I do not purpose, premeditate, and muse aforehand what I am to write or speak, but I submit and resign myself to the knowledge of God. He may know in me what He pleaseth; and in such a way as this I have obtained a pearl, which I esteem of greater worth than the whole external world.

46. And though it fall out many times that the children of God are contrary one to another [or clash together] in their knowledge, yet it proceeds only from the *turba* of the external reason which is in all men; and God permitteth it that man might be proved and exercised, and by praying and pressing unto God he might more earnestly and fervently enkindle his spirit; and then the spirit of God ariseth in the mystery of the *humanity*, like a burning and shining fire, and all must serve for the best to the children of God.

47. But concerning some persons of your *neighbourhood*, of whom you make relation, which *make money* of all [they have], and run to the *supposed Zion*, I should rather think it better advice for them to stay at home; for *Zion* must be begotten and born *in us*. When they shall come to that place, it will be with them as formerly; and they must, however, live under the yoke of Christ.

48. God is in heaven, and the *heaven is in man;* and if man desireth to be in heaven, then must heaven be manifest, and revealed in him; and this must be wrought and brought to pass by *earnest, serious repentance and hearty resignation, or unfeigned self-denial;* and this they may do as well at *home* in their own places. That which they think to run from, they are like to run into. It would be more acceptable to God to walk at home in a godly, divine way, that others might take example by them.

49. There be among them arrogant, proud, scornful, deriding *people,* which do nothing but contemn and despise, and in many of them it is only a received *form* and custom; and a spiritual pride, or selfish pharisaical devotion, as I myself can speak by experience; for I in a Christian, brotherly, and friendly manner, besought and admonished one of them, by reason of a book which he put forth, wherein I found some points of great importance against God and the ground of truth; and I hoped that he would become seeing, but he answered in a proud, contemptuous, and slanderous manner, and gave forth such an answer, wherein there was no characters or prints of God's spirit to be seen; their *Confession* [*of Faith*] is rather an *opinion* than a true and sincere earnestness, for all of them are not that which they boast and glory to be; there may be many honest hearts among them; but many of them are only historical and *titular,* and desire only to show themselves, and to be *applauded,* as I myself had experience of one of the chiefest among them; they may learn at home to despise other men [without their running to an *outward* supposed *Zion*].

50. It is the way of the children into God's kingdom, and moreover their way is *Revoca* [to revoke or recall themselves], and this they themselves make show of, but privately they are as they were before. I would to God it were in earnest with them, as they pretend and give forth, and then I would commend the same also; but to slander, contemn, and despise others is nothing else but *Babel,* the world is already full of such people, after such I run not.

51. Concerning *John Weyrack* (Hans Weyrack), so far as I can see by these his writings, he may be one that walketh in the love of God; if this his way be held in the real sincerity of the heart, but that he taunteth and dispraiseth others, by reason of the knowledge of the light of nature, it showeth that he hath no knowledge therein, and his gifts reach not thither; and because he hath no such gift, we must pass it over, and yet for all this esteem of him as a true and honest brother; for God produceth His gifts not only in simplicity but in many in a high strain [or in a deep grounded understanding or

magical meaning:] for He is only high, and ordereth and directeth all His works as He pleaseth.

52. In like manner I answer to the rest of the authors which you mention, some whereof were indued with high gifts, but they were not sufficiently capable to comprehend all; yet for *their time* they have done *enough*, but because this present time hath need of another *medicine;* therefore at this time also there are found other skilful, understanding knowers and showers of the *disease*, and all according to God's loving providential care, who will not that any should *perish*, but that all men should be *helped and cured.*

53. If the same authors were alive at this present, it may be they might have written in some points more clearly, and in another form; albeit for their time they have done enough, and they are in no wise to be despised and rejected, although some points might be amended. But their doctrine concerning the *Union of the Deity and Humanity is very clear;* and we may see how God's spirit hath been in them, but reason turns all things to the worst, and by its false expositions and logical glosses, wresteth them to a perverse sense.

54. *Swenckfelt* stumbleth at this point, in that he holdeth Christ to be no creature; he hath not as yet comprehended the principles, and therefore it is impossible for him to distinguish how and in what He is no creature, for in respect of the Deity He is no creature, but in respect of the heavenly essence (concerning which He said, *That he was come from Heaven, and was also in Heaven*) He is in the humanity creatural, and without the humanity uncreatural.

55. As we men live in the four elements, and we ourselves are the property of the four elements, and they are in us creatural, and without us they are uncreatural, and yet the unformed, uncreaturalised elements without us in whom we live, and the formed creaturalised elements within us are but one thing; and so it is in the person of Christ.

56. The whole angelical world (which is the second principle) is His bodily being or personal essence, and as to the heavenly essentiality in the person of the humanity it is creatural, and without the person uncreatural, for He is the *Father's Heart and Word*, and the heart is everywhere in the *Father;* so that where His heart is, there is also heaven, and the divine essentiality environed with the complete fulness of wisdom.

57. Concerning His soul, which he commended into His Father's hands, and of the which He said upon the Mount of Olives, *That it was afflicted and heavy, even unto death;* the same is also of the property of our soul; for it was for the soul's sake that God became man,

that He might bring the same again into Himself, and draw our will unto Him again out of the earthliness; this same is a creature.

58. And the third principle (which is the external kingdom of this world, which God through His wisdom hath brought forth out of eternity) is also creatural in Him; for the whole Deity hath manifested itself in the man Christ: viz., That as God is all in the spirit, so likewise He is all in this man; we men are likewise even so, if we be born again of God; and this point (which doth exercise and trouble almost all others) may be easily amended and rectified if it were well considered, there would not be so much condemning and contending; the spirit of God careth not for any controversy; He judgeth all things in Himself.

59. Also *Weigelius* writeth, that *Mary* is not the daughter of *Joachim* and of *Annah*, and that Christ assumed nothing from us, but that she is an eternal virgin; and this indeed is true in respect of the mark or sign of the covenant, according to the virgin of the divine wisdom. But what should this avail me? What should become of my soul and my heavenly essentiality which disappeared in *Adam* (which is the paradisical image) if Christ had not assumed on Him the essence of our soul, and begotten again to life the disappeared image; the which in my book of *The Threefold Life* is set forth at large.

60. Except this, *Weigelius* writeth also of the new birth and of the union of the humanity in Christ very well with us, the which to speak of here I omit, because I have written clearly and punctually thereof, and I neither contemn nor despise his writings, nor those that read them.

61. Doth not a bee gather honey out of divers flowers? and though one flower is better than another, yet she sticks not at that, but taketh what serveth her turn; and if the sap and virtue of the flower doth not like her, should she therefore thrust her sting into it? As the despiser and mocker useth to do: Men contend and controvert much about the shell [or outside of knowledge and religion] but regard not the precious sap [of love and faith] which serveth and availeth to life.

62. What good doth knowledge do me, if I live not in and according to the same? The knowing, and also the will and real performance of the same must be in me. The mantle of Christ's suffering and satisfaction which men do now usually put about them shall become unto many a snare and hellish fire; in that they will only tickle and flatter themselves with the merits and satisfaction of Christ, and still keep their cunning hypocrisy and wickedness.

63. It is said: *You must be born again, else you shall not see the kingdom of God. You must become like children if you will see the kingdom of God.* Not only to contend and dispute about knowledge [and opinions], but you must become a new man [a new creature] which liveth in God in righteousness and holiness. The wicked one must be cast out, and Christ must be put on. And then we are buried in His death—in and with Him—and do arise again with Him, and live eternally in Him. What need I then to contend and wrangle about that which I myself am (which I have essentially in me, and of which no man can deprive me)?

64. I am at variance with none, but only against the wicked, and him the spirit rebuketh to his face. This I desire to let you know, and my intent is sincere and upright towards you.

65. As for my books, you may easily get them (I suppose) if you have a mind to them; for *Christianus Bernard, Customer at Zagan*, doth certify me that he hath lent two of them (namely, the book of *The Threefold Life*, which is the *chiefest in teaching*, and then *The Forty Questions Concerning the Soul*) to *your butler's brother.* If you make him acquainted with it he will not deny you, but if not, then I will help you to them in another way. You may also have them of *Mr. Christianus Bernard*, if you desire them of him; and you cannot get them nearer at hand. I will write unto him that he shall lend them unto you, for I have mine seldom at home. Yet, in case you get them not, I will, as soon as I can get them home, lend them you one after another.

66. The several books, and the titles of them, are these:—The first book, called *Aurora*, climbeth up out of infancy, and shows you the creation of all beings, yet very mysteriously and not sufficiently explained; of much and deep magical [cabalistical] or parabolical understanding or meaning, for there be many mysteries therein that shall yet come to pass.

67. The second is a great book of an hundred sheets. It treateth of *The Three Principles of the Divine Essence*, and of the Being of all beings. The same is a key and an alphabet for all those who desire to understand my writings. It treateth of the creation, also of the eternal birth or generation of the Deity, of repentance, of the justification of man, of his Paradisical life; also of the fall, and then of the new birth, and of the testaments of Christ, and of the total salvation of man. Very profitable to be read, for it is an eye to know the wonders in the mystery of God.

68. Thirdly, a book of *The Threefold Life.* The same hath sixty sheets. It is a key for above and below to all mysteries, to whatso-

ever the mind is able to think upon, or whithersoever the heart is able to turn and move itself. It showeth the whole ground of the Three Principles. It serveth every one according to his property (constellation, inclination, disposition, complexion, profession, and condition). He may therein sound the depth and the resolve of all questions, whatsoever reason is able to devise and propound. It is the most necessary to serve your turn. You would be soon weary of all contentious books, if you entertain and get that into your mind.

69. Fourthly, *The Forty Questions about the Soul.* It hath twenty-eight sheets; it treateth of all things which are necessary for a man to know.

70. The fifth book hath three parts; the first part is concerning the *Incarnation of Christ;* the second part is very deep and profound, treating of *Christ's Passion, Suffering, and Death,* and how we must enter into Christ's death, and both die and arise again in and with Him, and why Christ was to die, wholly brought forth, enlarged, and confirmed out of the centre, through the Three Principles, very deep. The third part is the *Tree of Christian Faith*, also demonstrated through the Three Principles, very profitable to be read.

71. The sixth book, or part of these writings, are *the six points* treating of the greatest depths and secrets: viz., how the Three Principles do mutually beget, bring forth, and bear each other, so that in the eternity there is no strife [or contrary enmity betwixt them], and yet each principle is in itself as it is in its own property, as if it were only one, and alone; and they show whence strife and disunity do arise, and whence good and evil have their original wholly induced out of the ground (that is, out of the nothing into the something), and all in the ground [and centre] of nature; this sixth book is such a mystery (however in plainness and simplicity it is brought to light) that no reason [or natural astral head-piece, though never so acute, and literally learned] can sound, fathom, or understand the same without the light of God; it is the *key* to all.

72. Seventhly, a small book *For the Melancholy*, being written for the tempted and afflicted in spirit, showing whence sadness and dejectedness of soul cometh, and how the same may be resisted and remedied.

73. Eighthly, a very deep book, *De Signatura Rerum* [concerning the signature of all things,] and of the signification of the several forms and shapes in the creation; and it showeth what the beginning, ruin, and cure of everything is; this entereth wholly into the eternal, and then into the temporal, inchoative, and external nature, and its form.

74. These are my books, besides some small treatises which I have given here and there, and have kept no copy of them; for I have no need of them for myself; I have enough in *my three leaves.*

75. If my occasion permit me (for I must oftentimes take journeys, by reason of my affairs), then I myself will call upon you so soon as I come that way; it was my full intent to have seen you at *Weyko* after *Easter*, but God disposed it otherwise; by His providence I light upon another man, who led me out of that intended way to one who had need of me; so that afterward I understood that my way was from the Lord.

76. *Mr. Balthasar Walter* stayed the last winter and spring with the *Prince Augustus of Tanhalt at Peltzka;* and hath written unto me from thence. Now he is with the *Earl of Gleyken*, three miles from *Erford;* he is his physician, and is to stay with him a whole year.

77. *Ezekiel Meth* is also at the same court, yet they be not both of one mind, as the letter of *Balthasar* showeth, which I received three weeks since. If you have a desire to write, and there goeth no messenger this way, be pleased to send to *Christianus Bernard, Receiver at Zagan;* to him I can have opportunity to send weekly; he is a pious Christian companion.

78. If you find anything that is too hard and dark to be understood in my writings, I pray set it down, and let me know it, and I will make it plainer unto you, that you may understand it; for the wise and full taught, who are high, and advance themselves in their own knowledge, who can go alone, and are rich aforehand, I have written nothing; but only for the babes and sucklings, who suck on their mothers' breasts, and would fain learn.

79. He that can understand it, let him understand it; but he that cannot, let him not censure and cavil at it, for such cavillers and deriders I have written nothing; I have written for myself.

80. But if a brother thirsteth, and asketh water of me, to him I give to drink; he shall experimentally find and feel what I have given him, if the Lord vouchsafe him the drinking; and I commend myself to your favour, and us all into the pleasant and gracious love of Jesus Christ.

Dated at Gerlitz, on the day of
Mary's Ascension, 1621.

JACOB BEME.

The name of the Lord is a strong tower, the righteous goeth thither, and is exalted.

THE THIRD EPISTLE.

A LETTER TO ABRAHAM OF SOMMERFELD, CONCERNING THE BOOK AURORA;

ALSO, A DESCRIPTION OF HIS PROCESS, AND THE EXCELLENCY AND SURPASSING VIRTUE OF SOPHIA'S PEARL.

Light, Salvation, and Eternal Power flowing from the well-spring of Life, Jesus Christ, be our Refreshment and Comfort.

1. NOBLE LORD (first wishing to you the grace of God, and all health and happiness), being informed that you bear a great delight, love, and affection to my writings, which hitherto have been unknown to you, I must answer you that the same likewise is a much greater delight and surpassing joy in my spirit, because I understand that God doth drive and carry on His work in such great and high persons, which is not a thing commonly to be found in the world, for the temporal honour and pleasure of this life is an hindrance to it.

2. But I can very well perceive in what manner God's Spirit hath touched and awaked your *noble* heart, in token whereof you have bestowed so much pains and cost upon this work, which was written by a very simple and plain hand, without any art or great understanding [or large capacity in literal endowments,] but only in the knowledge and manifestation of the gifts of God; and, moreover, it was not the intent of the author that it should come into the hands of so high persons, because he wrote it only for a memorial to himself, to stir and rouse up himself from the dark and drowsy sleep in flesh and blood, and not out of an intention to make such a work.

3. Indeed there was a fiery instigation, but without foreknowledge of this work, that lay hid in him as a mystery, which the Spirit of God did stir up and awake; whereupon there arose a great longing

and desire to write, and yet in respect of the outward man there was no desire, capacity, fitness, and ability in the author thereunto, for he sought only after the heart of God, to hide himself therein from the storm and raging tempest of the devil.

4. And he considered the evil nature and its working influences, and oftentimes the deceit of the devil, and the anger of God, and also the love and mercy of God, where, indeed, many a storm and strong encounter was held against reason, and also against flesh and blood and the devil, and all in a powerful driving and instigation of the spirit, till at last a most precious *garland* or *diadem* was set upon his head, which this hand cannot set down in writing; but I rather wish that the reader of this *Epistle* might find it by experience, and then he should understand what the sweetness of God is, and not so much marvel why a layman should undertake to meddle with such things [or write of such mysteries].

5. Therefore I say now, that when the precious grain of mustard seed was sown, this work was brought forth to be written, which was then beheld as in a mystery couched very deep, without a sufficient comprehension, yet with exceeding joy, as this work (being the first book) showeth, where the great mysteries are set down very simply, without sufficient explanation and expression, and in much abbreviation and defect, like a sudden shower that passeth by, whatsoever it lighteth upon it hitteth, even so likewise the spirit of the wonders.

6. For the author was an illiterate man, and of a very small understanding and shallow capacity in comparison to the learned, skilful, and expert; yea, as a mere child in the mysteries, who did not so much as understand the way which it should walk in, or what might befall it, save what the Spirit did intimate and declare unto him, as he hath also set down in writing, the persecution, disgrace, and ignominy which should fall upon himself, before it was acted and brought to pass that reason felt it, or experimentally knew of it, and that so clearly, as if it had been really present, as is to be seen in the book *Aurora*, being the first part of my writings, which was made before my persecution; and now it is a comfort to me in that the Spirit of God did show and foretell me so much *aforehand;* so that I know what His counsel is in His way, and therefore I willingly and patiently yielded myself under the cross, and committed my cause to God, and often entreated Him, that if it came not wholly from His own counsel to take it from me, and not to let me know and understand anything in that kind, or to proceed in that way.

7. I purposed likewise (after the persecution) not to write any more, but only to keep myself still in obedience to my God, and to

let the devil roar over me with his scorn, revilement, and derision, in which many a hard combat was fought against him, and what I endured I cannot well tell or declare; but it went with me as with a grain that is sown into the earth, which, against all reason, springs up afresh in all storms and tempests; whereas in the winter all seems as dead, and reason saith, Now all is gone. Thus the precious grain of mustard seed sprung up again under all dispraise, contempt, disdain, and derision, as a lily, and returned with an hundred-fold increase, and also with deeper and more peculiar knowledge, and came forth again in a fiery instigation or forcible driving.

8. But my external man would write no more; it was somewhat discouraged and timorous, till it came so far that the internal man did captivate and overpower the external, and even then *the Great Mystery did appear*, and then I understood God's counsel, and cast myself upon His will; also I would not invent or feign anything out of reason, neither would I give way and place any more unto reason; but resigned my will to God's will, that so my reason might be as it were dead, that He (the Spirit of God) might do and work what and how He pleased; I willed nothing in reason, that it might be alone His will and deed.

9. And when this was done, then the internal man was armed, and got a very faithful guide, and to Him I wholly yielded my reason, and did not study and invent anything, neither did I give reason leave to dictate what I should write, save only that which the Spirit did show me as in a great *depth* and full *Chaos* in the *Mystery;* yet without my sufficient comprehension, for the creature is not as God that doth, and comprehendeth all things at *once* in His wisdom.

10. And there was then a purpose in me again to write something, and in the space of nine months *three books* were made, the one concerning the three principles of the divine essence; that is, of the Being of all beings, wherein the great mystery hath somewhat opened and revealed itself, and therein are many excellent things contained much deeper than in this first work [viz., the *Aurora*] (which your honour hath sent hither for me to peruse), and it hath about an hundred sheets of paper.

11. After this there was one made containing sixty sheets, which treateth of the threefold life of man, and also of the whole creation, a great open gate of the mystery, and 'tis even a wonder that surpasseth and goeth beyond the reach of all reason, at the which I myself in my reason do wonder and marvel what God intendeth to do; that He useth such a mean instrument to such weighty matters, for therein are revealed and laid forth the mysteries about which

(since the heavy fall of *Adam*) the world hath contended and always fought, yet there hath not been such a ground brought to light which, notwithstanding, shall not be understood of the world, but of the children of God, as the same is manifest and known.

12. And then, Thirdly, there were forty questions sent to me of a learned and an understanding man who also is a lover of the mystery, and a great friend of the same, who exhorted me to answer them according to these gifts and spirit, which indeed are very high questions, and they contain in them the great depths and secrets of the original of the soul, and all the secrets or mysteries of the mystery, whereupon there is such an answer brought forth, at which the world might well rejoice if the anger, iniquity, and malice of the devil did not hinder it, yet the counsel of God must stand.

13. Now because I perceive that your *noble* mind and heart hath a singular hunger and thirst after such mysteries, and regard not the world which despiseth such mysteries; therefore I acknowledge the counsel of God herein, and it is my bounden duty to impart the same to you; for to the children belongeth bread, they are worthy of it, but the pearl must not be cast before swine, for my spirit and mind showeth me sufficiently that your honour searcheth not after such things out of curiosity, but from the instigation and guidance of the Spirit, which many times leadeth *Peter to Cornelius, that he may tell and declare to him the words of eternal life.*

14. And though I am a stranger, and very simple, yet your desire and will doth embolden me to write to your honour, albeit with a simple hand [in a plain and coarse phrase and style] (but God's gifts are not bound to any human arts), and I am the more bold with you, because I perceive that your noble heart appeareth so low and humble as to send to me, who am but a mean and abject person; but seeing 'tis thus, I do likewise assuredly hope that the Spirit of God shall open the doors and gates of the mysteries for the soul, and grant a right understanding to apprehend and know His wonderful gifts, the which I heartily wish to your honour.

15. My writings will seem somewhat strange to you, for in some places the zeal is vehement or earnest, especially *against Babel and the Antichrist*, who is known by God in His anger [or come up in wrath to remembrance]; therefore I say that I could not, nor durst not, write otherwise than the same was given and indited to me. I have continually wrote as the Spirit did dictate it, and did not give place to reason [or to the wisdom of the natural and astral spirit]. I also do not acknowledge it for a work of my reason, which was too weak; but it is the work of the Spirit, who hath shown what He

meaneth to do, and what shall come to pass, and also what is already done; for He proceedeth forth out of the abyss into the byss, and searcheth through all things. He trieth the heart and reins, and proveth the thoughts of men; moreover, he doth hereby intimate and declare *the last Judgment;* that He will try and examine every *being* through the fire; and I could not, neither might I write at all (even in the fiery instigation) except I did set it down as the Spirit did represent it; therefore I have made it for a *memorial* to myself, I have no further intention therewith.

16. But because you are desirous to read the same, I will send it, and I pray you to return it back again, for I will *keep* it for a memorial, and I am assured (that so far as your noble mind shall give God the praise, and read it diligently, and take this way to heart with a desire to understand the same) that the Lord will open to you the door of His love in the mystery, and crown you with the diadem of His wisdom, which is more precious than the created heaven and this world; for the precious *philosopher's stone, the ground of all mysteries and secrets doth lie therein;* and this same diadem [or garland of wisdom] is beset with this stone, which [diadem and crown of light in the Holy Ghost] the soul puts on as a garment, being a new body in, and for, the kingdom of God, wherein it is the child of God, and wherewith it is able to stand in the fire of God's anger without any hurt or grief, and can therein overcome the devil, death, and this world; and therein also can rule over the stars, the poisonful influences of the constellation, and this outward life, which otherwise is a thing impossible for reason: for it giveth that knowledge of things which no art [or literal acrument from external reason] is able to search out or dive into; it seeth through heaven and earth, and it reapeth where it hath not sown: it asketh not the question, Is it true or no? It hath the sign of truth and righteousness in itself; it hath all virtues lying in hope; there is no fear of God's anger in it; it affordeth a very joyful hope, and ratifieth and assureth the same; and it confirmeth the soul to be the child of God.

17. This garland is a virgin, and a chaste purity, and divine beauty; a joy of the life, it comforteth and rejoiceth the mind in affliction, it goeth along with man into death, but it hath no death or dying in it; it liveth from eternity, and it is a guide into heaven, and it is the joy of the angels; its taste is more precious and pleasant than all the joys of this world; and he that once obtains it, esteems it higher than all the goods and riches of this world; it cannot be paralleled but only with the Deity, but it lieth hid in a dark valley; the world knoweth it not; the devil blows against it as a storm of

wind, and doth often so cover and disguise it that reason doth not know it, but it springeth forth in its time as a fair lily with manifold fruits; it is sown in tears, it groweth in tribulation and affliction, but it is reaped with great joy; it is contemned and despised by reason, but he that obtains it holds it for his *best treasure.*

18. Such a garland is set upon him that seeketh after it with earnestness, and wholly resigneth up himself unto it, but not his self-reason in flesh and blood doth obtain it, as my writings do fully testify; for what is therein written, the author hath known by experience; there is no strange hand or spirit foisted in. I write not this for my own vain glory (my boasting is only in God), but for a rule and direction to the children of God, and that they may know what reward God giveth to those who put their trust and confidence in Him, and regard not the dispraise and contempt of the world.

19. I do likewise wonder how you, and many more in *Silesia,* have gotten my writings, for I have no acquaintance with any of them; and I am so close in respect of publishing of them that the citizens here about me know nothing of them, save only of the first part, which was *perforce* taken from me; which by means of a person in the mystery of Babel *(who persecuted it out of envy) was proclaimed among them for heresy;* which notwithstanding they never read, neither was it examined ever as it was meet.

20. Indeed, I never asked any man's advice about it, or ever committed it to the censure and judgment of man to this very hour, but commended it to God; yet hereby I know and acknowledge the way of God; and likewise, I understand that it is not known only in *Silesia,* but also in other countries, without my foreknowledge; and I must even say, that he that hath so persecuted it, he hath thereby published it, for my intent was to keep it by me as long as I lived; and I wrote it for myself only.

21. But what God purposed in His counsel is now manifest, and it shall yet appear more clearly when the two last books (The Three Principles and The Three-fold Life) shall be read, at the which I myself in the external man do exceedingly wonder and marvel what God intendeth, and will do; for I acknowledge myself to be altogether unworthy and ignorant, and yet the greatest and deepest mysteries are revealed to the internal man, which I give you and other lovers of God in humility to consider of; for in truth I cannot at all say that it is the work of my understanding or reason. But I acknowledge it to be *a wonder,* wherein God will reveal great things, whereinto my reason doth speculate, and continually marvelleth at it.

22. For I never in all my life studied these mysteries, and like-

wise knew nothing of them, for I am a layman; and yet I must bring such things forth to light which all the high schools or universities have not been able to do; to whom notwithstanding in comparison I am but a child, and have none of their arts or wisdom, and I must write wholly from another school; and which is yet greater than all this, *the language of Nature is made known to me*, so that I can understand the greatest mysteries in my own *mother's tongue*.

23. Though I cannot say that I have learned or comprehended it, but as long as the hand of God stayeth upon me I understand it; but if it hides itself, then I know not my own labour, and am made a stranger to the work of my own hands; whereby I may see how altogether impossible a thing it is to search out and apprehend the mysteries of God without God's Spirit; therefore I ascribe and attribute nothing to myself; it is not my work, I desire not any human applause and honour for it.

24. I am only a simple, mean instrument, God worketh and maketh what He pleaseth; what God willeth, that I will also; and whatsoever He willeth not, that likewise I will not; if it be His will for me to know anything, then I will know it; but if He willeth it not, then do I so also. *I will be nothing, and dead*, that He may live and work in me *what He pleaseth*. I have cast myself wholly into Him, that so I may be safe and sure from the devil.

25. And though I must leave my outward body and life to the disposal of the world, and suffer the devil to roar against me, yet I will not trust neither the devil nor the world with my internal man; neither will I do (according to the inward man) what the world will have me; and albeit my outward man is bound and obliged to the world, and in its obligation and allegiance must obey the laws and ordinances of the world, and do what the *outward obligation* requireth of me, yet my internal man shall only be obedient to God, and not to the world; for he is not in the world, but hath made himself dead thereto, that God might live in him, and be both the will and the deed in him; and though I cannot say that it is possible to live so [in perfection], yet my will is so directed and bent; and this neither the world nor the devil shall break, albeit my outward life should faint and perish, and though reason doth oftentimes flatly gainsay it, and temptation appeareth by heaps, to the terror and sadness of the external life (where the spirit also hides itself, as if all were dead and gone), yet it bringeth forth always new fruits, and that in abundance.

26. This I have related to you at large, that you may know and

acknowledge what manner of man I am, and what the beginning and cause of my writing is, and from what art and spirit it was produced or generated; and also to what end—namely, to keep it as a memorial to myself; but because I perceive honest religious hearts to thirst after it, therefore I will not conceal it from them [but impart], in a brotherly and Christian way, and commend and commit it to God, that He may work and do what He pleaseth in them; and this we are bound and obliged to do one for another.

27. Lastly, I intreat you to conceal my name among the learned, for I know that a mean layman is accounted but ridiculous and contemptible with men *learned in scholastic art;* and though God hath His children also among them, yet I care not for having my name put upon it, or authorised upon me; for the praise belongeth to God, who is the giver. I do not seek to make myself thereby a great and glorious name; but Christ is my reward, my name and glory, and I hope to have the glory of it in the life to come before angels and men, and to rejoice therein with the saints in Christ, as my writings sufficiently testify.

28. Concerning the book *Aurora*, which your honour hath sent me to peruse, I have read some of it over, and find that it is my work, and well copied out; but some syllables are left out for brevity sake, and yet the sense and meaning is not thereby diminished; I am well contented for all that, seeing (so far as I have perused in haste) I have found no addition, but the great mysteries are couched therein very deep; they were understood and apprehended by the author, but it was not very feasible for reason to comprehend it at the first time, although it was known in the depth well enough, yet the author was not accustomed to it; when the heavenly *joy* met him, then he only followed the Spirit's guidance, but the wild nature is not presently regenerated [or made a new creature]. Indeed, if a kernel be sown there groweth a tree; but if the virtue be great [if the power of the resolution be strong, and the practice sincere and constant] the tree groweth up the sooner, and is the sooner known.

29. In the other three books you shall find the mysteries more clearly, and so throughout, the further the deeper; each book from the first is grounded *ten times deeper;* so that the fourth is a very clear mirror, wherein the great mystery is sufficiently and visibly seen and understood, yet only of its children; reason shall remain blind, for the Spirit of God dwelleth not in the outward principle, but in the inward; and proceedeth forth from the inward into the outward [principle of this world], yet the outward doth not comprehend him.

30. But, sir, I must tell you that the book *Aurora* was not finished, for the devil intended to make a bon-fire of it, because he saw that the day would break forth in it; but for all that, the day hath even overtaken the *Aurora* [or morning], so that it is already clear day; there belong yet about thirty sheets to it; but because the storm did break them off, it was not finished; and in the mean-time it is grown daylight, and the morning is extinguished; and since that time the labour hath been to bring forth the day: yet it shall remain so for an eternal remembrance, because the defect is restored, and supplied in the second (*the book of the Three Principles*); the fault and blame of the defect is to be attributed to the enemy.

31. But I will lay the fault upon none, but only the falsehood and iniquity of the devil, who is an enemy to all good, he doth even confound and entangle kings; how shall then a poor mean man, being employed in such a work, be so soon acknowledged and known, if it be surely affirmed that he is a layman, and also unlearned; the very wise and skilful in arts will be offended at the plainness and simplicity of such a thing; when he heareth one speak of such wonders and deep mysteries in such a mean and simple way [without scholastic pomp of words and artificial terms, and phrases of logic and rhetoric] then he thinketh it is a rhapsody [or some confused heap of notions packed together, an enthusiastic, fantastic hotch-potch of whimsies, or a bundle of nonsense]; for he understands not the gifts of God, and also is not able to see into the heart of another; therefore I will disturb no man, and desire none to trouble himself about it; but I confess that it is God's providence, else this book should have yet lain in a corner.

32. But thus it was published without my knowledge, consent, and will, and that *by the persecutors themselves*, the which I acknowledge to be from the providence and appointment of God; for I had no copy of it for myself; neither did I ever know those that have it, also I have it not myself, and yet it hath been copied out; and brought to my sight and hands four times already; so that I see that others have published it; and I esteem it a wonderful work, that the grain groweth against the will of the enemy: but that which is sown by God, none can let or hinder [from growing].

33. But that which you and others also do misconstrue in my book *Aurora* (which appeareth to be wrong in the apprehension, and which also needeth some clearing and exposition), you shall find sufficiently cleared at large in my third and fourth book; wherein there is an open gate of the mysteries of all beings; and there is even nothing in nature, but it might be fundamentally searched out,

and grounded upon this way; for it showeth and openeth the *stone of the wise men* unto all the secrets and mysteries both in the divine and earthly mystery—by this knowledge, and understanding, all the metals of the earth may be brought to the highest degree of perfection, yet only by the children of the *divine magia*, who have the *revelation* [or experimental science] of the same.

34. I see it well enough, but I have *no manual operation*, instigation or art unto it; but I only set forth an open mystery, whereunto God shall stir up labourers of His own; let no man seek the work from me, or think to get the knowledge and operation of the philosopher's stone [or universal tincture from me], and though it is known clearly, and might be opened more clearly, yet I have broken my will, and will write nothing; but as it is given to me, that so it may not be my work, lest I should be *imprisoned in the Turba.*

35. And if you will have anything copied out of these writings now sent to you, it is requisite that the transcriber be a learned, understanding man; for many syllables are not fully written, neither have all grammatical autography, and in many words some letters may be wanting, and sometimes a capital letter stands for a whole word, for art hath not written here, neither was there any time to consider how to set it down punctually according to the right understanding of the letters, but all was ordered according to the direction of the Spirit which often went in haste, so that the penman's hand (by reason that he was not accustomed to it) did often shake; and though I could have written in a more accurate. fair, and plain manner; yet the reason was this, that the burning fire did often force forward with speed, and the hand and pen must hasten directly after it; for it cometh and goeth as a sudden shower, whatsoever it lighteth upon it hits; if it were possible to comprehend and write all [which my mind beholdeth in the *divine* CHAOS] it would then be three times more, and deeper grounded.

36. But it cannot be, and therefore there is more than one book made; more than one philosophical discourse, and throughout deeper, so that what could not be contained in the one might be found in the other, and it were well that at last, out of *all*, only *one* might be made and all the others done away [or laid aside], for the multiplicity and plurality causeth strife, contrariety, averseness, and wrong apprehensions by reason of the sudden catching conceits, and conjectures of the *reader*, which knoweth not to try and discern the Spirit, which useth such wonderful phrase, where oftentimes reason supposeth that it contradicts itself; and yet in the depth it is not contrary at all.

37. Out of which misunderstanding [or feigned glosses of reason and literal outward art upon the writings of holy men] *the great Babel* upon earth hath been brought forth, where men contend for nothing but about words; but let the spirit of understanding in the mystery alone, but its end and number is found and committed to the *Turba;* for the beginning hath found the limit, and there is no more any withholding and staying [of the wrath of God upon Babel]; it cannot be quashed by any power *or force of arms.*

38. I speak not of and from myself, but from that which the Spirit showeth, which no man can resist; for it stands in its *omnipotence,* and depends not on our weening and willing, as the fourth book (*the Forty Questions*) of these writings doth exceeding deeply declare, which is strongly grounded in the light of nature, and can be demonstrated in all things.

39. Further, I give you to understand that in these writings which are now sent you, the author useth sometimes to speak of himself, *we,* and sometimes *I.* Now understand by the word *we,* the spirit (being spoken in the plural) in two persons; and in the word *I,* the author understands himself; this I give you for direction and information, to take away wrong apprehension and suspicion.

40. And herewith I send you the *fourth part,* being the Forty Questions, and therein you may behold yourself, and at the next opportunity I will send you the *second and third parts,* if you desire to have them; and I pray to return it to me again by the next occasion, for I will send it to him who framed and sent me the questions; and so I commend and commit you to the love of God, heartily wishing that God would illuminate your noble heart, and give you rightly to understand the sense and meaning of the author in the internal principle, with all temporal and eternal welfare.

Yours in the love of J. C.,

J. B.,

Teutonicus.

Dated, Gerlitz, 1620.

THE FOURTH EPISTLE.

A LETTER TO PAUL KEYM, BEING AN ANSWER TO HIM CONCERNING OUR LAST TIMES.

WHEREIN HE TREATETH OF THE FIRST RESURRECTION OF THE DEAD, AND OF THE THOUSAND YEARS SABBATH. ALSO, OF THE FALL OF BABEL, AND OF THE NEW BUILDING IN ZION.

1.

Light, Salvation, and Eternal Power flowing from the fountain of the heart of Jesus Christ be our quickening consolation.

2. WORTHY and much esteemed sir, and good friend in the illumination of the Holy Spirit, and in the love of our Lord Jesus Christ: Beloved brother, I received of Mr. C. E. the letter you sent me, dated about the 20th of July, together with two small treatises annexed; and therein I understand that you have received and read some of my small manuscripts concerning the wisdom of God, and as you affirm, the same do rejoice you; and withal you bear a great desire and longing to them, being in the like exercise in the wisdom of God.

3. Which on my part doth likewise rejoice me to see that even now the time is at hand that the right divine understanding and true knowledge of God doth again spring forth in *Zion;* and that the ruinate *Jerusalem shall again be built up*, and that man's true image which disappeared and went out in *Adam*, doth again put forth itself in *Zion* with a right human voice, and that God doth pour forth His Spirit into us, that the precious pearl in the power and light of the Holy Ghost is again known, sought, and found.

4. Whereby, then, we do clearly see and understand in what blindness we for a long time have been in *Babel*, going astray in

carnal, evil ways; whereby we have forsaken the true *Jerusalem* and shamefully misspent our patrimony, and lightly esteemed our angelical trophy or diadem (viz., the fair image), and wallowed in the filth of the devil; and under a show of divine obedience have played with the serpent and walked on in mere erroneous ways. This the divine light doth at present set before our eyes, and exhorts us to return with the lost son and enter into the true Zion.

5. Not with historical supposals, opinions, or blind persuasions, as if we had apprehended and understood the same very well; this is not *Zion*, but *Babel*, which confesseth God with the mouth and maketh devout speeches to Him from the lips, but in the heart hangeth unto the *great Babylonical whore*, unto the *dragon* of self-love, pride, covetousness, and pleasure, and yet will set forth herself as if she were a virgin. No, this is not the virgin in *Zion*, it must be seriousness.

6. We must be born of God in *Zion*, and know and also do His will. God's Spirit must bear witness to our spirit that we are God's children; not only in the mouth with knowledge and conjectures, but in the heart in very deed; not in an holy seeming way without power [in formal ways of word-worship and rounds of lip-labour, wherein the captivated conscience placeth the power of godliness]; this the devil mocks at and cares not for; but we must put on the helmet of righteousness and of love, also of charity and purity, if we intend to wage battle against the Prince of this world; he careth not a whit for any outward show [or for the long and loud mouth cries of blind devotion], it must be power that shall overcome him, and that power must shine forth in *goodness, and holy fruits of Christianity;* and so we may fight for the noble prize or crown of life.

7. For we have a powerful warrior against us; he sets upon us in body and soul, and soon casts us down, and there is no other way to overcome him but with power in humility, which alone is able to quench his poisonful fire, wherewith he fighteth without us and within us against our noble image.

8. Therefore, beloved sir and brother in Christ, seeing you do apply yourself to the divine wisdom and labour in the same, it is right and requisite that we exhort one another to be vigilant to withstand the devil, and continually set before our eyes the way which we ought to walk, and also go on in the same, else we effect nothing. If we know that the world is blind in *Babel* and goeth astray, then we must be the first that effectually *go out of Babel*, that the world may see that we are in earnest.

9. It is not enough that we lay open and manifest Babel, and yet be found doing as Babel doth; for if we do so, we thereby testify that God discovereth His light unto us, so that we see, but we will do nothing but the works of darkness. And that very light which enlighteneth our understanding shall witness against us, that the Lord hath called us and shown us the way, but we would not walk in the same.

10. It is *well* that we lay open Babel, but we must *take heed* in what spirit and mind, and in what kind of knowledge, the same is done. It is *good* that we be zealous, but the heart must be *upright* towards God, else we run without being sent. And in our course we are not known or acknowledged of God; but so acting, the devil mocks us, and leads us into by-paths of error.

11. Besides, the Holy Scripture doth declare that our works and words shall follow us. Therefore we are seriously to consider in what spirit and knowledge we set upon the high mysteries; for he that will pull down a thing that is evil must set up a better in the room, otherwise he is none of God's builders, also he laboureth not in Christ's vineyard; for it is not good to pull down, unless a man knows how to make up the building again in a better frame and form.

12. For God only is the Master Builder of the world. We are but servants. We must take great heed how we labour if we will receive reward; and also that we have learnt His work in His school, and not run without being sent, when as we are not yet capable of His service, else we shall be found to be unprofitable servants. This I speak in good affection, and in all faithfulness, to instruct and direct one another what we ought to do, that so our labour may be accepted of God.

13. For the dark mysteries are no other way at all to be known, save only in the Holy Ghost. We cannot make conclusions upon hidden things, unless we have the same in real knowledge, and *experimentally find in the illumination of God*, that what we aver is the truth and will of God; and that *it is also agreeable to His Word and grounded in the light of Nature, for without the light of Nature there is no understanding of divine mysteries.*

14. The great building of God is manifest in the light of Nature; and therefore he whom God's light doth illuminate may search out and know all things. Albeit, knowledge is not in one and the same way and measure; for God's wonders and works are boundless, infinite, and immense, and they are revealed to every one according to his gifts, and he to whom the light shineth hath mere joy in God's works.

15. And also that which is old and past above a thousand years ago is as nigh and as easily to be known in the light as that which is done to-day; for a thousand years before God are scarce so much as a minute or the twinkling of an eye is before us. Therefore, all things are nigh and manifest to His spirit, both that which is past and that which is to come.

16. And if we see in His light, then we must declare His wonders and manifest and praise His glorious name, and *not bury* our talent in the earth; for we must deliver it unto our Master with *increase.* He will require an account of us—how we have traded with it. And without knowledge or certain illumination from God no man must presume to judge, or be a doctor or master, in the great mystery; for it is not committed to, or commanded him, but he must labour to attain the true light, and then he goeth rightly to work in the school of God.

