

The Way to Christ by Jacob Behmen (Jakob Boehme) 1575-1624,
The Teutonic Theosopher

SHOWING HOW MAN SHOULD STIR HIMSELF UP IN MIND AND WILL
AND WHAT HIS EARNEST CONSIDERATION AND PURPOSE SHOULD
BE

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

John 3.3-8 Jesus said unto Nicodemus, Verily, verily I say unto you,
Except a Man be born again, he cannot see the Kingdom of God.
Nicodemus says unto Him, How can a Man be born when he is old?
Can he enter the second Time into his Mother's Womb and be born?
Jesus answered, Verily, verily, I say unto you, Except a Man be born of
Water, and of the Spirit, he cannot enter into the Kingdom of God. That
which is born of the Flesh is Flesh, and that which is born of the Spirit
is Spirit. Marvel not that I said unto you, You must be born again. The
Wind blows where it lists and you hear the Sound thereof, but can not
tell whence it comes, and whither it goes: So is every one that is born
of the Spirit.

Matt 16.26 What is a Man profited if he should gain the whole World,
and lose his own Soul? or What shall a Man give in exchange for his
Soul?

Dear Reader,

If you use these Words aright, and are in Earnest, you shall certainly find the Benefit thereof. But if you are not in Earnest, do not meddle with the dear Names of God, in and by which the most High Holiness is invoked, moved, and powerfully desired, lest they kindle the Anger of God in your Soul. For we must not abuse the Holy Names of God. This little Book is only for those that wish to repent, and Desire to begin. Such will find those Words, and whence they are born. Be commended to the Eternal Goodness and Mercy of God.

When Man wishes to enter Repentance, and with his Prayers turn to God, he should, before he begins to pray, seriously consider the State of his own Soul. How it is altogether turned away from God, become faithless to Him, and only bent upon this temporary, frail, and earthly Life; bearing no sincere Love towards God and Neighbour, but wholly lusting and walking contrary to the Commands of God, and seeking itself only, in the transitory Lusts of the Flesh.

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

3. He should consider the three horrible Chains wherewith our Souls are fast bound during the Time of this earthly Life. The First is the severe Anger of God, the Abyss, and dark World, which is the Center, Root, or constituent Principle of the Soul's Life. The Second is the Desire of the Devil against the Soul, whereby he continually sifts and tempts it, and without Intermission strives to throw it from the Truth of God into his own evil Nature and Element, viz. into Pride, Covetousness, Envy, and Anger; and with his Desire, blows up and kindles those evil Properties in the Soul, whereby its Will turns away from God, and enters into SELF. The Third and most hurtful Chain of all, wherewith the poor Soul is tied, is the corrupt and altogether vain, earthly, and mortal Flesh and Blood, full of evil Desires and

Inclinations. Here he must consider that he lies close Prisoner with Soul and Body in the Mire of Sins, in the Anger of God, in the Jaws of Hell; that the Anger of God burns in him in Soul and Body, and that he is that loathsome Keeper of Swine, who has spent his Father's Inheritance, namely, the precious Love and Mercy of God, with the fatted Swine of the Devil in earthly Pleasures, and has not kept the dear Covenant and Atonement of the innocent Death and Passion of Jesus Christ; which Covenant, God of mere Grace has put into our Humanity, and reconciled us in Him. He must also consider that he has forgotten the Covenant of Holy Baptism, in which he had promised to be faithful and true to his Saviour, and so wholly defiled and obscured his Righteousness with Sin, (which Righteousness, God had freely given him in Christ), that he now stands before the Face of God, with the fair Garment of Christ's Innocency which he has defiled, as a dirty, ragged, and patched Keeper of Swine, that has eaten the Husks of Vanity with the Devil's Swine, and is not worthy to be called a Son of the Father, and Member of Christ.

4. He should earnestly consider that wrathful Death awaits him every Moment, and will lay hold on him in his Sins, in his Garment of a Swine-Herd, and throw him into the Pit of Hell as a forsworn Person and Breaker of Faith, who ought to be reserved in the dark Dungeon of Death to the Judgement of God.

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

6. He must consider that the ungodly Man has lost his Noble Image - God having created him in His Image - and has instead of that a monstrous Shape, like a hellish Worm or ugly Beast. So he is an enemy to God, to Heaven, and to all Holy Angels and Men, and his Communion is, and will be forever, with the Devils in horrible Darkness.