17. For there be many masters to be found who presume to judge in the mystery, and yet they are not known or sent by God; and therefore their *school* is called *Babel,* the mother of whoredom upon earth. They flatter on both sides, they play the hypocrites with God, and also serve the devil; *they call themselves* the shepherds and pastors of Jesus Christ; they run and yet are not sent, much less doth God own them; and what they do they do for their honour and belly's sake [their livings], and they would not run neither, if they did not obtain it in their *course* of spiritual whoredom and hypocrisy.

18. They have turned the right and exceeding precious mystery of God to a mystery of their whoredom and pleasure. And, therefore, the spirit calleth it *Babel*—a confusion—where men do practice an hypocritical service and worship of God, acknowledging Him with the tongue but denying Him in the power; where men do dissemble and flatter God with the lips, but in the heart they embrace and love the dragon (in the *Revelation*).

19. Such as these we must not be, if we would obtain the divine mystery, and be capable of the light. But wholly approve our way to God, and resign ourselves up to Him, that God's light may shine in us; that He may be our intelligence, knowing, willing, and also doing; we must become His children if we will speak of His being, and walk or labour in the same, for He commits not His work unto a stranger, who hath not learnt His work, or the mystery of His *wonders in nature and grace.*

20. I have read over your books, and therein have found your great diligence with very much labour, in that you have gathered

together the texts of the Holy Scripture in great abundance; I understand likewise that you are in good earnest about it, and that you would fain clearly prove and set forth thereby the dark terms and places of the Scripture concerning the last times, also concerning the first resurrection of the dead, and also concerning the thousand years Sabbath; likewise you would manifest and set forth the ruin of *Babel*, and the new building in *Zion* of which the Scripture speaketh in many places.

21. First, what concerneth *Babel;* how it hath grown up, and how it shall again be destroyed, is sufficiently manifest; the *destroyer is already on foot*, and is now about the work; he hath long since made a beginning; however, the world will not see or take any notice of it.

22. Men cry *mordio* [murder, confusion, and destruction, to their adversaries], and yet there is no strange enemy, but it is the *Turba* only which hath grown up in the midst of Babel in her wickedness and unrighteousness; that hath found the limit, and destroyeth only that which for a long time hath been naught, useless, and selfish, the which should at all times have been rejected, for where God should have been honoured, and loved, and our neighbour also as a man loveth himself, there men have set up in God's stead the abominable and bestial covetousness, deceit, falsehood, and wicked craft under an hypocritical show and pretence of holiness, and have minded and loved falsehood in the place of God, and so have made of the mystery an abominable vicious Babel full of reproachings, revilings, and contentions, where they have with sweet speeches and enticing words of man's wisdom [with feigned glosses, and expositions of Scripture], blindfolding our eyes, and binding our consciences, have led us captive in a very deceitful way to the glory and magnificence of the great whore, so that she hath fatted her adulterous brat, and domineered over our body and soul, goods and estate.

23. This bastard is now at odds with himself about the great prey and spoil, and doth itself discover its own wickedness and great shame, so that we may see what good ever was in her, for the great wickedness which she hath committed doth plague her; and no strange thing, whereby it may be seen that her whoredom hath been manifold, and that the devil had beset and caught us in manifold nets, and that one whoredom [or mystery of hypocrisy and iniquity] runs in opposition to another, and are malicious, biting, devouring, destroying, and slaying each other in an hostile manner.

24. For the great pain is come upon her, and she shall now bring forth the great iniquity, wherewith she is become fully pregnant, and therefore she crieth out, because of her travail and woe, which is

fallen upon her; and she speaketh of the child which she shall bring forth, viz., of murder, covetousness, and tyranny; she uncovereth her fair feature, and showeth what she is in the heart; now he that will not know her, there is no remedy for him.

25. The *Revelation* saith, *Go out from her, My people, that you may not be partakers of her plagues*, for she hath filled her cup full with the abominations of her whoredom in the anger of God, the same she shall drink off, and be forced to burst herself thereby.

26. And this is that which I say of *Babel*, that she is a whore, and shall suddenly break in pieces and be destroyed, and no stranger shall do it; the spirit of her own mouth doth strangle her; her own *Turba* destroyeth her; she crieth for vengeance and murder upon heresy, and yet she doth it not for God's sake, but for her *adulterous brat and belly-god:* for otherwise if it were for God, she would enter into His command and will of *love*, where Christ saith, *Love one another, for thereby men shall know that you are My disciples.*

27. The kingdom of God doth not consist in war and revilings, or in an external show in delicious days; herein the children of God are not to be found, but in love, in patience, in hope, in faith, under the cross of Jesus Christ; thereby groweth the Church of God unto the sacred Ternary [to an heavenly paradisical essence], and the new angelical man, hidden in the old, springeth forth in God; and this is my certain knowledge briefly comprised concerning this article; in my writings you may see further of it.

28. Secondly, concerning *Zion*, I speak and declare according to my knowledge, even as the Spirit showeth it to me; that there shall *surely come an ending and removal of the deceit* [or mystery of iniquity wherewith men are blinded], *and Zion shall be found only of the children of faith;* not in general, as if there should be no wicked man.

29. For the oppressor shall be a cause that *Zion* is born: when men shall see how *Babel* is an whore; then many children shall be found in *Zion* and seek the Lord, but the oppressor shall dog them and cry them down for heretics; also, persecute and put to death, and where one is killed there shall ten, yea an hundred, rise up in his room.

30. But the general *Zion* appeareth first in greatest misery; when *Babel* cometh to ruin, then it shall stand desolate and miserable, and the children of *Zion* shall then say: How hath the Lord forsaken us? Come, we beseech you, let us seek His face; let us cease from strife and war. Have we not, alas! made our country desolate? Is not all store and *provision wasted and spent?*

Are we not brethren? *Wherefore do we fight?* We will now enter into love and unity and seek the Lord, and no more fight and destroy ourselves; we will be content; are we not here altogether pilgrims and strangers, and seek our native country?

31. In this time a *Zion* verily shall be found, and the heaven shall drop down its dew, and the earth yield her fatness; yet, not so as if wickedness should be wholly done away, for it shall continue unto the end, of which Christ saith: *Thinkest thou that when the Son of Man shall come that there will be faith upon the earth?* And though the children of *Zion* shall have a fiery deliverance, that they shall remain, maugre the will of the devil; insomuch that God will work great things, *as at the time of the Apostles*, yet it endureth not unto the end; for as it was in the days of *Noah* when he entered into the Ark, so shall the coming of the Son of Man be, as it is written.

32. But that the Holy Ghost shall be in the hearts of the faithful in *Zion*, I acknowledge and I know it, for *Zion* shall not be from without, but in the new man; it is already born; he that would seek it, let him but seek himself, and depart from the old *Adam* into a new life, and he shall find whether Jesus be born in him.

33. If he finds it not, let him enter into himself, and seriously consider himself; and so he shall find Babel, and her workings in him; these he must destroy and enter into God's covenant; and then *Zion* will be revealed in him, and he shall be born with Christ in *Bethleem Jehuda* in the dark stable, *not in Jerusalem*, as reason fain would have it, that Christ should be born in the old ass; the old ass must become servant, and serve the new man in *Zion*.

34. But that in *four hundred years* there shall be a mere golden age, I know nothing of it, it is not revealed to me; also, the *limit* of the world's end is *not revealed to me*. I cannot speak of any *four hundred years*, for the Lord hath not commanded me to teach it. I commend it to God's might, and leave it for those to whom God would vouchsafe the knowledge of it; seeing, therefore, I have not as yet apprehended it I rest satisfied in His gifts; yet I despise no man, if he had a knowledge and command so to teach.

35. For the fourth book of Esdras is not sufficient, as I understand, to give a positive assurance to it; yet, I wait for my Saviour, Jesus Christ, and rejoice that I may find my Lord; when I have Him, then I hope after the death of my old Adam fully to recreate myself in the still rest of Zion, and to wait in my God, expecting what He will do with me in His and my Zion; for if I have but Him, then I am in and with Him in the eternal Sabbath, where no strife

or contention of the ungodly can any more reach me in my *new man*, at this I do, in the meantime, rejoice in this miserable *Vale of Tabernacles*.

36. The first resurrection of the dead to the thousand years Sabbath (of which there is mention in the *Revelation*) is not *sufficiently* made known to me, how the same may be meant, seeing the Scripture doth not mention it elsewhere, and Christ also and his Apostles give not a hint of it in other places, save only *John* in his Revelation; but whether they shall be a thousand *solar* years, or how it may be referred, seeing I have not full assurance, I leave it to my God, and to those to whom God shall vouchsafe the right understanding of it, till God is pleased to open my eyes concerning these mysteries.

37. For they be secrets, and it belongeth not to man to make conclusions about them without the command and light of God; but if any had knowledge and illumination of the same from God, I should be ready and willing to learn, if I could see the ground thereof in the light of nature.

38. But seeing it behoveth me not to hide my knowledge of it, so far as I apprehend it in the light of nature, I will therefore set down some suppositions, or considerable opinions, which are in my mind, not positively to affirm, but give it to consideration, for good and wholesome instructions may be drawn forth thereby, and 'tis also profitable for man *so to search*. I will do it in all sincere uprightness, to see if we might attain somewhat nearer the matter, and perhaps there may be some to whom God shall bestow such a gift, stirred up thereby to write more clearly.

39. As first, whether or no it be certain that the world must continue *seven thousand years*, and one thousand of them should be a mere Sabbath. Seeing that God created all in six days, and began the rest on the sixth day towards evening, whence the Jews begin their Sabbath on Friday evening; and *Elias* also saith that the world should stand but *six thousand years*, and Christ likewise declareth that the days of tribulation shall be shortened for the elect's sake, else no man should be saved, which you apply to the fall of *Babel*, and to the time of *Zion;* but it seems as if Christ spake of the fall of the *Jews* and the end of the world, and foreshoweth an evil end.

40. Also Christ saith, that it shall be at the time of His coming to judgment as it was in the days of *Noah*, where men did marry, and were given in marriage; now we know very well (as the Scripture testifieth) what manner of wicked world was in the days of *Noah*,

that the deluge must come and destroy them. (This would intimate and denote a very *mean Sabbath.)*

41. And though a man should otherwise expound the words of Christ concerning His coming, yet that would not be sufficient to prove it; being also that the disciples of Christ do always represent the end to be nigh; and *Paul* saith, that the end should come after that *Antichrist is revealed.*

42. But that the resurrection of the dead, and the last judgment, should be understood of both (namely, that the righteous shall arise to the thousand years Sabbath, and among them some ungodly; and that *Gog* and *Magog* at the end of the thousand years should fight against the saints), it seems to run quite contrary to the light of nature.

43. For first, I cannot apprehend how the first resurrection must come to pass, seeing the saints shall have their works follow them according to the words of the Spirit; besides, we know very well that all our works are sown into the great mystery; that they are first brought forth into the four elements, and so pass into the mystery, and are reserved to the judgment of God, where all things shall be tried by fire, and that which is false shall consume in the fire; and the figures shall fall unto the centre of Nature, viz., the dark eternity.

44. But if men's work shall follow them in the first resurrection, as you affirm, then God must verily move the mystery (that is, Himself), which denotes *the last judgment.*

45. For God hath moved Himself but twice only from eternity; once in the creation of the world; and secondly, in the Incarnation of Christ according to His heart: the first motion belongeth to the Father of all beings, and the second to the Son, according to God's heart; now the third motion, of the Holy Ghost, is yet to be accomplished both in love and anger, according to all the *Three Principles;* where all what ever hath been corrupted shall again be restored in the motion of the Holy Ghost, and each given unto its owner.

46. How can, then, the dead arise in their works without the motion of the Holy Spirit both in love and anger? When as the restoration of life doth only consist in Him; moreover, I do not know how the first resurrection should come to pass, whether it should come to pass in the twofold man (which cannot otherwise be understood), that is, in good and evil; but what perfect Sabbath can we hold therein; was not *Adam* unable so to stand?

47. Now, if the new man should only arise, then he would not be in the four elements of this world; moreover, the new body in

Christ needs no resurrection; it liveth eternally without any want, necessity, or death, in Christ, and doth only wait when God shall move the mystery, where He shall *then* put on *the crown* of His wonders and works.

48. *The manner of the resurrection* is thus, the mystery shall restore whatever it hath swallowed up; man's works shall be put upon him, and therewith he shall pass through the fire, and it shall be tried what will endure the fire or not.

49. Now I *cannot* apprehend how this should agree with the *dwelling upon the earth*, for if it should be after a Paradisical manner that man should arise with the wonders, then it could not be done without the motion of the great mystery; for your writings say, that also some wicked men shall arise; this showeth that the mystery must be moved, and at the motion, the inflammation [or last judgment of fire] must needs be; if now the mystery should be moved it would not only move [awaken and raise up] some, and that in one source only, seeing that likewise some ungodly shall arise.

50. Besides, you say that they shall all die at the end of the *six thousand years*, then there must be a dwelling upon, or an inhabiting the earth, where the ungodly that arise should again marry, and build; of whom there should not be only some as according to your opinion, but according to the Scripture *they shall be as the sand upon the seashore;* whence else should Gog and Magog come, or how should they fight against the children of Paradise, for in the Paradisical children there is *no* strife.

51. Also, it were not necessary that they should die at the *end* of the six thousand years if they should arise in the twofold body, as we are now, but if they should arise in the new body, then no ungodly man can either see or touch them, like as we *now* do *not* see Paradise; even such is the new body, no ungodly man can fight against it.

52. What should they fight for? Are the saints in Paradise? Then they make no use of the external elements, but only of the internal element, wherein all the four are couched in unity, so that they have nothing to strive for, but they are separate in the source.

53. But should the ungodly die, and also arise again in the four elements; this seemeth much more strange, but if they should arise in the spiritual body, then the four elements could not contain it, but the *abyss*, and still they would be separate as light and darkness. What pleasure or liking should God have to bring the saints again into the combat and source of the four elements, unto which they have been so long dead? And yet should they then begin to fight with the wicked? Much more fit and agreeable were it for those

who here have suffered nothing for Christ's sake; that is, for those who here upon the earth have not lost their lives for Christ's sake.

54. And though you would say that they should not fight, but the Lord for them, what liking could God take to raise up the saints and to set them again in the presence of the ungodly; or should not the joy in *Abraham's* bosom be much greater than this in the four elements, whence natural strife and contention do arise; but if they should dwell in Paradise without the four elements, then no strife or ungodly man can reach them.

55. Besides, to what end should the ungodly be upon the earth if there shall be such a *Sabbath?* Their source is not in the four elements but in the abyss, whither their soul goeth when the body dieth.

56. Besides, should none but those dwell in the Sabbath who have died for Christ's sake (of which verily there cannot be such a number as is set down in the *Revelation*), that they should be sufficient to possess the earth? and should the ungodly also dwell upon the earth and hold their *hellish Sabbath?* This runs directly against the light of Nature.

57. Moreover Christ saith, *That they shall marry, and be given in marriage, as in the days of Noah.* Also, two shall be grinding in one mill, and two sleeping in one bed, and the one shall be taken and the other left, *when the last day shall come.*

58. Besides, Christ saith also, That when He shall come to judge the world, *all generations and kindreds shall see Him*, and tremble before Him; and the wicked shall wail, and lament, and say to the wise virgins, give us of your oil; all this denotes a *general expectation* of the last judgment.

59. For if at the last trumpet two shall be lying in one bed (namely, one holy, the other ungodly), this shows no difference, and if the saints be mixed with the ungodly, then verily there must needs be a poor Sabbath.

60. When we look upon the words of Christ and His apostles, they will not in the least manner agree thereto, and though there is mention made of a thousand years in the *Revelation*, yet the same is hidden from us, and we know not *when they may begin* or *whether they are begun;* if the first resurrection be Paradisical, then it may be done without our knowledge.

61. They shall not dwell among us, also they shall not marry; for we die once from male and female, and we shall not arise male and female, but we shall live in Paradise in the form of angels (*Matt.* xxii. 30).

62. Besides, the wicked shall, in the appearance of Christ's coming, entreat the wise for oil of faith; and you write that the fire of God, being the anger and hellish source, shall be in them, and that they shall be tormented (here upon the earth in the four elements) in the anger of God, whereas the anger of God is *not manifest* in the four elements; for therein good and evil are mixed together.

63. But how shall he that is once dead to good, and cannot so much as have one good thought, entreat the saints for faith and comfort? It much rather declareth, that when Christ shall come to judge the world, that they shall all yet dwell together in the flesh in the four elements, where the one shall be received and the other rejected; and the sins of the wicked shall then come in his sight at the appearance of the severe countenance of God in the fiery zeal of the first principle, so that he shall be affrighted, and then would fain begin to be honest.

64. And though you mention that they shall only awake, and not arise, yet the uncorrupted are to be understood; now you say that they shall dwell upon the earth in the four elements and the saints in Paradise; when this cometh to be, then there will be no more any strife or controversy; but they are eternally separate.

65. But shall the saints dwell upon the earth in Paradise, as *Adam* before the fall, and the ungodly be opposed to them, then they are in danger as *Adam* was, that they should again eat of the forbidden fruit, whereof they should yet once die.

66. But shall they be hidden from the ungodly a thousand years and also from the four elements, why should they then first at the end be manifest in the four elements, that *Gog* and *Magog* should then enter battle with the children of Paradise? It doth *neither agree with Scripture or reason.*

67. The first epistle of Saint *Paul* to the *Corinthians, chap.* xv. doth indeed teach of Christ's and also our resurrection, yet not of a third. But first of Christ's and then of ours; for he saith there, *That Christ is the first fruits*; and then we who belong unto Christ; this is the general resurrection; and though he saith, *That then cometh the end*, yet by the end he signifieth no resurrection, but the end is our resurrection; this is much rather to be understood, than that he should mean by the end another resurrection, or time; for just after our resurrection cometh the end of the world.

68. The dead shall first appear before the judgment ere that the end of this world and the four elements cometh, for the end is the *enkindling of the fire, and the last.*

69. Also, the apostles of Christ, and all teachers from God, have always represented the end as nigh at hand, for *John* himself saith in his Epistle, *that we are in the end*; he speaketh indeed of the last hour; but if the wicked were assured that he had yet four hundred years unto the end, how would he seek after riches for his children?

70. Besides, we are to look unto the end, for this world is confined and determined in the beginning of the creation; and then into the end where the creation ceased; all which was finished in *six days*; and in such a time the mystery of God's kingdom shall be *finished*, and a thousand years are before Him as one day.

71. Concerning the seventh day of rest, whether or no the world shall yet be in *rest a thousand years;* the same is hidden to mankind; we cannot certainly determine, we must leave it unto His might; I have no knowledge of it, seeing the Scripture doth not give clear evidence when the thousand years *begin*, or what *years* they be, or to what they have relation; therefore, I let it alone in its own worth, and will hinder none that hath a certain knowledge or command so to teach; this I give you to consider of, meaning it well unto you.

72. What I might further answer concerning this matter, you find sufficiently in my writings, although I could set down a large answer about it, yet I thought it not expedient, seeing *this* knowledge is *not* given to me; thereupon I let it alone, for I know that I must give an account of my works, and I send you by the bearer hereof your two books again, and give you thanks for them.

73. Concerning the end, or limit of *Babel's downfall* (viz., that *Babel* should be wholly destroyed about the year 1630, according to your computation, and albeit many more be of the same mind), the same likewise is *not sufficiently* manifest to me.

74. To me indeed is given to know that the time is *nigh* and even now at hand, but the year and day I know not; thereupon I leave it to God's counsel, and to those to whom God shall reveal it; I cannot *conclude* anything *without certain knowledge*, otherwise I should be found a *liar* before God.

75. But I wait for my Saviour Jesus Christ, and will see what He will do; will He that I shall know it, then I will know it; if not, then I will not know it; I have committed my will, knowledge, understanding, and desire unto Him; He shall be my knowing, willing, and also doing; for without Him there is mere danger and uncertainty.

76. Man doth hardly reach that which is before his eyes, much less that which is hidden and mystical, except God be his light; this answer I give you out of good affection to consider of; albeit I am

a simple mean man, and born of no art in this world [or not bred up in any *scholastic* learning].

77. But what I have, that is the gift of God, I have it not from any art or studying, but from the light of grace which I only sought for; and though my beginning was simple by reason of my childish understanding, yet God hath since that time, in His light, wrought somewhat in me and opened my childish eyes.

78. As for the book *Aurora* (which is the first), it were needful to be *better explained* in many places, for at that time the full apprehension was not born in me, for like as a sudden shower, whatsoever it lights upon it hits, even so it went with the fiery instigation.

79. Although I had no purpose at all that any should read it, I wrote only the wonders of God which were shown unto me for a memorial to myself, and it went abroad without my consent, and it was taken from me perforce and published without my knowledge; for I thought to keep it by me as long as I lived, and had no intent to be known with all, among such high persons, as now is come to pass.

80. But the Most High (in whose hands and power all things are) had another purpose therewith, as is now manifest, and as I am informed it is known in many cities and countries at which I do wonder, and also not wonder, for the Lord doth effect His work marvellously beyond and above all reason; although he should employ a shepherd in the work: and albeit the art and outward reason will give Him no room and place, yet however His purpose must stand against all the ragings of the devil.

81. And though I have not obtained many days of pleasure thereby, yet I must not therefore resist His will; I have written only according to the form as it was given to me, not according to other masters or writings.

82. And besides, my intent was only for myself, albeit the spirit showed me how it should fall out, yet my heart willed nothing, but committed the same to Him to do therewith what He pleased.

83. I have not run with it *(not being called)* and made myself known to any; for I can say also with truth that my acquaintance knew least of it, but what I have shown unto any, the same was done upon his entreaty and importunate desire.

84. And then, further, I give you to understand, seeing that you have my writings in hand to read, that you would not look upon them as coming from a great *master*, for art is not to be seen or found therein; but great earnestness of a zealous mind which thirsteth

after God; in which thirst it hath received great things, as the illuminate mind shall well see, and without light no man shall rightly know and apprehend them, as the *reader* shall surely find.

85. And yet it could not be written more clearly and ready for the understanding, although I conceive that the same is clear and plain enough in such a depth; but yet, if there were anything that should seem too obscure and difficult, I might represent it in a more simple and plain manner if *it were mentioned to me.*

86. There are yet other books besides this, written concerning the wisdom of God, of a very deep sense and understanding, treating of the great depths of the wonders of God, which at present I have not at hand.

87. But that I give you not a large answer of my judgment upon your book concerning the thousand years Sabbath and the four hundred years in *Zion* (which you suppose to prove with many places of Holy Scripture) is, because I do not fundamentally and certainly know whether those *texts* may be applied to such a meaning.

88. For there be many sayings of Scripture which seem to intimate only *one general resurrection* of the dead; and they are clear, especially in the words of Christ in the four evangelists, which I hold for the most certain.

89. In like manner the cause stands with *Zion*, that wickedness shall continue to the end, and though a *Zion* shall be, yet it will not be *wholly* universal; *Babel* shall go to ruin, and get another form, yet they shall not all be children of God that are called children in *Zion*.

90. Also, I have no knowledge of the thousand years Sabbath; I know not sufficiently to ground it with Scripture, for we find one place seeming to cross another; men may interpret the Scripture as they are disposed, but, seeing I have *no command* from God of it, I let it alone, and leave every one to answer for his own opinion. This I tell you sincerely out of good affection, and am, however, your faithful friend in the love of Christ.

91. In your forty-second and forty-third pages, where you write of the mystery of the *souls departed* [or separated], you bring the opinion of *Theophrastus and others into question* and suspicion, as if they had not written aright of the mystery; it were better that had been left out, seeing you have not understood *their* opinion, as you say, and just so it seems. You shall find in my book of the *Forty Questions* [about the thirtieth question] concerning the last judgment, and also in other questions, sufficient and large information, if the same be read and rightly understood.

92. There is no need of *any* further searching; it is *there clear enough* what the mystery is that compriseth body and soul, and also what condition the separated souls are in, both with their expectation of the last judgment and also, in the meantime, in respect of their habitation, source, life, and difference: I had thought that it was so deeply and highly grounded that the mind of man should be satisfied enough therewith; and if you neither have, nor cannot set forth anything more fundamental, then it remains of right in its own place, the thousand years Sabbath and the four hundred years in *Zion* will but find fault with all, and bring it into suspicion; and though many objections might be made, yet they would be of no service or esteem.

93. Moreover, the manifestation of the thousand years Sabbath is not of much importance or concernment to the world, seeing we have *not sufficient* ground of the same, it should of right rest in the Divine Omnipotence, for we have enough in the Sabbath of the new birth; for that soul that obtains this Sabbath [of regeneration] will, after the death of the earthly body, have Sabbath enough in Paradise. We may very well leave and commend the other unto the Divine Omnipotence, and wait on God what He will do with us when we shall be in Him and He in us.

94. For I suppose there should be a better Sabbath in God than in this world, and if man should dwell upon the earth in Paradise, then must God restore that which in his curse entered into the mystery, as is to be seen in the forty questions.

95. But that you suppose that the righteous shall *not* be brought with their works before the judgment, is *contrary* to the words of Christ, who saith, *That all things shall be proved through the fire.*

96. I say *not* (that they shall come) *into* the judgment, for the judgment is in the wicked, understand the judgment of anger, of which the Scripture saith, the righteous, or as Christ saith, *He that believeth on Me cometh not unto judgment;* He understands hereby the source or pain of the judgment His words do hold forth, that they shall all come together before the judgment, and every one hear his sentence: The ungodly depart hence, and the righteous come hither, &c.

97. Also, every one shall stand forth with his own works in the mystery, and themselves be judged according to their works; now you know very well that our works in this world have been wrought in good and evil, and shall be proved and separated in the fire of God. How shall they then, being unseparated, follow the saints in the resurrection to the Sabbath, and *they* hold Sabbath therein?

But if they shall follow them, then they must be tried and separated in the fire, and then they shall have no more any need to come before the judgment; but if they should keep a Sabbath without their works, then they are not perfect.

98. If we would speak of *Paradise* and apprehend the same, then we must have clear eyes to see into it, for the internal Paradisical world and the external world do hang one within another, we have only turned ourselves out of the internal into the external, and so we work in two worlds.

99. Death cannot separate our works, the fire of God must do it, for they remain in one mystery till the judgment of God; every one at the hour of the resurrection shall come forth in his own mystery, and he shall see his works before him and feel them in him.

100. It is not understood that they shall answer for their selves with words, for the kingdom of God consists and proceeds in power, and albeit the ungodly shall cry out, woe upon his abominations and seducers; yet every man's work shall be *summoned in power*, which shall either rejoice or torment him.

101. Now, the old body of this world is the mystery of this world, and the new body is the mystery of the Divine light world, and the soul is the mystery of God the Father, and the earth with the elements hath also both mysteries, which shall be moved through the principle of the Father.

102. And then the doors of the mysteries shall be set open, and each shall give and set forth its *figures* which it hath swallowed up, for the principle of the soul must stand before the judgment with both the mysteries.

103. Happy are they which shall have the body of Christ in the mystery of the wrath [or fire of God's anger], they shall have the soul's fire, or the principle of the Father surrounded with the light world, and illustrate with the majesty, they shall feel no pain or hurt, and shall pass insensibly through the fire, and there the outward or third principle shall be proved, and all earthliness or falsehood shall remain in the fire; but the works shall be renovated in the fire, and freed from their earthly source and soil; and then the *earthly mystery* remaineth in the fire, and is a *food* of the fire, whence the light ariseth and the *righteous loseth nothing*.

104. For the works of love which were brought forth in the new body do pass with the spirit of the soul through the fire, and remain in the Divine image in the source of the light; and they of the third principle, that is, of this world, do remain in the fire source of the soul.

105. But that which hath been wrought and acted in a wholly evil and malicious manner in the third principle, and yet in this world hath not been renewed by earnest repentance and reconcilement toward his brother, that falleth unto the *centre of nature*, that is, the root of the dark world.

106. But the works of the ungodly shall not be able to remain in the fire, for the fire swalloweth them down in itself to the dark centre, viz., the original of nature wherein the *devils dwell*, and thither also goeth their souls' fire, being the Father's principle, for this fire of the soul shall have no matter to make it burn aright; but it shall be as a quenched, dark, painful source-fire, only as an anguish that would fain produce fire; this is called *God's wrath* (and not a principle), a death or a dying source.

107. For the principle of the Father, wherein the right and true soul consists, is a flaming fire which giveth light, and in the light is the precious image of God, for that light doth qualify and sweeten the burning light with the essentialty of *love*, so that it is a pleasing delight, and a cause of *nature* and of life.

108. Therefore I tell you that you should not think it strange or misunderstand it when I or any other (let it be *Theophrastus* or who it will) write, that man shall stand before the judgment *with his body which he had here.* I perceive very well that you have not as yet understood my writings in the book of *The Threefold Life*, and also in the book of *The Incarnation of Jesus Christ* (which treateth of Christ's suffering, dying, and rising again, and how we must enter into His death and arise out of His death), you shall find it clear enough explained and enlarged; but seeing you have them not yet at hand, be pleased to have patience, you may very likely get them to read, and then you will be *freed* from your perplexity and deep searching in this manner.

109. For they lay their ground much deeper than your apprehension is in this; do but read them right, you shall verily find what the mystery is, what the magical *byss* and *abyss* is; also, what the Being of all beings is; there needs no consulting with one or another. He that understands the great mystery whence all beings have proceeded and do still proceed, he doth not encumber himself with such large circumferences.

110. You have undertaken a very hard labour which doth nothing but perplex, eat up, and consume your life; it is wholly needless; he that findeth and knoweth the great mystery, he findeth all things therein; there need no literal demonstration; God, Christ, and the eternity with all wonders do lie therein; the *Holy Ghost is*

the key to it; are you in the new birth as you say, then there is no need of such hard seeking, with such hard labour; seek only Christ in the manger, in the dark stable; when you find Him, then you shall indeed find where He sitteth at the right hand of God.

111. Searching only doth nothing; the *philosopher's stone* is a very dark, disesteemed stone, of a grey colour, but therein lieth the highest tincture; would you search out the *mysterium magnum*, then take before you only the earth with its metals, and so you may well find what the magical or cabalistical ground is.

112. The deep and mystical numbers, which otherwise no man is able to fathom or find out, lie all in the mystery, but he that finds it, searcheth not after the numbers, he taketh gold for earth, and doth as one that hath a costly treasure lying in an obscure place; the manger and swaddling clothes of Christ are more acceptable to him than the whole world with its figures [or external pomp and glory]; he hides the *numbers themselves*, for the outward kingdom must accomplish its wonders.

113. Wherefore should the earthly mystery be unveiled *before the time*, inquire of the *Magists (Magi)*, who have understood the heavenly and earthly *magia;* wherefore they have kept the *tincture* secret, and not revealed it; there is no other cause at all, but that the world *is not* worthy of it, so likewise it *is not* worthy of the *numbers* of the mystery.

114. Therefore God hath hidden them from us, that the earthly mystery might accomplish and fulfil all its wonders on us, and that all the vials of God's anger be poured forth on us. How can a man undertake to reveal such secret things *without the consent* of the mystery; indeed he tampereth about the outside of the mystery, but if he comes in he must have the will of the mystery.

115. The outward instigation to manifest and reveal the mystery proceedeth from the *stars*, for they would fain be freed from vanity, and they drive mightily in the *magical children* to manifestation, therefore we must prove and examine the instigation, whether it proceed from God's light, from God's spirit, or from the dominion or government of the stars.

116. For God's spirit speaketh plainly of His mystery; He only declareth the *Turba*, and letteth the *numbers* alone; He hath once signed and sealed the mystery with the might of the first principle in the *seven forms of nature* to the wonders of God; and again He hath signed it in the love in the humanity of Christ, with the *seven golden candlesticks* and lights, and therewith He continues until the judgment; each number manifests itself *in its own age;* no creature

hath power to manifest the same, for he that hath it *dares not*, else he transgresseth the magical order, and becomes a loathing to the mystery.

117. And therefore the prophets, and also Christ Himself, have spoken all in parables, after a magical manner, and even to this day *none* who is capable of the mystery *dare* speak otherwise unless there be a *peculiar purpose* of God, that the *number* shall be plainly revealed; as *Daniel* who did clearly denote the *time* of Christ with its *own number;* he had *command* so to do; this I tell you sincerely and in all faithfulness, also in right Christian love towards you, not out of contempt, but from my knowledge and gifts, seeing you desired it of me; I have given you a short hint, what you are to do herein, and entreat you to look upon it in a brotherly way.

118. But yet what I am able to serve you in, with my few gifts, if you shall further desire, it shall be done with a good will, provided I shall perceive you are in good earnest, and that it shall serve to the honour of God and the welfare of mankind, and so I commend you into the love of *Jesus Christ.*

Dated, Gerlitz, 14th of *August*, Anno Dom, 1620.

THE FIFTH EPISTLE.

ANOTHER LETTER TO PAUL KEYM CONCERNING THE WAY TO TRUE KNOWLEDGE AND THE REGENERATION IN CHRIST:

LIKEWISE CONCERNING THE THOUSAND YEARS SABBATH, AND HOW THE MYSTERIES IN THE REVELATION ARE TO BE UNDERSTOOD.

Our Salvation in Christ Jesus.

1. WORTHY and much respected sir, and in Christ beloved brother, I have received your last letter, and therein I have once more understood, and well observed your zealous inflamed mind in your intended labour and hard study, and then your anxious earnest desire after the light of the true knowledge thereof; and thirdly, the great thirst after the fountain and well-spring of Christ, wherein the mind is refreshed, quickened, comforted, satisfied, and appeased; and considering that I am a servant to my brethren, and no less than a debtor in the love of Christ to them; therefore, I shall in the same love show and impart to you what I know, and what is given to me, seeing your desire also requireth it.

2. Christ said, "I am the vine, ye are the branches; he that abideth in Me, and I in him, shall bring forth much fruit; for without Me you can do nothing; also, he that abideth in Me and [hath] My words [abiding] in him, he bringeth forth much fruit." Herein lieth the whole ground, and it is the only root or spring to the fountain whence the *Divine understanding* floweth; there is *no other* ground to the true and real knowledge in the wisdom of God, *no other* seeking, studying, or searching doth avail anything.

3. For every spirit searcheth only its own depth [or reacheth no further than its own natural capacity or instinct], and apprehendeth

that wherein it doth enkindle itself, and though it doth search in its own enkindling, yet it findeth no more but a type or representation of things like a shadow or dream; it is not able to behold the Being itself, for if it would see the Being, then it must be in the Being, and the Being in it, that so it may be capable of the Being, and see really in the Being itself.

4. Now then, seeing that we are dead in *Adam* to the divine essence, and are become blind and estranged, we have no power in us *as from ourselves*, we know nothing of God in our *reason*, but only the history that there is a God; we do neither feel His power nor see His light unless we return and become like unto children, which know nothing, but are guided and ruled; and as a child looks upon its mother and longeth after her, and she also cherisheth and bringeth it up, so must the external reason be blinded, beaten down, and quite quashed.

5. And the desire must resign and cast itself into the grace and love of God, and not regard the opposition and contradiction of the outward reason which saith, it is nothing so. God is afar off. You must search, meditate, and represent Him only to yourself by your apprehension; you must seek after His will, how He hath *revealed Himself;* so He will be known, and no otherwise; thus the external, historical, astral reason doth judge, and it ruleth also the whole world except a very small number of God's children.

6. Christ said, *You must abide in Me; for without Me you can do nothing;* you can neither know nor search out anything really and fundamentally of God? *for he that cometh to Me, him I will in no wise cast out: in Me you shall bring forth much fruit; now every branch groweth* on its own tree, and hath the sap, power, influence, virtue, and property of the tree, and beareth fruit according to the quality, kind, and property of the tree.

7. Thus, likewise, he who desireth to be taught of God, and to have Divine knowledge, must stand in the tree whereinto God hath engrafted us through the *Regeneration;* he must have the sap and virtue of the tree, else he bringeth forth strange, unsavoury, wild fruit, which hath not the taste and relish of the good tree; we must become like unto a child which understands nothing, but only knoweth its mother and longeth after her.

8. We must drink of the new milk of Christ's incarnation, that so we may be made partakers of His flesh and spirit; His virtue and sap must be our virtue and sap, we must become God's children in *divine eating and drinking.*

9. *Nicodemus* said: *How can it be that a man should be born again*

in his old age? Yes, good *Nicodemus*, and good external earthly reason; how could it be that *Adam*, who was a perfect image of God, did perish in his perfection, and became earthly; did it not come to pass by *imagination*, because he induced his desire, longing, and lust into the outward, astral, elemental, and earthly kingdom [and did set his mind upon the dominion of this world], whereupon he in his desire, lust, and imagination was forthwith impregnated, and became earthly, and thereby he fell into the sleep of the external *Magia?* and thus it is also with the *new birth.*

10. Through *imagination, and an earnest serious desire*, we become again impregnated of the Deity, and receive the new body, in the old; the new doth not mix itself with the old, like as gold in the gross and rough stone is quite another thing, and hath *another tincture and spirit*, than the rough matter in the stone; thus also is the new man in the old. The rough stone knoweth nothing of the gold, and so likewise the earthly *Adam* knoweth nothing of the Divine heavenly *Adam*, and therefore there is strife in man, and man is contrary to himself.

11. The earthly *Adam* will see, feel, and taste, but he receiveth only a ray, type, and twinkling reflex from the internal man, where he indeed at sometimes tasteth somewhat of the divine Man, but not essentially; but as the light of the sun doth disperse, or swallow up the sad darkness, so that it appeareth as if there were no darkness more at all, and yet the darkness is really hidden in the light, which again is manifest when the light of the sun withdraweth.

12. Thus oftentimes the new man doth in the divine power swallow up the old, that the old man supposeth that he hath apprehended the Deity, whereas he is not capable of that essence, but the spirit of God from the new man doth pass through the old; but when the same entereth again into its mystery, then the old man knoweth not what happened unto it, but it seeketh ways to come to God, and searcheth after the purpose and will of God, and yet findeth nothing but invention, fiction, and opinion, and it is very zealous in its opinions, and knoweth not what it doth; it findeth not the root for it is not capable or worthy of it, and this showeth that it must die and perish.

13. But the new man, which in an earnest, serious will and purpose, ariseth through imagination [or the effectual operation of true faith], abideth steadfast in the rest of Christ, even in the tree (which God the Father by His motion, when He moved Himself the second time, according to His heart, did ingraft into the human soul), and it springeth forth in the life of God, and doth grow and flourish in

the power, virtue, and sap of the divine essentiality in God's love; this receiveth divine knowledge and skill, not according to the measure of the external will, what the external man will know and search out, but according to the measure of the internal heaven; the internal Heaven doth enkindle [and enlighten] the external, so that the understanding or intellectual faculty of the soul doth comprehend and understand the external.

14. For God, who is a spirit, and also a being, hath manifested Himself by the external world in a similitude, that the spirit might see itself in the being essentially, and not so only, but that the creature likewise might contemplate and behold the being of God in the figure, and know it.

15. For no creature is able to see the being of God without itself; the spirit seeth God in the essence and lustre of the majesty, and the same likewise in itself, and its own fellow-creatures like itself; for God is Himself the spirit of all beings (understand of heavenly beings), so that when we see the divine creature, then we see an image or likeness proceeded from God's being; and when we see the will and working of that Creature, then we see the will and working of God.

16. Thus also is the new man born of God; what it willeth and doth, that is God's will and work; its knowing is God's knowing, for we know nothing of God without God's spirit.

17. The external cannot see the internal, but if the internal draweth the external by a glimpse [or influence of light in its own idea or speculation] into itself, then the external apprehendeth the mirror or resemblance of the internal for an instruction and direction, to show that the external world taketh its rise and original from the internal, and that *our works shall follow us in the mystery;* and that by the separation of God's judgment, by the fire of the Principle, they shall be set into the eternal world.

18. To which end God hath created angels and men, namely, for His deeds of wonders, that the wisdom of the *divine power* might appear, and that God might behold Himself in the resemblances and ideas of the creatures, and have joy in Himself with the beings created out of His own wisdom.

19. Loving brother, take it not ill that I speak roundly to you; you complain that you are not always able to reach, comprehend, and keep the divine mysteries, and moreover you say that many times you get a glimpse of them, and that my writings are *hard* and difficult to be understood of you; I will therefore show unto you, according to the power and ability that I have received from God,

how the being of your hidden mystery standeth, which at present you are not able to understand.

20. Your meaning and will is to keep [the light of the mystery] in a continued steadfast comprehension; this is the will of the *external world* in you; it would fain be capable of the Deity, and be freed from vanity, but the spirit of the external world must stand in continual travail and earnest *seeking*, for by its seeking it findeth the wonders of its own *Magia*, namely, the type and resemblance of the internal world.

21. For God doth not always move Himself, but the *longing* and earnest travelling of the creature *moveth the mystery*, that the image, or idea of the divine wisdom, may be sought and found; therefore Christ commandeth us to *seek and knock*, and withal promiseth to give us the pearl or jewel *in the seeking*.

22. The external world likewise is of God, and from God, and man is to that end created into the external world, that he might bring the external figures into the internal, that he might bring the end into the beginning.

23. The more man longeth after God, and the more he panteth and runneth after Him, the more he cometh out of the end into the beginning, not only to God's wonder, but to his own edification, for the twig of the tree continually thirsteth after the sap and virtue of the tree, it travelleth in desire after the tree, and draweth its sap and influence into it, and so thereby it groweth up to be a great branch; thus the anxious hunger and earnest longing in the *human mystery* draweth the kingdom of God into itself; of which Christ said, *The kingdom of heaven suffereth violence, and the violent take it by force to themselves*.

24. A being or essence that is not attractive cannot grow up or get a body to itself, but it starveth and pineth away, as we see the fire of the candle draweth or attracteth the fat into itself, and devoureth it, and yet it affordeth from its devouring a shining light; thus it is with man, he is shut up and enclosed (with his first divine essence) in the darkness of death, but God hath again opened the same to the soul in Christ.

25. Now the poor captivated soul is this very hungry *magical* fire, which doth again attract to itself out of the *Incarnation* of Christ the divine disclosed essence; and so it feedeth on God's being, and taketh it into itself, and from this [spiritual and essential] eating, consuming, or digesting, it giveth forth a body of light, which is both like unto, and capable of the Deity; thus the poor soul becomes clothed with a body of light, as the fire in the candle, and in this

body of light it findeth rest, but in the darkness of this world [in its earthly carcase and clothing of clay, wherein the curse of God, and all evil inclinations and false desires do stick] it hath anguish and trouble.

26. But now, seeing it is so, that it hath with *Adam* put upon itself the earthly image, it must therefore bear the same, as the fire of the candle must take its burning light from the dark lump of fat; if it had with *Adam* abode in God's being, and had not put on the earthly image, it needed not to have borne the same, but now it is bound to bear it.

27. For Saint *Paul* saith, *To whom you give yourselves as servants in obedience, his servants you are, be it to sin, unto death, or to the obedience of God, unto righteousness.* Now seeing the soul hath put on the earthly image, which worketh nothing but fruit to death, and hath yielded and devoted itself a servant to sin, it is therefore now become the *sinful servant* of death.

28. Wherefore is it fallen in love with a strange master that domineereth over it? Had it but remained a child, and had not lusted after the tree of knowledge of good and evil, it needed not then to have been in subjection to both governments, but being it would be as God in love and anger, according to both the principles of eternity, thereupon it must now bear the image, and undergo the force and sway of both, and so endure the fire burning [the curse and anger of God enkindled in the divided properties of nature] till the day of separation.

29. Therefore it is called a bearing of the cross, for when the magical fire ariseth, it maketh a cross-like birth, and the one form of nature doth press and quite pierce through the other, that is, the one is contrary to the other, as sweet against sour, sharp against bitter, and the fire against them all.

30. And if the soul had let the body of light be only Lord and Master, and had not imagined on the external kingdom of this world (that is, on the spirit of the great world in the stars and elements), nor lusted after the earthly fruit, then the wrath [or the working power of darkness in the curse of God, which is the departure of His love from a being] *(or thing)* had been as it were swallowed up in it [and would not have been manifest or apparent]; there would not have been any sense, perceivance, or feeling of the same; but seeing it is departed from the meekness of the light and gone out of the love of God, *therefore* it feeleth now the wrath or burning anger of the eternal nature.

31. And therefore it must work, labour, and endeavour to obtain the light again; whence it is that the life of man standeth in such

anguish, in painful seeking, in continual abstinence and repentance; it earnestly desireth the divine rest, and yet is held back by the wrath of nature.

32. The more the life desireth to fly from the wrath [or fierceness of nature], the *more strong* and vehement the strife groweth in the life, besides that which the devil by his poisonful incantations, magical imaginations, representations, and insinuations, doth stir up and bring into his *nest* [being the centre of the soul], he continually representeth before the soul the magical image of the poisonful serpent, that the soul might still imagine upon it, and kindle or inflame itself in the poison of the same, which daily cometh to pass, and thus the fire of the soul becometh an evil, poisonful, burning, brimstony fire.

33. Yet, if the soul departeth from the serpent-like image of the devil, and rejecteth the evil earthly tree [whereon the serpent hath cunningly twined himself], which *tree* is pride, covetousness, envy, anger, and falsehood, and longeth not after it, but maketh itself as it were dead in this figure, as if it knew nothing of it, and casteth away the very concupiscence and imagination itself, and desireth only the love of God, submitting itself wholly to God's will and working, that he may be only its willing working, and doing, then the divine light beginneth to shine in it, and it obtaineth an eye of the right seeing, so that it is able to behold its own natural form and feature, whereby it steppeth into plain, downright, and meek humility.

34. It willeth nothing, it also desireth nothing, but resigneth and casteth itself into the bosom of its mother, like a child that desireth nothing but its mother, inclining itself to her, and longing only after her; it doth not much esteem any art, subtle reason, or much knowledge; and though it knoweth much, yet it is not puffed up or elevated in its own conceit by its knowledge, but leaveth and resigneth the knowing, willing, and working wholly to its mother's spirit, that it might be both the will and work in it.

35. I speak according to my knowledge, that the devil in the power of God's anger doth continually shoot against and oppose this precious sprout of the soul [or noble twig of divine light and love, springing forth from the *Tree of Life, Christ, within us*, and doth cast vain insinuations, false desires, and earthly imaginations] after the root of nature, that is, after the forms of the fire-life in the first principle [to enkindle them in their own natural working properties, which are self-pride, covetousness, envy, anger, falsehood, hypocrisy, lust, &c.], and would continually by all means quite destroy the precious sprout [or noble twig of grace]. He continually shooteth

his evil. poisonful rays into the soul's magical fire with evil lusts, concupiscence, and thoughts; and ministereth strange matter or fuel to the soul's fire to burn or feed upon, so that it might by no means attain to a shining light; he quencheth, suppresseth, and hindereth it, that his kingdom might not be known.

36. But, on the other side, the *noble twig* defendeth itself, and will *none* of the fierce, dark, and wrathful source; it ariseth and springeth forth like a plant out of the wild earth, yet the devil striveth continually against it.

37. Therefore, my dearly-beloved friend, there is such strife and contention in man; and hence he seeth the divine light as in a mirror, and sometimes he getteth a perfect glimpse thereof; for as long as the twig of the soul can defend itself against the poison of the devil, so long it hath the shining light.

38. For when the magical fire of the soul receiveth the divine essence (that is, the divine body, Christ's flesh), then the holy spirit doth *apparently* arise, and glance forth in the soul as a triumph, as he goeth forth from God the Father through the word or mouth of the Son (that is, from the heart of the sacred Ternary), out of the divine essentiality, and thus he goeth or proceedeth forth out of the being or essence of the noble lily-twig, which springeth forth and groweth out of the fire of the soul, which (lily-twig) is the *true Image* of God, for it is the new-born or regenerated spirit of the soul. the spirit of God's will, the triumphing chariot of the Holy Spirit, in which he rideth into the sacred Ternary, into the angelical world.

39. And with this twig or image [of God renewed in us] as is before mentioned, we are in Christ without this world, in the angelical world, of which the old Adam hath no understanding or perceivance; also, it knoweth it not, as the rough stone knoweth not the gold which yet groweth in it.

THE GATE OF THE TRUE KNOWLEDGE OF THE THREEFOLD LIFE.

40. Man is the true similitude or image of God, as the precious man *Moses* testifieth, not only an earthly image (for the sake whereof God would not have become man, and put forth, unite, and espouse his heart and spirit [in deepest love] after the fall unto it), but he is originally out of the Being of all beings, out of all the three worlds, viz., out of the innermost nature world, which is also the most outward, and is called the dark world, whence the principle of the fiery nature taketh its rise, as is declared *at large* in my book *of the Threefold Life.*

41. And secondly he is out of the light, or angelical world, out of the true Being of God, and then thirdly, he is out of this external world of the sun, stars, and elements, an entire image of God, out of the Being of all beings.

42. His first image stood in paradise, in the angelical world, but he lusted after the external world (that is, after the astral and elemental world), which hath swallowed up and covered the precious image of the internal heaven, and ruleth now in the similitude as in its own propriety.

43. Therefore 'tis said: *You must be born again, or else you cannot see the kingdom of God.* And therefore it is that the word or heart of God entered into the human essence, that we with our soul might be able in the power of the word, or heart of God, to beget, and bring forth again out of our soul, a new twig or image, like unto the first.

44. Therefore the old carcase must rot, putrify, and perish, for it is unfit for the kingdom of God, it carrieth nothing but its own mystery into its first beginning, that is, its wonders and works, understand, in the essence of the first principle which is immortal and incorruptible, being the magical fire of the soul.

45. And not this alone, but he must bring and unite the end with the beginning, for the external world is generated out of the internal, and created into a comprehensible being, the wonders whereof belong unto the beginning, and they were known from eternity in the wisdom of God, that is, in the divine *Magia*, not in the being or essentiality, but in the mirror of the virgin-like wisdom of God, whence the *eternal nature* doth always arise [or take its original] from eternity.

46. And to this end the poor soul standeth in the prison of the astral and elemental kingdom, that it might be a *labourer*, and reunite the wonders of the external nature with the light world, and bring them into the beginning, and though it must now be bruised and pressed, and endure much, yet it is the *servant* in God's vineyard which prepareth the precious wine that is drunk in the kingdom of God, it is the *only* cause of the *understanding*, that the desire worketh in the mystery, and manifesteth and bringeth forth to light the hidden wonders of God, as we see plainly how man doth search out and reveal *(or bring forth)* the wonders of nature.

47. Therefore we must not be amazed, and strangely perplexed, when as many times the noble image is hid, that we cannot receive any refreshment or comfort, but we must know that then the poor soul is put into the vineyard, that it should work and bring the fruit [to be set] upon God's table.

48. It hath then a twig or branch of the wild vine given unto it; it must trim and dress that, and plant it into the divine and heavenly mystery; it must unite it with the kingdom of God; this is to be understood thus:

49. As a plant or graft that is set doth work so long till it putteth forth its branches, and then its fruit, so must the twig [graft or scion] of the soul, which standeth overshadowed in a dark valley, continually labour, that it might come to bring forth fruit, which is the noble and precious knowledge of God when the same is grown in it, that the soul *knoweth God*, then it yieldeth its fair fruits, which are *good doctrines* (*instructions or admonitions*) *works, and virtues;* it leadeth to the kingdom of God, it helpeth to plant and build the kingdom of God, and then it is a right labourer in the vineyard of Christ.

50. And thus that of which I teach, write, and speak is nothing else but the same which hath been wrought in me, otherwise I could know nothing of it; I have not scraped it together out of histories, and so made opinions, as the Babylonical school doth, where men eagerly contend about words and opinions. I have by God's grace obtained eyes of my own, and am able in myself to work in Christ's vineyard.

51. I speak plainly and freely, that, whatsoever is patched together from conjecture and opinion (wherein man himself hath no divine knowledge whereupon he makes conclusions), that [I say] is Babel, an whoredom; for conceit or thinking must not do it; yea, not any opinion or conjectural apprehension, but the knowledge of God in the Holy Ghost.

52. The children of God *have spoken as they were driven by the Holy Spirit;* they have planted many and divers trees, but they all stand upon one root, which is the internal heaven; none can find the same unless he likewise stand upon the same root, and therefore the external heaven cannot find them out or explain them by art.

53. The *words* of the holy children of God remain as an hidden mystery unto the earthly man, and though he thinks that he understands them, yet he hath no more than a darksome [historical] glimpse of them. As we see now-a-days how men do wrangle and contend about Christ's doctrine and worship, and fight about God's will, how He must be served whereas He is not served or worshipped with any opinion, but *in the spirit* of Christ, *and in truth*, men serve God.

54. It depends not on what ceremonies and manners we do use; every one laboureth in his work and gifts from his own *constellation and property*, but all are driven, and lead from one and the *same spirit*, otherwise God should be *finite* and measureable, if the gifts were only one. But He is a mere *wonder;* whosoever apprehends Him, he walketh in His wonders.

55. This I do impart unto you in all sincerity, out of a true Christian zeal, from my fountain, gifts, and knowledge; and I do exhort you to understand *(or take)* it in a right sense as it is meant. I do not extol or set up myself, but I speak brotherly to your mind, to stir you up and to comfort you; that you should not think the yoke of Christ to be heavy, when oftentimes the external man doth cloud the internal, that the poor soul mourneth for its image, which yet is purified, and truly begotten, and brought forth under *tribulation* [and the Cross of Christ]. It is even so with me and other Christians besides; think not *strange* at it.

56. It is very good when the poor soul is in combat, much better than when it is imprisoned, and yet playeth the hypocrite, and maketh devout shows. It is written, *That all things shall serve for the best to them that love God.*

57. Now when the combat of the soul doth arise and proceed, that it would fain see God, and yet cannot at all times attain the same; then know that it fighteth for the *noble trophy*, of which the external man knoweth nothing; yea, the Spirit of God fighteth in the natural soul for that which is supernatural, that so He may lead the creature into God. He would always fain crown the soul with the precious image, if the blind reason would but give Him room, and suffer the understanding to co-operate.

58. We must labour and strive against the external reason, and also against flesh and blood, and wholly oppose the assaults and objections of the devil, always breaking them and casting them away, and resist the *evil thoughts, motions, and influences*, and effectually [with our whole soul] with prayer, supplication, or internal resignation, press into God's mercy.

59. Thus the precious grain of mustard seed is sown, which, if it be well preserved, becometh great like a tree, upon which tree the fruits of Paradise do afterwards grow, on which the soul feedeth, when it will *prophesy and speak of the kingdom of God;* when as it beholdeth the *divine Magia*, even then it *speaketh of the wonders of God.*

60. For the Being of God is undivided; it needeth not any room or place, but it ariseth [moveth and flieth] in the *spirit of understanding* as the splendour of the sun in the air; it shooteth, or glanceth into the image, like lightning, whereby the *whole body is oftentimes enkindled and enlightened.*

61. Moreover, know that we in this life are labourers and not idle persons, for the birth of life is a continual strife and labour. The more we labour in God's vineyard, the more fruit we shall obtain and eternally enjoy; and it maketh for our own edification, for our

labour remaineth in our own mystery to God's deeds of wonder, and to our own eternal *crown and glory* before God; as in my other writings is set forth at large.

62. Concerning the *Sabbath in this world*, of which you have written, and still continue in the same opinion, the knowledge and understanding thereof is *not* given to me; also, I do not know how there can be any perfect being in the torment-house of the stars and elements. I cannot find such an understanding thereof in the mystery, being the first man was not able to stand, when the heavenly Governor did rule in him, but was overcome by the kingdom of the stars and elements. Might it not therefore be *still* dangerous?

63. When we consider the possibility and the impossibility thereof in the mystery, it doth then appear as if there would be no Sabbath in the sad and sorrowful mirror of the divine Being, for the devil is a prince of this world, and though he should be bound for a thousand years in the dark world, yet the fierce wrathful stars, and also heat and cold, have their rule and predominance in this world; and this world is nothing else but a *valley of misery*.

64. Now if the dominion of the stars should not reach us, or have any influence upon us, then we should not be in this world but in Paradise, where no wicked man could oppose us or see us, for in Paradise we are swallowed or shut up in God.

65. As little as we with our earthly eyes see the angels, so little likewise shall a wicked man of this world see a new [regenerate] man in Christ. When we attain the new man in Christ, then we are (as to that new man) *already* in the Sabbath, and do only wait for the *redemption of the wicked earthly life*.

66. For we are with Christ in God, we are together with Him planted into His death; we are buried in Him, and arise with the new man out of the grave with Him, and live eternally in our own being or essence, understand, in his corporiety. We are with and in Christ in God, and God in us. Where should we then keep Sabbath? Not in this world, but in the angelical world, in the light world.

67. And if the wicked should be tormented for a thousand years in this world, then the place [of this world] must be *translated* or withdrawn into the dark world; for in this solar world there is not *yet* any *hellish torment;* but if the sun were taken away, then it would be so indeed; and then the wicked would be yet far separated from the judgment, and there would be a gulf of a principle interposed and fixed.

68. Moreover, God is not a God of evil, that desireth revenge or torment, that He should out of His vengeance torment and plague

the wicked a thousand years before the judgment. The wicked tormenteth himself in his own life's-birth; the one form of life is enemy to the other. And that shall be indeed his hellish torment; and God hath no blame in it.

69. He hath never desired the fall of man, but the wrathful nature got the upper hand, and the spirit of man's will (which is free, as God Himself) did freely and willingly yield itself up into the combat, supposing to domineer and rule.

70. It was out of pride that the devil fell, and man also. If they had stayed in humility, God would have continued in them; but they themselves departed both away from God. But God did so exceedingly love man's image, that He Himself, out of love, did *re-enter* into the image of man. Why should He then desire his torment?

71. In God there is no evil desire, but *His wrath*, which is the dark world, is a desire of evil and destruction. which hath brought the devil and also man to fall. The *dark world* caused the devil to fall, and the *external wrathful nature* caused man to fall, and yet both these are tied and bound one to another, which we should well see and feel, if the sun were taken out of this world.

72. Therefore I yet say; that the righteous keepeth Sabbath in Abraham's bosom, in Christ's rest; for Christ hath destroyed the wrathful death for us that held us captive. He hath opened life, that we in a new man are able to spring forth, blossom, and rest in Him.

73. But the old man of the stars and elements must abide in his own region, in his house of torment and misery, *till* he be committed to the earth, and then all passeth into its own mystery again, and the soul abideth in its principle *till the judgment* of God, where God shall again move and enkindle the mystery, and then everything severeth itself into its own property. Each world shall take in its own harvest, be it good or bad; it shall part itself as light and darkness.

74. And therefore I do entreat you wholly as a brother and a Christian, that you would be pleased to have a care that you *apprehend the Sabbath in the rest of Christ;* and be not so moved by the enkindling of the spirit [or fervent instigation of your mind], but search whether you be able to ground the same in the light of nature; if you be able to ground, and reach it in the light of the eternal nature, then indeed you may go on; but show it us plainly that we may see it, else our mind will be *unsatisfied*, unless it finds the ground.

75. It is not to be proved with Scriptures, which might be seemingly alleged for it; they give as well the contrary, and may well be otherwise applied; if my mind had not turned itself into the LOVE and

REST of Christ, I would then show it you after the fashion of this present controversial world.

76. The *Revelation* is spiritual, and coucheth or sticketh deep in the mystery; it requires an high illuminate mind and understanding, which hath *power* to enter into the mystery of God; *it speaketh magically*. There belongeth likewise a magical understanding about it; on this manner I find not the magical apprehension, for that is an *historical* apprehension.

77. He that will set upon the *heavenly Magia*, he must know the heavenly figures of the form of the internal heaven, viz., the centre or life's-circle, whence all beings do arise, whence this world is produced; if he hath not the magical guide in him, then let him not meddle with the heavenly figures, or else *Turba Magna* hath power to *spue* him out of the *divine Magia*.

78. *John* the evangelist, or whosoever wrote the *Revelation*, knew the figures of the divine *Magia*, and though he saith that he was ravished in the spirit and it was shown him, yet they are figures which remain in the divine *Magia*, and though they be revealed, yet thereto belongeth such a *Magist*, who understands *Thesaurinella* [the little treasury of wisdom or cabinet of the divine *Magia*].

79. He must understand all the three principles with their figures; and then he hath power to open and reveal them, else his labour [writings or expositions] fall unto the *Turba;* I speak sincerely; if you please, read my book of the *Three-fold Life* aright, and there you shall find the *root* of the Magia; although there be *other* much deeper extant, yet I would you might but understand that, for it hath sufficient ground, else you will not be able to apprehend the other; if it please you then to search further you may *very well* obtain them, only there must be earnestness with all, otherwise they will remain dumb [or seem to be only a bare obscure history].

80. For the ground of it is deeply magical, as the illuminate mind shall find indeed, if it will but dive into it; therein the revelation is very easily to be understood, and in no other manner shall it at all be understood save from the mystery of God; he that is able to dive or sink himself into that, *he finds whatsoever he doth but search.*

81. Accordingly I would fain have you to prove your inflammation, that you might know the *guide* of the internal world, and then also the *guide* of the external world, that so the magical school of both worlds might be known to you, and then the noble mind would be freed from opinion and conjecture, for in conjecture there is *no perfection.*

82. The spirit must be capable of, and acceptable to the mystery, that God's spirit may be the guide in its seeing, else it only seeth in the outward mystery, viz., in the external heaven of the constellation, which oft-times doth vehemently enkindle and drive the mind of man; yet he hath not the divine magical school, which consists barely in a plain *childlike mind.*

83. The external guide laboureth and speculates only in the glass, but the internal speculates in the essence, which yet it is not able to do, unless God's spirit guide it; therefore God makes choice.

84. Whomsoever the heavenly school taketh, he is made a *Magist*, without his hard running, and albeit he must run hard, yet he is taken by God, and *driven of the Holy Spirit.*

85. Therefore man must try of *what guide* he is taken, if he finds that he hath the divine light shining in his seeing, that his guide doth bring him into the *heavenly school* upon the way of truth to *love and righteousness*, and that he is thereby assured and confirmed in his mind with divine certainty, then he may proceed in his work.

86. But if it be in conjecture and doubt, and yet in a fiery driving, then the guide is from this world, which ought to be tried by its will and purpose, whether he seeks *God's or his own honour and applause;* whether he willingly resigns himself to the *cross*, and only desires to labour in Christ's vineyard, and to seek the *good of his neighbour*, whether he *seeks God or bread;* and accordingly must his understanding judge, and give it leave, or reject, and tame it as need requires.

87. This I would not as a brother conceal from you in a Christian exhortation, and I entreat you, that you would accept of it no otherwise than as meant well unto you, as my due obligation requireth; for upon your desire I am your debtor in Christ, to your anxious seeking mind, as one *member* is *bound* to assist another.

88. Concerning your very Christian offer, I acknowledge and accept of it as done in love, as one member cometh to help the other in time of need; it shall be requited in *love;* be pleased to make me acquainted with what your mind doth further desire, and I shall not withhold anything from you, so far as God shall enable me; and so I commend you unto the love of Jesus Christ.—Your affectionate friend and servant,

J. B.

Dated Thursday se'n-night after Martin's-day, 1620.

"*The name of the Lord is a strong tower, the righteous runneth thither and is exalted.*"

THE SIXTH EPISTLE.

BEING A VERY DEEP AND PHILOSOPHIC LETTER, WRITTEN TO DOCTOR GODFREET FREUDENHAMMERN, AND TO MASTER JOHN HEUSERN,

CONCERNING THE KNOWLEDGE OF GOD, AND OF ALL THINGS; ALSO A SHORT DECLARATION OF THE FALSE AND TRUE LIGHT.

The Salvation of our Lord Jesus Christ by His entrance, and Manifestation in the humanity, work with His love in us all.

1. MUCH respected sirs, and dearly beloved brethren in Christ; when God doth open to us by His grace the *right understanding*, that we are able to know and understand aright the image of God (viz., *man*) what he is in body, soul, and spirit, then we acknowledge that he is the visible, and also the invisible spiritual world; namely, an *extract of all the three principles of the divine being.*

2. In whom the hidden God through the expression and impression of His various *distinct power* and eternal wisdom hath set forth Himself in a visible image, through which He doth idea, form, and shape, in the same being the wonders of the expressed word; in that the word of His powers maketh itself essential.

3. And so in or by man He hath represented and set forth an image of His speaking, and outspoken essential word, in which the *divine science* with the various divisions of the *eternal speaking* is couched.

4. And hence He hath the understanding and knowledge of all things, that He is able to understand the conjunction of nature, and also its disjunction; for no spirit hath any higher rule or deeper reach than in its own mother whence it taketh its original, and in that ground it standeth or abideth in its *centre.*

5. This we see in the creatures of the stars and elements, that their understanding and knowledge is no higher than of their mother in whom they live; each leadeth its life after the nature and condition of its mother, wherein it is bounded in the distinct division of the expressed word; and no creature in the four elements whose original is not out of the *eternal science* is able to attain the knowledge of the hidden spiritual world of power, save only and alone *man*, who with his soul and understanding spirit is couched in the eternal spiration [or generation] of the divine power, and various distinct division of the eternal Word of God.

6. Therefore the human science receiveth in the centre of its understanding good and evil, and doth idea and shape itself both in good and evil, and maketh itself *essential* therein; and so with and by the science doth induce itself into will, desire, and essence.

7. That so the abyssal will out of the eternal word of various distinct division, doth bring itself in the *creatural word* (viz., in the creatural *science* of the soul) into an *Ens* and being, in manner and form as the spiration of God hath brought itself through the various division of the eternal will, in the visible world, into diverse properties: namely, into good and evil, into love and enmity; that in such a contrary, the being might be distinct, several, formal, sensible, and perceivable; that each thing might in such a contrary find and perceive itself.

8. For in God all beings are but one being, viz., an eternal *one*, or unity, the eternal only *good;* which eternal one without severalty were not manifest to itself.

9. Therefore the same hath breathed forth itself out of itself, that a plurality and distinct variety might arise, which variety or severalty hath induced itself into a peculiar *WILL* and properties; the properties into desires, and the desires into beings.

10. Insomuch that all things visible (both animals, vegetables, and minerals,) do arise from the severalty and comprehensive impressure or formation of the expressed word out of the science of the great mystery, everything from the *experience of the severalised word.*

11. Everything hath its own separation in itself; the centre of everything is [a] spirit from the original of the word, the separation in a thing is a self peculiar will of its own impressure, or forming, where each spirit bringeth itself into being, according to its *essential desire.*

12. The form and feature of bodies arise from the experience of the will, where the centre of everything (being a particle or spark from the expressed word) doth again express or speak itself forth, and

bringeth itself into a various distinct particularity, in manner and form of the divine speaking [or operation of the eternal word in its generation, and manifestation].

13. Now if there were no *free will* in such speaking, then the speaking should have a law, and would stand confined and compelled, and no *desire* or free *imagination* might arise, and then the speaking would be finite and inchoative which is not.

14. But it is a spiration of the abyss, and a distinct severation of the eternal stillness [or immobility] an effusion or distribution of itself where the particularity doth again stand in its own distinct severation in a peculiar *self-will*, and is again an expressing of itself, whence Nature and the creatural life take their original, and hence in every thing a self-will is arisen.

15. That everything doth bring itself from its own experience into form, feature, and shape, and likewise into life and operation, as it standeth in its centre in the *universal experience*, namely, in *the great mystery* in the mother of all beings.

16. This we see in the earth, which in the beginning of its materials is risen out of the severation of the divine spiration in a spiritual manner, where the severation of the word hath formed itself by its own proper will into an *Ens* and being, and so by the formation or impression it hath brought itself into the perceivancy of the essence.

17. In which perceivancy or sensibility the magnetical desire is arisen, that the properties of the severalised distinguishing or separating will have brought themselves through the desire into bodies according to, and from the nature of, the three principles of the divine manifestation.

18. From which original the earth hath so many and divers bodies good and evil, as earths, salts, stones, metals, &c., and such bodies lie mixed in the earth, for the three principles are mutually in one another as one being.

19. And they stand only in three differences or distinct degrees of centres (being the divine manifestation) where each centre doth make and produce out of itself its own spiration [expression], nature, and being, and yet all do arise originally from the *Eternal One*.

20. The first centre is the breathing forth or spiration of the abyss, viz., God's *speaking*, the comprehensive impressure, and the divine perceivance of itself, where God doth bear, and beget Himself in Trinity, and speaks forth Himself into powers.

21. The second centre, or spiration is the *expressed essence of the divine power* and it is called God's *wisdom;* through this same the

eternal word breathes forth itself into knowledge, namely, into an infiniteness of plurality, and brings the plurality of knowledge into imagination, and the imagination into desire, and the desire into nature and strife till it comes to fire.

22. Therein the strife in the painful agony doth die in the consumption of the fire, from its own natural right and property; and yet no dying is to be understood, but so the power doth bring itself into sensibility, and by the killing of the *self-desire* of the properties through the dying or mortification of its selfness it brings itself through the fire into the light.

23. Where, in the light, another principle (being the grand mystery of the true divine manifestation) is understood, and in the fire the first principle being the eternal nature, is understood, and they are two in one, as fire and light.

24. The fire giveth soul, and the power of the light giveth spirit; and in this power of the light of the divine spiration through the wisdom, through the manifestation of the fire (understand, the spirit's-fire) the mother of the eternal spirits (namely of angels, and the souls of men,) is understood, and so also the spiritual angelical world, viz., the hidden internal world of *power*, which is a mother of the Heaven, stars, and elements, that is, of the external world.

25. The third centre is the *verbum fiat* (viz., the natural word of God) from the power of the first and second principles; being a separator, or creator, and maker of all creatures in the internal and external world, in each world according to its property.

26. This Separator, or Spirator of the severation of the divine powers hath spoken itself forth from itself, out of the first and second principles, viz., out of the fiery and light world, and also out of the *impression* and enclosure of the adumbration; that is, out of the darkness; and with the severation of the spiration hath modelised and formed itself, and made itself material, moving, and sensible.

27. Hence the third principle, that is, the visible world with its being and life is arisen; and also the whole creation of the visible world, whose life and being is come out of *Three* into a being and life—namely, out of the eternal nature, out of the great mystery; that is, out of the darkness, fire, and light—to wit, out of love and anger.

28. The fire is called anger, being a pain and enmity, and the light signifieth or is called love, being a sweet yielding and giving of itself; and the darkness is a separating of the knowledge and skill, that so it may be understood what light and life is, and also what is evil and painful.

29. There is a *twofold fire* and also a *twofold light* to be understood—namely, according to the dark impression a *cold* fire and a false light arising through the imagination of the harsh impression, which light hath its original only in the imagination, and hath no true ground.

30. The second fire is an *hot* fire, and it hath a fundamental true light arising from the original of the *divine will*, which doth also bring itself forth in Nature through the fire into the light.

31. In this twofold fire and twofold light two principles and also a twofold will are understood.

32. For the false light out of the imagination ariseth out of the self-will of Nature—namely, from the impression of the properties, where the properties do prove one another; whence self-lust ariseth, and an imagination wherein nature doth modelise and fancy to itself in its own desire the abyss, and desireth to bring itself in its own might, without the will of God, into a dominion and government of its own self-will and rule.

33. Where this self-will refuseth to be obedient and submissive to the unsearchable and abyssal will of God (which hath its original in itself, without nature and creature in the Eternal *One*), also it will not resign and wholly give up itself unto Him, and be *one* will with Him, but maketh itself to be its own separator and maker.

34. It draweth and maketh to itself a *science* in itself, and severeth itself from God's will, as we may understand and see in the devil, and also in the false [or *wicked*] fallen man; whereupon they were cast out of the divine separation, so that the devil must remain with his own will in the separator of the dark impression, wherein the word doth induce itself in nature, and painfulness to sensibility—namely, in the original of the fire-source, which notwithstanding cannot *reach* or obtain the *true* fire, wherein the will of God induceth itself into the sensible life and nature—namely, into a shining light.

35. For the separator of the natural self-hood hath no *true Ens*, wherein its light may remain steadfast, for it draweth not with its desire out of the Eternal *One*—namely, out of the meekness of God—but draweth itself into essence, its light ariseth only in the own-hood of *self*.

36. Therefore there is a difference between God's light and the false light, for God's light ariseth [or takes its original] in the Eternal One; namely, in the essence of the divine generation, and doth bring itself, through the will of God, into nature and being; it is formed and brought by the divine separator into an *Ens*, and shineth in the same nature in the darkness, *John* i.

37. For the formed or immodelised science is (in respect of the impression) a darkness; but the divine light illustrates it, so that it becomes a fiery light, wherein the spiration or speaking of God is made manifest in nature and creature, and standeth in a sensible or perceivable life; of which St. John speaketh, *chap.* i.—*The life of man was in Him* [viz., in the Word], and CHRIST saith, John viii., *That He is the light of the world, that giveth life to the world.*

38. For without this divine light proceeding from the generation of the divine Tri-unity there is no constant true light, but only a light of the imagination of the natural impression of self-will.

39. Therefore man (being the image of God) must open and lift up the eyes of the understanding (wherein God's light doth *incline* and *tender* itself to him, and desireth to shine in him), and not be as a *beast*, which standeth not with its separator in the internal in the eternity, but only in an external figure of the expressed word.

40. Which hath only a temporal life in a finite and inchoative separator, in which the eternal separator doth represent itself as in a glass [or mirror of ideas] and bringeth the divine science into forms and figures, like a pattern or imitation of the *grand mystery* of the spiritual world, where the eternal principles do co-operate and play in a type or resemblance, both according to fire and light.

41. And yet man in respect of his external comprehensible or finite body standeth only in such a flitting figurative shadow or resemblance, *and with his spiritual body he is the true essential word of the divine property, in which God speaketh and begetteth His word, and there the divine science doth distribute, import, impress, form, and beget itself to an image of God.*

42. In which image God is manifest (in a sensible and creatural being) and dwelleth and willeth *there* himself, and therefore man must break his own will, and entirely submit himself to God's will.

43. But if man's self-will will not do it, then he is more void of understanding and more hurtful to himself, than the wild earth, which yet standeth still to its own separator, and lets it form, and make out of it what it pleaseth.

44. For God hath made all things in His divine play or operation out of His spiration, through and in His separator, and all things do hold, or stand still unto Him, only the false light causeth the *separator* of the creature to bring itself into a *self* will, that the creature opposeth the will of God.

45. Which false light in man hath its foundation from the *will of the devil*, who, through the insinuation of his false desire hath made man monstrous, that he also hath assumed a false imagination, where-

by (through his own desire) he hath made the false introduced desire of the devil *essential* in him.

46. Whereupon in the human body (which was formed out of the *limus* of the earth in the *divine fiat*) a *bestial separator* is arisen; which hath revealed or made manifest all the properties of all beasts, whence such manifold and divers lusts, imaginations, desires, and wills are in man.

47. Which false separator hath advanced itself to the height, and got the dominion, and attracted all the principles unto itself, and hath made a monster out of God's order.

48. Which monstrous image hath, in or with its will, and desire, wholly turned itself away from the will of God; from the *divine light:* whereby the *divine Ens* from the being, or essence of the holy world, did vanish or disappear in him; and he (viz., man) remained only as a monster of heaven; and was by his separator made a *beast of all beasts*, which even now ruleth in, over, and with all beasts, in whom the spirit of the world with the stars and elements hath obtained the rule and dominion.

49. Therefore man now runneth, and seeketh again his first right home or *native country;* for in this condition or property he standeth in mere unquietness; and sometimes he is seeking in one thing, and by and by in another, and supposeth to bring himself to rest in this *monster;* and yet he runneth on in the false awakened bestial will, which cannot reach the will of God.

50. He runneth now only in the false light of his self hood, which is born in his imagination with a *monstrous separator* which maketh him an earthly mind, wherein the constellations have their influence, and operations; and he hath the whole visible world for his enemy.

51. And he standeth as a rose in a bush of thorns, which is continually rent, scratched, and torn by the thorns; and yet he could not be said to be a rose if the divine *grace* had not come to assist and restore him, and again inspired, and given in itself into his *internal ground, wherein the love of God to the new regeneration is tendered unto him.*

52. Therefore I say that it is most exceeding necessary for man to learn to *know himself*, what he is; before he runneth, and seeketh; for his seeking else will prove only a tormenting, whereby he tormenteth, and perplexeth himself in a false separator, and yet cannot obtain the rest; and true *satisfaction.*

53. For all these earthly wills (and ways) wherein he thinketh to bring himself into rest and quietness are only an adverse will, striving against God, viz., the Eternal One.

54. *For it lieth not in any man's own willing, going, running, as Saint Paul saith, but in God's mercy, that is in the grace which is inspired into him.*

55. For without grace man is dead and blind in respect to God, and he is not able to attain any true life; unless the grace be stirred up, *awakened and* revealed in him.

56. Moreover in these earthly wills there can be no awakening, for they cannot reach or obtain grace, much less awaken it; and therefore the whole man in soul and mind must only immerse itself into the *grace* and be willing to become a nothing to itself, that desireth nothing but the grace, that grace might be living and working in him; and his own will be stupefied, overcome, and mortified.

57. As the sun breaketh forth in the night (or darkness) and changeth the night into day; the like is to be understood concerning man; of which Christ saith, unless you turn and become like children you shall not see the kingdom of God, namely *the divine separator*, whence all things are risen and spring originally.

58. For no knowledge is right or fundamental unless it comes from the divine science, out of the severation of the divine spiration from whence all things have their original.

59. Now if such a knowledge shall again arise in man, then the divine separator must stand in an essence of his likeness; namely in a divine *Ens*, wherein the divine word speaketh, and the divine light shineth in that same speaking or spiration.

60. And even then the human science (which inchoatively is arisen from the spiration of the word) may in that same light see not only itself, but likewise all other natural things according to the severation of the word; and after a magical manner work in and with all things in a divine way, nature, and property.

61. For man is blind in all God's works, and hath no true knowledge, unless the divine [breathing] spiration or speaking be revealed in his internal ground, after the nature and property of the spiration, whence all beings proceed originally.

62. All the searching and seeking of man, whereby he will find out the ground of a thing, is blind, and is wrought only in the shell or outside, wherewith the essence of the tree is covered.

63. If there shall be a true finding, then the human science must *enter into the property of the thing*, and be able to behold the very separator.

64. Therefore it is the greatest and most toilsome misery of mankind that they run, and seek altogether in blindness, and begin to seek the shell in the bare letter, and its expression [or many forms of writings], whereas all things are outwardly signed, as they are in

their internal *Ens* and essence, and the separator of all things hath shown, and set forth himself visibly, and formally, so that the *Creator is known in and by the Creation.*

65. For all beings are but one only being, which hath breathed forth itself out of itself, and hath severised, and formised itself; and yet it proceedeth out of that same impressure or formation into a centre peculiarly distinct; that is, with each impressure and forming of the desire.

66. Where the severised, parted, and divided will, doth impress, and form itself into a peculiar particularity, where a centre doth arise, and in the *centre a separator*, or creator of its own *self* [or being], namely, a former of the *re-expressing*, or re-spirating *will*, as we see the same in the earth, where every herb hath its own separator in itself, which doth so make and severise it into form.

67. Now if man (being God's image, in whom the divine speaking, according to the divine science, is manifest) will search the creatures, and get real understanding and knowledge in them; be it either in animals, vegetables, or metals, he must then again obtain grace from God, that the divine light may shine in his science, whereby he may be able to go through the natural light, and then *all things* will be opened and revealed in his understanding.

68. Otherwise he runs on in his seeking as a blind man that speaketh of colours, and doth neither see nor know any colour; this all states and orders of the world are to consider, that they all run blindfolded without the divine light, only in an astral sidereal imaginary fancy, according as the constellations of the stars do form and frame in and upon reason.

69. For *reason* is nothing else but an *human constellation*, which is a dark draught, or resemblance of *all the principles;* it standeth only in an imaginary figure, and not in the divine science.

70. But if the divine light be manifest, and shineth therein, then the divine word beginneth to speak [or work] therein out of the eternal knowledge [science, or wisdom], and then reason is a true mansion or receptacle of divine knowledge and revelation, and even then it may be rightly and truly used; but being void of this it is no more than an *astrum* of the visible world.

71. It is therefore declared to all lovers of arts (whose separator is an artist of great subtilty in them) that they *first seek God's love and grace*, and resign up their selves to, and become wholly one, with that; else all their seeking is but a delusion, or the courting of a shadow, and to no purpose; and nothing is found of any fundamental worth; unless one doth entrust another with somewhat.

72. The which is forbidden to the children of God, in whom the grace is revealed, *that they cast not pearl before swine*, upon pain of eternal punishment.

73. Only it is freely granted them to declare the light, and to *show the way* of attaining the pearl.

74. But to give the divine separator into the bestial hand is prohibited, unless a man knoweth the way and will of that man [that desires it].

75. Thus, my beloved brethren, upon such consideration and instruction I will (through the permission of divine grace and the co-operation of this present time) a little decipher and represent unto you the divine mystery, how God through His word hath made Himself visible, sensible, perceivable, moreover creatural, and formal; be pleased to consider further of it; yet let it be done as is above mentioned, otherwise I shall be as one dumb unto you, and the blame thereof is not to be imputed to me.

76. God (what He is in Himself) is neither nature nor creature, neither this nor that, neither high nor deep; He is the Abyss, and the Byss of all beings, an eternal One; where there is no ground or place; He is to the creature in its strength [or capacity] *a nothing, and yet is through all things.*

77. Nature is *His something* wherewith He makes Himself visible. sensible, and perceivable, both according to eternity and time.