7. He must earnestly consider the eternal Punishment of the Damned; how that in eternal Horror they shall suffer Torments in their Abominations which they had committed here, and may never see the Land of the Saints to all Eternity, nor get any Ease or Refreshment, as appears by the Example of the Beggar and the rich Man. All this a Man must earnestly and seriously consider, and remember also that God had originally created him in such a glorious Image, even in His own Likeness, in which He, Himself, would dwell. That He created him out of His Goodness, for Man's own eternal Bliss and Glory, so that he might dwell with the Holy Angels and Children of God in great Happiness, Power, and Glory; in the Eternal Light; in the praiseful and melodious Harmony of the Angelic and Divine Kingdom of Joy. Where he should rejoice continually with the Children of God, without Fear of any End. Where no evil Thoughts could touch him, neither Care nor Trouble, neither Heat nor Cold. Where no Night is known; where there is no Day or limited Time any more, but an everlasting Blessedness, wherein Soul and Body tremble for Joy. And where he, himself, should rejoice at the infinite Wonders and Virtues appearing in the Brightness of Colors, and the Variety of Splendor opened and displayed by the Omnipotent Powers and Glories of God, upon the new crystalline Earth, which shall be as Transparent Glass. And that he so wilfully loses all this Eternal Glory and Happiness for the Sake of so short and poor a Time, which even in this State of Vanity and Corruption, in the evil Life of the voluptuous Flesh, is full of Misery, Fear, and utter Vexation; and wherein it goes with the Wicked as with the Righteous, as the one must die, so must the other; only the Death of the Saints is an Entrance into the Eternal Rest, while the Death of the Wicked is an Introduction into the eternal Anguish.

8. He must consider the Course of this World, that all Things in it are but a Play, wherewith he spends his Time in such Unquietness; and that it goes with the Rich and Mighty as with the Poor and the Beggar. That all of us equally live and move in the four Elements; and that the hard-earned Morsel of the Poor is as relishing and savoury to him in his Labour, as the Dainties of the Rich are to him in his Cares. Also, that all of us subsist by one Breath, and that the rich Man has nothing but the Pleasures of the Palate and the Lust of the Eye, for a little while more than his poor Neighbor, for the End of both is the Same. Yet for this short-lived Lust's Sake, many foolishly forego so inconceivable a Happiness, and bring themselves into such extreme and eternal Misery. In the deep Consideration of these weighty Truths, Man shall come to feel in his Heart and Mind, especially if he at the same Time represents and sets before his own Eyes his own End, a hearty Sighing and Longing after the Mercy of God, and will begin to bewail his committed Sins; and to be sorry he has spent his Days so ill, and not observed or considered that he stands in this World as in a Field, in the growing to be a Fruit either in the Love or in the Anger of God. He will then first begin to find in himself that he has not yet labored at all in the Vineyard of Christ, but that he is a dry fruitless Branch of the Vine. And thus in many a one, whom the Spirit of Christ touches in such a Consideration, there arises abundant Sorrow, Grief of Heart, and inward Lamentation over the Days of his Wickedness which he has spent in Vanity, without any Working in the Vineyard of Christ. Such a Man, whom the Spirit of Christ thus brings into Sorrow and Repentance, so that his Heart is opened both to know and bewail his Sins, is very easily to be helped. He needs but to draw to himself the Promise of Christ, viz. That God wills not the Death of a Sinner but that He wishes them all to come unto Him, and He will refresh them; and, that there is great joy in Heaven for one Sinner that repents. Let such a one but lay hold on the Words of Christ and wrap himself up into His meritorious Passion and Death. But I will now speak to those who feel indeed in themselves a Desire to repent, and yet cannot come to acknowledge and bewail their committed Sins. The Flesh saying continually to the Soul, Stay a while, it is well enough; or it is Time

enough tomorrow; and when tomorrow is come, then the Flesh says again, Tomorrow; the Soul in the meanwhile, fighting and fainting, conceives neither any true Sorrow for the Sins it has committed nor any Comfort. Unto such a one, I say, I will write a Process or WAY, which I myself have gone, that he may know what he must do, and how it went with me, if he may be inclined to enter into and pursue it; and then he will come to understand what he shall find here afterwards written.