78. All things are arisen through the divine imagination. and do yet stand in such a birth, station, or government.

79. The four elements likewise have such a ground [birth or original] from the *imagination* of the *Eternal One*, concerning which I will here set down a table how the one doth unfold and spirate or breathe itself forth out of another.

80. In which annexed table, the ground of all the mysteries of the divine manifestation is portrayed; for a further consideration of the same; the understanding and capacity whereof is not in Nature's own ability without the light of God; but it is easily to be understood of those who are in the light; and it is childlike [simple, plain].

81. Like as my writings do sufficiently and largely show, and here only is represented briefly in a figure or *scheme.*

82. And so, sirs, I commend and commit you to the salutation of the *love of Jesus Christ*, who by His aspect and salutation is the very *key* to understand this *table.*

J. B.

Dated 11th November, 1623.

THE SEVENTH EPISTLE.

TO ONE OF THE NOBILITY IN SILESIA.

Our Salvation [is] in the life of Jesus Christ in us.

1. NOBLE and right honourable sir, The divine light, and the internal divine contemplation of the soul in itself, and all bodily welfare, with sincere wishes, and co-operating desires of fellowship and member-like society in *our IMMANUEL*, premised.

2. Seeing I have observed that you are a lover of divine wisdom, and also a growing branch in the life-tree of God in Christ, in whom all the children of God are as members; and moreover perceived how the drawing of the Father hath brought you into an hungry desire after the true sap and divine power, and likewise, in some measure, hath enriched you with the knowledge of the same Tree of Life, thereupon I have taken occasion (in a Christian and member-like property and desire after the same life-tree of Christ) once more to salute you and mutually to exhort one another as labourers set in the vineyard of Christ, and called to this work.

3. Especially that we look well to ourselves in this valley of darkness, and lift up our eyes and heads, in that we see the darkness and the very workings thereof before our eyes; and put ourselves in mind that Christ hath taught us that *our redemption draweth near;* and, indeed, *go out from Babel*, which hath a long time held us captive and imprisoned.

4. And not regard the loud cry, and pratings, where they promise to us golden mantles of grace, and put them about us, and comfort, tickle, and flatter us with a strange pretence [or show of holiness] as if we were received to be children of grace from without *(externally)*

by a sundry *particular election;* also that we look *not* upon, or regard *our own merits,* or abilities.

5. All which avail nothing before God; but a new creature in Christ, born of God, availeth before God; for *Christ is only the grace,* which avails with God.

6. Now whosoever is born of Christ, and liveth and walketh in Him, and puts Him on (according to his inner man) in His *suffering, death and resurrection;* he is a member on His body, from him only flow the streams of living water, through the powerful word of Christ, which as to the internal ground is become man in him, and doth speak forth itself out of him through the creature in the *cosmic spirit* (*in spiritu mundi*) of the external man.

7. *For* as God hath manifested the grand mystery (wherein the whole creation hath lain in an essential manner without formings) out of the power of His word, and through the grand mystery hath expressed [the word of powers] into the severation or variety of spiritual formings; in which spiritual forms the science of the powers have stood in the desire; that is, in the fiat; wherein every science in the desire to manifestation hath brought itself into a corporeal bodily being; *even so* likewise the same grand mystery, viz., the essential word of God's power lieth in man (the image and likeness of God) both according to eternity and time.

8. By which mystery the living word of God doth utter and express itself either in love or anger, or in fancy; according as the human mystery standeth in *a moveable desire* [or affection] *to evil or good;* as it is written, *with the holy thou art holy, and with the perverse thou art perverse; also, such as the people is, such a God they also have.*

9. For in what property the mystery in man is excited and awakened, such a word uttereth itself from his powers, as we plainly see that nothing else but vanity is uttered by the wicked.

10. Now how should there be a good expression and will where the mystery to the speaking [and willing] is a false ground, and poisoned by the devil in the wrath of nature; which false mystery can neither will nor do any good that may be acceptable to God; unless it be first enkindled by God, that it obtain a godly will and desire; whence a divine expression and operation of good followeth.

11. For Christ said, *an evil tree cannot bring forth good fruit;* how then will he bring forth good fruit, where a false tree standeth, under a strange show [or glittering hypocrisy]? The purple mantle of Christ hath its fruits in it; but what is that to a false beast, that is full of poison, and will cover himself with that mantle and take it for his own, and yet bringeth forth nothing but hellish fruit? Or

what hath the titular Christian to do to boast and glory that he is a Christian; whereas he liveth, walketh, and is, without Christ?

12. None is a Christian unless he be *tinctured anew* with the spirit of Christ, and sprung forth out of *God's love;* that the grace of God in Christ be manifest in the mystery of his life, as to the soul; and co-operateth and willeth in the human life.

13. Now if he will become such a one, then he must turn from his imagining *in the cosmic spirit* (*in spiritu mundi*) wherewith the soul is covered and disguised, and enters into earthly workings, and [must] become as a child, that only inclineth itself with its whole affection to the mother, and draweth into itself the mother's *milk* of grace, whence a new *Ens* groweth, in which the life of grace ariseth; that is, the *imputed grace* must be born, and become man in him, as to the internal ground; without this, there is none *a Christian*, let him make never such devout shows; dissemble, flatter, and do what he will, his sins must be forgiven him only through the *divine alloquy, or inspiration in himself.*

14. For when Christ is conceived in the inspired [inspoken] word of grace, which the soul doth take and impress into itself from his promise, then the foundation is laid in the corrupt, or decayed mystery to a child of God; and then the divine impregnation (or breeding or hatching) beginneth and proceedeth, wherein the humanity of Christ is conceived and borne; which only is *the Temple of the Holy Ghost*, and from this new birth the fiery soul eateth God's bread, which cometh from heaven; and without this, man hath no life in him (*John vi.*), which no hypocrite under the purple mantle of Christ can enjoy, but only that man who is not born of flesh and blood, nor of the will of man, but regenerate of God, in whom the word of God (whence the first man was created) speaketh, ruleth, liveth, and willeth.

15. For the life of man was in the beginning in the word (*John i.*) when the same was inspired or breathed into the created image; but when it turned itself from the speaking of the word into a peculiar self-willing and speaking in good and evil, that is, into its own lust and contrived imagination, then the first goodwill in the creature to the re-expressing did perish; and now he must enter again into the *first speaking* word, and speak with God, or he is eternally *without God.*

16. Which this present world cannot nor will not understand, for it hath wholly and fully turned itself into a selfish speaking, to the *pleasure* of the *flesh;* and it speaketh forth in self-will mere earthliness and transitory things, as honour, might, power, and authority; moreover, pride, covetousness, envy, and malice; it utters nothing else

but the cunning crafty serpent with its young, and when these, her young, cannot get and uphold that which the self-will willeth, then it speaketh forth from the cunning mischievous malice and iniquity, *with money*, through the selfish power and violence, *many thousand soldiers*, who must maintain it by force, that the self-will that is departed from God may be truly upheld, as we now see before our eyes, by which expression this self-will also is beaten down, and kills and *destroys itself*.

17. Therefore, beloved sir and fellow-member in the life-tree of Christ, I would entreat you in a Christian way, and stir you up (as one member is bound to do to another) in the present *expression*, [ways and courses] of the world (where the *Turba Magna* doth also play and express itself, and a great contesting, pulling down, or degrading shall be) constantly and steadfastly to keep yourself in the internal speaking of God's mercy, and continually to enter into your internal ground, and in nowise to be persuaded and misled by the serpent, to the false speaking of *brother-slaughter;* but you (as a famous lord) continually behold yourself in the looking-glass of Christ's process and doctrine.

18. For this present speaking is spoken in the wrath of God through His awakened and enkindled anger; and it is very evil and dangerous to have a *hand and voice therein*, especially when the *Turba* (*punishment or severe execution*) must be spoken; it is altogether unfaithful, and it devours its father and mother that brings it forth, and it is a besom of God's anger.

19. Also there is great heed to be taken in respect of accepting and joining to any of the *supposed religions*, for which men contend and fight; and not to assent with the conscience of faith to one party that gets the victory; for there is no other true faith which saveth, but only CHRIST IN US, He only destroyeth sin in us, and bruiseth the head of the serpent's imagination in us; and ariseth in God's righteousness (which He with His blood hath fulfilled in us) from the *sleep of death*.

20. Christ must arise from death in our poor soul, namely, in a new humanity, which walketh and dwelleth with, and in Christ in heaven, where heaven is in the new man; whereout *proceed the works of love*, as it is meet and requisite for the children of God.

21. And though the external man liveth in earthly weakness and infirmities, yet that taketh not away the temple of Jesus Christ, for Christ, in the internal ground, doth continually bruise the head of the serpent in the flesh; and Christ must be continually *stinged by the serpent in the heel* till we be *freed* of this *beast*.

22. Moreover, loving sir, I do entreat you, in a Christian brotherly way, seriously to take notice of this present time, in the true fear of God; if you be pleased to let my good meaning take place with you, it will never repent you; for I speak that which is made known to me from the *Most High*, out of His *grace*, be pleased diligently to consider of it, and let the spirit of God be your meditation.

23. For there shall shortly come a time where *good friends* shall be *sifted* and proved, that we might stand steadfast in Christ; of the which, in love, I would put you in mind; for the time of *refreshment* cometh *soon after*, where *faithful people shall entirely love one another;* after which love I continually hunger and thirst, and it is my sincere and constant wish that *Babel* may soon come to her end, and Christ may come into the *valley of Jehosophat*, that *all nations might see and praise Him.*

24. I entreat you to send my three Treatises (viz., 1. *of Repentance:* 2. *of the New Birth:* 3. *of Resignation;* some whereof I gave you myself, and the rest I sent by *Mr. Rudolff*) to *Mr. Rudolffus* of *Gersdorp;* for I have written to him that he should send them me to *Zagan*, to *Mr. Christianus Bernhard*, from whom I shall have them by one or other; or if you yourself had any occasion toward *Zagan*, be pleased to send them to *Mr. Christianus Bernhard*, dwelling upon the market place; a year since he was *customer;* he is a young companion of the *Theosophic school;* to him I have convenient opportunity every week.

25. These treatises are very much desired of the lovers, and may do much good; I pray send them by the first opportunity, for it is of much concernment, and when you shall find convenient leisure to study, I will send you somewhat *more deep*, for I have written this *autumn* and *winter* without ceasing: And I commend you unto the love of Jesus Christ and His gracious protection.

Dated 19th Feb., 1623.

THE EIGHTH EPISTLE.

AN ANSWER UPON FOUR QUESTIONS.

1. OF THE SERPENT, WHICH, AFTER THE CURSE, MUST EAT EARTH, AND CREEP UPON THE BELLY.
2. OF PARADISE AND THE GARDEN OF EDEN.
3. WHETHER THE BEASTS (BEING THEY WERE IN PARADISE, AND, MOREOVER, WHOLLY EARTHLY) DID ALSO FEED UPON PARADISICAL FRUIT?
4. WHETHER THE BEASTS, BEFORE THE CURSE, WERE SO WILD, HAIRY, AND RUGGED AS NOW THEY ARE?

Our Salvation in the Life of Jesus Christ in us.

1. WORTHY, much respected, very learned, and beloved friend and brother in *Christ, our only life*, I heartily wish unto you an Happy New-Year, that you may begin the same in a divine will, in the drawing of the Father to Christ, and likewise finish it in this time in an effectual working power of the spirit of Christ in His vineyard, and that many grapes may grow in the garden of Christ within you, and that God would be pleased to preserve you in the bundle of the living in this year, when the *constellation of His wrath* doth draw the sword, as I do not doubt but that you (as a co-operating branch on the vine Christ) will show forth yourself in good, new, and heavenly fruits.

2. For the gate of *grace* and knowledge standeth *likewise* in a peculiar motion [and doth open itself in a singular desire and affection], that the children of Christ might also reap in their harvest [and fruits of Christian love and piety, as well as the children of

Babel their harvest of envy, contention, and desolation], if they would but seriously labour, and not lie so faint and sluggish in the sleep of Antichrist, as the grace of the Most High hath given me to know and understand.

3. I intended to have spoken with you again the last time at my return; but, by the guidance of God, I was led another way; and I shall yet do it, whenever I come that way, if occasion permit.

4. I think also of the discourse we had then at our *meeting*, where many things were put to the question, which, by reason of the many objections then made (which cause much mistaking and confusion), could not be so well determined as they ought, being I was also in haste.

5. Yet (upon the desire of some high persons, with whom I did converse in the Christmas holidays when I departed from you, where some *very learned men of Iaver* and of *Strieg*, *together with other brave gentlemen*, were present) I have written a pretty large book concerning *Election*, in that all those questions, and more, are set down at large, and determined in the deepest ground.

6. And I hope that the same shall put an end to many contentions and controversies, especially of some points betwixt the *Lutherans* and *Calvinists*, and other controversial *sects* besides, for there the true ground is set down at large before their eyes, and every one's opinion is *satisfied*, and the two contraries are, as it were, united into one body; if any shall be able to see, know, and understand the same, against the poison of the devil, by reason of the earthly imagination, as I doubt not but that the time is at hand that strife and controversy shall be changed into truth.

7. Whereas, yet among the true Christians and the children of God in all nations, there hath not been any controversy and division, for in Christ we are all but one tree, spread forth into many branches and twigs.

8. And controversy is hence arisen that the world is fallen into its selfish lust and imagination, whereby they have rent themselves off from Christ, their stem, in whom Christians should stand in unity; but have turned themselves unto images [opinions, mental idols], and questions.

9. Out of which questions such controversies and contentions are arisen; where the *pride* of the devil hath been involved in the questions, and hath so imprinted and immodelised itself on the image of man, that they have *fought* for their images and opinions, and have therein extolled and advanced themselves; and *Christ's humility*, wherein we should die in Christ from our evil nature, is quite for-

gotten; so that for the present we are rather a monster of an image than a living Christendom in spirit and in power.

10. For a Christian must and ought to stand in the tree of Christ, with the increase and growth of Christ's life, and also live in the spirit of Christ, and bear fruit, in whom Christ Himself (as to the internal ground) liveth, and is all in all in him, who continually breaketh the head of the serpent's will in the flesh, and bringeth to naught the works of the devil; he must know, will, and do from Christ; it must come to effectual doing (that is, into the divine working), for without this *none* is a Christian.

11. Christ must wholly receive and take possession of the internal ground of the soul, that the severe justice of God (which holdeth us captive in the anger) might be satisfied with Christ's fulness [and effectual merit], that Christ may fulfil the anger of God in us with love, and mortify the will of the devil, and also the nature in the wrath of God, and wholly annihilate its will, that so he may die in the love of Christ, and bring forth a new will in the love-spirit of Christ, through the nature of the soul, which liveth and walketh in God. As *St. Paul* saith, *our conversation is in the Lord.*

12. Lip-labour, and the pratings of the mouth, avail nothing; the same make no Christian. A Christian must always be born (or regenerated) of Christ, else he is no Christian, no outward imputed righteousness or grace helpeth at all.

13. All the comforting, flattering, soothing, and dissembling is but in vain; where the purple-mantle of Christ is put upon the man of iniquity and malice [or the Cain-like hypocrite], who from without will be an adopted child of grace.

14. For no whore, or one that is impregnated *(one that is gotten with child)*, can be a virgin, albeit she puts on a maid's garland; yea, no prince or potentate can grace her with any virginity.

15. Thus the flattering, hypocrisy, and comforting [with Christ's merits and promises], is to be understood, unless we be converted and become like children, which hang on the breasts of their mother, and receive and conceive in us the *Ens* [or essential power] of Christ, which destroyeth the harlot, that a new spirit may be born in us out of Christ, which hath in it Christ's sufferings and death, that we be born out of His resurrection, and resign up ourselves into the *whole process* of Christ, which is the *imputed grace in Christ.*

16. A Christian must be begotten and regenerated of the same grace that he be a Christian in and of Christ, namely, a true branch in the tree which is Christ, that the engrafted Word of life may spring forth and become essential, living and working in the soul,

and then the merit of Christ and the imputed grace doth avail, when he is growing on the tree as to the internal ground.

17. Beloved friend, *Mr. Frederick*, your questions require a large declaration; in the Treatise or *Commentary upon Genesis* they be all determined at large, and if you obtain the eyes and sight of Christ, then there need not any such questions at all in such small things, which, indeed, are too high for reason, but in Christ they are nothing but a childlike play; but, however, I will answer you briefly thus:

THE FIRST POINT.

Of the Serpent which, after the Curse, must eat Earth and Creep upon the Belly.

18. First, concerning the article of the serpent (which after the curse must feed upon earth and creep upon the belly) [I answer], that her *shape and form was such*, but her *body and spirit* was not so evil in the fiery *science* of the ground of nature as after the curse.

19. For both tinctures of good and evil of the original of the first and second principles were manifest in her; and, therefore, she was so exceeding *cunning*, that the nature was able to see in her centre in the tinctures the ground of the whole creation.

20. She was in her ground before the creatural original (when she in the grand mystery was put into the severation to a creature), a fair and excellent *Ens* of great power and virtue.

21. But the devil's imagination (when he sat like an enthroned prince in the ground of nature in very high power and dominion), poisoned this *Ens*, which in the severation formed itself into a serpent; and, therefore, he made use of her for his instrument by the same cunning and by the same poison in which lay the *mightiest power to make Eve monstrous.*

22. Ye physicians! It behoveth you, doubtless, well to know and understand the mystery of the serpent, and what lieth hid under her poison. If you take out the same, and proceed aright in the process thereof, then you may get a *tincture* against poison, the like whereof is not to be had.

23. She was in the *Ens* of the *grand mystery*, before she was a creature, a virgin; but after the curse she became an whore, magically [or parabolically] to be understood.

24. She saw in her the ground of the inward and outward world, and, therefore, one must come out of the inward world and kill her monster, which she hath put upon *Eve;* and an whole book might

be written of what the desire of the devil hath wrought by and through her.

25. But when she did help to deceive the image of God, then God accursed the same, that she became blind as to the internal ground, and was, also, altogether manifest in the four elements; and so she fell into the earth, whence the body was taken, and, moreover, she fell only to the wrath [or bad part] of the earth; she can no more obtain or reach the good part or quality of the earth as other beasts do; and therefore she must *eat earth*, namely, the property of the curse in the earth.

26. She was a flying worm, else Nature would have provided her legs, as other worms have on earth; but her nimbleness, wily subtlety, and cunning made *Eve* to long [after the forbidden fruit].

THE SECOND POINT.

Of Paradise and the Garden Eden.

27. Paradise was the temperature in man when he knew not what good and evil was; where the divine light did shine through Nature, and tinctured and tempered all things; for Paradise is *revealed in us, again in Christ*, as to the *internal* ground.

28. But when God saw and knew that he would fall, then Paradise sprung not forth with fruit any more through the earth in the *whole* world (albeit it was everywhere manifest), but only in the Garden of *Eden*, where *Adam* was tempted, for that is the place; but Paradise is the quality, to wit, the life of God in the similitude [or harmony of the universal being].

THE THIRD POINT.

Whether the beasts (being they were in Paradise, and, moreover, wholly earthly) did also feed upon Paradisical fruit?

29. Beloved friend, *Mr. Frederick*, every spirit eateth of its mother; out of what the beasts were, of that likewise they did eat, namely, of the fifth essence of the earth in the *cosmic* spirit *(quintessence in spiritu mundi)*; for the deepest ground of the beasts is not by many degrees like unto man; thus did they feed upon their mother, namely, the spirit of them feeds upon the *cosmic* spirit, and the body upon the four elements.

30. God knew very well that man would not stand, but fall; what use, or profit, then should the Paradisical food be to the beasts? in the quintessence there lieth indeed a Paradisical property, upon that

they feed even to this day, for in every beast there is a power which is incorruptible, which the *cosmic* spirit draweth into itself to the *separation* of the *last judgment.*

THE FOURTH POINT.

Whether the beasts were so wild and rough before the curse as they now are?

31. Beloved *Mr. Frederick*, the garment which *Adam* had before the curse, when he was yet naked, was exceeding fair, and became him very well; so likewise was the hide of the beasts rough and hairy unto them; but in the curse all things (both in the beasts and in the plants of the earth) were deformed, and changed into a monstrous strange form; they had, indeed, such a clothing, but far more glorious in colours, feature, and ornament of the *pure tincture.*

32. And I entreat you, about these queries, to look into the grand mystery (or the book called *the Mysterium Magnum:* an exposition upon *Genesis*) with the eyes of Christ, in whom all the treasures of wisdom do lie, and then you shall see them better in the understanding than I can in haste briefly set down in writing; and I commit you to the love of Jesus Christ.

THE NINTH EPISTLE.

The open Fountain of God in the heart of Jesus Christ be our refreshment and constant Light.

1. WORTHY, much respected, and very learned sir, I heartily wish unto you even that which my very soul desireth of God; namely, the real true *divine knowledge* in the love of Christ, that God would vouchsafe to open the *centre* of the soul, whereby the Paradisical lily-twig in Christ's rose-garden might spring forth, grow, blossom, and bear fruit, and the streams out of Christ's fountain might flow from you, and you might be taught of God that His Holy Spirit might drive and rule you: As it is written, *Those who are driven and moved by the Spirit of God, they are the children of God.*

2. I have received your letter, and thereby understand that you have read my writings, and that you do delight in them; and I wish from my very heart that the sense and right meaning of the same may be apprehended and understood; and then there would be *no need* of any further asking and searching.

3. For the book in which all mysteries lie is man himself; he himself is the book of the Being of all beings; seeing he is the likeness [or similitude] of God; the great *Arcanum* lieth *in* him, the revealing of it belongeth only unto God's spirit.

4. But if the lily in the humanity of Christ springeth forth in the new birth out of the soul; then out of the same lily the spirit of God proceedeth, as out of His own original and ground; and the same [spirit] seeketh and findeth *all mysteries* in the divine wisdom.

5. For the lily-branch which springeth forth in the new birth out of Christ's humanity (understand the *new born spirit*, out of the soul's essence, out of Christ's power) is the true real branch springing from and remaining in God's tree.

6. As a mother beareth a child, even so is the new man born in and out of God; and no otherwise at all is he God's child and heir, a child of Heaven and of Paradise.

7. No imputed righteousness availeth (a stranger cannot inherit God's kingdom), but an innate righteousness out of God's essentiality, out of the water and spirit of God, as Christ told us, that *We must become like unto children*, and be conceived in God's essence, and, like new children in God, we must spring forth and be born anew; as a fair flower springeth out of the wild earth, or as precious gold groweth in a rough stone or drossy ore; otherwise we cannot see nor inherit the kingdom of God.

8. For whatsoever will possess the internal spiritual world must be born out of the same; the earthly flesh from the four elements cannot inherit the kingdom of God.

9. But the *quintessence* (which is the one element, namely, *Paradise*), whence the four elements have their rise, birth, and proceeding, that same must be predominant, and rule over the four elements in like manner as the light containeth the darkness as it were swallowed up, and yet the same is really in it; even so it must be with man.

10. Only it cannot be so with the outward man in this time of the *earthly life;* for the outward world ruleth over the outward man; seeing it was made manifest in man, which is his fall.

11. And therefore the external man must perish, as the external world perisheth and passeth away; and therefore man in this time cannot attain *perfection;* but the true man must continue in combat and strife against the earthly corrupt life, which is its own enemy, where eternity and time strive one against another.

12. For through strife, or the mutual combat in Nature, the great *Arcanum* is opened, and the eternal wonders in God's wisdom are made manifest out of the soul's essence.

13. As the eternal God hath manifested Himself through the time, and bringeth His eternal wonders through the time, into combat and contest, that through the combat [or strife] that which is hidden [and lieth in the *mysterious nothing*] might open itself and be brought to light; even so in strife and combat, the great mystery must be revealed in man, where God's anger and love, as fire and light, are in combat and strife.

14. For in the soul (which ariseth out of the eternal fire out of the Father's property, that is out of the eternal un-inchoative Nature, out of the darkness) that light (which did extinguish and disappear in Adam) must be renewed and born again in the incoming of

Christ, and then the kingdom of Christ and of God is *freely* given him out of *grace.*

15. For none can take the same unto himself unless the love of God doth again press out of grace into the centre of the soul, and bringeth the divine will out of the fire of the soul as a new sprout or new image into the heavenly essentiality, as the light shineth out of the fire.

16. Therefore all whatsoever *Babel* teacheth of the external imputed righteousness, and the external assumed adoption [and particular election and rejection from eternity] is without foundation and footing; Christ said, *You must be born again, else you cannot see the kingdom of God.*

17. The seeming holy flattering comfort with Christ's death availeth nothing, but to enter into Christ's death; and to spring up anew in Him; and to arise in Him and with Him and become Christ [or an anointed child of God] in the new man.

18. Like as Christ hath mortified, extinguished, and overcome the world, and also the anger of His Father (being the centre of the eternal nature), in the soul's property with His love (that is, with the new love-fire introduced into the soul's essence; into which the devil before had brought in and placed *his desire;* even so must we in and with Christ's spirit quell and quash the earthly *Adam* in God's anger. and mortify it through God's love, that the new man may spring forth, else there is no forgiveness of sin nor any adoption [or filiation] nor any righteousness.

19. The kingdom of God must be inwardly innate and born within us, else we cannot see with the eyes of eternity into the angelical world.

20. All imaginations, inventions, and ways; all reading, studying, and teachings, is to no purpose [without this way of the new birth]. no art or reason can attain it; we must enter only through the gate which God hath opened to us in Christ, and spring forth in God's kingdom and die unto the earthly will, so that it neither hindereth nor sticketh on us and cloggeth us; *the seed of the woman must continually bruise the serpent's head in us.*

21. Self-reason cannot make a child of God, for *it lieth not in our willing, running, and keeping a doing*, as St. Paul saith, *but on God's mercy and compassion.*

22. My selfhood cannot attain it; my selfhood must die in Christ's death, and fall or resign unto the nothing; and then my selfhood falleth into God's mercy; and is in the limit of the first man, and standeth again in the *word fiat;* where God's mercy in

Christ's entrance into our humanity doth make [or recreate] the new man out of grace.

23. And therefore the corrupt earthly will must die in a real, true, upright repentance, and enter into the resignation, that is, into the nothing, and wholly surrender the will of reason unto death, and neither will or know himself any more, but enter into the mercy and compassion of God.

24. And then this saying hath its place and meaning, as God speaketh in the prophet, *My heart breaketh in me, that I must take pity on him. Can a mother forget her child that she should not have compassion on the son of her womb? And albeit she should forget, yet I will not forget thee; Behold, I have noted thee in My hands.*

25. In this (namely, in God's mercy), the new man doth arise, and springeth up in the kingdom of Heaven and Paradise, *though* the earthly body be in this world.

26. For *Saint Paul* saith, *Our conversation is in Heaven*: Thus the new man walketh in Heaven, and the old man in this world, for the heaven in which God dwelleth is in the new man.

27. Thus, beloved sir and brother, and in no other way and manner, have I found the mystery. I have not studied or learned the same, but if you or any other doth thirst after it, I am engaged, as a brother in my affection and love, to show him the way how I met with it as I have set down at large in my writings, chiefly in the book of *the Threefold Life of Man*, and in the book of *the Three Principles of the Divine Being*.

28. Indeed, I did it for myself as a spiritual exercise in God's knowledge in the mystery of the great wonders of God, which, notwithstanding by God's providence and guidance, is come so far as to be published and read; and I would gladly that every one that earnestly desires to understand the same, might have it; and I wish from my heart that it may be really manifest and made known to the *reader of this Epistle*, and to every one *in himself*, and then there would be no need of any further searching and seeking.

29. But seeing God hath promised by the prophets (especially in *Joel*), that He will pour forth His spirit in the last days upon all flesh, therefore the time is to be considered and taken notice of.

30. I say as I have known it, that whosoever at present will die to himself, him shall the spirit of the Lord, according to *Joel's* prophecy, apprehend, and manifest His wonders by him; therefore if any be in earnest, he shall find it by experience.

31. Yet let every one be faithfully warned, that if God's light doth arise in him, that he continue steadfast in great humility in resignation, namely, in the death of Christ.

32. (For the heaven shall now at last pour forth its long contrived *egestum* of the *constellations* which it hath wrought in the human property), lest he also be taken hold of by the starry heaven and go beyond the limit out of resignation.

33. As it may be seen by the *Metists* (the proselytes or disciples of Isaias Steefel and Ezekiel Metts, that held perfection in this outward flesh), who came even unto the gates of the *Deep*, and were again captivated by the starry heaven, and entered into themselves, and exalted themselves, and surceased the strife against the serpent, and entered into a selfhood [or a singular Luciferian conceit of their own holiness] *supposing* that they were *changed into a deity*, and so they have confounded the external world with the internal.

34. Which is unsound, and void of ground, and of which we must take great heed, and see that we continue steadfast in deepest humility, that the seed that is sown may grow unto a tree, and may come to the blossoming, and the spirit of God get a form in us.

35. For out of the blossom ariseth *the morning star*, that man may learn to know himself what he is, and what God and time is.

36. I give you, sir, out of good affection, to understand that this present time is seriously to be taken into consideration, for the *seventh* angel in the *Revelation* hath prepared his *trumpet;* the powers of heaven be in peculiar motion; moreover, both gates stand open, and light and darkness are in great desire; as everything is taken, so it shall go in.

37. At what the one shall exceedingly rejoice, the other shall mock at it; whereupon followeth the sore and severe judgment upon *Babel.*

38. And so I commit you and yours unto the pleasant and amiable *love* of Jesus Christ.

Dated Gerlitz, 27th October, 1621.

THE TENTH EPISTLE.

OF THE KILLING OF ANTICHRIST IN OURSELVES.

AND ALSO HOW WE MAY ATTAIN UNTO DIVINE CONTEMPLATION.

Our Salvation is in Christ Jesus.

1. WORTHY and much respected sir, I wish unto you the grace, knowledge, and blessing of God in Christ Jesus; after I was informed of *D. K.* that you as a Christian brother, and fellow-member in the Lord, do stand in a hearty *desire* in the drawing of the Father to Christ Jesus; and do also labour in your mind how you may come to divine contemplation and vision in yourself; therefore upon the request of the doctor, I would not omit to visit and salute you with a short epistle, and briefly to declare unto you out of my gifts, out of Christian love, the way to divine *vision* and *feeling;* and hereby to present unto you in brotherly love the sap of my little *coral* in the spirit and life of Jesus Christ, as one branch or twig on the tree is bound to do to the other; and I desire that I might be well understood, if peradventure I might give further occasion to your zeal.

2. Seeing that you very well perceive in yourself that Antichrist in *Babel* beareth the sway and government *in Christendom*, and acteth selfhood and the lust of the flesh; and that our dear *Immanuel* hath faithfully warned us thereof, and said, *That flesh and blood shall not inherit the kingdom of Heaven* (John vi.) And yet the Antichrist seeketh and desireth nothing else, but only temporal honour, might, and power, to climb up and advance himself in the lust of the flesh; and, moreover, that this Antichrist hath for a long time so civilly and demurely decked and adorned himself with Christ's *purple mantle* (or *His seamless coat*), that men have not discerned

him, but they have honoured and adored him for a *saint;* the which is reasonably well revealed to me in the grace of the Most High; and thereupon I would declare unto you in brief what a Christian is, and also what the Antichrist in man is, for your further consideration.

3. Christ saith: *Whosoever forsaketh not houses, land, money, goods, wife, children, brothers and sisters, and deny himself and follow Me, he is not My disciple or servant; also, you must turn and become like children, or be born anew of water and the spirit, else you shall not see the kindgom of God.* This is *not* meant that one should run out of his vocation and calling (or *employment*) from his wife and children into a solitary desert and wilderness, and forsake all; but only he must forsake the Antichrist, that is, the SELF in all [the *meum* and *tuum*, the mine and thine].

4. Whosoever will attain to divine contemplation and feeling within himself, he must mortify the Antichrist in his *soul*, and depart from all ownhood of the will; yea, from all creatures, and become the poorest creature in the ownhood [selfness or self interest] of his mind, so that he hath or owneth nothing any more for a propriety, be he in what estate and condition he will.

5. And though he be a *king* yet his mind must forsake all ownhood, and esteem himself in his place, dignity, and temporal goods no other than a servant of God; and that he therein ought to serve God and his *brethren*, and that he hath and possesseth all that he hath, not after the right of nature, as if it were his own [to do according to his own will and pleasure therein], but that it is his fellow-brethren's and members; and that God hath set him as a steward and officer over it; and he must think that he therein serveth his Lord, who will require an account of him.

6. He must wholly and fully resign up in himself his own will (which driveth him to such possession of ownhood [or selfish affection or union with the creature]) to the suffering and dying in the death of *Jesus Christ;* and humbly beseech God, in right earnest repentance and conversion, that He would mortify this evil will to selfness and temporal lust, in the death of *Jesus Christ*, and bring the will of his soul into the true adoption or filiation of God, that so he might not will and desire any longer to his *self*, but that God's will might be in him his will and desire; that he might be dead (as to the will of the soul) in and to his self or ownhood, and that God in Christ might be his life.

7. He must wholly immerse his will in deepest humility into God's mercy, and lay hold on such a will and resolution in the divine

promise of grace, that he this very hour will depart from all ownhood of the pleasure of this world, and never enter any more therein; albeit he thereby should become the fool of all the world; he must wholly immerse himself into the deepest submissive lowliness and unworthiness before God with repentance, and yet in the soul apprehend and hold fast the promise of grace, and stand therein, as a soldier before his enemy, when it concerns his body and life.

8. When this cometh to pass, then his own will *(being the Antichrist)* will be apprehended and mortified *in the death of Christ*, and his soul will soon become as a young simple child which hath lost its natural understanding of selfhood, and beginneth to lament before God as a young child before its mother, and trusteth in the mother to give what she pleaseth to it.

9. And this is that, which Christ said, ye must turn and become as children, and forsake all and follow Me, for *Adam* departed from God's will into self-will, and hath in his own self-desire brought the insinuations of the serpent and the will and desire of the devil into himself, so that he hath brought himself and his life's comfort (which afore stood in mutual harmony and agreement in one only will, which was God's) into a division and disunion, where the properties of nature departed from the equal agreement and concordance, each property entering into its selfhood (being an own or peculiar self-desire), whence the lust and imagination to good and evil did arise in him, and heat and cold presently fell on him, and he died from the holy life in the equal and mutual concordance, wherein he lived in *one* only pure *element*, wherein the *four elements* were in him in equal weight or *temperature*.

10. And of this God warned him, saying, *Eat not of the tree of the knowledge of good and evil, else you shall die*, meaning thereby the death to the kingdom of heaven, namely [the disappearing], of the fair angelical image, which died presently in the false-introduced desire of the serpent; and therefore this false will of the serpent must first die in Christ's death by true *conversion;* and out of this death Christ ariseth in His spirit again in us in the heavenly image which died in *Adam*, and the inward man is regenerated and newborn in Christ's spirit.

11. *This new spirit* cometh to divine vision or contemplation in himself; it heareth God's word and hath divine understanding and inclination, and may behold the *grand mystery*, in divine and natural mysteries; and albeit the earthly flesh yet cleaveth unto him in its inclination, yet the same hurteth or spoils not [the new-born spirit] at all in him.

12. He is in this new birth as solid fine gold in a rough drossy stone, the drossy soil of the stone being not able to destroy or spoil the gold: for his right will is dead to the earthly desire, and continually desireth to kill and mortify the lust of the flesh, and doth likewise kill it without intermission, for here *the seed of the woman*, viz., the new man born in Christ, *bruiseth the head of the serpent's will* in the flesh, [which will] is *Antichrist.*

13. And, beloved sir, I give you as a Christian and brother in all faithfulness, sincerity, and uprightness to understand that we in our *supposed religion*, wherein men do nothing but contend, confute, and revile one another about the letter [and the different opinions thence contrived] are as yet in the midst of *Babel* and that it was never *worse* than now; whereas yet men do boast that they are gone out from *Babel* and have the true religion, which I leave in its worth [to be well considered].

14. But for so much as is known to me in the Lord my God, in my exceeding precious *talent* given to me of God, I say, that men indeed have dipped Christ's mantle with its purple colour in the blood of Christ, and taken it upon them for a covering; and therewith they have only covered the antichristian child of self-will, and so have painted over the antichristian bastard with a strange colour.

15. For men do exceedingly flatter it, and cover it with Christ's suffering merit, and death, and comfort it, that Christ hath paid all for it, saying: It ought only to [apply or] comfort itself with the merit of Christ, and receive it in faith as a satisfaction, and thus they show us an outward imputed righteousness.

16. But it hath far another *A B C* in the true understanding; no comforting, self-willing, running, or keeping a round, availeth anything; the suffering, the death of Christ, will not be given to the antichristian beast in *self*, but to them that depart from, and relinquish all the ownhood [and propriety] of the creatures, and wholly resign up themselves into the suffering and death of Christ Jesus, and die to their own will, in and with Christ, and are buried with Him, and also arise in Him to a new will and obedience, and hate sin. Who put on Christ in His suffering, reproach, and persecution, and take His cross upon them, and follow Him under His *Red Banner;* to them I say, it will be given, these put on Christ in His process, and become in the inward spiritual man Christ's members, and the *Temple* of God, who dwelleth *in us.*

17. None hath right to comfort himself with Christ's merits, unless he desireth wholly to put on Christ in himself; and he is also no Christian before he hath put Him on by true repentance and

conversion to Him with an absolute resignation, and unfeigned self-denial; so that *Christ* espouseth and betrotheth Himself with him.

18. The beginning of which comes to pass in the covenant of baptism, where the child promiseth and sweareth under Christ's *Red Banner*, that which afterwards must follow in very deed, or real practice; or if one hath turned himself away [from the practice of what he then promised] he must in such a conversion of his will turn himself thereinto again; and I say upon sure ground that to many an one the mantle of Christ will turn to hellish fire, in that he covereth Antichrist therewith, and yet remaineth but a beast.

19. For a Christian must be born of Christ, and die to the Adamical will; he must have Christ in him, and be a branch or member on His flesh and spirit, not according to the animal beast, but according to the spiritual man.

20. For the spirit of God possesseth not the beast [the outward sensual natural or rational man] but indeed the temple of Christ, viz., Christ's spiritual flesh and blood in *us:* for Christ said, *Whosoever shall not eat the flesh of the Son of Man, he hath no life in himself.*

21. Now there must be a mouth which indeed is proper and fit to eat it, for it will not be given to the beast, much less to the *Ens* of the serpent; for every spirit eateth of its mother, whence it is arisen; which I give to every understanding man to consider of, and here I only mention what a Christian ought to be, if he will account himself a Christian.

22. For a beast is no Christian, but he that is *baptised* with the *Holy Ghost* in the *death of Christ*; who hath put on Christ, and liveth in Christ's heavenly flesh and blood; who hath *tasted Christ's supper*, and sitteth with Christ at table; he is a Christian that walketh in Christ's footsteps, and continually mortifieth the antichristian evil beast in flesh and blood (which still adhereth to a Christian), binds it and depriveth it of its strength, and patiently resigneth himself up in temptations, which *many hundred* ways are offered him, for his trial and purification.

23. A Christian must learn the *A B C* backwards, and account the wisdom of his reason foolishness, that Christ may gain a form in him, and he be made *capable* of the heavenly wisdom.

24. For the wisdom of the outward world is blind in respect of God, and seeth Him not; albeit all things live and move in God, and He Himself is through all things, and yet He possesseth nothing, save that which dieth from its own will, that He must possess, and

He possesseth it willingly; for it willeth nothing without Him, and it is in the *end of the creation*, and also in the *beginning*.

25. Whereof I could further mention unto you, if occasion here did permit, the which I have in my writings largely described and declared out of the centre and original of all essences; and here only I have hinted in brief what a Christian's state, being, and condition is; if it should please you further to consider of it, and to give up yourself into this process, as I likewise hope that you are already in it.

26. But, for a more brotherly recreation, I thought good to visit you with a short *epistle*, and to solace myself a little with you in the hope and faith which worketh and is in *us*, until we be once freed from this cottage, and be afterwards refreshed and quickened perfectly, one with another, in divine and brotherly union and *vision*.

27. And this I have done upon the desire of the doctor abovementioned, in all sincerity and uprightness; and so I commend you to the tender love of Jesus Christ.

THE ELEVENTH EPISTLE.

Our salvation is in the effectual working love of Jesus Christ in us.

1. DEAR brother in the life of Jesus Christ, I wish from my heart the divine working love unto you, that your noble lily-twig, sprung forth in Christ, may, in the power of Christ, grow great and bring forth much fruit in the Paradise of God to the heavenly joy of us all, and our eternal brotherly fellowship.

2. I rejoice in my soul when I perceive that a goodly, virtuous, fair *branch* is sprung up in our Tree of Life, Christ; and I hope also to be a partaker of its good fruit.

3. As one branch on the tree doth enjoy the sap and power of the other, and they all do mutually grow and bear fruit in one only *power*, so likewise we are in the tree of Christ all only *one*, which [tree] *is* CHRIST *in us* ALL.