When any Man finds in himself by the former or any other Considerations, pressed Home upon his Mind and Conscience, a Hunger or Desire to repent, and yet feels no true Sorrow in himself for his Sins which he has committed, but only a Hunger or Desire of such Sorrow, so that the poor captive Soul continually sighs, fears, and needs to acknowledge itself guilty of Sins before the Judgement of God. Such a one, I say, can take no better Course than this, namely, to wrap up his Senses, Mind, and Reason together, and make to himself instantly, as soon as ever he perceives in himself the Desire to repent, a mighty strong Purpose and Resolution that he will that very Hour, nay, that very Minute, immediately enter into Repentance, and go forth from his wicked Way, and not at all regard the Power and Respect of the World. Yea, and if it should be required, would forsake and scorn all Things for true Repentance Sake; and never depart from that Resolution again, though he should be made the Fool and Scorn of all the World for it. But that with the full Bent and Strength of his Mind, he will go forth from the Beauty and Pleasure of the World, and patiently enter into the Passion and Death of Christ in and under the Cross, and set all his Hope and Confidence upon the Life to come. That even now in Righteousness and Truth he will enter into the Vineyard of Christ, and do the Will of God. That in the Spirit and Will of Christ he will begin and finish all his Actions in this World, and for the Sake of Christ's Word and Promise, which holds forth to us a Heavenly Reward, willingly take up and bear every Adversity and Cross so that he may be but admitted into the Communion or Fellowship of the Children of Christ and in the Blood of the Lamb, Jesus Christ, be incorporated and united unto His Humanity.

He must firmly imagine to himself, and wholly wrap up his Soul in this Persuasion, that in his Purpose he shall obtain the Love of God in Christ Jesus, and that God will give unto him according to His faithful promise, that Noble Pledge, the Holy Ghost, for an Earnest; that, in the Humanity of Christ, as to the Heavenly Substance, he shall be born again in himself, and that the Spirit of Christ will renew his Mind with His Love and Power, and strengthen his weak Faith. Also that in his Divine Hunger he shall get the Flesh and Blood of Christ for Food and Drink, in the Desire of his Soul, which hungers and thirsts after It as its proper Nutriment; and with the Thirst of the Soul drink the Water of Eternal Life out of the Sweet Fountain of Jesus Christ, as Christ's most true and steadfast Promise is.

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

Furthermore, he must firmly persuade himself that God in Christ Jesus will much more readily hear him and receive him to Grace, than he will readily come; and that God in the Love of Christ, in the most dear and precious Name JESUS, cannot will any Evil. That there is no angry Countenance at all in this Name, but that It is the highest and deepest Love and Faithfulness, the greatest Sweetness of the Deity, in the great Name JEHOVAH, which He has manifested in our Humanity, corrupted as it is, and perished as to the Heavenly Part, which in Paradise disappeared through Sin. And He was therefore moved in His Heart to flow into us with His Sweet Love, that the Anger of His Father, which was kindled in us, might be quenched and turned into Love by It. All which was done for the poor Sinner's Sake, that he might obtain an open Gate of Grace again.

In this Consideration he must firmly imagine to himself that this very Hour and Instant he stands before the Face of the Holy Trinity, and that God is really present within and without him, as the Holy Scripture witnesses, saying, Am not I He that fills all Things? And in another Place, The Word is near you, in your Mouth, and in your Heart. Also, We will come unto you and make Our abode with you. And, Behold, I am with you always, even to the End of the World. And again, The Kingdom of God is within you.

Thus he must firmly know and believe, that with, and in his Interior he stands really before the Face of Jesus Christ, even before the Holy Deity, on whom his Soul has turned its Back; and must resolve that he will this very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor, lost, and returning Son, come to the Father. He must, with the Eyes of his Mind cast down in Fear and deepest Humility, begin to confess his Sins and Unworthiness before the Face of God in manner following:

A short Form of Confession before the Face of God

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

O You great unsearchable GOD, LORD of all Things; You, Who in Christ Jesus, of great Love towards us, have manifested Yourself with Your holy Substance in our Humanity: I, poor unworthy sinful Wretch, come before Your Presence, which You have manifested in the Humanity of Jesus Christ, though I am not worthy to lift up my Eyes to You, acknowledging and confessing before You, that I am guilty of Unfaithfulness, and Breaking off from Your great Love and Grace, which You have freely bestowed upon us. I have left the Covenant, which of mere Grace You have made with me in Baptism, in which You received me to be a Child and Heir of Eternal Life, and I have brought my Desire into the Vanity of this World, and defiled by Soul therewith,

and made it altogether bestial and earthly. So that my Soul knows not itself, because of the Mire of Sin; but accounts itself a strange Child before Your Face, not worthy to desire Your Grace. I lie in the Guilt and Filth of Sin, and the Vanity of my corrupt Flesh, up to the very Lips of my Soul, and have but a small Spark of the living Breath left in me, which desires Your Grace. I am dead in Sin and Corruption, so that in this woeful Condition I dare not lift up my Eyes to You.