4. Seeing, then, that you freely and unfeignedly, with all acknowledgment of heart and mouth, do approve yourself to this tree of life; and, on the contrary, do renounce and gainsay the poison and delusion of Satan; therefore, I wish nothing more at present than that I might be able, in the power of this tree, which is Christ, to impart and give the influence of my power received from Him unto you, that we might grow together as members in one power.

5. And I make no doubt but the Most High hath begotten His *lily-twig* in you, for without divine power we have *no longing* or *hunger after God;* and also we cannot know Him without His spirit in us; all that we understand and know of Him fundamentally [or in reality] cometh from His revelation and operation.

6. For albeit the world prateth and talketh much of God, yet it doth it only from *custom*, and receiveth its knowledge from the history of the literal word [by the habitual faculties of its natural reason], and yet it is void of true knowledge.

For *none knoweth the Father but the Son, and he to whom the Son will reveal Him.*

7. And therefore we have no true knowledge of God, unless it be given us of the Son, who liveth in us, if we be [living] branches on the vine.

8. For Christ said, *whosoever is of God, he heareth God's word;* and to the reason-learned, who were only skilful, and taught in the *letter*, He said, *therefore you do not hear, because you are not of God;* also, *you are not My sheep; you are ravening wolves and hirelings.*

9. Therefore I say, that if we will speak aright of God and understand His will, then His words must abide in us in a quick and living working; for Christ said, *without Me ye can do nothing;* also, *none can call God Lord without the Holy Spirit in him;* for his calling Lord must be born of God, and flow from the *Holy Ghost.*

10. Nothing is pleasing to God, and, also, nothing is accepted of God but that which He Himself doth, and worketh in and through the spirit of man; therefore, saith Christ, *all the plants which My heavenly Father hath not planted shall be rooted out and burnt with fire.*

11. Therefore, my beloved brother, you do well to hold and keep yourself to the *original of life*, and desire power and strength from it; you shall be well quickened, refreshed, and strengthened; you are an acceptable guest to God and the members of Christ in [this] your purpose.

12. And if you persevere steadfastly, and resist the devil, the world, and the earthly flesh and blood, and prepare yourself to fight like a true, noble champion for conquest against *all these*, and overcome in you the potent and open enemy, *self-love*, and come aright into our general *LOVE*, then you shall certainly know, and find by experience, that the noble and exceeding worthy trophy, or crown, of Christ's conquest, which He obtained in the overthrow of death and hell, shall be set upon you with the heavenly kingdom of joy.

13. And then all the children of Christ, together with the holy angels, shall exceedingly rejoice more with you than for ninety-nine righteous ones, who have already obtained it.

14. And the fair and noble *Sophia* shall be given for a spouse unto your soul, which now at present standeth at the door of your soul, and doth earnestly entreat and call you with her voice, and knocketh, bidding you to come forth and hold out aright in battle against sin, death, devil, and hell, and with your earnestness, or fixed resolution, to set the great petards against the strong fort of nature, and she will help you to blow up and demolish this strong fort.

15. And then you shall *see great wonders*, and, at the hour of conquest, the joyful nuptials or marriage of the Lamb shall be

celebrated in heaven in you, and then the *Shepherd's staff (Shepherd's crook)* shall be given by Christ into the hand of your soul.

16. But be sure remember to keep truly and faithfully unto the end what you have promised unto this chaste *Sophia;* it must be in right earnest, and not to look back again into *Sodom*, as *Lot's wife*, who was turned into a *pillar of salt.*

17. But you must go out of *Sodom* with *Lot*, according to God's command, and enter into the footsteps of Christ, not at all regarding the scoffings, reproaches, and opprobrious speeches of the world; but love the brand (or *mark*) of Christ more than the friendship, honour, and goods of the whole world, and then you may walk along with us upon the pilgrim's path of Christ.

18. But if you do not relish this, but mind and desire rather the pleasure and honour of the world, then you are not as yet ready and prepared for the marriage, and to come to your spouse, our loving and dear *Sophia.*

19. Therefore, consider well yourself, behold and examine well your whole heart; if you find a longing desire and drawing thereunto (as I in part perceive and take notice of), then do not delay or put it off an hour, but go forward and enter with a right earnestness [or fixed mind] into repentance, and yield up your will, wholly and fully, to enter instantly thereinto, and never to go out from it again, albeit you should therefore *forsake body*, LIFE, *honour, and goods.*

20. And if you do thus, then you are rightly prepared, and the true *Pioneer* will come unto your soul, and do that in you which you cannot do without Him.

21. And although, afterwards, [vain] inclinations and great strife and opposition in the flesh might stick and cleave unto you, and your reason call you a fool, yea, though God's anger should cover and cloud you in soul and body, yet all this will not hurt you; you shall spring forth under such thorns with a new mind, and walk with the Spirit in *heaven.*

22. And albeit the earthly body must be conversant with the creatures, yet it shall be with it, as with a rough stone in which fine gold groweth.

23. Be not at all offended at my tribulation and persecution, neither be afraid, for it is the mark of Christ. Look but back into the Scripture, and see how it went with the children of God; how they were continually persecuted and killed by *those* who should have taught *the ways of God.*

24. For I am entrusted with a precious pearl, which God doth so cover that the unworthy see it not, but are blind therein, and are

offended at the simplicity of the person, that so they may remain blind to themselves in the wisdom of their own reason; this they see, and yet do not understand it, seeing they scorn and despise the simplicity of Christ.

25. But the time is very *nigh* at hand when they shall give an earnest *account* for it.

26. But that God hath given you to understand what it is, and from whence it cometh; be thankful to him for it, it is befallen you out of grace; for you have humbled yourself before Him, and there may yet greater grace happen unto you if you persevere steadfast in *humility* and *earnest prayer.*

27. I will willingly impart unto you my love, as a member of Christ, with praying and co-operating; for it is mere joy in my heart so to do; albeit I must therefore suffer bodily trouble and calamity; yet I rejoice to see what God the Lord hath done by me, poor man hitherto.

28. Satan cannot hinder the ways of God, and though it seems as if he hindered them by his murderous cries, yet they are thereby the more divulged and made known, so that the children of God do inquire after the true ground.

29. But the wicked crew is thereby hardened and hindered; but others are thereby called, and this you shall *see before a year come about;* and though they *kill* me, yet it must go forward; for it is from the Lord.

30. And I commit you to the tender effectual working love of Jesus Christ; and commend myself unto your brotherly love, favour, and affection.

J. B.

Dated at Gerlitz, April 25th, 1624.

THE TWELFTH EPISTLE.

TO MR. JOHN BUDOFSKY.

OUR SALVATION IN THE LIFE OF JESUS CHRIST.

Worthy, much respected Sir,

All sincere wishes of divine salvation in holy power, and of all temporal welfare premised.

1. HAVE received your letter, sent to me for Christian friendship and refreshment, in divine knowledge, in divine desire, and affectionate, hearty Christian love, and it is exceeding welcome and acceptable to me.

2. And, also, I do rejoice that yet God hath His children, and little flock here and there, whereas else at present the world is deeply drowned in wickedness, and is apprehended in the *fire of anger*, which *shortly* shall make a great rent in the Antichristian *Christendom*, as it is known and manifest.

3. And that man doth very well and *right* who learneth to *know himself* aright what he is, which cannot be brought to pass through reason and sharp searching [or deep studying and speculation in natural acruments of reason]; but in the true *process* (or *following*) *of Christ* in a real *resigned* soul, which disclaimeth and forsaketh the reason, and its own wit and human selfness, and entereth with a true conversion from the earthly way into the highest simplicity of Christ, into the true and deepest *humility under the cross of Christ*, as Christ hath faithfully taught us, and said, *Unless you turn and become as children, and be born anew of the water and Holy Spirit, you cannot see the kingdom of God.*

4. Whereunto a true real *resignation* and renouncement of human self doth belong; that man wholly betaketh himself into his inward

ground, and wholly annihilate himself in self, and turn himself by earnest repentance with inward entire desire from this world's *being* into God, and wholly die in the death of Christ to his own strength and self-will, and fall down or sink into the mercy and compassion of God, that so he may be apprehended of the Holy Spirit in the inward ground in himself, that the same may see, will, and act through Him, what is pleasing to God; who only is the *true searcher* in divine knowledge, and the light of the soul, in which light it beholdeth and knoweth God, and in *no other way* may it attain to divine and natural knowledge, vision, and contemplation.

5. For the natural rational man understands nothing of the mystery of God's kingdom, for it is without, and not in God, which is plain and manifest by the learned in reason, in that they contend and wrangle about the being and will of God, and yet know it not, for *they hear not God's word in them.*

6. And all is dead and void of understanding in reference to God, which hath not the living voice, and the *divine hearing of the new birth* in the *Ens* of Christ in it; that the Spirit of God may give testimony of His outward hearing and teaching in him, in which internal seeing God only is known, and His being understood, to which the outward literal or written word is only a form and a prepared *instrument.*

7. But the true understanding must flow from the inward ground out of the living word of God (which must before be opened and *revealed in man), and enter into the written word*, that there may be one concordance and harmony, else all teaching of the divine being and will is nothing but a building upon the great *Babylon* of earthly reason and wonders.

8. In which internal ground all my knowledge concerning the divine and natural ground hath taken its rise, beginning, and understanding; for I am not born of the school of this world [or educated in scholastic arts], and am a plain simple man; but by God's spirit and will I am brought without my own purpose and desire into divine knowledge in high natural searchings.

9. Which knowledge and free gift of grace I shall heartily and willingly impart to my dear brethren and fellow-members in the life-tree of Jesus Christ, and daily make supplication to God, that their hearts might be opened in *divine hearing and understanding;* that such knowledge might be manifest and made known also in them, and we might be delivered out of the contentious, disputing *Babylon*, and be brought into one brotherly love, and *hear in us* what God's will and being is.

10. And, sir, I let you understand that your acknowledgment and tendered friendship is of great acceptance with me; and I wish also to discourse with you of divine matters, and recreate myself therein, which (being we are so from one another) cannot be done so well, and yet it may fall out; for I am fully intended (when the days be a little lengthened, and we be somewhat better assured of more constant weather, if God grant so much favour and time of *peace*) to confer with you and other good brethren and friends in those parts by word of mouth; and then I will answer your propounded points, and speak with you fundamentally of them, which now in haste cannot be done: and I commend you and yours to the meek love of Jesus Christ.

Dated 13th December, 1622.

THE THIRTEENTH EPISTLE.

A LETTER WRITTEN TO ONE IN TEMPTATION AND TROUBLE OF MIND, SHOWING WHENCE IT ARISETH.

Our Salvation is in the Life of Jesus Christ in us.

1. DEAR sir, my *fellow-member* and brother in Christ our Saviour; my cordial wish and co-operating desire of the divine love and grace premised: I desire to let you know in Christian love that I have considered your condition in a Christian sympathy and fellow-feeling, and have brought it before the gracious compassion of the Most High, to see what He would be pleased to let me know therein.

2. Whereupon, sir, I must tell you that I, in the same gracious compassion, obtained such an insight and *vision* of your condition and temptation, that the ground and cause of it is made known to me; and I will set it down in brief for a *memorandum*, that you may consider and ponder it seriously by yourself.

3. The *first* cause of such strong working temptation is the supernatural, superabundant, and unspeakable love of God (that is, the divine good will, and then the creatural will of man struggling one against another); that the human will refuseth fully to resign and give itself up with total confidence unto such great grace of God, which is tendered unto it out of pure love, but seeketh itself and its *own love* of transitory things, and loveth itself and the beings [or *things*] of this world more than God.

4. Therefore man's own nature (which in its own centre without the love of God standeth in mere anguish, strife, enmity, and unquiet contrariety) tempteth him; into which also the devil shooteth his false desire, to lead man astray from such high grace and love of God.

5. This temptation is the greatest; and it is even the combat which Christ maintaineth with His love (shed forth into the nature of man) against such *selfness*, also against God's anger, sin, death, devil, and hell, in which combat the human dragon must be devoured by the love of Christ, and changed into an angelical image.

6. And if the love of God in Christ *had not its influence in you*, you should have none of this combat, but the dragon (viz., the false devilish will) would maintain his natural right [and possession without *any such conflict* or disturbance].

7. Now, therefore, this perplexing and distressing temptation is wrought very sensibly in nature by the dragon, who is in travailing anguish with his own nature, when such great love of God cometh into him, and would change his natural right into a *divine* [self-denying] *will.*

8. For here Christ [the serpent-stroyer] standeth in man, in hell, and stormeth or assaulteth the strong prey-fort of the devil, whence ariseth such strife; where Christ and Lucifer fight for the soul, as God hath given you to see, and know experimentally in the first temptation.

9. Thus *Christ bruiseth the head of the serpent, and the serpent stingeth Christ in the heel*, and the poor soul standeth in the midst in great trembling and sadness, and can do nothing, but only stand still in *hope;* it is not able also to lift up its face before God, and pour forth its effectual prayers, for the dragon turneth its face towards the vanity of this world, and shows it the beauty and glory of this world, and mocketh it, because it will become another creature; and represents unto it the kingdom in which it liveth, and its natural ground.

10. And here the soul standeth with Christ in the wilderness, in the *forty days' temptation*, where the might, glory, riches, and pleasure of this world is tendered unto it, alluring it to elevate itself and enter into its own self-will.

11. The *second* temptation of *Lucifer*, and the selfish dragon of nature, is this, that when the soul hath tasted the divine love, and hath been once illuminated, then the soul will have that same light for its own propriety, and work therein in its own power and ability, as in its own peculiar possession; understand, the nature of the soul, which being without God's light is a dragon as *Lucifer*, that I say will have it for its own propriety; but this dragon will not resign up his natural right; he will be a maker and disposer of the divine power, and live therein in great joy in his fiery [selfish] nature; and this cannot be.

12. This dragon (viz., the fiery nature) must be changed with its own will into a love fire, and forego his natural right; but he is unwilling to do it; but he in such a change or transmutation looketh for an *own self-power*, and yet findeth none, and therefore he beginneth to doubt of grace, because he seeth that in such working he must forsake his natural desire and will; and hence he continually is afraid, and will not *die* in the divine light *from his own natural right*, but always *thinketh* that the light of *grace* (which worketh without such sharpness and fiery might) is a *false* light.

13. Whence it cometh, that the outward reason (which, however, is blind [and seeth nothing aright of itself]), continually thinketh: Oh! who knoweth how it is with thee, whether it be true or no that God hath illuminated thee, that He is in thee? It may likely proceed from such a *fancy;* thou seest not the like in other people, and yet they think to be saved as well as thou; thou makest thyself thereby only the fool of the world, and standest in fear and trembling at God's anger, more than those who comfort themselves only with the *promise* of grace upon the *future* revelation.

14. Thus it cometh to pass that then the internal ground doth sigh and pant after the inflammation and motion of the light, and fain would have it; but the nature is able to do nothing; it is as if it were wholly rejected of God, which is also true, as to the self-will; for *God* hath *planted* a new will *into it;* it must die to its own will, and be changed into God's will.

15. And because the will of nature must here die and resign up its own right to the will of God, therefore such grievous temptations are therein; for the devil will not have his *prey-fort* to fall or be demolished; for if Christ shall live in man, then the spirit of self-lust and imagination must die, and yet it doth *not wholly* die in the time of this life by reason of the flesh, but it *dieth daily, and yet liveth;* and therefore there is such contest, which no wicked man feeleth, but only those who have put on Christ, in whom Christ fighteth with *Lucifer*.

16. The *third* temptation is in the strongholds of the devil, namely, in the will and mind, as also in flesh and blood; where the false centres lie in man, as a peculiar self-will to the proud temporal life, to the lust of the flesh, to earthly things; also many curses of men which have been wished upon his body and soul through his temptation; all the sins which have grounded and concentred, and yet stand in the *astral* spirit, as a strong fort; in which Christ now fighteth, and will destroy it; which stronghold of might, pleasure, and beauty of this world the human will doth still esteem and hold

for its propriety and best treasure, and will not resign it up and be obedient to Christ.

17. Therefore, beloved sir and Christian brother, I tell you, and give you to understand, what our loving Lord Jesus Christ hath shown me in my consideration; examine yourself, what your temptation is; our dear Lord said, *We must forsake all, and follow Him;* and so we should be right Christ-like poor (or *truly spiritually poor*).

18. Now if you yet stick with your mind in the self-lust, imagination, and love of earthly things, then therein (namely, in those centres which yet work in you) you have such temptation.

19. But if you will follow my child-like counsel, I tell you this, that when such temptation doth arise in you, you must then imagine nothing else to yourself save the bitter suffering and dying of our Lord, and consider His reproach and scorn, His contempt and poverty in this world, which He hath undergone and done for us poor men; and resign your *desire* and whole will thereinto, that you would very *fain be conformable to His image*, and with all unfeigned willingness follow him in his process [or *way of life*], and patiently endure whatsoever is laid upon you to suffer, and that willingly, for His sake; and desire only to be conformable or like unto Him; and for His love sake and will be content to be abject, despised, in contempt, and affliction, that you might but maintain and *keep this His love in you*, and will no longer to yourself, but only what Christ willeth through you.

20. Dear sir, I fear me there is yet *somewhat* in you that is *displeasing* to Christ by reason whereof there is such strife in you. Christ willeth that you should with Him die to your own will, in His death, and arise in His will, and live with Him; and *Christ is at present in your soul, and striveth for your soul.*

21. Let all earthly will go, and resign up yourself wholly and fully; let joy and sadness, comfort and conflict, be all one unto you; and so you shall with Christ be *a conqueror* over the world, devil, death, and hell, and at last find by experience what Christ hath been in you, and wherefore this hath happened unto you, which hath been the process of all the children of Christ. I speak out of Christian affection.

J. B.

Dated on the day of Christ's going to His suffering and dying, ANNO DOM., 1623.

THE FOURTEENTH EPISTLE.

TO FREDERICK CRAUSEN, AT GOLTBERG.

The open Fountain in the heart of Jesus Christ be our refreshment and constant light.

1. WORTHY, learned, and kind sir, my friend and beloved brother in Christ, all hearty wishes of the love, illumination, and blessing of God premised, your diligent study in the *divine wisdom* is very acceptable and joyous to me.

2. And so much the more, in that I perceive in your letter that *God* hath *opened* your heart and spirit to a right understanding; and I wish from my heart (as indeed I do not at all doubt) that the precious *coral* in the humanity of Christ might again spring forth (in the spirit of Christ and His tender humanity *in us*) from the inward man in your Paradisiacal plant withered in *Adam*, and bring forth true fruits for the table of God.

3. And that the noble and precious branch may be fast engrafted in the vine of Christ, and spring forth afresh from the same; and may blossom with us amidst this present wicked, thorny world, and help to *foretell* the *summer* of Christ in His time of the *lily;* indeed, *some branches* out of Christ's *rose-garden* do here and there appear, and do spring forth as a wonder of God in the midst of the fire of tribulation in *Babel.*

4. But that you say my writings have given you some direction, go to; be thankful to God for it, who thus manifesteth His wonders and deep hidden wisdom by mean and unexercised people, and sets them for a light to the children who in the cradle of the world work in their *Babel* and *fable;* and that they are convinced by mean simplicity that their works, will, and life is only a carved image and a

forged selfish invention that hath not its foundation and root in Him.

5. As at present the Most High hath given us manifoldly to understand whence in short time His wonders in His hidden wisdom are [and shall] be declared to the world in *writings for the light thereof*, in which our posterity, and all those who obtain understanding from God in them, shall not only wonder but *exceedingly rejoice.*

6. I understood by *Mr. Walter* that you have received some of my writings which do much delight you; yet I could wish that you had the last pieces also, which are more plain and clear, and have a *sweeter* foundation, in which the manifested God may be known in all His wonders and works very clearly.

7. They will in *many places* open more light unto you in your practice: for the ground of nature is very clearly discovered therein; as also our very fair pleasant garden of Christ of the *new birth.*

8. Beloved *Frederick*, it will give you much furtherance to temporal and eternal exercise, and I hope that you (being an engrafted scion) shall not break off from the *tree* of the divine wisdom; for shortly there will come a time when it shall be of *needful use* and you shall rejoice among the *firstlings that go out from Babel.*

9. I highly thank you for your *present* which I have received, and I shall, for its recompense, carry it in my will *into* the *mystery of the Most High; and it shall be received* as a *treasure* for you; and I acknowledge hereby your true open heart.

10. However the *pearl* will not be *therefore* given, *but for nothing;* as God hath done for us in Christ; and so one member is bound unto the other: and I commend you to the sweet, and pleasant love of *Jesus Christ*, and exhort you *further* to seek after the pearl.

J. B.

Dated 17th July, 1622.

THE FIFTEENTH EPISTLE.

The Salvation and Light of God in the Life of Jesus Christ enlighten you, and give you further to understand His will.

1. COURTEOUS sir and good friend, I cannot but rejoice with you, in that you have given up your life to [be] a plant of God; and so it springeth and buddeth forth in the body of Jesus Christ the Son of God, who hath begotten us again to a living creature *in Himself*, and hath set us before His Father as a lovely plant in His pleasant Paradisiacal garden, to His joy and deeds of wonder.

2. And I find (if I consider aright), that you are not only a plant of God for yourself, but as a pleasant herb and flower doth not hold its strength and virtue within *itself*, but doth cast forth and diffuse its virtue for a sweet relish unto all living *essences* (or *things*), and freely presents itself unto all creatures, whatever become of it, and so it doth not spare itself, but continually produceth its power and smell.

3. And thus I find it to be with the soul of man, which continually groweth and freely yieldeth its power or virtue for *him to taste that desireth it, and is capable of receiving its power;* be it either to love or anger; to the life of God in Christ, or to the life of pride, leading into the utmost drift of misery, which in the end befalls those that are not grown in God.

4. But praise, glory, and honour unto those who are regenerate in Christ, who, although they do here lose their life, and appear before the *sting of the thorny plant* as a poor, useless herb that is trampled under foot, but as an herb that is cut down and is no more seen or discerned, and reason saith it is quite gone, but for all that it hath its root in the earth, and springeth up; thus likewise the soul of the *saints* is *engrafted* into the *holy* life of Jesus Christ, and standeth in God His Father, and springeth forth again through *death.*

5. At which (seeing we have known the same effectually) we do rejoice; and therefore we esteem the life of this world, which consisteth in the source of the stars and elements, as *the least*, and do rejoice that we are the children of God.

6. Seeing we know that God is *really in us*, and yet He is hidden to our earthly life, therefore we know that our soul is in God, and springeth up in God, and the body is in the dominion of the stars and elements, according to the source of this world.

7. Thus we are God's image and likeness, who Himself is all; should we not therefore rejoice? *who will separate us from God*, if the soul be in God, where no death or destruction is?

8. Therefore, my dear faithful friend and brother in Christ, I esteem it great joy unto me that I have found a precious plant of God of you, of which my soul smelt, and thereby was strengthened, when the oppressor would have torn it out of the land of the living, when it lay under the oppressors, and the *thorny plants of Antichrist* intended to devour us.

9. But as God cometh to help the branches which stand in Him with His power that they might not perish; albeit devil and death do storm against them; so they must spring forth again through death, and the wrath or fierceness of the anger and *sting of death;* and though God bestow the most noble and precious herb of His garden upon it, yet His will must stand; what is sown in Him, that must grow in Him.

10. This we know, in that He hath given His heart (viz., the most precious plant in Himself) to become man for us to a strong sweet savour of regeneration in Him, that when we were in death we might be able to spring forth, with, and through Him out of death, in God His Father, and bring forth the fruits of Paradise.

11. Being then we know that we are the plants [fruits or *nursery*] of God, let us not fear anything, but continually grow in *the life of God*, and bring forth fruit to God's honour, and deeds of wonder, we shall enjoy them *eternally*.

12. And being we know that our precious life standeth in great danger (between the kingdom of heaven, and the kingdom of hell; lying *captable* to both in this time of life), therefore we must walk warily and circumspectly, that our pearl may not be broken; we must not let the *savour of wrath* (*sin, iniquity*) into us for to corrupt and spoil us, whereby the precious fruit is hindered in the growth, and God should complain of us: *that He is like a vine-dresser that gleaneth, and would fain enjoy the precious grapes.*

13. Therefore let us be watchful to fight against the Prince of

Wrath, that the precious grapes and fruits of God may grow *in us*, in which God may have a good smell and taste, that we may be a pleasant sweet savour to Him in Christ.

14. We shall well enjoy it when we are rid from the vanity of this life; and then we shall live and spring up in God, and eat of the pure life of God without defect; and He will be our food, and we His, that so there may be a pleasant, mutual, Paradisiacal growth in one another, we in God, and God in us, in the eternal source of the holy life in God's nursery, wherein is mere perfection in pure love.

15. For which cause we labour so earnestly, and suffer the scorn and contempt of the world, that while our earthly life springeth in death, our heavenly life may spring forth through death, that so the earthly life may appear before the heavenly as a scorn; which indeed *is not worthy* to be called a life, comparing it with the heavenly.

16. And therefore we suffer patiently in the earthly life, and rejoice in the heavenly, in hope that we shall be *freed from vanity;* and then we shall be well refreshed with consolation; what we have been fain here to sow in tribulation and trouble we shall reap in great joy.

17. Wherefore, my very dear brother in the life of God, in which you stand, you are more acceptable to me that you have awakened me out of *deep sleep*, that I might go on to bring forth fruit in the life of God, and afterward to rejoice therein with the children of God.

18. And I give you to understand that, after I was again awakened, a very strong odour was given to me in the life of God; and I hope to bring forth fruit therein, and to *awaken the sleepy*, as God hath awakened me out of the sleep wherein I lay.

19. And I entreat you for the holy life sake of God in Christ, that for the future you would not be faint or weary, but animate and quicken up your life in Christ, that our spirits may be apprehended and understood, *which cannot be without the divine power.*

20. For every one speaketh from his essences in the wonders of God, according as his life is enkindled in God; and no man can bring us to an understanding, but the only spirit of God *(out of or proceeding from God);* which *in the day of Pentecost did in the mouth of the Apostles change the tongues of all nations into one, that the languages of all nations could understand the tongues of the Apostles, whereas they spake but from one tongue, but the heart and spirit of the hearers were opened in God, that they all understood them, every one in his own language, as if the Apostles had spoken* in their languages.

21. Thus it is only possible in God that one spirit can apprehend and understand another, for I *fear me* that in *many places* of *my*

writings I shall be *difficult* to be *understood;* but in *God* I am *very easy* and plain to the *reader*, if his soul be grounded in *God*, from which knowledge I only *write.*

22. For I have very little from the historical art of this world, and I write not for the pride and honour sake of their art, for I am not begotten of their art, but out of the life of God, that I might bear fruit in the Paradisiacal rose-garden of God.

23. And that not for myself only, but for my brethren, and sisters, that we might be one holy body in Christ to God our Father, who hath loved and chosen us *before the foundation of the world was laid.*

24. Therefore, as Christ spared not His life, and so also His true disciples, but did freely preach the kingdom of God, albeit they suffered scorn and *death* in this world for it, and that only for the sake of the heavenly kingdom, so must we not fear so much the temporal scorn and *death* for the heavenly life sake, and so pray that God would deliver us from all evil, and give us unity in one mind.

25. But I am sorry that I am so difficult to be understood of *you* in some points of my writings, and I wish that I could impart my *soul* to you, that you might apprehend my meaning.

26. For I understand that it concerneth the *deepest* points on which the *main depends*, where I have used some Latin words, but my meaning resteth in truth, not *barely* in the Latin tongue, but much rather in the *language of Nature.*

27. For it is opened unto me in some measure to sound out the *spirits of the letters* from their very *original*, and I would very gladly give you the meaning and interpretation of those words which I have used, and in which you have a *misunderstanding;* but, seeing it will take up some room, and now (being I am in haste) it cannot be done, I am very willing to offer myself to give you *a very clear interpretation* of them very shortly.

28. For I have been so busied with travelling up and down, and other affairs, that I could not pleasure you therein; I pray have a little patience to wait for it.

29. For I have yet so much to do, by reason of my brother's daughter (who is lately dead), that I must run every week into the country; and was also fain to make two sore journeys, with which the time is run away.

30. If it please God that my travelling be once over, I hope that it shall do many a poor soul good *service* in its hunger; yet what God will, be done; as many a *spile of grass* perisheth (or *withereth*) when the heaven giveth not its rain, so do *worldly affairs* hinder God's kingdom.

31. Yet I know at present *no other* remedy or means to maintain the earthly body, with wife and children; therefore I will use all diligence, and set the heavenly before all earthly things, as much as lieth in my power; and it shall (if you have a desire to read anything of my writings) be faithfully communicated unto you; albeit I would fain learn of God's children, *and refresh myself also in their writings.*

32. For I account myself to be the most simple among them; I have written only a little, for my own remembrance and divine exercise; but seeing you do so please to read it, I have no cause to conceal it from you.

33. For I acknowledge your great pains that you bestow therein; and I thank God that He in this world hath sent me a man *with whom* I may boldly confer about God's kingdom, whereas else all is full of such blindness and madness, that I dare *scarce* open my mouth.

34. I hear the scoffers which come along, but care little for their scoffs; I know what spirit's children they are; I could wish that *they had my knowledge*, and then they would *leave* their jeering.

35. Concerning the transcribing of my writings which I am to send, I cannot tell whether they may be so safely done by *N.*, for he cannot hold his peace, and I often hear vain scoffing men speak of my writings, which I suppose comes from him, and cannot believe otherwise; for he is only a worldly man, and born wholly from the school of this world; we should have little fidelity or security by him.

36. We should not at first cast the pearls (seeing they are costly) in the way, but stay for another time, till they be more common, lest the *oppressor* devour them.

37. It may well be handed him to transcribe, yet not the *first time*, but after that it is once copied out, that so the *oppressor* may not be able to destroy the same.

38. Concerning your desire about the affairs at *Prague*, where I was present at the coming in of the *new king* (*Palsgrave Frederick*), (that the same is brought into *Sagan* you have understood that it is already done), he came in at the *fort* upon *Retshin* of *Shlan*, and was received of all the *Three Orders* with great *solemnity*, as the custom hath been formerly among *all kings*.

39. I exhort you to heed well what the prophet *Ezekiel* hath written in the 38th and 39th chaps. whether the time of the great expedition be not at hand upon *the mountains of Israel in Babel (confused Christendom)* especially in respect of the *Sevenberger* (*Bethlem*

Gabor) who should get help from the *Turk*, and very easily come to the *river Rhine.*

40. Where the great slaughter of the children of *Babel* may then come to pass; where two great rods of God shall appear—the one by *war*, the other by *mortality*, in which *Babel shall be ruined;* showeth the spirit of the Lord in all those who have prophesied before us.

41. Although I account *the election of a right German Emperor* must be yet a *little while deferred*, and in the meantime great war and contention, also desolation of many cities, strongholds, and potent countries shall follow, so far as even now is the right time, of which the spirit prophesieth; which we do not so punctually understand.

42. For a thousand years before God is as one day; the spirit seeth all things nigh at hand, and then the sidereal man (*the astral spirit, or apprehension of reason*) supposeth that it will be *instantly*, yet it stands in God's counsel.

43. However, we know for certain the ruin of the *city Babel* to be very nigh, and it appeareth to us as if the time were even instantly at hand whereas yet we cannot fully apprehend the council of God, but as a pilgrim that is a day in a country cannot learn *all*, even so it is with us.

44. For God keepeth the time and hour to Himself, and yet showeth by His spirit the wonders that are to come.

45. I give you to know that *H. N.* hath sought to copy out my desired book, and seeketh to get the right original of the first *(The Aurora, being then in the hands of the Common Counsel)*, the which, as I understand, shall be effected; it may the most conveniently be brought forth by *N. N.*

46. However it be, the *new Antichrist (the worldly)* doth mightily *triumph* in the growth of the *old (the spiritual)*, and burneth like a fire in juniper wood; it supposeth it is joy; and [a golden time], but it is in misery and oppression, and *Babel (the confused Christendom)* is of a flaming fire.

47. At present, being in haste, I have no time to write more at large to you, for there is nothing more as yet *begun;* yet I hope soon to begin it, as my mind in the driving will *continually* showeth me. I shall faithfully send it you at the place appointed.

48. And I faithfully commend you into the *meekness of Jesus Christ.*

Dated Thursday after Martinmas, 1619.

THE SIXTEENTH EPISTLE.

The open fountain in the heart of Jesus Christ be our refreshment.

1. NOBLE, honoured, and much respected sir, the salutation and kind wish of divine love and fulness of joy in our *Immanuel*, in His wonderful sweet power, together with all temporal prosperity of body premised, I desire to let you know that I am certified how you are a well-wisher to the fountain of wisdom (*Fons Sapientiæ*), and do make use of some of my writings, and also that you bear a great desire after the well-spring of Christ and the *noble wisdom*, which hath moved me to write unto you, seeing you have perused *some* of my writings.

2. But there are some found who, out of envy, misapprehension, and misunderstanding of them, do prate and storm against them, as may be seen by the annexed pamphlet, how the poor, proud, silly man vapoureth and stormeth, and yet hath not the least understanding whence my writings flow.

3. Yea, he puts a false and most strange sense and meaning upon them, that he might thereby only confirm his miserable *opinion*, for he hath spread abroad some writings concerning *God's election* of us, and thereby thinketh to entangle and snarl us in *despair*, and so to open a gate of all lewdness and wantonness.

4. And therefore he liketh not the taste of the open fountain of Christ in my writings, whereupon I have made a short declaration upon his annexed pamphlet, and have given it only in brief to the consideration of him that reads my book, seeing the ground is elsewhere sufficiently and satisfactorily to be found in my writings, that men may see how this carping pamphleteer thinketh to beguile and bereave us of the chiefest treasure on which our eternal salvation and happiness dependeth, and that, with cunning words, by alleging and *quoting of the Scripture;* as a toad that sucketh poison out of honey, even so he *perverteth* the Scripture, as is to be seen in his

description of the *Virgin Mary* and the *promised seed of the woman*, how he therein falsifieth and embittereth the Scripture, whereupon he buildeth the *election*.

5. At the which I am much grieved in my heart that the man is so burthened and possessed with such an opinion, which burthen is very heavy, and he cannot get rid of it unless he learn to understand the *centre of all beings* whence good and evil arise, what God's love and anger is, and learn to understand the *three principles*, else he will not be freed from such opinions.

6. Albeit I wonder not that my writings seem strange unto him, for there is somewhat new that surpasseth the reach of reason; they have another sense, another understanding than his, another root whence they spring, for I have not gathered them together from the letter, neither learned I them from other men's writings; I was an ignorant child in that respect, as laymen usually are; I knew nothing of such things; I sought it not also in such a way; I sought only the heart and open well-spring of *Jesus Christ*, to hide myself from the tempest of God's anger, and from the opposition of the devil, that so I might get a guide and leader that might rule and direct me in my life.

7. But when this did press so hard upon me, and my mind forced so strongly into the combat against sin and death, and towards the mercy of God, that I was *resolved* rather to part with my life than to give in or desist, such a *garland* was then set upon me, which I hope to enjoy, and rejoice in it for ever; and I have no pen sufficient to describe it, much less can I express it with my mouth; and from thence my knowledge came, and also the *desire* to set it down only for my own memorial, and I was intended to keep it by me till the last of my days, and how it came to pass [that it was published], you know, sir, very well, by *Mr. N.* But God's providence and permission herein was such that you and your brother were called as *firstlings* unto it, by whose means it was propagated.

8. Therefore I exhort and entreat you, for the eternal salvation sake, to heed and mind well the *pearl* that God favoureth us with, for there will come a time that it shall be sought after and greatly accepted of; let no stormy gusts drive you to and fro, but look upon it aright, and pray God, the Most High, that He would be pleased to open the door of knowledge, without which no man will understand my writings, for they surpass and transcend the astral reason; they apprehend and comprehend the *divine birth*; therefore there must also be the very *like spirit* to understand them aright; no speculation [or acute apprehension or notion of reason] reacheth

them, unless the mind be *illuminated* from God, to the finding of which the way is faithfully shown unto the *seeking reader.*

9. I speak in good truth and sincerity before God and man, and appeal also therewith before the judgment of God, and declare that there is no good at all in any *disputing* without God's light and spirit, also nothing that is permanent, constant, undoubtedly grounded, or well-pleasing to God, may arise from *thence.*

10. Therefore, he that will learn to understand the right and true way to God, fundamentally, let him depart and forsake his own reason, and enter into a penitent, humble, and, to God, resigned, child-like, or filial life, and so he shall *obtain* heavenly power and skill, and shall put on Christ's filial spirit, *that shall lead him into all truth,* else there is no true way to God but this only.

11. If it come so far that the Virgin's garland *(the pearl of Sophia, the divine illumination)* be set upon him, he shall not need say any more, *Teach me,* &c. For it is written, *They shall all be taught of God;* otherwise I have no knowledge, skill, or understanding. I have been in my writings as a young scholar that goeth to school, or as a shower that passeth by, what it lighteth upon, it hits; thus hath my apprehension been, even to this day.

12. The book *Aurora* was my first childish beginning; I wrote also contrary to reason's conceit, only according to the appearance of light; in a magical [cabalistical or parabolical manner] I understood it very well, but it was not sufficiently explained; it needed a more large description and exposition, for I intended to have kept it by me, but it was taken from me against my will and *published,* as you, sir, know; and I commend me into your favour, and us all into the *meek love* of Jesus Christ.

Dated the third of July, Anno Dom., 1621.

.IE SEVENTEENTH EPISTLE.

Worthy and much respected noble sir,

1. THE hearty salutation and desire of divine love and fulness of joy in our *Immanuel* in His wondrous sweet power, with all bodily and temporal welfare premised, I give you friendly to understand that I have entirely considered of the conference lately held; and being I perceive you to be a *zealous lover of the truth and divine mysteries*, I would not omit to visit you with this *Epistle*, seeing opportunity hath been given me to answer somewhat upon the article of a person who opposed me in the article of *God's Free-grace* [of] *Election*, and I have sent this, my answer, for you to read over.

2. But so far forth as the mind cannot rest satisfied with this little, I am ready and willing, if it be desired, to write such a book, and to enlarge and unfold it so out of the *Centre*, that the heart might rest *satisfied* thereupon; albeit I should suppose that a Christian might find so much in this little that he might be satisfied in reference to this and other articles.

3. But seeing, nevertheless, that this article hath perplexed many men, and thereupon such opinions are stated and concluded which do set open a gate for all iniquity unto the world, I am therefore grieved at it, being it is given me to know from the Most High that this article hath *not as yet* been understood from the very ground, and I wish from my heart that it might be *understood*, that we might not look *so strangely* one upon another as men and devils, but as loving brethren, and the innate, dearly-purchased children of Christ, that we might walk in a right *true love* one towards another, which in such a *conceit and conjecture, that God chooseth one and not another, can never be done.*

4. But if I look upon my brother as my [own] flesh and spirit, then it may be truly effected; which the Scripture and also the

original of mankind do powerfully testify and *convince* us of; and yet much more my conscience in the spirit of the Lord convinceth me that I ought to love my brother as my own life, or as my God; what, would God command me to love [one that is] a damned *devil? no*, but [one that is] the *member* of my [own] body.

5. Therefore for this cause I have taken an occasion to write unto you, and Christianly to entreat and admonish you better to consider this article, and in that consideration not to suffer anything at all to possess your mind or take place in you save the pleasant *name of Jesus*, who is come into this world and manifested Himself in our humanity, to seek and save us poor lost men dead to the kingdom of God, and to restore again what was lost in *Adam*.

6. I write not this to be a master over you, but in a brotherly manner, for a mutual *search* and recreation with you, that our faith and confidence towards God may be strengthened in the Lord, for we are on all sides but men, and should of right behave ourselves in doctrine and life towards one another as members; for he that findeth his brother in the spirit of Christ findeth *himself*.

7. Much disputing is not at all profitable, it maketh only *confusion:* go with me in *my writings* unto the *centre of all beings*, and you shall see the original (or *understanding*) in good and evil, and be freed from all *this error*, for you shall find so much in my writings that will give *real satisfaction* to the mind; so far as the centre of all beings is apprehended, there ariseth such joy in the mind, which surpasseth all the joy of this world, for the noble and *precious stone* (or *the philosopher's stone*) of the wise men lieth therein, and he that finds it, accounts it of higher excellency than the outward world with all its glory. Should not that be joy to find and *know God*, so that man in himself is *able* to see and find *all things*, and what is scarce deciphered in a *thousand books*, and to know it really in everything? With whom shall I contend and wrangle about *religion*, if the same be manifest in my *heart*, that I am able really to behold all things in their root and original?