O God in Christ Jesus, You who for poor Sinners' Sakes didst become Man to help them, to You I complain; to You I have yet a Spark of Refuge in my Soul. I have not regarded Your purchased Inheritance, which You have purchased for us poor Men, by Your bitter Death, but have made myself a Partaker of the Heritage of Vanity, in the Anger of my Father in the Curse of the Earth, and am ensnared in Sin, and half dead as to Your Kingdom. I lie in Feebleness as to Your Strength, and the wrathful Death waits for me. The Devil has poisoned me, so that I know not my Saviour: I am become a wild Branch on Your Tree, and have consumed my Inheritance which is in You, with the Devil's Swine. What shall I say before You, who am not worthy of Your Grace? I lie in the Sleep of Death which has captivated me, and am fast Bound with three strong Chains. O You Breaker-through-Death, assist me, I beseech You; I cannot, I am able to do nothing! I am dead in myself, and have no Strength before You, neither dare I, for great Shame, lift up my Eyes unto You. For I am the defiled Keeper of Swine, and have spent my Inheritance with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have sought myself in my own Lust, and not You. Now in myself I am become a Fool; I am naked and bare; my Shame stands before my Eyes; I cannot hide it; Your Judgement waits for me. What shall I say before You, Who are the Judge of all the World? I have nothing to bring before You. - Here I stand naked and bare in Your Presence, and fall down before Your Face bewailing my Misery, and fly to Your great Mercy, though I am not worthy of It; yet receive me but in Your Death, and let me but die from my Death in Yours. Cast me down, I pray You, to the Ground in my innate SELF, and kill this SELF of mine through Your Death, that I may live no more to mySELF, seeing I in mySELF work nothing but Sin. Therefore, I pray You, cast down to

the Ground this wicked Beast, which is full of false Deceit and SELF-Desire, and deliver this poor Soul of mine from its heavy Bonds.

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

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

O You Breath of the great Love of God, quicken, I beseech You, my weak Breath in me, that it may begin to hunger and thirst after You. O Lord Jesus, You sweet Strength, I beseech You give my Soul to drink of Your Fountain of Grace, Your sweet Water of Eternal Life, that it may awake from Death and thirst after You. O how extreme fainting I am for Want of Your Strength! O merciful God, do You turn me, I beseech You; I cannot turn myself. O You Vanquisher of Death, help me, I pray You, to wrestle. How fast does the Enemy hold me with his three Chains, and will not suffer the Desire of my Soul to come before You! I beseech You, come and take the Desire of my Soul into Yourself. Be You my Drawing to the Father, and deliver me from the Devil's Bonds! Look not upon my Deformity in standing naked before You, having lost Your Garment! I pray You, do but You clothe that Breath which yet lives in me and pants after Your Grace; and so shall I yet see Your Salvation.

O You deep Love, I pray You take the Desire of my Soul into You; bring

it forth out of the Bonds of Death through Your Death, in Your Resurrection, into You. O quicken me in Your Strength, that my Desire and Will may begin to spring up and flourish anew. O You Vanquisher of Death and of the Wrath of God, do You overcome SELF in me; break its Will and bruise my Soul, that it may fear before You, and be ashamed of its OWN Will before Your Judgement, and that it may be ever obedient to You as an Instrument of Yours. Subdue it in the Bonds of Death; take away its Power, that it may will nothing without You.

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

O God in Christ Jesus! I am blind in my SELF, and know not myself because of Vanity. You are hidden from me in my Blindness, and yet You are near unto me; but Your Wrath which my Desire has awakened in me, has made me dark. O take but the Desire of my Soul to You; prove it, O Lord, and bruise it, that my Soul may obtain a Ray of Your Sweet Grace.

I lie before You as a dying Man, whose Life is passing from his Lips, as a small Spark going out; kindle it, O Lord, and raise up the Breath of my Soul before You. Lord, I wait for Your Promise, which You have

made, saying, As I live, I will not the Death of a Sinner, but that he shall turn and live. I sink myself down into the Death of my Redeemer, Jesus Christ, and wait for You, whose Word is Truth and Life. Amen.

In this, or the like Manner, every one may confess his Sins, as he himself finds on examining his Conscience, what Sins he has brought his Soul into. Yet if his Purpose be truly earnest, to use a Form is needless, for the Spirit of God, which at that Instant is in the Will of the Mind, will Itself make the Prayer for him, in his Interior. For it is the Spirit of God, which in a true earnest Desire works Repentance, and intercedes for the Soul before God, through the Death of Christ.

But I will not hide from the beloved Reader, who has a True Christian Intent, how it commonly goes with those who are in such a firm Purpose and Resolution; though, indeed, it goes otherwise with one than with another, according as his Purpose is more or less earnest and strong. For the Spirit of God is not bound, but uses diverse Ways or Processes accordingly as He knows to be fittest for every one. Yet a Soldier who has been in the Wars can tell how to fight and instruct another that may happen to be in the like Condition.