8. I do *not* speak this to boast of myself, who am as *nothing*, and God is *all* in me, but to the end, that if any had a mind to *seek*, that he might also seek and *obtain*, albeit I sought it not in that manner, also understood not, yea, knew nothing of it; I only sought the pleasant love-heart of *Jesus Christ*, to hide myself therein from the wrathful anger of God and the enemy, the devil; but then more was revealed to me than I understood and sought for, and thence I have written, not thinking to be known withal among such *high people*.

9. For I thought that I wrote only for myself, and intended to have kept it by me, even to my end; yet now it is manifest, and come into many men's hands without my knowledge and endeavour; thereupon I am urged to entreat you and others, and to put you in mind not to look upon the simplicity or meanness of the author, or to be offended at the person; for it pleaseth the Most High to manifest His counsel by *foolish* people, which before the world are accounted nothing, that it may be known and acknowledged that it comes from His hand.

10. Therefore, if my writings come into your hands, I would that you should look upon them as of a *child's*, in whom the Highest hath driven His work, for there is that couched therein which no reason may understand or apprehend; but it is childlike, plain, and very easy to the *illuminate;* it will not be apprehended of reason, unless reason be enkindled with God's light; without that there is no finding; and this I desire to mind you of, and all those that read them.

11. Christ said, *Seek and you shall find, knock and it shall be opened unto you: My Father will give the Holy Spirit to them that ask Him for it:* herein lieth the pearl hidden, he that will have it must thus obtain it, else there is no finding, save only an half [lame] blind knowledge, like a delusive shadow of fancy [or a painted sound]; in the pearl there is a living knowledge, where a man need never ask, is it true? for it is written, *They shall be taught of God:* also, *We will come unto you and make our abode in you*: also, *He that hath not the spirit of Christ is none of His:* and therefore Christ saith, *Seek first the kingdom of God and the righteousness thereof, and then all other things shall be added unto you;* He biddeth us to endeavour and *seek* after it; not to sit still and wait upon *election;* but *to come to Him* (Matt. x.), *and to labour in His vineyard;* and not wait and expect driving, but to *come* willingly.

12. Seeing then I have found a *wise heart* in you, I am the more emboldened to write unto you, hoping that you will judge wisely; now if anything in my writings should seem dark and obscure, and difficult to be understood, I pray set it down and send it me as occasion serveth: I will make it more childlike, plain, and clear; and I commend you and yours, and myself with them, in brotherly union, into the meek tender love of *Jesus Christ.*

Dated 3rd July, 1621.

THE EIGHTEENTH EPISTLE.

1. NOBLE sir, after wishing you the divine love and fulness of joy in our *Immanuel*, in His wondrous sweet power, and all bodily and temporal prosperity, I friendly certify you, as now opportunity giveth me leave, that I have considered of the *conference* we had lately; and being I have observed yourself and others there present in *high divine zeal*, as lovers of God and His truth, who desire to search with earnestness the mystery and ground of all beings, and to come into the light, thereupon I would not omit to write unto you, and put you all in mind thereof, and, withal, give further *advantage* to such *zealous seeking*, and declare how the pearl is to be sought and found.

2. For I am also among the *seekers*, and it lieth me most chiefly in hand not to hide or bury that which God hath *entrusted* me withal but to set it forth, that God's will might be known in us, and His kingdom might come and be manifest in our *seeking and desire;* and we might be found as children of the Most High, one towards another, and acknowledge one another as *members* and brothers, and not as strangers and *outcasts;* or as devils and men one towards another, as the article of *election* (as it hath of *some* been hitherto *handled)* doth give forth and import little less.

3. And albeit we are apprehended and captivated in the heavy fall of *Adam* in the anger, that His anger hath indeed *chosen* us to be children of *damnation;* yet God hath bestowed His beloved heart, viz., *the centre of the deity*, thereupon; and hath manifested it in the humanity; that He might again *regenerate* us in Him, and manifest the *life* again *in us.*

4. And as the heavy *fall* came from one upon all, and passed [or pressed] upon all; so likewise the *grace* came from one and passed upon all; and the Apostle saith, *that Jesus Christ came into the world to seek and save that which is lost;* that is, the poor, lost, damned sinner, apprehended in the wrath of God, and chosen to damnation, and not the righteous, and who, with *Abel*, *Seth*, *Henoch*, *Noah*, *Sem*, *Abraham*, *Isaac*, and *Jacob*, are comprehended in the *love;* but the poor, sinful man, captivated of God's anger, as *Cain*, *Ismael*, *Esau*,

and the like; [He came] to seek and call *these* to return and be *converted*, as God said to *Cain, Rule over the sin, let it not have its power;* if Cain could not have done this, God would not have commanded it him; also, if it had not been possible for *Adam* to have stood, then He had never forbid him the tree.

5. But being man cannot thus absolutely conclude, demonstrate, and give satisfaction to the mind, for it *searcheth further* after God's omnipotence, thereupon there is another *study* requisite, that a man learn really to know the *centre of all essences*, to love, and anger; what the eternal love of God, and what the eternal anger of God is, which doth harden and devour man, and maketh him to be a child of eternal death, and how man may, and *is able*, in *the time of this life*, to be freed out of this prison and captivity [of God's anger].

6. But seeing that I have so declared, and set it forth at large in my books, that I thought the mind should be satisfied, especially in the book of the *Threefold Life*, and in the *three books of the Incarnation of Jesus Christ*, and yet further and *deeper* in the book of *the six points* concerning the *grand mystery;* the eternal birth of the Deity; and of the three principles of the three worlds, how they stand mutually in each other as one, and how there is an eternal peace and agreement towards each other, and how one doth beget the other, and desire each other; also, that one without the other were a nothing; I supposed that the mind would therein find satisfaction, seeing the same can be demonstrated in *every* being and *thing*.

7. But seeing *Master N.* hath part of these writings in his hands, though not all, be pleased to inquire after them, if they have a mind to them, they shall not only find the ground of this article concerning *election*, but of *all articles*, and even of *all whatsoever the mind of man turneth itself unto*, if the *ground* be followed and attained *which is there opened*.

8. My noble heart, I pray take not in jest what God manifesteth unto us out of His love; look not upon the simplicity of the men by whom He doth this; it is His good pleasure to manifest His might in the weak and *silly*, as the world accounts them; it is done for instruction to the world, seeing all live in contention and strife, and will not suffer His Spirit to *draw them*, that they might know and acknowledge God's kingdom to be *in us;* therefore the centre of His being, and of all beings, is manifested unto them; this is done all out of His love towards us, that we might yet depart from the miserable strife, contentions, and wranglings, and step into a brotherly and *childlike love*.

9. Sir, seeing I have found a longing mind in you, I would not conceal from you that it will be a time of serious earnestness, and I

say, blessed and happy are those that are comprehended under the *sound of the trumpet* that hath *already sounded*, for there cometh hereafter such an earnest severity that *Babel* and contention, together with all pride, ambition, falsehood, and unrighteousness, shall drink an earnest draught, and even that which she hath filled; I entreat you, for eternal salvation sake, further to consider of it; it is known.

10. I am ready, so far as the mind might not find ground enough in my writings, for its rest and satisfaction (if the same were *noted down* and sent me), so to explain and enlarge it out of the centre of all beings, that I hope the mind should be satisfied, although it lieth not in searching, for no searching obtaineth or reacheth the *pearl* without God's light; a penitent, humble mind is required thereunto, that wholly resigneth itself into the grace of God, and that doth not search or will anything save God's love and mercy; in that ariseth at last the *bright morning star*, that the mind findeth such a pearl, wherein soul and body rejoiceth; and when this is found, then there need no further searching or teaching, for it is written, *They shall be taught of God.* Such a pearl as this, *the sound of the seventh trumpet doth open in the hearts of many*, who, with earnestness, shall seek it in a humble, and unto God, resigned will.

11. Therefore, my noble heart, I would not conceal this from you: much disputing and grubbing in *self-reason* findeth not the pearl; but an earnest, fixed, penitent will findeth the same, which is more precious and costly than the world; and he that finds it, he would not give it for the riches of the whole world, for it affordeth him temporal and eternal joy, that he is able to rejoice and be merry in the midst of the dungeon of darkness, and he accounteth the goods of this world as *dirt* and *dung* in comparison of it. Christ said, *Seek, and you shall find; knock, and it shall be opened unto you:* also, *My Father will give the Holy Spirit to them that ask Him for it:* HEREIN LIETH THE GROUND.

12. Let no man say, My heart is shut up, I cannot pray; and if my heart say flatly no, yet I will cast myself into the suffering and death of Christ; let Him cast me into heaven or hell, yet I will be in His death, He is made an *eternal life* to me; and *then*, it is said, *None can pluck My sheep out of My hands.*

13. The way to seek and know the precious pearl is very sufficiently opened in the book of the *Threefold Life*, else I would have mentioned something thereof: And I commend me into your favour, and us all into the meek love of *Jesus Christ.*

Dated 2nd July, 1621.

THE NINETEENTH EPISTLE.

1. NOBLE, worthy, and honoured sir: All sincere wishes (through the love of Christ wherewith He loveth us in Himself by His *incarnation in us*) of a happy and, in God, joyful New Year, and all bodily welfare premised.

2. I am glad of your bodily health, and yet much more glad am I that I observe how the *drawing of the Father* in the Spirit of Christ doth continually stir up and work in you a constant hunger after the precious pearl of the Divine knowledge, which (being it happeneth in the tree and growth wherein I also spring up and grow) doth bring to me (as from a fellow branch in our angelical *Paradisical coral*) mere desire and acceptable love will; and it rejoiceth me in my meditation that the spirit of Christ hath yet His *church* and *temple* in the midst of the thorns, as it now appears; and I wish from my heart, with panting desires, that it might flourish and grow yet stronger; that *Babel* and the kingdom of contention and strife might thereby be abolished and taken away, that we might converse and walk together in love and union as the children of Christ.

3. I should be glad with all my heart, seeing you read some of my writings, that they might be *understood* according to *my* comprehension and mind, not for a temporal praise and glory to me, which is in Christ only and *not mine;* but for our eternal fellowship and fraternity sake, which we shall have in general, *one with another,* after this life.

4. And I would very heartily impart to my loving brethren my *pearl* which God hath given me, that they also with me might in Divine knowledge and love bring in their fruits upon the table of God, which work and labour is more acceptable to me than all the temporal praise, honour, and goods of the world.

5. And though I am in comparison to you as a child void of understanding, yet my Saviour hath been pleased out of His love and

grace to bestow *His* sense, mind, and *understanding* upon me, and to open it through *Himself* that I effectually know Him and His will.

6. Which [albeit it seemeth foolishness unto reason] is as clear as the sunshine *unto me*, and it affordeth me joy and desire, that I, in all temptations and afflictions from the devil and his *confederates*, am able boldly and confidently to hide myself therein; and my hope is therein stirred up, and enkindled with God's love-fire; and I have as it were a fair *garden of roses* therein; which I do not only beteem unto my brethren to partake of; but I also desire, and wish from my heart, that the *golden roses* might also *blossom* in them.

7. I have understood how that you are yet solicitous and troubled in the *article* about the will of God and His *election* of mankind, and are yet in a deep conceit in reference to the *decree* concerning man, as if God chose some according to His purpose, and some again He chose not out of His decree and purpose, and therefore He draweth them not in the spirit of Christ to the Father; or that the Father draweth them not in Christ; which for my part hath very often perplexed me; and I wish unfeignedly that it might be apprehended, how the *ground* is in its own property.

8. For the words of the *Scripture* are right and true about *election*, but they are not *understood aright;* and thence cometh the great evil and mischief with contending and eager contests; when I go into the centre, then I find the whole ground; there is nothing so subtle, or profound, there is nothing that *can be asked* about the will of God, but it is manifest therein as clear as *the sun.*

9. For I find the whole understanding both of good and evil; of God's love and anger; both desires [viz., of the darkness and of the light] these I set into the humanity of Christ, how God is become man; and I consider how the forms of the human properties in the humanity of Christ were wholly and universally without particularity *tinctured* with the love of God in Christ, with the eternal word or voice of the deity (that is, with the *divine mercury*) with divine essentiality (namely, in the blood of Christ), and the wrath which was manifest with *Adam* in the human property was wholly drowned, and shut up in eternal death; of which the Scripture now declareth; *Hell, where is thy victory? Death, where is thy sting?*

10. As the artist or philosopher doth change *Saturn* and *Mars*, in the *Mercury*, (which in *Saturn* and *Mars* in their own fierce wrathful might (or *strength)* is an evil poisonful source or quality) into a *panacea*, that is into a Paradisical source and property, where neither *Saturn, Mars,* or *Mercury* are perceived in their wrathful properties, but out of their fierce wrathful malignant property, there

is an *ascension of love and great joy;* thus it is now also with the evil man, when he departeth out of this wrathful, malicious will, and in resignation wholly giveth himself in the death of Christ, into the *panacea* (Christ).

11. And as the sun in the firmament shineth upon the good and evil, so likewise the desire of the *panacea*, Christ (being the divine sun that shineth therein), presents itself to *all men;* if they would but open their will, and depart from their *selfhood*, and set their desire into that, *Christ would be born therein.*

12. For the soul (as it is purely in itself) was spoken or breathed into the human body out of the eternal *speaking* word of the Father, out of the fire and light world, as out of God's *own Being*, and it hath both wills *free;* out of the fire (that is, out of the Father's anger, which is the eternal nature, in which she is a creature, in the spiritual *sulphur, mercury*, and *salt*,) and out of the light of the divine power in the divine sound, in which the soul is an angel, and an image of God.

13. And though it hath lost the light with *Adam*, yet Christ hath regained the same; and hath again moved or awakened the *centre of love*, that the life of the light (if it stirreth up its desire) may again in the humanity of Christ (which passeth from one upon all, as the anger passeth from one upon all) enkindle itself.

14. And though it might be said that He enkindleth whom He pleaseth; yet I declare it as a precious truth worthy of acceptation, that the divine light is not ingressive [or a light coming into a man from without] but it is hidden even in the *wicked* man in the *centre;* as God is hidden in the time, but it is arisive [that is, a light springing up, or opening itself from within] as the light of the candle ariseth out of the candle.

15. Man is not so altogether corrupt [forlorn or decayed] that there should not be any possibility at all left in him; and though he be corrupt, and spoiled, yet God (when he received and took pity on man) again stirred up, and awakened the centre of his *love* (being the true deity which hid itself [or disappeared] in the sin [or fall of *Adam*] in the human property).

16. And as the sin and wrath of *Adam* (being yet but *one*) pressed upon and into all; so likewise passed and pressed the motion [or affection] of God's love in Christ's humanity, and out of Christ's humanity *through the whole humanity of all men.*

17. Christ is again become the heart in the *human tree:* the divine sound [voice or word] which hath revealed itself in Christ's humanity effectually, that soundeth through Christ's humanity in the

universal human tree; and there is nothing wanting, or in the way, but that the twig which is on the tree will not draw the sap of the tree into itself.

18. It happeneth oftentimes that the property is too much in love with *Mars*, and draweth it into itself, and stirreth up the heat, whereby the twig withereth; and so the *Mars* of the soul draweth wrath and falsehood into itself, whereby its *Mercury* becomes poisonful, and then *Saturn* (which is the impression of the life's property) groweth altogether obscure and dark; and as long as the *Mercury* of the life liveth in such a property he *may not* be drawn of the love of God, but of the anger of God, and is chosen to damnation so long as he liveth or continueth in that *free, evil,* wicked *will.*

19. The love of God offers itself unto him, but he refuseth to accept of it; God is desirous of him, but the wrath holdeth him. As Christ said, *O Jerusalem, Jerusalem! How often would I have gathered thy children as a hen gathereth her chickens under her wings, but you would not!*

20. The unwillingness lieth in the way; that man in his life letteth himself be kept or held of God's anger, being the wrath in the outspoken [or expressed] *Mercury*, according to the fiery property of the Father.

21. Dear brother, here lieth the wicked child; learn but to know what God Almighty is in love and anger, and how man is even that same being, and an image, out of the Eternal Spirit.

22. Do not say, God willeth the evil; He cannot will or desire anything that is evil, according to the property in which he is *called God;* but if I should call this property [viz., of anger] God, then I call *hell, heaven;* darkness, light; and the devil an angel.

23. True, all belong unto God [or all is God's], yet God is only understood in the source [or working property] of the love of the light; the anger is in His light a cause of the love desire, and of the kingdom of joy.

24. When the soul bringeth its fire desire out of its own self-will into the love desire of God, and goeth out of its own selfness and sinketh into the mercy and compassion of God, and casteth itself into the death of Christ; and willeth no longer the fire-source, but desireth in its fire-life to be dead in the death of Christ, then the poison of the *Mercurial* life dieth in the will of iniquity, and there ariseth a new twig and budding of love desire.

25. Loving sir and brother, know that I write not as one blind or dumb, without knowledge; I have myself found it by *experience.* I have been as deep in your opinion as yourself, yet my Saviour

hath opened my eyes that I see. I do not see in my own ability or power, but in *His*, as He knoweth me in Himself and He will see; and I wish with all my heart that you might have an insight into my seeing, and that you might see with me out of my seeing; I would willingly impart my heart and love to you for a propriety, and look through this glass out of you.

26. But I perceive that I am as yet dumb unto you, and that I am not as yet known to you, in my knowledge which is given me; and I wish from my heart that it may yet [once] be.

27. I entreat and exhort you as a Christian, in all humility, that you would but gather your *objections* together and send them to me in *writing*. I will deal according to my gifts, as a Christian ought, and I will declare and explain them in such a manner, that I hope you shall acknowledge me as a brother in it.

28. Not that I presume to do it from myself. but my desire, which burns in me like fire, requires it of you; and I (as I am I) hope to God that we shall both so prosper in it that God will unite us in His love desire and knowledge; and it shall not prejudice you at all with scorn or disgrace, for I have a heart that can conceal secrecy.

29. I exhort you in love to a filial humility in the true *resignation of Christ;* therein you may be able only to obtain and comprehend it; otherwise my well-wishing, good intent, and beginning is to no purpose, for I can give you nothing but my good affection and charitable will; if you will accept of it, *'tis well!* If not, I protest and testify before you and the face of God that I have begun my Christian devoir aright towards you and in you; I have done my part, as I am bound in *conscience* to do.

30. I may come to see you myself if my affairs will permit, provided that it may conduce to God's honour and man's salvation; for I know many thirsty souls thereabouts with whom I might refresh myself, and they in me.

31. I have at present found a very precious *jewel*, which might be *profitable*, not only for the soul, but for the *body*, and good for your *patients*.

32. If men would labour in Christ's vineyard, God might even now give us such a *sunshine* which might warm the apothecary's *shop*, of which many honest people have been a long time desirous; which sunshine would boldly dispel the smoke in *Babel* and be a refreshment to the children of Christ in their oppression, misery, and tribulation.

33. But in truth *because* men will be so wicked and godless, there-

shall be a horrible *storm* of hail and rain, at which the earth shall quake, and *many thousand souls* be drowned in the water.

34. I would gladly here mention somewhat unto you, but at this time it cannot be. Be pleased to take notice of the storm towards the *east;* that towards the *north* is not far from it; in the *south* there is a great smoke that causeth the eyes of those in the *west* to smart.

35. Let no man say, when the storm passeth by, that this man or that man is righteous before God; it shall go well with him because of his *religion.* The anger of God is enkindled in *all,* and they are *all* alike unto Him, for all their *religion,* as long as the one liveth like the other.

36. The Most High sweepeth out one besom with another; but there springeth up a *lily unto all nations.* Happy are those that apprehend the same.

37. The thirsty soul must not say, the Lord hath forsaken me, He hath forgotten me; as little [can God forget] as a mother can forget her child, and albeit she should forget yet the Lord hath not forgotten His poor, exceeding distressed, and afflicted *Christendom;* He hath noted her in His wounds, pierced with nails; *His light shall shine from the east to the west for a testimony unto all people.*

38. From the south there ariseth a lily towards the north; he that getteth it for a propriety [or for his own] shall sing the song of God's mercy; and at that time the Word of the Lord flourisheth as grass upon the earth, and the nations sing the song of *Babel* in one tune; for the beginning hath found the end.

39. Think upon my dark sayings, for at this time I might not be more plain, seeing men have only sought after pride, and covetousness, and despised the mirror of anger, and have *not repented,* but have wrought iniquity with iniquity, until iniquity devours itself, and the wrath of God is well satiated.

40. *Human reason* shall here hinder little with its *consultations;* but blow up the fire, and give further occasion.

41. God was good before distress; but seeing men forsake God, thereupon followeth scorn and misery.

42. Let every one have a care of himself; but he that doth *not* seek and preserve himself shall be sought and preserved: and so I commit you into the love of *Jesus Christ.*

THE TWENTIETH EPISTLE.

Our Salvation in the Life of Jesus Christ in us.

1. NOBLE sir, &c.: All cordial wishes of divine light in effectual divine working power, in the fountain of love, *Jesus Christ*, and all temporal prosperity premised: I thought good to visit you with an Epistle, and to put you in mind, out of a Christian faithful intent and affection, of the *conference* between *H. N.* and *D. S.* about the *divine purpose* and will concerning man.

2. And *D. S.* was not sufficiently answered at that time upon his question; being I was not exercised in their *scholastic* way, in reference to this article in the contemplation of the internal ground, through the outward ground; and also because such *meetings*, by reason of the *drink* (to which I am unaccustomed), do darken and cloud the subtle and *pure understanding*.

3. Also by reason of their Latin tongue [or scholastic expressions] I was hindered to comprehend the same in his ground; in so much that he began to triumph with his received opinion; yet without sufficient understanding of the alleged sayings of Scripture, and also without sufficient ground of *logical* conclusions in *reason*, in which verily he is excellently well exercised in their scholastic way.

4. With which discourse afterward I turned myself in divine *grace* to the internal ground of divine *vision* to prove the same, and *prayed* unto the Lord that He would open the *understanding* of the whole ground thereof unto me, that I might know the same in its proper and peculiar *species*.

5. Whereupon it appeared so unto me that I (by a Divine introduction into the wonderful works of God) have sufficient cause and ground therein; whereby also it came upon me with great desire, to set down this *ground* of the divine will and eternal purposes in *predestination*, and to bring it into a book; the which afterwards, being it was desired of *Mr. B. T.* and others, I took occasion to do.

6. *Not* to the intent to despise anybody in his opinion, or to

undertake to prejudice him with any unchristian disgrace, or girding taunts; but out of a faithful, real Christian affection, and brotherly imparting of my *talent* lent me of God.

7. Which work is so deeply and profoundly grounded, that not only the ground of this question concerning God's will may be understood; but likewise the hidden God may be known in His manifestation in all visible things, with a very clear explanation how the ground of the grand mystery (which is the eternal expressed word of God, wherein the wisdom hath wrought from eternity, and wherein all things have been seen in a magical manner or idea, without any creatural being) is to be understood.

8. And also how the same grand mystery hath brought itself through the expression or outspeaking of the divine science, through the word of God (in the place of this world) into a severation and comprehensibility to the creation; and how the original of good and evil in the severation of the divine science in the grand mystery, in the eternal principles, to the divine manifestation and working, is to be understood.

9. In which the hidden God may not only be understood in His being and will, but likewise the whole ground of His manifestation through His expressed word, out of the eternal powers of the grand mystery, being the essence of eternity; and how the same is come into a visible, comprehensible, creatural, external being; and what likewise *the ground of all mysteries is;* and how the same is sufficiently made known and manifest.

10. Also therein is a large expositive ground of the *cosmic spirit (spiritus mundi)* wherein the creation of this world liveth; and withal, a very clear ground of the internal, spiritual, angelical, and soulish life; also of the rise, fall, and restitution of man; and also of the typifications of the Scripture in the Old and New Testament, concerning the kingdom of nature and the kingdom of grace; what God's righteousness, and His election or purpose is; how the same is to be understood.

11. Also a clear demonstration of the line in the kingdom of nature, from *Adam* upon his children; and of the kingdom of the manifestation of grace in the inspired grace voice of the incorporised divine science, in the *word of love*, in the womb of grace.

12. And then a clear explanation of the places of Scripture; especially of the 9th, 10th, and 11th *chapters of the Epistle of Paul to the Romans:* on which reason props up itself, where a full sensal (*or sensible or perceptible*) ground is demonstrated by the quotation and examination of the Scriptures.

13. Yet not in a logical way, as 'tis treated on in the schools; where

they make only objections and contradictions one against another, contriving knotty arguments and dilemmas; and the one will not prove and examine the ground and meaning of the other in a sensal way in the understanding; whereupon they bang, urge, judge, condemn for a heretic, and revile one another; which indeed is nothing else but *Babel*, a mother of proud, haughty, grand whoredom, of errors and confusion; where the name of God is blasphemed, and the Holy Spirit is reviled and judged by *reason* in the *literal* word.

14. Which I wholly disliked of to follow in my talent; for not one jot or tittle of the *law* in the *Scripture* shall perish till all be fulfilled; and the sayings of the Scripture, together with their types, must remain true, and be not contrary, as reason supposeth.

15. And thereupon I have taken those sayings of Scripture which *seem contrary* one unto another (as it is written, *God will that all men shall be saved;* and then again *God hardeneth their hearts that they understand not albeit they see it*) and so cleared and reconciled them together; that I hope to God and His children, that they will see the divine manifestation of *grace*, and understand it, and depart from such strife and controversy about the will of God, and the person of Christ, and see the justification of a poor sinner before God, and learn to understand it.

16. Which I have faithfully and diligently done towards every one according to my gifts, out of a Christian, brotherly heart; with a further offer, that if any should yet stick in such a conceit and opinion, and were not satisfied in his thoughts; that he would in a Christian and friendly way set down his opinion with his conclusions thereupon in writing, and send them to me; and he shall receive such an answer upon his questions and objections, that *he shall see* that I meant Christianly, and that it came from a *divine gift.*

17. Seeing, sir, that you together with your brother *Mr. H. S.* and likewise the deep learned *Doctors F. S.* and *F. D. K.* are my very much respected friends, and in the Life-Tree of Christ my eternal fellow-members and brethren in Christ; and I as a fellow-member (from a religious heart) do rejoice also with them, seeing God hath adorned and endowed them with understanding, and wisdom, and other Christian virtues; whom likewise I have acknowledged always as my favourable, charitable, and gracious *masters;* thereupon I have taken order that they should get a copy of this treatise among them, desiring and entreating them to deal one with another, in a Christian, brotherly way, and communicate it to each other for the transcribing of it, by reason of greater employments of my talent, and that would be an hindrance to me; else I would have sent to each a copy of it.

18. Yet if this treatise should be intercepted and not come unto their hands, then I will send them my own *manuscript;* and I entreat them that they would be pleased to read it over and consider it without *prejudice* or irksomeness; they shall find such rich sense and meaning therein, that it will be profitable to them in many things, but especially in the Christian exercise of the *new birth.*

19. And wherein I can be further serviceable to them in my small gifts, I shall be mindful always faithfully to perform the same, as an obliged Christian, in thankful *gratefulness* of their good affections, uprightness, candour, and favours towards me.

20. And albeit I am a man of no repute, in respect of their greatness or highness, and also in respect of *D.D.*, yet let them but for a while a *little* shut up *reason*, and think that it pleaseth the Most High to manifest His wonders by simple people; and [such as are] accounted foolish in the world's eye; as it hath come to pass from the beginning of the world hitherto, *when alterations have been to come.*

21. Sirs, know for certain, that I will *not be wanting* in giving an answer unto any man's high or profound questions, if they be *virtuous*, apt, and Christian; for the same is committed to me in trust from the Most High, and given as a free gift of grace.

22. The which I mention in a Christian intent and affection, that if any had yet *any scruple* in that opinion [to see] whether I in love could help him to quit himself of it, and bring him into the *temperature* of the mind; I should not think any pains too much to impart my gifts and *understanding* to him: And so I commend you and yours into the love of *Jesus Christ*, and myself into their favour.

Dated 20th Feb., 1623.

A POSTSCRIPT.

23. *The tribulation and* destruction of Babel *approacheth with exceeding haste, the storm ariseth upon all coasts; it shall be a sore tempest;* vain hope *deceiveth; for the breaking of the tree is at hand; which is known in the wonders.*

24. *The* homebread fire (*domestic intestine*) *hurts its own native country; righteousness and truth are trodden under foot; great heaviness, trouble, and calamity grow on apace.*

25. *Men shall mourn for an old empty ruinous* cottage *on which salvation relieth not; they will be enraged for the* nest *wherein Satan hath hatched his young (pride, coveteousness, envy, wrath, and all falsehood under a holy show of religion).*

26. *The* Tower *of Babel is without foundation; men suppose to prop it up, but a* wind from the Lord *overthrows it.*

27. *The hearts and* thoughts *of men shall be revealed; for there cometh a* proba *(or proof) from the Lord whereby the* verbal *titular Christian shall be* laid open *in his false heart and soul; as a reed that is tossed to and fro of the wind; seeing his heart is wavering, now this, now that way; that his false* ground *becomes manifest.*

28. *Many shall betray themselves, and ruin both body and goods through* hypocrisy; *the hypocrites, and titular Christians shall quail for fear when their false ground shall be* revealed.

29. *The* Oriental *beast getteth an human heart (the Turk shall turn a true Christian); and ere this cometh to pass, he helpeth to tear down the* Tower *of Babel with his* claws.

30. *In the darkness of the* north *there ariseth a* sun *which taketh its light from the sensal properties of the nature of all beings; from the formed, expressed, and re-expressing word; and this is a wonder at which* all nations *do rejoice.*

31. *An* eagle (*the Emperor of Germany*) *hath hatched young* lions *in his nest; and brought them prey so long, till they have grown* great; *hoping that they should likewise bring their prey to him again; but they have* forgotten *that; and they take the eagle, and pluck off his* feathers, *and bite off his* claws *for unfaithfulness; so that he can fetch no more prey albeit he should* starve *for hunger.*

32. *But they fall out about the* eagle's nest *and tear one another in anger; till their anger becomes a fire, which burneth up the* nest; *and this is from the Lord of all beings.*

33. *If the* rich *man knew upon what foundation he stood he would enter into* himself, *and look unto his latter end.*

34. *The sun giveth to many things life, and likewise to many things death.*

35. *But he that lieth still in* self-will, *and giveth way for his internal ground (out of which man is originally), to lead and guide him, he is the* noblest and richest upon the earth.

36. *The* postilion *arising out of the ground of nature,* cometh *and carrieth the* sword *over the* earth; *and hath* six winds *for his assistants, which for a long time* have ruled *upon the earth; these* break *the postilion's sword through the* revelation *of the* seventh wind, *which they always kept* hidden in them; *but, by reason of the* postilion's power, *they must call and manifest him.*

37. *Which seventh wind a* new fire *revealeth, and at this time the fountain of* grace *shall flow with sweet water, and* the afflicted and oppressed shall be refreshed.

THE

ONE-AND-TWENTIETH EPISTLE.

TO FREDERICK CRAUSSEN, DOCTOR OF PHYSIC.

Our Salvation in the Life of Jesus Christ in us.

1. DEAREST sir, Christian and faithful friend, I wish unto you and yours, and all those who desire and love *Jesus* (in all faithful, real, co-operating love-desire) the light and effectual working power of God in our *Life-Tree Jesus Christ*, together with all bodily welfare.

2. Upon the desire of yourself and *Mr. N.*, I have considered those sayings of Scripture which *Mr. N.* set down in his letter, which you delivered to me, wherein I was exhorted to expound the same in Christian love, according to my gifts and understanding; but *especially the ninth and eleventh chapter of the Epistle of Paul to the Romans; at which* reason *stumbleth;* which I have not only done willingly and readily in Christian obligation and good affection with expounding those alleged texts; but I have also set down and described *the true* GROUND of the divine manifestation in such a manner that I hope men will see the truth.

3. But if there be a mind divinely bent and addicted that can give the honour unto God, I hope it will be understood, and taken according to my meaning, and apprehension; and not otherwise interpreted, as was done formerly; which I pass over, and rather prefer Christian love, as we are *bound* in Christ to *instruct* one another *friendly* in our *several gifts* and therein give God the honour, and despise none in His divine gifts, for he that doth so, he *blasphemeth the Holy Spirit;* and against such a one, the Scripture pronounceth a hard *sentence.*

4. Now although this treatise be somewhat large, yet, let not the reader account it tedious and irksome; for I thought it of little importance for me to go about to prove and clear such a writing without sufficient ground; and therefore I have set the alleged places of Scripture upon the innermost ground; and shown how they *originally* arise out of *their centre;* and what their sense and *understanding* is.

5. For it is not enough, that I should gather together a great heap of Scripture places for to oppose and contradict the alleged; no, no; this availeth nothing before God, and the truth; for *the least tittle*, or letter *of this law shall not pass away till all be fulfilled*, saith Christ; the sayings of the Scripture must remain true, and not clash one against another, and though they seen to be contrary, and gainsay one another; yet it is only to those, to whom the understanding of them is not given; and are not gifted or made capable to explain and interpret them.

6. But he that will undertake clearly to interpret them aright, he must have the understanding of the *accordance:* that he may know how to reconcile those places which unto reason *seem* contradictory; and not transfer or place them upon a *conjecture*, or opinion; whether it be so or no; if he will teach fundamentally and assuredly thereof, for from opinion and conjecture ariseth only strife and controversy; upon which great *Babylon* is erected, viz., the spiritual pride and whoredom; where one will be *an apostle*, and yet is not sent or acknowledged of God; but he runneth in opinion and in the driving [or instigation] of the *cosmic spirit* (*spiritus mundi*).

7. And albeit many run in the *drawing of the Father;* yet if the true light of the eternal life in the word of the divine essence (being an expressing or spiration of the holy, and also of the natural word in its severation, whence the creation is arisen, and whence good and evil have their original) doth not appear unto, and illuminate him; he will be far from being able to unite the supposed contraries of the Scripture-sayings, and to speak from ONE centre so, that not the least tittle be diminished in the accordance [or reconcilement of them].

8. The which I set down, not to displease *N.* or any other; but only by reason of the long continued opposite disagreement of reason, in which the world *runneth astray*, and truth lieth veiled; whereby men in this article about *the will of God* do so judge, and run on in reason and its reasonings *without ground:* but where Christ is born in man, there strife ceaseth, and God the Father speaketh His word in Christ through the soul of man; to such conclusions [and reasonings] there must be an inward divine light, which affordeth *certainty;* else there is no grounding upon the reason.

9. You may get this treatise of *Mr. Michael of Ender*, who hath now received it, which containeth in my *own hand-writing* about 42 sheets; and if you are pleased to communicate the same to *N.*, as your good friend and kinsman, I am content; provided, that you tell him that he would not understand it so, as if I had written anything therein passionately against him, or any other; for such passions or affections lie not so near *in my soul*, without urgent and great cause; albeit I am *not* without *failings* and declinings, yet my Saviour Christ in me hath shewn me such *grace*, that all invectives and opposite objections against me (by one word which proceeds out of divine love towards me, where I perceive a divine earnestness) do fall away and are rejected as a weed, which I would not willingly plant in my garden: for from thence groweth nothing but a naughty weed again.

10. Further, it is again desired of *N.*, out of Christian love, that seeing upon his desire I have expounded his alleged *places of Scripture* according to my small gifts, which are known unto God; he would be *pleased* (if this my exposition did dislike him, and were not in his opinion sufficiently grounded and fundamental) to do me so much *favour* as to *expound* the alleged texts, *especially the 9th and 10th ch. of the Epistle of S. Paul to the Romans and even those very Scriptures which I have explained;* together with the whole ground of the divine will, to good and evil; how its original is in man, or out of man; and unfold and declare them in a sensal manner.

11. And then I desire that he would declare and *expound* unto me, the *inspired* word of grace, *in the seed of the woman* in Paradise; and then the two lines; viz., of the kingdom of the corrupt human nature, and of the kingdom of grace in the in-spoken voice of grace,

12. Or if my exposition in respect of *Abraham*, *Ishmael*, *Isaac*, and also of *Jacob*, and *Esau*, did not like him; that he out of Christian love would shew *his gifts*, and expound the ground of them, that I might find his gifts and *understanding* in those places; and then if I can see that God hath gifted *him* with a larger measure of understanding in these high mysteries than me, I will accept it with great gladness and will love him in his gifts and give thanks unto our God therein, and I will rejoice with *him*, as a member, in our gifts in the spirit of Christ, all which would conduce more to the profit and benefit of our brethren and Christian fellow-members, and would be more godly, commendable, and praiseworthy than a raw contradiction, out of affections for man's *wilful self* sake.

13. But I pray unto my God in Christ that he would be pleased to open his heart that his soul may *see* into the ground of my gifts; for truly I am a *simple* man, and I never either studied or learned

this high mystery, neither sought I after it in such a way, or knew anything of it; I sought only the heart of love in Christ Jesus, but when I had obtained that, with exceeding great joy of my soul, then this *treasure* of divine and natural knowledge was opened and given unto me, wherewith I have not hitherto vaunted, but heartily desired and begged of God whether the time were yet come that this knowledge *might* be *revealed* in the hearts of many, concerning which I obtained my *effectual* answer; so that I know very well what I have hinted and made mention of [in my writings].

14. And though I am therefore hated by many in the world, yet men will *shortly see* wherefore God hath opened and revealed unto a lay, mean [abject] man the *grand mystery*, viz., the *ground* of all secrets and mysteries, and yet I *may not* reveal all that is made known unto me; but notwithstanding it might be done unto worthy people if I found that it were God's will and profitable to men; as a while since a very precious *pearl* was revealed to me, which hath its time for effectual practical *use* and *benefit;* but it is always a benefit very profitable in my soul, and do not so much wonder and marvel at the simplicity of what God doth; for the time of the proud is come to the *end.*

15. Further, I desire and entreat *Mr. N.* to deal Christianly and candidly (in love) with his gifts, and not, as formerly, to taunt and *scandalise* my name, whereby the gifts of *the Holy Ghost* are evil spoken of; and then he shall be answered in like modesty, mildness, and *respect;* but if it shall fall out, contrary to my good intent and hope, that I be *further* scandalised by people or with writings, let him know (that if I either see or hear the same with certain ground) that he shall not want an answer to purpose, in a *divine gift;* and he shall have no advantage or praise thereof.

16. And I mean sincerely; and I do exhort him out of Christian love and obligation to answer, if he will not declare and explain those places in a sensal large answer; then let him reconcile the contraries which *seem* to be one against another, and so we shall mutually *exchange our gifts*, and bring them into one ground to the love and profit of our brethren.

17. And I commend you and yours, and all those who seek and desire the child *Jesus*, into the effectual working love of *Jesus Christ* [desiring] that He may be *conceived incarnate and born in all*, and then strife and contention hath an *end;* when the seed of the woman breaks the head of the serpent we come again into the *temperature*, and are in Christ only *one;* as a tree in many boughs and branches.

Dated Feb. 19, Anno 1623.

THE

TWO-AND-TWENTIETH EPISTLE.

1. MUCH respected sir, and loving doctor, be pleased to give *Mr. N.* my letter to read over, but *not* this note; and exhort him to Christian humility, to try if peradventure the eyes of his soul might be opened, which I heartily and freely wish unto him, it will be no disgrace unto him to love and embrace the *truth*, for I perceive very well what lieth in the way and holds him off: nothing else but *self love*, in that he hath hitherto laid open and divulged his *ground* so far, and obtained great repute and respect among many, and this my ground doth not wholly agree with him; thereupon self love driveth him to the contrary, whereas he has not as yet apprehended my ground, and is as yet an infant thereunto.

2. But if the honour of God and member-like love do take place in his affections, he hath in truth nothing against me and my writings; yea, they might yet better and Christianly improve him, but without an *affectionate will* he will remain blind in them; for *no* reason understands this ground *without* the eternal love of God, *wherein all the treasures of wisdom are couched.*

3. But what his opinion is, I pray send me word back again in a letter; *his* hidden ground is hereby opened, I hope that he also will become seeing, being he hath otherwise a sharp reason, and hath well studied the *logic;* peradventure he will search further, but if he will not his opinion doth not abrogate the gifts of God; he cannot overthrow this my ground, especially the exposition of those texts, with any *Scripture;* I mean sincerely towards him.

4. Moreover, I would entreat you to shew me this friendship as to send the *Treatise of Election* to *Mr. N.* to read over, seeing he is a courteous gentleman, and also the disputation of this article came off so with him that it is not so to be looked upon as if man were *struck dead* in ignorance.

5. But if need require I shall so explain myself that they shall see from what ground I write; let them give me what *questions* they please, let them be in nature or out of nature, in the time or in the eternity, I will not at all be lacking therein in divine grace, but give a *sufficient answer*, provided that it be done in a Christian way, and not out of affections, passion, cavilling, or reviling; I shall in like manner deal with them.

6. In our late meeting I was ill disposed to such a disputation, for *wine* and *sumptuous* fare do *hide the pearl's ground*, especially because I am not accustomed thereunto, and at home I fare very meanly and soberly, and *Mr. N.* was not sufficiently answered; but I offer to answer *him, and all other* that mean Christianly, let them but give me their questions in writing, and explain their opinion therein, that I may see what they *conclude.* I will give them a fundamental, large, expositive answer, and not defend myself with any sect or sectarian name, or patronise myself therewith in the ground of truth, not a *Flaccinian*, as *N.* supposeth, but I shall stand in the ground.

7. For I teach *no self ability without Christ* to attain the Adoption, as *N.* thinketh, only I am not satisfied with his opinion, much less with *Mr. N. N.*, which wholly clasheth against the *Scripture;* for I am dead to all opinions in me, and have nothing but what is given me of *God* to know, and I leave all you to judge whence I know what it is; that I as a lay, illiterate, unexercised man have to do with you who are bred up in the high schools, and must set myself against *learned art*, and yet in my reason I know not, without God's knowing, to attain thereunto, but I look upon what God doth; but in the ground of my gifts I know well enough what I do in this purpose and intention; and yet it is no intention in me; but thus the time doth bring it forth, and thus *HE*, who ruleth all things, doth drive and order it.

8. Concerning our *secret* discourse (as you know) you must yet be patient to go on in that known process a good while; and in this beginning no other will be admitted; it may well, in the seventh year, be accomplished in this process; for it must be opened through all the six properties of the *spiritual* ground; albeit it is already opened through the *sun*, yet the *key* is scarce come into the first or second degree of the centre of nature; for each property among the six forms of the spiritual life hath a sundry or peculiar *sun* in it, from the strength, influence, and original of the light of nature; that is, of the *essential sun*, and are to be opened in order, as their birth and original is.

9. First, *Saturn's* sun is opened through the key of the outward

sun; that the severation of nature is discerned. Secondly, *Jupiter's* sun is opened, and then the powers are discerned, as a blossoming tree, and hitherto you are come.

10. Thirdly; *Mars*, viz., the fire soul is opened, and then virgin *Venus* appeareth in her white robes, and playeth with the soul to see if it might move the same to the desire of love; it goeth out and in, up and down with the soul, and lovingly accolates with it, to see whether it would introduce the fugitive properties of *self-will* (where the soul departed out of the temperature into the fugitive life of the divided properties of the body) again into her; that virgin *Venus* might be again animated [or soulised], and re-obtain the fire's *tincture*, wherein its joy and its life consisteth.

11. For virgin *Venus* is the splendour of the white in the *Sun* understood in this place, but the ability to the shining is not its own; the spiritual water is its own propriety, which water ariseth out of the fire, where the separation beginneth in the *salniter* in *Mars* his *sun;* then virgin *Venus* separates itself in itself, and covereth herself with a copper vesture, for *Mars* would have her for a propriety; but he defiles her exceedingly in his malignity, and spatters *in* earth and rust, for he cannot have her as his espoused, unless he gives her his own fire-will for a propriety; and that he willeth not; and, therefore, they strive a long time, they are married ones, but they are faithless to each other.

12. And even then comes the *Sun* and openeth the *Sun* of *Mercury*, which is the fourth key, where you shall see great wonders. *how* God hath created the heaven and the earth, and, moreover, the *ground* of the four elements; and if you then rightly observe you shall see your own proper *genius* unfolded before you, and see *how* the word *is become man*, viz., the expressed word in the re-expressing [or speaking itself forth] into the severation of the powers; you will see how *virgin Venus* is severed, and how the forms of nature do take her into them, and go about in a pitiful state with her, and take her into their own domination, and change themselves in her. into a purple colour; they would murder, but she is *their baptism to the new life* in this place.

13. The fifth key is virgin *Venus* herself, wherewith she openeth her gold (*aliter*, *God*), viz., the *Sun*, that she giveth her will and fair garland to the murderers, so that she standeth as one impregnate [or humbled]; then supposeth the artist that he hath the new child, but he is far enough from it till the *birth* thereof.

14. The sixth key is *Luna;* when the sun openeth this, then *Mars*, *Jupiter*, and *Saturn* must all forsake their own will, and let

their fugitive aspiring *pomp* fall; for the *Sun* in *Luna* taketh them into the *incarnation;* then the artist beginneth to be sad, and thinketh he hath lost, but his hope shall not be ashamed, for the *Moon* in its opened *Sun* is so hungry after the true sun, that she attracteth it with force and effect into them; whereupon *Mars* quaileth in his wrath and dieth away in his own right, and then virgin *Venus* receiveth him, and insinuates with her love into him; whereby *Mars* in *Jupiter* and *Saturn* is quick in this love of a joyful life, and all the six properties do give their will in to *Venus*, and she giveth her will to the *Sun*, and then the life is born that standeth in the *temperature.*

15. Dear *Mr. Doctor*, the pen is not to be trusted; yet have a care unto the work, it will be so; and no otherwise move it not, lest *Mercury* be enraged before his opening, for outwardly he is evil, but inwardly he is good and the true life; yet *Mars* is the cause to life; also, they proceed not so plainly and punctually in the order with their opening, albeit the opening is done in *order;* but the sensal wheel turneth itself about and windeth inwardly, till *Saturn* cometh with his will into the internal ground, and then he standeth in the temperature, and produceth no longer inclinations; but all that you now see are the revolting fugitive spirits, and vaunt with virgin Venus; but they all live in whoredom, and they must be converted and turn into the inner ground that they may be fixed: this is done so long, till virgin *Venus* loseth her material gross [impure] water, in which the adulterers wantonise with her in false-will, that so she may become wholly spiritual; and then the *Sun* shineth in her, which changeth the nature into love.

16. Loving *Mr. Doctor*, the philosophical body is the spiritual water from the fire and light, viz., the power of the fire and of the light; when it is severed from its grossness, through the opening of all the properties of nature, then it is rightly spiritual, then the *solar* spirit receiveth no other property at all into itself, save only that which is able to reach its sensal sun in the opened; for the sun taketh nothing into itself but its likeness; it taketh its heaven out of the earth (if you will understand me aright), for it is its food, whence it generates a young sun in itself, which is also called *Sol;* but it is a body, therefore, I say unto you, keep you diligently and precisely to it; you shall well rejoice, if God let you live so long, if only you have the right *Father*, which I have sounded for and am *greatly in love* with Him.

17. This is well known to me, for I have lately *seen* it, at which I do not only wonder but rejoice. Therein much is *revealed* to me, and

albeit I might write somewhat more largely, yet it is not necessary in this process; also, the *pen* is not to be trusted; it may be done another time; and I pray you to keep this letter *secret* and in faithfulness. If I come to you I may entrust you with somewhat which I have lately *seen* and received; yet I shall go so far as I dare, if opportunity give way and the troubles which are nigh hinder me not; then I come to *Breslaw* about *Shrovetide;* and so I may visit you in my return.

18. *Mr. Doctor*, become seeing, read the treatise of *Election* with inward deliberation [or ponderings], it hath more in it in its internal ground than outwardly, in reference to the sayings of the Scripture [is to be expressed], which inward ground I *dare* not give or unfold to the *unwise.*

19. Be faithful in the mysteries *(in Arcanis)* and account the wicked world not worthy of them in its covetousness; what you cannot understand parabolically, there questions are requisite; somewhat more shall be revealed to you, yet, in order only to do *that*, I am prohibited by the *Prince of the Heavens;* in nature and manner of the blossoming earth, I dare well do it.

20. Therefore imitate the *bees* that gather honey off many flowers; often writing might do you service; yet what you please. *God takes God, need takes need* [each thing receiveth its like].

THE

THREE-AND-TWENTIETH EPISTLE.

TO CHRISTIANUS STEENBERGER, DOCTOR OF PHYSIC.

Our Salvation is in the Life of Jesus Christ in us.

1. ORTHY, learned, Christian dear friend; all hearty wishes of divine love and grace premised: Desiring that the fountain of divine love might be opened through the Sun of Life unto you, whence the *divine water* springeth; as I doubt not but the Bridegroom hath called his bride, viz., *your soul*, to this well-spring; seeing, I understand that God hath placed you under the cross and tribulation.

2. This is the first mark and sign of the noble *Sophia*, wherewith she signeth her children; for she useth to manifest herself through the thorns of God's anger as a fair rose on the thorny bush; so far forth as the soul keepeth its vow and fidelity, for there must be a faithful and firm bond and covenant between the soul and this fire burning love of God.

3. Man must set upon such a purpose, that he will enter into Christ's bitter passion and death, and die therein daily to his sins and evil vanities, and pray earnestly unto God for the *renewing of his mind* and understanding. He must be anointed and illuminated of the Holy Spirit, and put on Christ, with His suffering death and resurrection, that he may be a true branch on the vine of Christ; in whom Christ Himself worketh and ruleth, according to the internal ground of his spirit.

4. Which mystery is comprehended in faith, where the deity and humanity are then conjoined according to that same internal ground, in manner as the fire doth through heat the iron (*or make the iron red hot*), and yet the iron retains its substance; but so long as the fire burneth therein, it is changed into a mere fire.

5. Not that the creature apprehends it in its *own might;* but it is apprehended; when the will doth wholly resign itself up to God; and the spirit of God ruleth in this resigned will; and the *will is* the true *temple of the Holy Ghost*, wherein Christ dwelleth *essentially;* not in an imaginary thought-like creaturely manner, but as the fire in the iron; or as the sun in an herb, where the influential power of the sun doth form and make itself *essential* in [and with] the *tincture* of the herb.

6. Thus it is to be understood likewise in the spirit of man, when the holy power of God doth form and image itself in man's spirit and faith; and becomes a spiritual being [or essence] which only the soul's mouth of faith, doth lay hold on; and not the earthly man in flesh and blood, which is mortal; it is an *immortal being* wherein *Christ* dwelleth in man; it is the Heaven of God enstamped on the little world; and it is a revelation of the place [throne or seat] of God, where the paradise doth again spring forth and bear fruit.

7. Therefore the *dragon* must be first slain, and albeit he yet hangeth unto the earthly flesh, as the rind and bark on the tree; yet the spirit liveth in God, as Saint Paul saith; our conversation is in heaven, and as Christ also said, *he that eateth My flesh, and drinketh My blood, he abideth in Me, and I in him,* also *without Me you can do nothing.*

8. Therefore I say, if any one be a true Christian, he is so in *Christ*, he is begotten and innate in the life and spirit of Christ; and puts on the resurrection of Christ, for thus the satisfaction of *Christ* is imparted *to him;* and thus also Christ doth overcome sin, death, devil, and hell in him; and thus he is reconciled and united with God, in Christ.

9. For the *new birth* is not a grace imputed from without; that we need only comfort ourselves with Christ's merits, and continue in the hypocrisy of sin; no, it is a childlike innate grace; that God putteth Christ with the justification on the *convert;* that Christ also doth redeem him in Himself, with the power of His resurrection from God's anger; else, he is no Christian, let him flatter, and make devout shows in hypocrisy, as he pleaseth.

10. Concerning the interpretation of some words (and also of that which you desire of me) which are specified in my book called *Aurora* (which have very hidden meanings, the knowledge whereof was *given* me of the Most High), I give you to understand that at present it is not convenient to write at large and *expressly* thereof in *letters* seeing the time is dangerous, and the enemy of Christ doth horribly rage and rave; till a little time be past, yet I will give you a short hint further to consider of it.

11. As first, there is a twofold meaning of the *northern crown;* the first pointeth at the *Crown of Life*, viz., the Spirit of Christ which shall be manifest in the midst of the great darkness, viz., in the contrition [or distress] of the sensible nature of the *conscience;* where a peculiar motion is present; then cometh the Bridegroom; viz., the power of Christ in the midst of such a motion.

12. The other signification is a *figure* of the *outward kingdom;* where the great confusions, entanglements and contentions, shall be when as the nations shall stand in controversy; there also is the *figure*, viz., the *victory* intimated; as it stands in the spiritual figure; how it shall go, *and what people shall at last conquer*, and how in the meanwhile, in such lamentable time of tribulation *Christ shall* be made manifest and known; and that after, and in that miserable time *the great mysteries shall be revealed*, that men shall be able to know even in *nature* the hidden God in Trinity, in which knowledge the *strange nations* shall be converted and turn Christians; and therein is signified how the sectarian contentions in religion shall be destroyed in such manifestation, for all gates will be set open, and then shall all unprofitable praters which at present lie as so many *bars* before the *truth* be done away; and all shall acknowledge and know *Christ*, which manifestation shall be the last, then the Sun of life shall shine upon all nations; and even then the *beast* of iniquity with the *whore* end their days, which is signified under the characters *Ra. Ra. Ra. P. in R.P.* as is to be seen in the *Revelation.*

13. We dare not at present make this large interpretation more clear, all will show itself; and then men shall see what it was, for there is yet *clean* another time.

14. Concerning *the language of nature*, I certify you that it is so; but what I understand in it, I cannot teach or give another; indeed I can give a signification thereof, how it is to be understood: but it requireth much room; and there must be a *personal conference* and intercourse in it, it is not to be set down in writing.

15. Also concerning the philosophical work of the *tincture*, its progress is not so bluntly and plainly to be described; albeit I have it not in the praxis, the seal of God lieth before it to *conceal* the true *ground* of the same upon pain of eternal punishment, unless a man knew for certain that it might not be misused; there is also no power to attain unto it, unless a man first become that himself which he seeketh therein *(enter into the new birth)*; no skill or art availeth, unless one give the tincture into the hands of another, he cannot prepare it unless he be certainly in the new birth.

16. There belong *two central fires* unto it wherein the might of

all things consist, which may easily be attained if man be rightly fitted. Therefore, sir, do not trouble and toil yourself in that manner and way which you mention, with any gold or minerals, it is all *false;* the best in heaven and in the world from above and below must be ingredient to it, which is far off and nigh at hand; the place is *everywhere*, where it may be had; but every one is *not fit* and prepared for it, neither doth it cost any *money*, but what is spent upon the time and bodily maintenance; else it might be prepared with *two florins, and less.*

17. The world must be made heaven, and heaven the world; it is not of earth, stones, or metals, and yet it is of the *ground* of all metals; but a spiritual being, which is environed with the four elements, which also changeth the four elements into *one; a doubled mercury*, yet not quicksilver, or any other mineral or metal.

18. Read the *Water-stone of the Wise Men (a book entitled, Wasser Stein der Weisen)*, which is in print; therein is much truth; and it is moreover clear, the work is *easy* and the art is *simple; a boy of ten years might make it;* but the wisdom therein is great, and *the greatest mystery;* every one must *seek it himself;* it behoves us not to *break the seal of God, for a fiery mountain lieth before it* at which I myself am amazed, and must wait whether it be God's will. How should I teach others expressly thereof, I cannot *yet* make it myself, albeit I know *somewhat;* and let no man seek more of me than I have yet *clear enough signified,* and I commend you, together with all the children of God, into the love of *Jesus Christ.*

JACOB BEEM.

THE

FOUR-AND-TWENTIETH EPISTLE.

IN ANSWER TO A QUESTION WHY THE STATUE OF ONE THAT WAS DECEASED WEPT, OR SHED TEARS.

1. TOUCHING the question, it is dark in the *understanding*, and there needs a *Joseph* to explain it; for it is a *magical* thing, and very wonderful; whereupon it is hard to be answered, for it proceedeth from the *Magia*.

2. Yet I will open and show you in very brief what my *opinion* is thereupon; *not* that I would conclude and pass an *absolute* determinate judgment concerning it, and leave *you and other illuminate men of God* to their opinion and *apprehension* in it; but whether God hath given me to prove it *(or resolve it)*, that I leave to your judgment, who know the condition of the mentioned person better than I; for all things proceed according to the time, measure, and limit of that thing.

3. A hard rough mural *stone (or statue of stone framed by a stone-cutter, or an image set up for a monument)*, hath no life that is moveable [or active] for the elemental vegetable life standeth mute and still therein; and it is shut up with the first impression; yet *not* in that manner, as if it were a *nothing;* there is not anything in this world wherein the elemental as well as the sidereal dominion doth *not* lie; but in one thing it is more moveable, active, and working than in another; and we cannot say neither, but that the four elements, together with the stars, have their *daily operation* in all things.

4. But being this is a *hard stone*, therefore the *miracle* is above the wonted and ordinary *course* of nature, whereupon we can in no

way say that it hath a natural cause in the stone, as if the operation of the stone should move and put forth this; but it is a *magical* motion from the *spirit*, whose *image* is hewn out and portrayed in the stone.

5. For a stone consisteth in three things, and so all beings consist of these three things, but enclosed in a twofold property, viz., in a spiritual and in a corporal; and those three, wherein all whatsoever is in this world consist, are *sulphur*, *mercury*, and *salt*, in two properties, the one heavenly the other earthly; as God dwelleth in the time and the time in God; and yet the time is not God but out of God, as a portrayed image of eternity.

6. So man likewise is out of the time, and also out of the eternity, and consisteth of three things, viz., of *sulphur*, *mercury*, and *salt*, in two parts; the one being out of the time, viz., the outward body, and the other standeth in the eternity, viz., the soul. Seeing, then, that man and the time, as well as the eternity, stand in one dominion in man, thence we are to consider of the *question*.

7. For man is a little world out of the great world (*microcosmus ex macrocosmo*), and hath the property of the whole great world in him, for God said unto him after the fall, *Thou art earth and unto earth thou shalt turn;* that is, *sulphur*, *mercury*, and *salt;* therein stand all things in this world, be it spiritual or corporal, save the *soul*, which standeth in such a property according to the right of *the eternal nature*, as I have sufficiently demonstrated in my writings.

8. Now, when man dieth, then the outward light in the outward *sulphur* doth extinguish and go out with its outward fire wherein the life hath burned, and then the body falleth to dust and entereth again into that whence it is come; but the soul, which is brought forth out of the eternal nature, and infused into Adam by the spirit of God, that cannot die, for it is not out of the time, but out of the eternal generation.

9. Now, if the soul hath put its desire into (*or set its mind upon*) any temporal thing, and therewith hath imprinted itself [or strongly set its imagination thereupon], then it hath impressed the property of that thing into its desire, and *holdeth it magically, as if it had it bodily;* indeed, it cannot hold the body, understand the elemental, but it holdeth the sidereal body until the stars also consume it: and it often happeneth that people do appear after their death in houses with their own body, but the body is cold, dead, and numb, and the spirit of the soul doth only put it on by the astral spirit so long till the body putrifieth.

10. Also, many a body is so strongly possessed of the *astral* [or starry] spirit, through the desire of the soul, that it is a long while a decaying, for the desire of the soul doth bring the sidereal spirit thereinto; so that the elements are, as it were, impressed with an astral life, especially if the soul hath not yet attained to *rest*, and that in the life of the body it had strongly imagined upon anything (and taken it to heart), and in the meantime the body died before it had quitted its desire and taken it out of that thing; therefore, the will doth still continually run in that same impression, and it would fain rightly effect its cause, but cannot; and thereupon it seeketh the cause or reason of its detainment, and would fain *rest* in *the eternity*. but the impressed thing hath its effectual working and driving, until the stars *consume* it; formerly in the *Popish religion* there was somewhat handled about it, but without *sufficient* understanding.

11. Now, you may easily consider how it fell out that the *engraven grave-stone* shed water (or *shed tears*) or wept. It is not done from the power or virtue of the stone, but from the strength and might of the *spirit, whose* the stone is, whose *image* it bears; also, it is not done from the soul's own essence, but *magically* through the astral spirit. The *constellations in the spirit of the soul* have impressed themselves into the sidereal spirit in the stone, all according to the soul's desire; it hath hereby signified that there was something that lay heavy in its mind when it lived, and this sadness (or sore pensiveness of spirit) was yet in the sidereal spirit, for *Christ* said, *where your heart is there is also your treasure;* also, in the Revelation of Jesus Christ it is written, *our* WORKS *shall follow us.*

12. Dear sir, it behoves me not to judge further herein. Consider whether the mentioned person had not something in her that lay heavy upon her before her end, whether any had done her wrong, or she had done wrong to anybody, or whether the care about her husband and children (so far as she was a holy person) did not trouble her, seeing any of them going on in an evil course, that so through the power of the sidereal spirit, through the stone, she might give such admonition for amendment. Noble sir, consider yourself aright. I may likely among all these mentioned things hit one; but seeing I never knew the person, also, know nothing of her, I leave the judgment unto your *favour;* you know better than I what her condition herein was. I write only of the *possibility* how it may be, and pass no further judgment or determination.

13. But that this might be laughed at and be accounted ridiculous; I pass not for it; I am not deceived; I understand (I bless God)

this ground very well; for such knowledge I have not learned of, or by, man, but it hath been given me; and I would sufficiently ground it with further and larger exposition if I should write of the *human property;* how man is in *life*, and how in *death*.

14. I send you the book of the *Forty Questions*, there you may see further *ground*, which notwithstanding is better grounded into the centre of all beings in the book of *the Threefold Life;* and yet much more in the book of *the Signature of all things* (*De Signatura Rerum*). Furthermore I entreat you *not to mention* this my judgment and explanation of the question *much* among light people; for to a cow there belongeth fodder, and to the intelligent [there belongeth] understanding; the wicked man judgeth wickedly; the understanding man proveth all things; I speak from a good intent and affection.

J. B.

1st January, 1622.

THE

FIVE-AND-TWENTIETH EPISTLE.

TO CHARLES OF ENDERN.

1. NOBLE, right honourable sir, I wish and desire unto you (from the most holy omnipresent God, who is the fulness of all things, and the power of all beings), a happy, joyful new year, and all prosperous *welfare*.

2. Albeit I, being a simple man, never in all my life intended to have intercourse and converse with such *high persons* with my gift, which God hath bestowed upon me out of His mercy and love, or thereby to be known and acquainted with them; but when the *high light* was enkindled in me, and the *fiery instigation* fell upon me, then my will was only to write what *I saw* in an effectual, peculiar manner, and knew in the spirit; and I intended to keep my writings to myself.

3. I saw well enough what would come to pass, but that I should esteem myself as to have my writings known; never as yet came into my mind, for I esteemed myself too simple; I intended to write down the *pearl-like garland* only for myself, and to imprint it on my heart.

4. But seeing that I (as a very simple man) did not understand or take notice of this; and yet I now see plainly that God's intention was far otherwise than ever came into my mind; thereupon I learn first this consideration, *That there is no respect of persons with God, but he that dependeth on Him is accepted and beloved of Him;* and He driveth his work in him; for He is only high, and is pleased to manifest Himself in the weak, that it may be known, *That the kingdom and the power is His alone.*

5. And also that it lieth not in human searchings and reason, or depends on the heavens and their powers; for they do not comprehend Him, but that He is well pleased to reveal Himself in the low and *humble*, that He may be known in all things; for the powers of

the heavens do also work themselves forth continually in shapes, forms, plants, and colours to manifest and reveal the holy God, that He may be known in all things.

6. Much more high and clear can the manifestation of God be made in man; being He is not only an essence [or being] out of the created world; but His power, matter, and peculiar being, which He Himself is, standeth and assimilateth with all the three principles of the Divine Being.

7. And there is *nothing diminished* from the being of the divine creature in its fall; but only the divine light, wherein it should live, walk, and be in God in perfect love, humility, meekness, and holiness, and so eat the [*manna*] or heavenly bread of the word and divine power, and live in perfection like the angels.

8. This light, which in the second principle shineth eternally in God (which is the only cause of joy, love, humility, meekness, and mercy), is withdrawn and hidden from man in his fall; in that the first man (when he was formed in his mother of the great world) did set his *imagination*, lust, and longing upon the mother of nature, and desired the food of the first principle [wherein the original and birth of nature, the source of anger, and the most anxious birth (whence all the comprehensible things of this world are made) do consist]; whereupon he is become capable of the same, being he stood upon the *same root*.

9. Thus he is according to the body, and also according to the spirit, become a child of this created world, which ruleth, acteth, and leadeth him, and also giveth him his meat and drink, and hath conceived in him the *corruptibility and painfulness*, and hath gotten *a bestial body*, which must again *corrupt* in its mother.

10. For he should not have the monstrous form; the constellation of the great world should not domineer over him; but he had his own *constellation* in himself, which did assimilate with the *holy* heaven of the *second* principle of the divine being; that is, with the *rising* and birth of the *divine nature*.

11. Now man is not so far broken and decayed, as if he were not any more the first man whom God created; only he hath gotten the monstrous form, which is corruptible, and hath its beginning only and merely from the most outward and third principle, and hath awakened and opened in him the gate of the first principle (being the severe, earnest source), which, however, burneth in the great created world, and is *wholly* enkindled in the *damned*.

12. But the right man which God created, which only is the true right man, is yet hidden in this *corrupt* man, and if he *denieth himself*

in his bestial form, and liveth not according to the acting, driving, and will of the same, *but surrenders himself to God with his whole mind, thoughts, and senses, then this man liveth in God, and God worketh in him* the will and the deed, *for all is in God.*

13. The right holy and heavenly man, which is hidden in the monstrous, is as well in heaven as God; and the heaven is in him, and the *heart*, or light of God, is begotten and born in him; that is, God in him and he in God; God is *nearer* to him than the *bestial* body.

14. The bestial body is not his own native country, where he is at home, but he is therewith without *Paradise;* but the right man regenerate and born anew in Christ is not in this world, but *in the Paradise of God;* and albeit he is in the body, yet he is in God.

15. And though the bestial body dieth, yet nothing is done to the new man, but it then cometh forth right out of the contrary will and torment house into its native country; there need not any far removing or distance of place, whither he supposeth to go, that it might be better with him; but God is manifest *in him.*

16. The soul of man is out of the first principle of God, but in that it is *no holy being;* but in the second principle it is manifest in God, and *is a divine creature*, for even there the divine light is born; therefore, if the divine light be not born [begotten or brought forth in it, viz., the soul], then God is not in it, but it liveth in the most original, earnest source, where there is an eternal contrariety [enmity or contrary will] in itself.

17. But if the light be born, then there is joy, love, and pleasant delight in the creature, and the new man, which is the soul, is in God. How should *not there be knowledge* where God is in the creature?

18. Now it lieth not in the willing, running, and toiling of the creature to know the depths of the Deity; for the soul knoweth not the divine centre, how the divine essence is generated; but it depends on God's will, how He will manifest it.

19. Now then, if God doth manifest Himself in the soul, what hath the soul done towards it? Nothing. It hath only the *longing* or travelling to the birth, and looketh to God, in whom it liveth; whence the divine light cometh apparent, and shining in it: and the first fierce [earnest] principle, whence mobility doth originally arise, is changed into triumphing joy.

20. Therefore it is a very unjust thing that the world doth so rage and rave, so tyrannise, reproach, contemn, and revile, when the *gifts* of God do show themselves *differently* in man, and all have *not* one and *the same knowledge.*

21. What can a man take unto himself if it be not born in him? which notwithstanding standeth not in man's choice, as he desires or liketh of it, but as his heaven is in him, so likewise is God manifest in him.

22. For God is not a God of destruction in the birth [or universal generation], but an illuminator, enkindler, and nourisher, and each creature hath its own centre in itself, let it live either in the holiness of God or in the anger of God; *God will, however*, be manifest *in all creatures*.

23. If the world were not so blind, it might know the wonderful being of God in all creatures; but now that it doth so rage and rave, it doth it wholly against *itself* and against the *holy Spirit* of God, at whose light they shall once be *astonished;* they shall not hinder the son which the travailling mother bringeth forth in her old age, for this the heaven declareth.

24. God shall enlighten him against all the raging and raving of the devil, and his light [splendour or glory] shall reach from the *East* unto the *West*. I write *not of myself*, but I only foreshow that this is at hand, and shall come.

25. I would gladly have pleasured you at present with what I promised, wherein all that is herein touched and hinted at might be clearly explained, and also what that good and known *Doctor (Doctor Baltasar Walter Forty Questions)* hath desired touching the original, being, life, and drift of man, and of his soul, and also his final end; only it is not yet finished.

26. For the gifts which were once given me of God are not therefore quite dead and gone; albeit they were hid by the devil and the world, yet now they oftentimes appear and show themselves *more deep and more wonderful.*

27. And very shortly (God willing) you shall receive somewhat thereof; for there is an higher beginning made towards it, especially of the *THREE PRINCIPLES* of the Divine Being, and so forth of *all the things* which are promised in my book *(Aurora)*.

28. Only I am much busied with worldly affairs and employments, else a great part might have been finished; but I will be diligent (*or use all care and diligence)* by divine and earnest exercise. What God will shall be done: And herewith I commend you into the protection of the Almighty.

Written in haste. J. B.

Dated 18th Jan., 1618.

THE

SIX-AND-TWENTIETH EPISTLE.

TO CHARLES OF ENDERN.

1. THE Love in the heart of God the Father, and the light of His power, in the life of Jesus Christ, be our refreshment, and help us to the new birth, that the true image may appear to God's honour and deeds of wonder, and cause the fair sprout of *His Lily* to grow *in us*, in the paradisical garden of Jesus Christ.

2. Noble, right honourable sir, my humble and most willing service, with hearty wishes of all temporal and eternal prosperity, premised; I have received by the bearer, your man, a *measure of corn*, which you have sent unto me, and I thank you most kindly, and I pray God Almighty *bless* you in abundance for it.

3. Being, noble sir, you are so *humble*, and do not look upon and regard what the world doth, and also you do not value the subtility [or pert prudence] of the high, but you seek and labour after that which the Lord of Heaven buildeth; albeit it appear foolishness in this world; but it seemeth good in His sight to drive on His work in mean, low, plain, and *childlike* people, that He only might be exalted, and no man might have wherewithal to boast. And you likewise may *surely hope for the same knowledge*, which is more beautiful and excellent than all pomp and riches of the world: for all whatsoever is temporal doth leave and forsake man, but the honourable garland [or trophy] of Christ doth not forsake man in death, but it bringeth him to the heavenly triumphing *host of angels*, into his right, eternal, native country [or home].

4. Now, seeing we know, and exceedingly well understand, that we are only pilgrims in this world, in a strange lodging, in very great danger, lying captive in a sore and hard prison, and must continually fear and expect death; therefore, *noble sir*, you do very

well, and deal more wisely than the prudent of the world, in that you look about you, and endeavour after your *eternal native country*, and not after the pomp, power, and riches of this world, as generally the high and great ones do.

5. I make no doubt but that you herein shall obtain a very fair garland from the *virgin* of the eternal wisdom of God, which, if it come to pass, will be of more value and acceptance with you than all temporal riches and this whole world with all its being and splendour; of which [crown or trophy of *Sophia*] if I had no effectual knowledge, *I would not write:* for of the wise of this world (who only out of self-pride without God's spirit do arrogate, and attribute all knowledge and understanding to themselves) I have not only poor thanks, but also nothing else but derision and scorn; at which I do rejoice, the rather in that I bear reproach for the *name* and knowledge-sake *of God.*

6. For if my knowledge had been gotten in *their school*, then they would embrace and love their own; but that it is from another school, therefore they know it not; and, moreover, they despise it, as they have done unto all the *Prophets, Christ and His Apostles;* this shall not trouble or turn me aside; but as I have begun, I will depend on my God and Creator with the greater earnestness and fixed resolution; I will commit myself unto Him, let Him do with me what He please.

7. I attribute no wisdom unto myself; moreover, I rely not upon any purpose or intention of reason; for I see most plainly, and find it as clear as the sun, that God goeth *clean another* way to work.

8. Therefore, if we deal in a childlike manner, and not in our reason (but only depend on Him with true desire and right earnestness, and put all our confidence in Him), then we obtain *sooner* the noble virgin of His wisdom, than in our sharp inventions and acute reasonings; for when she cometh she bringeth true wisdom and heavenly understanding along with her; and without the same I know nothing.

9. But seeing you have a great delight to read such writings concerning the Highest Being (and as I hope it is God's providence), therefore I will not withhold from you what the chiefest good *hath put me in trust withal;* but shortly I will send you something that is *more full;* for there is a very wonderful and excellent book begun concerning *the life of man*, which, if the Lord please to continue His hand over me, shall *clearly open* what man is, and what he hath to do to obtain the chiefest good.

10. For it goeth very clearly through the three principles, and

showeth the whole ground, *so that a man* (unless he will wilfully of himself be blind) *may know God and the kingdom of heaven and also himself;* likewise our lamentable fall, and also the restoration in the life of Jesus Christ; and it shall *especially* treat of the fair *lilies* which God will bestow upon the *last world;* which will be very pleasant to be read.

11. And though I know not sufficiently the full and whole ground what it shall be, yet I *see it* in a great depth; and I hope if God grant so much grace, not to give over till it be finished; and also for the future finish the promised writings which are now *kept back* by the oppressor; as also [my Exposition] upon Moses, where the great wonders of God shall be *clearly* manifest to the light of the day; the which God will *freely* bestow and afford unto the last world.

12. However, *at present* all is in Babel, and there shall a great rent be made; yet let none despair; for as God helped the children of *Israel* with consolation in the Babylonical captivity, and sent them *prophets*, even so shall now also *lilies* grow up in the midst of thorns, and this is wonderful.

13. Also, none need think that even *now* the whole destruction of the city *Babel* shall come to pass; there shall verily be an exceeding great *rent*, such a one as men *now* do not believe; for the Antichrist is not *wholly* revealed, though verily in part.

14. Men shall *suppose* that they have wholly rooted him out, and after some sorrow, great joy shall follow, and they shall make laws and covenants, together with severe, sharp articles of religion; yet for the *most part*, for the advancement of their honour and might; and men shall *suppose* that the holy spirit of heaven speaketh, and now there is a *golden world;* yet it sticketh full of God's anger, and is still in *Babel*, and the true essence of the right life in *Christ is not yet* therein.

15. Also the rider on the *pale horse* shall come after, and cut off *many* with the sickle, yet in the meantime the *lily* springeth in the wonders, against which the *last Antichrist* shall raise *persecution;* even then cometh *his end;* for the *appearance of the Lord* terrifieth him.

16. And then *Babel* burneth up in the zeal and anger of God, and the same is wonderful, of which I have no power *(authority, or leave)* to write more plainly; yet at that time my writings shall be *very serviceable;* for there cometh a time from the *Lord* which is *not* from the *starry* heaven.

17. Blessed is he that seeks the Lord with full earnestness, for He shall not be found in the history, but in true affiance, and in the

right resignation into the life, and into the doctrine of Christ: *Therein the Holy Ghost* shall appear *with wonders, and powers,* which *Babel* at present in her inventions [forged hypocrisies] doth not believe; yet, however, it certainly cometh, and is *already* on foot, yet *hidden* from the world.

18. I have sent you by *Mr. Fabian* the whole work of the *Second* Book, but I know not whether you have received it, for since that time, by reason of my journey, I have not spoken with *Mr. Fabian;* if not, then you may demand it of him: And so I commit you to the meek love in the life of *Jesus Christ* the Son of God.

Given in haste: Goerlits, Friday before the Advent, 1619.

The name of the LORD *is a strong tower, the righteous fly unto it, and are exalted.*

THE

SEVEN-AND-TWENTIETH EPISTLE.

TO CHARLES OF ENDERN.

1. NOBLE, right honourable sir, my humble, ready, and willing service, with all cordial wishes of God's love and grace, to your new creature, in the new man, in the body of *Jesus Christ;* as also all temporal prosperity and blessing for the earthly body premised.

2. I have considered your noble heart and mind, which is enkindled and inflamed not only towards God, but likewise towards His children in love, which hath exceedingly rejoiced me in *Christ*, and I must in a special manner consider of the true earnestness and zeal, which I know and acknowledge, for you have endeavoured much about my few writings of the *first* part, and not regarded the murdering [or confounding cries] of the oppressor, but sought after it yourself *to read it*, and to *copy it out* with your own hand.

3. Which gives me persuasion that God hath opened a little gate [of His wisdom] unto you, which was fast shut to the oppressor; being he sought for it in *art* and *pride;* therefore it was concealed to him; for he was offended at the hand of the writer, and did not mind what is written *in the Holy Scripture: My power is mighty in the weak;* and how *Christ thanked His Father that He had hid it from the prudent and wise, and revealed it unto babes;* and said, further, *Yea, Father! for so it hath pleased Thee.*

4. Also, I am verily persuaded and convinced in my spirit that you have *not* done it out of any *curiosity*, but as it becometh the children of God, which *seek the precious pearl*, and are desirous of it; which, if it be found, is the most precious *jewel*, which man loveth *far* beyond his earthly life, for it is greater than the world, and more fair, beautiful, and excellent than the sun; it rejoiceth man in tribulation, and begets him out of darkness to the light; it giveth him a *certain* spirit of hope in God, and leadeth him upon the *right path*,

and goeth along with him *into death*, and brings him forth to life out of death; it *quelleth* the anguish of hell, and it is everywhere *his light;* it is God's friend in his love; it affordeth him *reason* and *discretion* to govern his *earthly body;* it leadeth him from the false and evil way; and whosoever doth obtain, and keep it, him it *crowneth* with its garland.

5. Therefore, noble sir, I have no other cause to write unto you, but from a desire of unfeigned love towards the children of God, that I might but refresh and recreate myself with them; I do it not for temporal goods or gifts (albeit you have tendered your kind and loving favours to me [though a *stranger*] in a courteous and friendly manner), but for the hope of *Israel*, that I may highly rejoice with the children of God *in the life to come;* and my *labour*, which here I undergo in love towards them, shall *then* be well recompensed when I shall so rejoice with my brethren, and *every one's work* shall follow him.

6. Therefore I am in right earnest, being that a *sparkle* of the precious pearl is *given* to me, and *Christ* faithfully warneth us *not to put it under the table, or to bury it in the earth;* and thereupon we *ought not so much to fear man that can kill the body only, and then is able to do no more; but we ought to fear Him that can destroy body and soul, and cast them into hell.*

7. And though, in my time, I shall receive but *little thanks* from some, who love their *belly* more than the kingdom of heaven, yet my writings have their *gifts*, and stand for their time; for they have a very precious, worthy, earnest birth and descent; and, when I consider myself in my poor, low, unlearned, and *simple* person, I do then wonder *more* than my very adversary.

8. But seeing I know experimentally in *power* and *light* that it is a mere gift of God, who also giveth me a driving will thereunto, that I must write *what I know and see;* therefore I will obey God rather than man; lest my office and stewardship be taken *away* from me again, and given unto another, which would *eternally grieve me.*

9. But seeing, sir, that you have obtained a longing and delight to *read* the same, and that (as I verily hope) from the providence and appointment of God, therefore I shall *not conceal* it from you, seeing that God, the Most High, hath called you, through His wonderful counsel, to publish the *first* work, when I thought the oppressor *had devoured it;* but even then it sprang forth as a green twig, *wholly* unknown to me.

10. And though I know nothing of *myself*, what God is about to do; and His counsel and way also, which He will go, is *hidden* from

me, and I can say nothing of myself; also the oppressor might impute it to me, for a *pedantic pride*, that I would thus only arrogantly vaunt with my small gifts (which were of *grace* given to me), and thereby set forth the thoughts and imaginations of my heart for my own vain-glory and boasting.

11. Yet I declare in the presence of God, and testify it before His judgment (where all things shall appear, and every one shall give an account of his doings), that I myself *know not* what is happened to me, or how it goeth with me, save only that I have a driving will.

12. Also I know not what I shall write, for when I write, *the Spirit doth dictate the same* to me in great *wonderful knowledge*, so that I often *cannot tell* whether I (as to my spirit) *am in this world or no*, and thereat I do exceedingly rejoice; and therein sure and certain knowledge is imparted to me.

13. And the more I seek the more I find, and always deeper, that I many times account my sinful person too weak and unworthy to set upon such *high mysteries*, where then the Spirit sets up my banner, and saith, *Arise! thou shalt live therein eternally, and be crowned therewith; Why art thou amazed?*

14. Therefore, noble sir, I give you to understand in few words, the ground and cause, both of the *will* and *search* of my writings, if you have a mind to read anything therein, I leave it to your choice; I send you now what was made formerly, when I was with you; namely, from the beginning of the Two-and-Twentieth Chapter to the end, where in very deed the noble coral is opened, and my mind showeth me that you shall take likement and delight therein; and herein also you shall obtain a *little pearl* if your mind be approved and directed to God.

15. The rest (which are about some thirty sheets), our known and good friend hath them, he shall give them to you; there are very high and deep things contained in the same; and are very worthy of *preservation;* you shall likewise have them if you please to read them.

16. And albeit I set myself to keep the same *somewhat still and secret*, yet it is manifest, for I hear that haughty people do desire it; by whom the enemy (being a destroyer) might make it away; for I know well what manner of enemy the *devil* is that doth gainsay and oppose me; therefore I entreat you to deal wisely and carefully, I shall speedily (if need require) call for it.

17. And shortly, if God permit, more and deeper things shall be made upon *Moses and the Prophets;* and then at last upon *the whole*

tree of the life, in the Being of all beings; showing how all things begin and end, and to what being each thing appeareth and cometh to light in this world.

18. That I hope the fair and excellent lily promised of God, shall spring forth in the *coral* in His own spirit in the children of God's love in *Christ;* for we find a very precious pearl yet *springing*, not now known to me in the body, but blooming in the mind; and so I commend you to the pleasant love of God.