Now when such a Heart with strong Resolution and Purpose does thus come before God, and enter into Repentance, it happens to it as to the Canaanitish Woman; that is, it seems as if God would not hear. The Heart remains without Comfort as its Sins, Follies, and Neglects also present themselves to it, and make it feel itself unworthy of any. The Mind is as it were speechless; the Soul groans in the Deep; the Heart receives nothing, nor can it so much as pour forth its Confession before God; but it is as if the Heart and Soul were quite shut up. The Soul would fain go towards God, but the Flesh keeps it captive: The Devil too shuts it up strongly, and represents to it the Way of Vanity again, and tickles it with the Lust of the Flesh, and says inwardly to it, Stay a while, do this or that first; get a Sufficiency of Money or Goods beforehand, that you may not stand in Need of the World, and afterwards enter into Repentance and a Holy Life; it will be Time enough then.

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

Beloved Soul, mark: If you will be a Champion in your Saviour Christ against Death and Hell, and wouldst have your young Graft grow, and become a Tree in the Kingdom of Christ, you must go on, and stand fast in your first earnest Purpose. It is as much as your paternal Inheritance is worth, and your Body and Soul too, whether thou, become an Angel in God, or a Devil in Hell. If you will be crowned, you must fight; you must overcome in Christ, and not yield to the Devil. Your Purpose must stand firm, you must not prefer temporal Honor and Goods before It. When the Spirit of the Flesh says, Stay a while, it is not convenient yet; then the Soul must say, Now is the Time for me to go back again into my Native Country, out of which my Father, Adam, has brought me. No Creature shall keep me back, and though you earthly Body should thereby decay and perish, yet I will now enter with my Will and whole Desire, into the Rose-Garden of my Redeemer, Jesus Christ; through His Suffering and Death into Him, and in the Death of Christ subdue you, you earthly Body, that have swallowed up my Pearl from me, which God gave to my Father, Adam in Paradise. I will break the Will of your Voluptuousness, which is in Vanity, and bind you as a mad Dog with the Chain of my earnest Purpose; and though hereby you should become a Fool in the Account of all Men, yet you must and shall obey the firm Resolve of my Soul. Nothing shall unloose you from this Chain, but the temporal Death. Whereunto God and his Strength help me.

A short Direction how the poor Soul must come before God again, and how it must fight for the Noble Garland; what Kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, against the Influence of the Stars and Elements, and all its other Enemies.

BELOVED Soul, there is Earnestness required to do this, and not a

bare Recital of Words only! No, the earnest resolved Will must drive on this

Work, else nothing will be effected. For if the Soul will obtain the triumphant Garland of Christ from the noble Sophia or Divine Wisdom, it must wooe Her for it in great Desire of Love. It must entreat Her in Her most Holy Name for It, and come before Her in most modest Humility, and not like a lustful Bull or a wanton Venus. For so long as any are such, they must not seek these Things; for they shall not obtain them, and though something should be obtained by those who are in such an impure State, it would be no more than a Glimpse of the true Glory. But a chaste and modest Mind may prevail so far as to have the Soul in its noble Image, which died in Adam, quickened in the Heavenly Corporality as to the inward Ground, and the precious Garland set upon it. Yet if this should come to pass, It is taken off again from the Soul, and laid by, as a Crown uses to be, after a King is once crowned with it; it is then laid by and kept. So it comes to pass also with the Heavenly Garland or Gift. It is taken from the Soul again, because the Soul is yet encompassed with the House of Sin; so that if it should unhappily fall again, its Crown might not be defiled. This is spoken plainly enough for the Children that know and have tried these Things: None of the Wicked are worthy to know more about them.

A Man must bring a serious Mind to this Work. He must come before God with sincere Earnestness, deep Humility, and hearty Sorrow for his Sins, and with a deliberate and firm Resolution, not to enter any more into the old broad Way of Vanity. And though the whole World should account him a Fool, and he should lose both Honor and Goods, nay, and the temporal Life also, for the Sake of his new Choice, yet he must resolve firmly to abide by it.

If ever he will obtain the Love and Marriage of the noble Sophia, he must make such a Vow as this in his Purpose and Mind. For Christ Himself says, He that forsakes not Wife and Children, Brethren and Sisters, Money and Goods, and all that he hath, and even his earthly

Life also, to follow Me, is not worthy of Me. Here Christ means the Mind of the Soul, so that if there were any Thing that would keep the Mind back from It, though it should have never so fair and glorious a Pretence or Show in this World, the Mind must not regard it at all, but rather part with it than with the Love of the noble Virgin Sophia, in the Bud and Blossom of Christ, in His tender Humanity in us as to the Heavenly Corporality. For this is the Flower in Sharon, the Rose in the Valley of Jericho, wherewith Solomon delighted himself, and termed it his dear Love, his chaste Virgin which he loved; as indeed all other Saints before and after him did; whosoever obtained Her, called Her his Pearl.

After what Manner to pray for It, you may see by this short Direction following. The Work itself must be committed to the Holy Ghost; He forms and frames the Prayer for the Soul, in every Heart wherein He is sought.

I, a poor unworthy Creature, come before You, O Great and Holy God and lift up my eyes to You. Though I am not worthy, yet Your great Mercy, and Your faithful Promise in the Word, have now encouraged me to lift the Eyes of the Desire of my Soul up to You. For my Soul has now laid hold on the Word of Your Promise, and received It into itself, and therewith comes to You. And though it is but a strange Child which was disobedient unto You, yet now it desires to be obedient; and does now infold itself with its Desire into that Word which became Man, which became Flesh and Blood, and has broken Sin and Death in my Humanity. Which has changed the Anger of God into Love unto the Soul, has deprived Death of his Power, and Hell of its Victory over Soul and Body; and has opened a Gate for my Soul to the clear Face of Your Strength and Power. O Great and Most Holy God, I have brought the Hunger and Desire of my Soul into this most Holy Word, and now I come before You, and in my Hunger call unto You, You living Fountain, through Your Word which became Flesh and Blood. Your Word being made the Life in our Flesh, I receive It firmly into the Desire of my Soul as my own Life; and I pierce into You with the Desire of my Soul through the Word in the Flesh of Christ; through His holy

Conception in the Virgin Mary, His Incarnation, His holy Nativity, His Baptism in the Jordan, His Temptation in the Wilderness - where He overcame the Kingdom of the Devil and this World in the Humanity. Through all His Miracles, which He did on Earth; through His Reproach and Ignominy, His innocent Death and Passion, the Shedding of His Blood, wherein God's Anger in Soul and Flesh was drowned. Through His Rest in the Sepulchre, when He awaked our Father Adam out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through His Love, which pierced through the Anger and destroyed Hell in the Soul. Through His Resurrection from the Dead, His Ascension, the Sending of the Holy Spirit into our Soul and Spirit, and through all His Promises; one of which is, that You, O God the Father, will give the Holy Spirit to them that ask It, in the Name and through the Word which became Man.

O You Life of my Flesh and of my Soul in Christ my Brother, I beseech You in the Hunger of my Soul, and entreat You with all my Powers, though they be weak, to give me what You have promised me, and freely bestow upon me in my Saviour Jesus Christ, His Flesh for Food, and His Blood for Drink, to refresh my poor hungry Soul, that it may be quickened and strengthened in the Word which became Man, by which it may long and hunger after You aright.

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

O Jesus Christ, you Son of God and Man, I pray You receive into Yourself Your purchased Inheritance, which Your Father has given You. I cry within me, that I may enter through Your Holy Blood and Death into You. Open Yourself in me, that the Spirit of my Soul may reach You, and receive You into it. Lay hold on my Thirst in me with Your Thirst; bring Your Thirst after us Men, which You hadst upon the Cross, into my Thirst, and give me Your Blood to drink in my Thirst. That my Death in me which holds me captive, may be drowned in the Blood of Your Love, and that my extinguished or suppressed Image, which as to the Kingdom of Heaven disappeared in my Father Adam through Sin, may be made alive through Your powerful Blood, and my Soul clothed with It again as with the new Body which dwells in Heaven. In which Image Your Holy Power and Word that became Man dwells, which is the Temple of the Holy Spirit, Who dwells in us according to Your Promise, saying We will come to you and make Our Abode with you.

O You Great Love of Jesus Christ, I can do no more than sink my Desire into You; Your Word which became Man, is Truth; since You have bidden me come, now I come. Be it unto me according to Your Word and Will. Amen.

A Warning to the Reader

Beloved Reader, out of Love to you, I will not conceal from you what is here earnestly signified to me. If you love the Vanity of the Flesh still, and are not in an earnest Purpose on the WAY to the new Birth or Regeneration, intending to become a New Man, then leave the above-written Words un-named; else they will turn to a Judgement of God in you. You must not take the Holy Names in vain, you are faithfully warned: They belong to the thirsty Soul. But if your Soul be in earnest, it shall find by Experience what Words they are.