THE

EIGHT-AND-TWENTIETH EPISTLE.

TO CHARLES OF ENDERN.

The Light, Salvation, and Eternal Power, flowing from the heart of Jesus Christ, be our refreshment.

1. NOBLE, right honourable sir, all cordial wishes of divine salvation, and therein all prosperity premised, I cannot omit to salute you with this short epistle, seeing your courteous and generous heart hath bestowed a measure of corn upon me, which I gladly received, and do return exceeding many thanks for it; and I shall pray God, the creator and preserver of all things, in whose power all things are, to bless you in abundance for it.

2. And though I have *not* deserved it at your hands, and am but a *stranger* to you, therefore I acknowledge your kind heart herein towards the children of God; but because you are so very humble, and that for God's and His kingdom's sake, and out of your highness of this world, do cast yourself, with your favour and love, into the plain humility of God's children, therefore I do acknowledge it to be *the fear of God*, and a desire after the communion with the children of God, in which [communion and fellowship] we are in *Christ*, all one body in God, in many members and creatures.

3. At which we should not only highly rejoice, but resign ourselves up to Him in one love, that His power may be effectual and abound in us, and His kingdom may be begotten and brought forth in us, and that we might be made mutual partakers of His being, in one knowledge.

4. And it is not only *plainly* manifest to us in the Holy Scripture, but also in the light of nature, that if a man doth good unto another,

especially if it proceed from a kind, charitable good will, heart, and inclination; that his heart, spirit, and mind that hath received the good is again inclined in favour and love towards his propitious friend, and wisheth all blessing and good unto him; and in that he presents his own wants and condition before God, he likewise brings in his will, mind, and love, before and into God, his faithful friend's condition; which in the power of God doth afford (or *draw upon the kind heart*) unto the *kind heart* rich and abundant blessing, not only for the earthly life, but hereby likewise a path and *way* is made into the kingdom of God, so that if he turns himself to God and desires His love and grace, then his *friend's love*, which before hath brought him into God, doth help him to press and *force his way* to God, and enable him to wrestle with the *Turba*, with the corrupt infection [or poisonful desire] in which the devil holds us captive, and so assists him to destroy the limit or receptacle of the *anger*, which for my part I am not only obliged, but likewise wholly desirous and willing to do.

5. Now because God hath given to me out of His kind grace a deep and high knowledge of His will and being, therefore I am ready and willing to *serve you*, both with my prayers for you towards God, and also with what I shall set down in writing, so far as you may acknowledge that it is from God (as I am verily persuaded), and that you have a sincere desire to read it; I shall not conceal it from you, and also be forward to have mutual and personal discourse with you.

6. And if you should therein find a misunderstanding, I would sufficiently *clear* it and inform you about it, or if anything should seem too difficult to be understood, I would willingly bring it into a more *easy* understanding; or if you are pleased to put anything that is higher or more profound *to the question*, I hope to God (unto whose will I commit all things) *that it will be granted me to manifest it*, and I shall endeavour carefully in all ways, with prayers unto God, that I may again show myself in acceptable *services of love* towards you; which I hope in God that He will not deny me of it, as my heart is wholly given up thereunto, and doth endeavour that it may make a true labourer in the vineyard of God, and may be manifest in God, and become a fruit in the kingdom of God.

7. As every tree laboureth to impart its sap unto its branches and twigs, that at last it might be known by the fruit that groweth on its branches, which likewise we are all bound and obliged to do; and I am very desirous of it, &c.

THE

NINE-AND-TWENTIETH EPISTLE.

TO CHARLES OF ENDERN.

1. RIGHT honourable and beloved in *Christ*, I wish unto you the rich and effectual blessing of God, in His power, that the pearl's ground in the life of *Jesus Christ* may be manifest in the divine shining light in your own light of life in you, and that it may bring forth abundance of fruit to divine contemplation and eternal joy.

2. Like as I have always known you to be a *well-wisher* to the study of wisdom; and my whole desire is at present (that for an express of thankfulness for my many received courtesies and favours) I might be able to impart to you that which the Most High hath in a short time given me out of His well-spring of grace.

3. And, albeit, I have *no* ability to do it at my pleasure; yet my mind is so wholly enkindled in its centre that I would very heartily and readily impart it to my brethren in *Christ;* and I continually entreat the *Lord* that he would be pleased *to open the hearts of men* that they might *understand* the same, and that it may come in them to a right quick [essential] and living [effect] and operation.

4. And from a sincere intention I would not conceal from you that I (since the New Year), upon the desire of some *learned men and persons of quality*, have written *a Treatise of Election*, or of God's will concerning man; and so expressed and enlarged it out of such a ground [or deep foundation] that *all mysteries*, both of the outward, visible, elemental, and then also of the hidden spiritual world, *may be therein discerned;* and thereunto I have, in an especial manner, alleged the sayings (or texts) of the Holy Scripture which speak of God's will to harden, and then of His unwillingness to harden, and so tuned or harmonised them together that the *right* understanding and *meaning* of the same *may be seen.*

5. And it is so proved and demonstrated, that I hope in God that it shall give furtherance and occasion to take away that strife and controversy in the *churches;* which is known and manifest, that the time is nigh and at hand; that the contentions about *religion* shall enter into the *temperature,* but with great ruination of the false kingdom in *Babel,* that hath set up itself in *Christ's* stead, together with *other great alterations;* concerning which, although men now will hardly believe me, yet in a short time shall *really appear,* and show themselves; and this, beloved sir, I would not, for your further consideration and Christian meditation, omit to hint unto you, &c.

THE THIRTIETH EPISTLE.

IMMANUEL.

1. MY very Christian brother and friend, all cordial wishes of Divine love and further illumination, with true persevering, constancy, and patience, patiently to endure *the Cross of Christ*, premised.

2. God in the very *beginning* of your knowledge hath *sealed you with the mark of Christ* unto a further confirmation; and hath *crowned you* to be a *champion*, that you should work as a true owner in His service.

3. And I exhort you as a Christian, that you would with prayer and supplication commit the cause to God in patience, and stand quietly under the Cross of *Christ;* and be diligent in your *talent* entrusted to you; you shall see great wonders, and your *talent* will be more and more pleasant and beloved, for so Christ hath also taught us, that we should *forsake all* for His name sake; and cleave only unto Him; for He requireth a pure, *resigned soul;* in that He will dwell.

4. You have no cause to be amazed, or terrified, God knoweth well for what use He employeth you; commit yourself only to Him in patience, and strive against *reason* which gainsayeth and contradicts; *and so you will die unto the world, and live unto Christ;* and then you will exercise your *warfare aright* for His love's sake; and therefrom gain the noble crown of eternal life, where we shall rejoice and enjoy one another eternally.

5. God hath planted Him a rose garden in your young heart; take heed that the devil sow not thorns and thistles therein, there will soon come another time that your *rosebud* shall bring forth its fruits; strive *not* to be in *office*, but stand still unto the Most High, to what He will have you; let the smoke of the devil pass away; rejoice rather at this *reproach* in the mark of *Christ*, &c.

THE

ONE-AND-THIRTIETH EPISTLE.

Our Salvation [is] in the Life of Jesus Christ.

1. DEAR SIR, and Christian brother, all faithful, cordial, and sincere desires of my spirit, of true divine light, power, and knowledge, with intimate joy in the divine contemplation, and [in] our eternal fraternity in the life of Christ.

2. I have received your letter which you sent, and I rejoice in the Lord my God, who doth so richly and abundantly impart *His grace* unto *us*, and so open our hearts that we, in the conjuncture of our gifts, desire to search into His wisdom and wonders.

3. And your tendered friendship is very pleasing and acceptable to me, and, according as this letter doth import, I acknowledge you for a springing and very desirous *branch on the vine, Christ;* and, also, for my member and fellow-twig on this *coral* (or *tree of pearl*); and I wish, in the power of my knowledge, that it may be a true, constant, and immovable earnestness, as I make no doubt but the precious *coraline branch* of the *new birth* is begotten in you out of Christ's spirit and wisdom.

4. Thereupon I also would fain, with all my heart, impart my little sap, strength, and influence, out of God's gifts, unto my fellow-branches and twigs, and help to quicken and refresh them in my weak power, and also receive enjoyment of their gifts; as we are obliged and bound mutually to do for each other, both from the command of God and also in the right of nature, *unto which I am in an especial manner driven in my gifts;* and for which sake I have spent much time and pains, yet in great desire, longing, and delight; and it hath been continually my earnest hope, and the very drift and aim of my desire, to *serve* my brethren in the Lord in the *vineyard of Christ.*

5. And though I am a simple man, and unexpert and unexperienced in *scholastic learning* and *arts*, neither have I ever been trained up to exercise myself in the works of high masters, and to comprehend great mysteries in my *reason*, but in my outward occupation I have been a *tradesman*, wherein I have honestly maintained myself a long time, yet my inward occupation and exercise hath, with very earnest, strong desire, entered into the *mortification of my sinful man*, inherited from the corrupt *Adam*, how I might die to my self-hood and self-will in the death of Christ, and arise in His will to a new spirit and will of divine renovation of mind and understanding.

6. Thereupon I once so strongly and fixedly resolved *(presumed)* rather to forego my earthly life than to desist from *this purpose and combat*, and what I have suffered therein; and therefore the Lord knows, who so led me through His judgment of my sins, but afterwards crowned me with the fairest triumphing aspect of His divine kingdom of joy, which to express I have no pen sufficient; but do willingly beteem and heartily wish it to the *reader of this epistle*, and to all the children of God.

7. And from this triumphing light [or joyful convincing illumination of God] that hath been given to me, I hitherto have written for many years, for I obtained therein so much grace as to see and know *my own book*, which I myself am, viz., the image of God; and, moreover, to behold and really to contemplate the *centre* of all beings, and to understand the *formed* word of God; also to understand the original and meaning of the compacted, framed, or formed *sensal tongue* of all properties; and likewise the mental, unformed, *holy tongue*, wherein I have written many high books, which in part will be unapprehensive to reason without God's light.

8. Albeit I, as an earthly weak instrument, according to the external man, could very hardly at first (being an unexercised, unlearned man) comprehend and bring *this high work* to the understanding [or fitly express it for the understanding], as is to be seen in the *Aurora*, which is the *first* part of my writings; also, I intended not to make it known unto any man; but I wrote it for my memorial of the very wonderful knowledge, contemplation, and feeling illumination; and though the spirit signified to what end it should be, yet reason, viz., the external man, *could not* comprehend it; but it saw its unworthiness and lowliness; and I kept these writings (viz., *the Aurora)* by me till at last I spoke of it unto one, by whose means it came before the *learned*, who presently studied and endeavoured that it might be *taken from me;* where then Satan thought to make

a *bonfire* of it, and thereby to scandalise and cast an odium upon my person; wherefore I have suffered much for *Christ*, my Lord, His sake, that so I might follow Him aright in His process.

9. But as it happened to the devil about *Christ*, so also it happened to him about my writings; for he that desired and intended to *persecute* them, he *published* them, and brought me into a *greater*, stronger, and more serious exercise, whereby I was more exercised in judgment, and stood the stronger in opposing the devil and his violent assaults in the serpentine *Ens* of the *earthly Adam*, and did more and more disclose and break open the *gates of the deep* [or hidden depths of eternity], and am come unto the *clear light*, insomuch that my writings are both far and near read with delight, and copied out by many *very learned doctors*, and other persons both of high, noble, and of low descent, and that wholly without my incitement or running: through God's providence.

10. I would have very willingly imparted some of them now unto you, but I have them not at hand, and cannot get them so soon at present. And it is true that some treatises are written; so that I hope many a hungry soul shall be refreshed; for the *latter writings* are much clearer and better to be understood (in a better understanding) than the *first*, of which you have told me. But if you would but take so much pains as you mention, and come to me yourself, and in the fear of God converse with me in divine wisdom, I shall be glad; and you may take your opportunity with me as you please, for I am continually exercised in writing; and therefore I have *laid aside my trade* to serve God and my brother in this *calling*, and to receive my reward in heaven; albeit, I shall incur *displeasure*, and an ungrateful odium at the hands of *Babel* and *the Antichrist*.

11. I return many thanks for *Mr. Nagel's* salutation, and other Christian fellow-members who are in the pilgrimage of Christ (in the imitation of Christ), as I am informed; and when your occasions give leave, salute them from me again most kindly. *Mr. Elias Teikman* is not come yet unto me, neither do I know where he is. *Mr. Balthasar Walter* hath often made mention of him in love; but I know him not, save only in the spirit, for I have only heard of him by others.

12. Concerning my condition, I certify you, upon your desire, that I am (blessed be God) very well at present; *but I see in the spirit a great persecution and alteration approaching upon the country and people, which is very nigh at hand*, as is mentioned and foretold in my writings; *and it is high time to go out and fly from Babel*.

Therefore I *cannot* speak of any *rest* or settlement; only, all will be full of misery, robbings, murderings, and unheard of devilishness in Christendom. That outrageous practices of *the Cessacks* breaking through *Silesia* among our neighbouring countries is very likely known unto you, which is a certain type and *symptom* of the anger to come upon these countries; and I commend you and all Christian members unto the meek love of *Jesus Christ*, and myself to their and your love and favour.

J. B.

Dated the 10th of December (New Style), 1622.

THE

TWO-AND-THIRTIETH EPISTLE.

Our Salvation consisteth in the Effectual Working Love of Jesus Christ within us.

1. MY very loving and Christian friend, I wish you the highest peace with the hearty love of a fellow-member of Christ, working in the desire that the true sun of the effectual love of Jesus Christ may continually arise and shine in your *spirit, soul, and body.*

2. Your letter dated the 24th of *January* I received 14 days after Easter; rejoicing to see in it that you are a thirsty, fervent, and desirous *searcher* and lover of the true ground [of the knowledge of divine mysteries], which I perceive you have sought and searched for with diligence.

3. But that my writings are come to your hands and please you is certainly caused by the appointment of God, who bringeth lovers to [that which they love], and often useth *strange* means whereby he satisfieth the *desire* of them that *love a thing*, and feedeth them with His gifts [and graces], and putteth an *Ens* (or *living spark)* of the true fire into their love that it may burn *aright*, and you may rest assured that if you continue your constancy in love to *truth*, that it will open, *reveal*, and manifest itself to you in its flaming love, and make itself *certainly known;* but the searching of it must be begun aright, for we attain not the true ground of divine knowledge by the sharp searching and speculation of our reason from without; but the searching must begin *from within* in the hunger of the soul, for reason penetrateth no further than its own *astrum* (or *constellation)* of the outward world, from whence reason hath its original.

4. But the soul searcheth its own *astrum*, viz., in the inward spiritual world from whence this visible world hath its rise, efflux, and production, and wherein its ground [and foundation] standeth.

5. But if the soul would search its own *astrum* (or *spiritual con-*

stellation), viz., the grand mystery (*Mysterium Magnum*) [or the eternal divine nature], it must first wholly yield up all its power and its will to the divine love and grace, and become as a child, and turn itself to its *centre by repentance*, and desire to do nothing but that only which the spirit of God is pleased to search by it [or employ it about].

6. And when it hath thus yielded and resigned up itself, seeking nothing but God and its own salvation, and also how it may serve and love its neighbour, and doth then find in itself a desire to have Divine and also natural knowledge, it may assure itself that it is then *drawn* [and inclined] *to it by God;* and then it may well search and find the deep ground that is mentioned in my writings.

7. For the Spirit of God searcheth by that soul, and bringeth it at length *into the depths of the Deity*, as Saint Paul saith, *The Spirit searcheth all things, yea the deep things of God.*

8. Loving sir, it is a simple, *childlike way* that leadeth to the highest wisdom: the world knows it *not;* you need not seek for wisdom in remote places, or *travel* into strange countries for it, she standeth at the door of your soul and knocketh, and if she shall but find an empty, resigned, free place in the soul, she will there reveal herself indeed, and rejoice therein more than the sun in the elements; if the soul yield itself up to wisdom for a full possession, then she penetrates it with her flaming fire of love and unlocketh *all mysteries* to the soul.

9. Sir, you may perhaps wonder how a plain layman could come to understand such high mysteries, having never read them, nor heard them from any man; but, loving sir, I tell you that which you have seen in my writings is *but a glimpse* of the mysteries, for a man cannot write them. If God should account you worthy to have the light enkindled in your soul, you would see, taste, smell, feel, and hear unspeakable words of God concerning this knowledge, and there is the true *Theosophical School of Pentecost* where the soul is taught of *(from or by)* God.

10. After this there is no more any need of searching and painful toiling [about it], for all gates stand open; a very simple, mean man may attain it if he hinders not himself by his own willing [imaginations] and running, for it lieth in man *beforehand* and needeth only to be awakened [stirred up or quickened] *by the Spirit of God.*

11. In my talent [or writings] (as in my simplicity I was able to describe it) you shall easily find the *way* to it, especially in this annexed book (*that is, the book entitled "The Way to Christ," containing a Treatise of Repentance, Resignation, or Self-denial and*

Regeneration), which also is of my *talent*, and but few weeks ago was published in print, which, sir, I present to you in love, as to my Christian fellow-member, and exhort you to read it over *often* for its virtue is, the more the better liked [or the longer, the better beloved]. In this book you will see a true short ground, and it is a sure ground; for the author in this practice hath found it so by experience.

12. But for the ground of the high *natural mysteries*, which *you* and *M. Walter*, and *M. Leonhart Elvern* desire a further and clearer explanation of, be pleased to inquire of *M. Walter* for it, for I have sent to you and him an *explanation* and other new writings; if you shall like them you may cause them to be copied out; you will find very great knowledge in them. I would that all of you might truly understand it; I would fain have made it more plain, but in respect of the great depth, and also in regard of the *unworthy*, it may not be done; *Christ* saith, Matt. vii. 7, *Seek, and you shall find; knock, and it shall he opened unto you;* none can give it unto another, *every one must get it himself of God.* One may well give a manuduction or *direction* to another, but he cannot give him the understanding of it.

13. Yet know that *a lily blossometh unto you, ye northern countries.* If you destroy it not with the sectarian contention of the learned, then it will become *a great tree* among you; but if you shall rather choose to contend than to know the true God, then the ray [or beam of light] passeth by and *hitteth only some*, and then afterwards you shall be forced to draw water for the thirst of your souls among strange nations.

14. If you will take it rightly into consideration, then my writings shall give you *great furtherance and direction* thereto; and the *signate-star above your pole* shall help you, for its time is come about [or born].

15. I will freely give you what the Lord hath given me, only have a care and employ it aright; it will be a witness for you against the mocker. Let no man look upon my person: it is a mere gift of God, bestowed, not only for my sake, but also for your sake, and *all those that shall get to read them.*

16. Let no man gaze any longer after the *time;* it is already born [begun or come about], whom it lighteth upon, him it hitteth, whosoever waketh, he seeth it; and he that sleepeth seeth it not; the time is appeared, and will soon appear; he that watcheth seeth it; many have *already felt* it; but there must first a great tribulation pass over before it be wholly manifest. The cause is the *contention*

of the *learned*, who tread the cup of Christ under foot, and contend about a child that never was worse since men were; this shall be manifest, therefore let no honest man defile himself with such *contention;* there is a fire from the Lord in it, who will consume it, and Himself *reveal the truth.*

17. You shall receive of *Mr. Walter* what he hath besides, especially *a table with an exposition of it;* therein the *whole ground of all mysteries* is plainly laid down, and so I commend you, sir, to the love of *Jesus Christ.*

Dated the 20th, &c.

THE

THREE-AND-THIRTIETH EPISTLE.

OF THE PERSECUTION AGAINST JACOB BEEM, BY GREGORY RICKTER, PRIMATE, OR SUPERINTENDENT OF GERLITZ.

Our Salvation and Peace in the Life of Jesus Christ.

Mr. Marcus Mausern,

1. MUCH respected, and beloved sir; all cordial wishes of the steadfast working love of our Lord Jesus Christ in *soul*, *spirit*, and *body*, premised: I have received both your letters, and have observed your Christian heart, sincerely inclined in a fellow-memberlike love, towards me and the pure truth; and I desire that God would ratify, strengthen, and preserve you *in such a purpose*, that you may grow in *the tree of life, Jesus Christ*, and bring forth abundance of good fruit.

2. *Your own reason* will give you to know that the hand of the Lord, according to His will, hath guided me hitherto and brought me to such knowledge; wherewith I have again willingly and readily served many, seeing I have not learned my knowledge in the schools or books but from *(or out of)*, the *great Book of all beings;* which the hand of the Lord hath *opened* in me.

3. Seeing then that there is in that Book *a cross* of the true understanding; therefore *God signeth* His children (to whom He giveth this Book to read), with that same *cross, on which cross the human death is slain, and eternal life restored.*

4. I give you (as a brother), to know, that the same mark is enstamped on my forehead with a triumphing trophy, on which the resurrection of *Jesus Christ* is imprinted.

5. Which mark is dearer unto me than all the honour and goods of the world, that God hath so highly esteemed me, unworthy man, as to mark me with the *conquering sign* of His beloved Son *Jesus Christ.*

6. At which sign of conquest the devil is terrified, that he must even burst for very anger, and thereupon hath raised up a great tempest out of *his sea of death* against me, and hath cast his horrible floods upon me; thinking thereby to overwhelm and drown me.

7. But his violent streams have hitherto been *altogether* ineffectual; for the conquering trophy of *Jesus Christ* hath defended me, and smitten his poisonful darting rays unto the earth; whereby Satan's pharisaical murdering poison hath been *revealed* in many hundred men, who *since* that time have turned themselves to the mark of *Christ;* so that I *see with joy* that all things must turn to the best to them that love God.

8. The report or outcry which came unto you was nothing else but a pharisaical revilement and scorn by means of a scandalous, reproachful, lying *pamphlet* of one sheet of paper *in the Latin tongue,* wherein Satan hath plainly set forth and laid open the pharisaical heart; which by God's permission is so come about, that the people might learn to know and fly from the *poison* of this pharisaical heart.

9. And I confidently believe that the grossest devil did dictate that pamphlet, for his claws are manifestly and plainly therein discovered; that it may be clearly seen that he is a liar and a murderer; and it shall be as a *warning* unto many that they have a better care unto their souls; as this pamphlet with us is almost by all the learned ascribed unto Satan.

10. The cause of this rage and fury, was by reason of the printed book concerning *repentance and the true resignation;* which book hath been very profitable unto many.

11. Which shrewdly vexed the pharisaical spirit, that such a ground should be manifested; thinking that such a doctrine and life should be looked for and required of him also; which is not well relished so long as men sit in the lust of the flesh and serve the *belly-god* in carnal pleasure and delight.

12. Know yet for a direction that his reproach and lies do but publish and manifest my book; insomuch that every one, both of the high, learned, and low degree, do desire to read it and have it in *great request.*

13. Which book in a short time hath come (or *sounded*) through *Europe,* and it is much made of, yea in *the Prince Elector's Court of Saxony,* where I am invited to *a conference* with high people, the

which I have consented unto at the end of *Leipsic* Fair to perform; who knoweth what may be done; whether the mouth of the bold slanderer may not be stopped and the truth made known and manifest.

14. I exhort and entreat you, therefore, to wait with patience, in Christian love and joy, for *the coming and revelation of Jesus Christ and His appearance*, which shall *soon* break forth and destroy the works of the devil.

15. I fear not the devil; if God will use me any longer for His instrument, He will, no doubt, defend me well enough; for the truth needeth no defence, her defence is this, as Christ speaketh; *when you are persecuted for My namesake; and when they speak all manner of evil of you* falsely *for My sake, rejoice, your reward is in Heaven;* also, *he that is just let him be just still; and he that is wicked let him be wicked still; every one shall reap what he hath sown.*

16. Seeing, then, my *conversation* is in heaven, and I as to my body and soul run thither, where *aforehand* my spirit dwells in *Christ;* what advantage, then, is temporal dignity and honour to me? I only suffer persecution in the body, and not in the soul.

17. What need I fear the shell which covereth the spirit? when the shell is gone, then am I wholly in heaven with a naked face; *(that is, wholly unclothed of this corrupt flesh which cannot inherit the Kingdom of God),* who will deprive and bereave me of this? none; why need I then fear the world in an *heavenly cause?*

18. If the cause and matter be evil, why suffer I disgrace and reproach, and stand in trouble, misery, and fear? why do I not get rid of it? but is it good, what need I then despair, seeing I know whom I serve? namely, *Jesus Christ;* who makes me conformable to His image.

19. Is He dead, and risen again; why should not I then be also willing to suffer, die, and rise with Him? Yea, His cross is my daily dying; and His ascension into heaven is daily done in me.

20. Yet I wait for the crown of conquest which *Jesus Christ* hath laid up, and am yet in combat and wrestling as a champion, and I exhort you, as my fellow-wrestler, to fight a good fight in faith, and wait in patience for the revelation of *Jesus Christ;* and still stand fast.

21. For this smoking fire-brand which now smoketh, shall shortly be consumed in the fire; and then the remainder shall rejoice; then it will be manifest what I *could* have written unto you; which for the present is slandered and reviled; yet only by *the ignorant.*

22. But the wise will observe, mark, and take notice of it; for they observe the time and see the darkness and also the dawning of the day.

23. Beloved *Mr. Marcus;* that you and your father are in good health, doth rejoice and glad me; I have received the box of comfits, and return you thanks for them.

24. I would fain write again to the *apothecary* at *Wildan in Livonia*, if I had but an opportunity to send that way; I pray let me know when you have.

25. *That which my native country casteth away, other nations shall take up.*

26. I send to you and your father, each of you, a copy of my books; somewhat for good friends; for I heard that formerly you had gotten some of them for you all.

27. I have none of the other writings at hand, I would gladly have sent some of them to you, but shortly I hope to come into those parts; and then, God willing, I will bring some along with me, and I commend you to the kind and gracious love of *Jesus Christ.*

J. B.

Dated 5th March, 1624.

THE

FOUR-AND-THIRTIETH EPISTLE.

TO FREDERICK CRAUSSEN.

Our Salvation [is] in the Life of Jesus Christ in us.

1. DEARLY respected sir; all hearty wishes of the divine love, and all bodily health and prosperity premised: God be pleased, according to His will, to ease and turn away your *crazy distemper.*

2. The state of my body is yet tolerable, for which I thank God; but it is wholly besmeared with the pharisaical dirt of *aspersion*, that the common sort can scarce discern or acknowledge me to be a man.

3. So wholly and grievously is Satan enraged against me, and my printed book; and doth so exceedingly rage and rave in the chief pharisee, as if he would devour me; but yet for these three weeks the great fire hath begun to be somewhat allayed; in that he perceiveth that many hundreds do speak against him; whom he hath cursed, reviled, and condemned as well as me; he hath so horribly bedaubed me with lies, that I can scarce be known.

4. Thus *Christ* covereth His bride, and the precious *pearl*, by reason of the unworthiness of men; for the anger is enkindled in them, and *vengeance* is at hand.

5. I pray for them, and they curse me; I bless, and they revile me; and I stand in the proba *(trial, or proof)*, and bear the mark of *Christ* on my forehead.

6. Yet my soul is not dismayed therein; but it accounts it for the triumphing, *victorious* sign of Christ; for so must man be set aright into the process of *Christ*, that he may be made like unto His image.

7. For Christ must be continually persecuted, reviled, and slain; He is a *sign which is spoken against;* but upon whomsoever He falls, him He bruiseth; and destroyeth the inbred malice and iniquity of the serpent.

8. Have I taught others this way? (I must teach it.) Wherefore should it be grievous and irksome to me to walk in the same? It happeneth no otherwise unto me, than I have told others *that* it *would go*, and it goeth very right; for this is the pilgrim's path of *Christ.*

9. For true Christians are here only guests and *strangers*, and they must travel through the *devil's* kingdom to their own home; through the thistles and thorns of God's curse. Here we must wrestle steadfastly and overcome, till we get through; *and then we shall be well rewarded.*

10. For those that do now judge us shall in the day of God's judgment be set before our eyes, where *we with Christ shall pass sentence* upon them. What will they then say unto us? Will they not be dumb, and judge themselves, even as they judge us now? Ah, that they could but consider of it here, and *now desist* and return from it.

11. I desire that God would have mercy upon them, for they know not what they do; they are in *greater* misery than those whom they persecute; they are poor imprisoned *captives* and slaves *of the devil*, who doth so infect, torment, and poison them, that poison is their life.

12. And therefore they rejoice, that they bring forth the thorns and thistles of the devil; namely, *fruits in God's anger*, of which the children of Christ whom they persecute and drive towards their native country ought well to consider; that they pray unto God for redemption, not only for themselves, but likewise for these, their miserable, poor, captivated, and imprisoned fellow-members; that God would likewise *illuminate them*, and bring them home.

13. Dear brother, it is now a time of great earnestness; let us not sleep, for *the Bridegroom passeth by and inviteth his marriage guests;* he that *hears* it, he goeth along with him to the marriage.

14. But he that refuseth, and will sleep only in *the lust of the flesh*, he shall be exceedingly sorry and grieved that he hath slept away *such a time of grace.*

15. It seemeth strange unto the *world* that such should be acceptable to God, whom the scribes [the learned priests and Pharisees] do contemn and persecute; and it looks not back to consider what

the learned did unto the prophets, Christ, His apostles, and their successors.

16. But the present Christendom is merely titular and verbal [formal and historical, only sticking to the lip-labour and the devout hypocrisy of the mouth]; *the heart is worse* than when they were *heathens.* Let us seriously consider of it, and not amuse ourselves with them, that a *seed* may remain upon the earth, and that *Christ* may not always be used only as a covering [for the cunning hypocrisy of iniquity].

17. Let us *exhort* and comfort one another, that we may hold out in patience (for there cometh yet a great storm of affliction and tribulation), that we may persevere and stand steadfast.

18. For Christianity consists not only in words and knowledge, but in *power;* [what are the present contentions about but only the conjectural knowledge [mental idols, phantastical images, and opinions of men]; they wrangle and jangle in notions and images [which they have blindly persuaded their mind and conscience to adore], *but they deny the power* [of Christianity].

19. But there cometh a time of trial, where it will be seen what their *opinions (images or mental idols)* have been [and what their *formal church-ways of worship* and blind Cain-like hypocrisy have been] and how they have stuck unto them; when they shall fall from one opinion unto another, and yet have no rest or undoubted stayedness.

20. Ah, their opinions are nothing but the *heathenish idols*, as they were before they had the name of Christ.

21. The learned and rulers seek nothing but their own profit, ambition, and honour therein, and they have set them up in *Christ's* stead; but they are only *opinion-pedlars* [sellers of images and mental idols, the internal superstitious relics of their own reason, Babylonish imaginations] which they sell [or teach] for money; and he that giveth them much, he shall have *devout commendations* and praise; to him they will sell plausible *images (curious contrived opinions);* and they care not for their souls, if they may but gain and enjoy their temporal goods.

22. O dark night, where is *Christianity?* Is she not turned to a faith-breaking adulteress *(or perfidious whore)?* Where is her love? Is it not wholly turned to copper, steel, and iron? Whereby may *the present Christendom* be known? What difference is there between her and the *Turks and other heathens?* Are not they as good?

23. Where is her Christian life? Where is the communion of saints? Where we are but one in *Christ;* where *Christ* is only one

in us all. There is not yet one branch on the tree of Christian life like unto the other, and there are grown mere adverse twigs, in opposition one against another.

24. O brother, we that stand, let us be wary and watchful, and get out of *Babel (the confused entanglements of sects and opinions).* It is high time, albeit they scorn and slay us; *yet we will not worship the dragon nor his image,* for they that do so shall be eternally punished.

25. Be not offended at my persecution; and though the like happen unto you, yet remember that there is *another life,* and that they do only persecute *our own enemy,* which we ourselves hate. They can take no more from us but the shell [or bark] wherein the *tree (the new man)* is grown.

26. But the tree standeth in Heaven, and in Paradise, *in the ground of Eternity.* No devil can root it out. Let the devil's stormy gusts pass over it: their oppressing and tormenting *is our growth.*

27. I am again moved by the adversaries, through the motion of God's anger, that I may grow and wax great, for now is my talent published unto my native country.

28. The enemy's intention is evil; yet thereby he publisheth and spreads abroad my *talent.* It is here mightily desired, and many an hungry soul is thereby refreshed; albeit the ignorant sort do cast out their reproach and scorn against it, *you shall yet hear wonderful things.*

29. For the time is *come (born),* of which it was told me three years since by a *vision,* namely, *OF REFORMATION.* The end [event or time when it shall come to pass] I commit to God; I know it *not yet perfectly.*

30. And herewith I commend you unto the love of *Jesus Christ.*

Dated the 8th of May, 1624.

THE

FIVE-AND-THIRTIETH EPISTLE.

A LETTER FROM JACOB BEHMEN TO DOCTOR KOBERN.

WRITTEN FROM DRESDEN TO GERLITZ, IN THE TIME OF HIS PERSECUTION, DATED THE 13TH OF JUNE, 1624.

IMMANUEL.

1. MY very dear sir, and Christian brother, I heartily desire the continual working of the love of Jesus Christ in you, that your tree of pearl may grow great *under the cross* of our Lord Jesus Christ in such stirring and exercise, and that we may all in that power withstand, in the faith and in the meekness of Christ, the wrathful enemy of Christ, which at present roareth like a raging lion, and setteth himself mighty against Jesus and His children, *that we may with Paul fight a good fight*, and at length get the prize, *our salvation*, thereby; and not for temporal honour and pleasure sake deny Christ in the truth once acknowledged; it would be very hard to recover it again.

2. For my part, I thank God in *Christ Jesus* that He has signed me *with His marks*, and daily maketh me like unto His image, whom I pray that I may continue steadfast; also that He would deliver my enemies from the abominable death of eternal horror, wherein at present they lie captivated, and know it not; and bring them also *into the light*, that they may know *this way*, and come into our eternal fraternity.

3. Yet to speak judiciously of these things, we certainly see before our eyes that this way is wholly opposite to the devil, because he rageth so much against it without cause; it is, indeed, a very

great wonder that he should make so great a stir against so small *a piece of devotion*, sure it must needs not relish, but favour ill with him; whereas there are many greater books, full of foppery and folly, and *partly* of idolatry, to be found, which he doth not oppose; but his spite is *only against* the way to Christ, *that none might walk* in that way.

4. For at this very time *especially*, he thinketh to set up his kingdom powerfully, and yet he seeth at present that it hath breaches in it everywhere; for the assailant breaketh in hither from many quarters, especially from the *north*, and we can do no better at present than not to regard this enemy, but overcome him with *patience* under the cross of Christ, with earnest *repentance*, and so at length he will become feeble and faint, and this firebrand *(Gregory Rickter, the Primate of Gerlitz)* will have an end. (*Note.*—This followed in the seventh year after the author's death.)

5. For he is but a fiery flash of God's anger, which must be *quenched* with divine love and humility; we must in no way add fuel to it to make it burn, but kill it with Christ's *victory*, as Christ with His love overcame the wrath of God and hell, and bruised death, and mightily ruled over all His enemies; and then such enemies in the anger of God *shall not long* prevail; as Christ hath taught us that we should *feed our enemies* with meat and drink, and *rejoice* when they *afflict* us for His sake; our recompense is in heaven.

6. It is not good, out of our own self-purpose, to use a *worldly sword* or weapon *(the temporal sword, or make war)* against such an enemy of Christ, for so he would be but the stronger; but with *patience* and *prayer* we shall well overcome him. I regard not his unjust revilings *(or reproaches);* I have a good conscience concerning him; the time is coming apace that such an enemy will be cut in pieces *by the sword* of God's power.

7. It is fit we should consider the time, for Babel burneth in the whole world, and there is woe in every street; only men see it not yet, but are *blind* concerning it.

8. I give you very great thanks for your brotherly faithfulness and Christian care, in that you have taken of my wife some things into your keeping; if the high priest will needs assault my house, let him do it, that it may be known in all countries what a maker of *uproars* he is; it will tend much to the honour of him and his; he will get a great deal of credit in the *Electoral Council* for having stormed my house by his trusty officers, and broken the windows; if others should do, or cause such a thing, the *Council* would not suffer them in the city.

9. Therefore I much marvel that they make such an uproar in *Gerlitz*, and without cause, occasion the raising such a clamour abroad against the city *(or evil report concerning the city)*, if the ground should be inquired after, it will sound but oddly; nevertheless it must be so, *for the time is born*, there will *suddenly* come somewhat else; this is but a sign, type, or figure, seeing they have so solemnly celebrated *the feast of the Holy Ghost (the day of Pentecost);* therefore he must needs powerfully assist them; whereby it may be very well discerned what spirit they are the children of, which spirit they serve, and this will give us *so much the more cause* to avoid them. I suppose it is loathsome enough, it stinketh of pharisaical pitch, and hellish soot. O that God would once have pity on the simple people who are *so very blind* and do pull down the judgment of God upon *themselves*, which will shortly be poured forth.

10. Their stability is very well seen, that which they approve of at one time; the same they disallow at another time. Oh, if some *Jesuits* should come and *remand* the church from *Luther* again, what good *Papists* would they make.

11. But let it go as it doth. *Silence* is best. They hunt after a gnat and think they have caught venison; but there lieth couched a *small grain of mustard seed* of the cross in it, which put Christ to death, *that* shall burst their guts and grow to be *a great tree*, and this none can resist.

12. My wife need not cause any window-shuts to be made; if they will break them, they may, and then the fruits of the high priest will be seen; let her have a little patience. If she cannot get a place in *Gerlitz*, I will get a place for her somewhere else, where she shall have quiet enough; but let her stay within at home and not go out except upon necessity, and let the enemy rage, he will not eat her up.

13. I must wait yet awhile here, and expect what God shall please to do, for I have but newly gotten a little acquaintance among the *great ones* here, which happeneth daily; and I am well yet, thanks be to God; but I have not had any opportunity to desire anything for my *protection* from the *lords*, the *Prince Elector (the Prince Elector of Saxony)* being gone a journey, and some of the chief lords with him.

14. Though I do not rely upon any worldly protection, but will adventure it on God's name, and trust Him only, of whom I have received my talent.

15. Next Sunday there is a *conference* appointed here at my landlord's, which the *superintendent himself (Doctor Ægius Strauch)*,

desireth to have with me, and I am invited to supper, where some of the Prince Elector's *Counsellors of State* will be present; what shall pass there, I shall let you know with the first opportunity.

16. For he loveth my treatise of *repentance*, only he would fain ask and himself hear [of me] concerning some points which are too high for him, *from what ground they flow*, which I am well pleased with and shall observe the issue.

17. So I expect likewise, the resolution of *Privy Counsellor Losz, to whom* I shall repair with the soonest; and what shall pass there, I will let you know with the first opportunity. I hope all will go well; as God will, so I will. Who knoweth what God will have done, or what he will do with me? I very much marvel myself how I am led so wonderfully *without any* intent and purpose of mine.

18. By this bearer, I send two rixdollars to my wife for her occasions, if she want anything she knoweth well where she may have it; the key of the drawer *(belonging to a table)* lieth in the parlour by the warming-pan upon the shelf. Your treatise lieth in the drawer, you may ask for it; *your letter* which you sent to *Zitta* is not yet come to my hands; if anything happen, let me know it; and if there be no sure messenger at hand, send but to *Mr. Melcher Berntten* at *Zitta*, he hath opportunity hither every week, and let him know, that he may send it away, as we have agreed.

19. Salute my wife and two sons from me, and exhort them to Christian patience and prayer, and to purpose *no self revenge;* that the enemy may have no advantage.

20. The business with *Mr. Furstenaus* his *family* is indeed not good, nevertheless it will prove no great matter, for it is the high priest's own reproach, and it would even turn to his great disgrace if it were well replied to. I would his *Prince* did but rightly know of it, he would protect him with a witness; they are the good fruits of the high priest.

21. I hope to visit you very speedily; though I should return hither again, it *will not* cost me my neck. It is but a mad clamour, for there is nothing in it but the *priests'* bell-clapper, which sounds so sweetly; it is easy to judge whether it be Christ's voice or the devil's. You need not be so deadly afraid of this quarrel; it is not a business *you need be ashamed of;* it is nothing but *Babel's* bell *(or peal)*, which is rung to give warning [or to sound the alarm].

22. Do but stand to it stoutly in the Spirit of Christ, and then *Christ's* bell *(or peal)* will also be rung. God give them and us all a good mind.

23. Pray salute *Mr. Frederick Renischen.* I could do nothing for him here yet, for things go here very much by favour, and here are many attendants when there is anything to be had. I would very readily serve him in love, if I were but able; I cannot yet counsel myself till God help me. My [son] *Jacob* shall stay still at *Gerlitz*, that his *mother* may have some comfort there, till I can dispose it otherwise. It should be already, if I were not to stay here; let her have but patience. And so I commend you *into the love of* Jesus Christ.

Translated into the Nether-Dutch out of Jacob Behmen's own hand-writing: And out of the Nether-Dutch into English.