A Direction how the Soul must meet its Beloved, when She knocks in its Center, or Shut-Inner-Chamber

Beloved Soul, if you will be earnest without Intermission, you shall certainly obtain the Favor of a Kiss from the Noble Sophia (or Divine Wisdom) in the Holy Name JESUS; for She stands ever before the Door of the Soul, knocking, and warning the Sinner of his wicked Way. Now if it once thus desires Her Love, She is ready for it and kisses it with the Beams of Her Sweet Love, from whence the Heart receives Joy. But She does not presently lay Herself in the Marriage-Bed with the Soul, that is, She does not presently awaken the extinguished Heavenly Image in Herself, which disappeared in Adam in Paradise. No, there might be Danger to Man in that; for if Adam and Lucifer fell, having it manifested in them, the same may easily happen to Man, who is still so strongly enthralled in Vanity.

The Bond of your Promise must be firm and steadfast. Before She will crown you, you must be tempted and tried: She takes the Beams of Her Love from you again, to see whether you will prove faithful; also She lets you stand as it were aloof, and answers you not so much as with one Look of Her Love. For before She will crown you, you must be judged, that you may taste the bitter Potion of Dregs, which you have filled for yourself in thine Abominations. You must come before the Gates of Hell first, and there show forth your Victory for Her in Her Love, in that Strength wherewith She upheld you in Opposition to the Devil's malign influence.

Christ was tempted in the Wilderness; and if you will put on Him, you must go through His whole Progress or Journey, even from His Incarnation to His Ascension. And though you are not able, nor required to do that which He has done; yet you must enter wholly into His Process, and therein die continually from the Corruption of the Soul. For the Virgin Sophia espouses not Herself to the Soul, except in this Property, which springs up in the Soul through the Death of Christ, as a new Plant standing in Heaven. The earthly Body cannot comprehend Her in this Life-time, for it must first die from the corruptible Vanity; but the Heavenly Image which disappeared in Adam, viz. the true Seed of the Woman, wherein God became Man, and into which He brought His living Seed, the Heavenly Substantiality, is

capable of the Pearl, after the Manner wherein it came to pass in Mary, in the End or Fulfilling of the Covenant.

Therefore take heed what you doest. When you have made your Promise, keep it, and then She will crown you more readily than you wouldst be crowned. But you must be sure when the Tempter comes to you with the Pleasure, Beauty, and Glory of the World, that your Mind reject it, and say, I must be a Servant and not a Master in the Vineyard of Christ; I am but a Steward of God in and over all that I have, and I must do with it as His Word teaches me; my Heart must sit down with the simple and lowly, in the Dust, and be always humble. Whatsoever State and Condition you are in, Humility must be in the Front, or else you will not obtain the Noble Virgin in Marriage. The Free Will of your Soul must stand the Brunt as a Champion; for if the Devil cannot prevail against the Soul with Vanity, nor catch it with that Bait, then he comes with its Unworthiness and Catalogue of Sins. And there you must fight hard, and the Merits of Christ must be set in the Front, or else the Creature cannot prevail against the Devil. For in this Conflict it goes so terribly with many a poor Sinner, that outward Reason thinks him to be distracted, or possessed by an evil Spirit. The Devil defends himself so horribly in some, especially if he has had a great Fort of Prey in them, that he must be stoutly assaulted before he will depart and leave his Castle. In this kind of Combat, Heaven and Hell are fighting one against the other.

Now if the Soul continue constant, and gets the Victory over the Devil in all his Assaults, disesteeming all temporal Things for the Love of its Noble Sophia, then the precious Garland will be set upon it for a Token or Ensign of Victory.

Here the Virgin, (which manifests Herself in the dear Name of JESUS CHRIST, the Treader upon the Serpent, God's Anointed) comes to the Soul, and kisses it with Her Sweetest Love in the Essence most inwardly, and impresses Her Love into its Desire for a Token of Victory. And here Adam in his Heavenly Part rises again from Death in Christ. Of which I cannot write; for there is no Pen in this World that

can express it: It is the Wedding of the Lamb where the Noble Pearl is sown with very great Triumph; though in the beginning it be small as a Grain of Mustard-Seed, as Christ says.

Now when the Wedding is over, the Soul must take heed that this Pearl-Tree, or Tree of Faith spring and grow, as it has promised the Virgin; for then the Devil will presently come with his furious Storm, the ungodly People, who will scoff at, contemn, and cry down this WAY for Madness; and then a Man must enter into the Process of Christ, under his Cross. Here it will appear indeed and in Truth, what Sort of a Christian he is. For he must suffer himself to be proclaimed a Fool and ungodly Wretch; nay, his greatest Friends, who favored him, or flattered him in the Lusts of the Flesh, will now be his Enemies, and though they know not why, will hate him. Thus it is that Christ hides his Bride wholly under the Cross, that she may not be known in this World: The Devil also strives that these Children may be hidden from the World, lest haply many such Branches should grow in the Garden which he supposes to be his.

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

A very earnest Prayer in Temptation

Against God's Anger in the Conscience; and also against Flesh and Blood, when the Temptation comes to the Soul, and wrestles with it.

Most Deep Love of God in Christ Jesus, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my Mind and Conscience; and if You forsake me, I must perish. But have You not promised me in Your Word, saying, If a Mother could forget her Child, which can hardly be, yet You will not forget me? You have set me as a Sign in Yours Hands, which were pierced through with sharp Nails, and in Your open Side whence Blood and Water gushed out. Poor Wretch that I am! I am caught in Your Anger, and can in my Ability do nothing before You; I sink myself down into Your Wounds and Death.

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

I fly unto You, You Righteous Judge, through the Anguish of my redeemer Jesus Christ, when He did sweat the bloody Sweat on the Mount of Olives for my Sake, and was scourged by Pontius Pilate for me, and suffered a Crown of Thorns to be pressed upon His Head, so that His Blood came forth.

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

O Great Love! in the Blood and Death of Jesus Christ, I beseech You, break the strong Fort of Prey which the Devil has made and built up in

me, where he resists me in the WAY of Your Grace. Drive him out of me, that he may not overcome me; for no one living can stand in Your Sight, if You withdraw Your Hand from him.

O come, You Breaker-Through the Anger of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into Victory, and uphold me in You; break in pieces its Seat in my Vanity, that is kindled in my Soul and Flesh. O mortify the Desire of my Vanity in Flesh and Blood, which the Devil has now kindled by his false Desire, by hellish Anguish and Desperation. O quench it with Your Water of Eternal Life, and bring my Anguish forth through Your Death, I wholly sink myself down into You; and though Soul and Body should this hour faint and perish in Your Wrath, yet I will not let You go. Though my Heart says utterly, No, no, yet the Desire of my Soul shall hold fast on Your Truth, which neither Death nor the Devil shall take away from me; for the Blood of Jesus Christ, the Son of God, cleanses us from all our Sins. This I lay hold on, and let the Anger of God do what It will with my Sin, and let the Devil roar over my Soul in his Fort of Prey which he has made, as much as he will: Neither the Devil, Death, nor Hell shall pull me out of my Saviour's Wounds. You must at length be confounded in me, you malicious Devil, and your Fort of Prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if you can. Amen.

An Information in Temptation

Beloved Reader, this is no jesting Matter; he that accounts it so, has not tried it, neither has he yet passed the Judgement; but his Conscience is still asleep; and though it should be deferred to his latter Days, which is very dangerous, yet he must pass through this Judgement or fiery Trial. Happy is he that passes through it in the Time of his Youth, before the Devil builds his Fort of Prey strong; he may afterwards prove a Labourer in the heavenly Vineyard, and sow his Seed in the Garden of Christ; where he shall reap the Fruit in due Time. This Judgement continues a long while upon many a poor Soul; several Years, if he does not earnestly and early put on the Armour of

Christ, but stays till the Judgement of Tribulation first drive him to Repentance. But to him that comes by himself, of his own earnest Purpose, and endeavors to depart from his evil Ways, the Temptation or Trial will not be so hard, neither will it continue so long. Yet he must stand out valiantly, till Victory be gotten over the Devil; for he shall be mightily assisted, and all shall end in the best for him; so that afterwards when the Day breaks in his Soul, he turns it to the great Praise and Glory of God, that his grand Enemy and Persecutor was overcome in the Conflict.

When the Noble Sophia (or Eternal Wisdom) kisses the Soul with Her Love, and offers Her Love to it

O Most Gracious and Deep Love of God in Christ Jesus! I beseech You grant me Your Pearl, impress It into my Soul, and take my Soul into Your Arms.

O You Sweet Love! I confess I am unclean before You. Take away my Uncleanness through Your Death, and carry the Hunger and Thirst of my Soul through Your Death in Your Resurrection, in Your Triumph! Cast my whole SELF-hood down to the Ground in Your Death; take it captive, and carry my Hunger through in Your Hunger.

O Highest Love! Hast You not appeared in me? Stay in me, and inclose me in You. Keep me in You, so that I may not be able to depart from You. Fill my Hunger with Your Love; feed my Soul with Your Heavenly Substance; give it Your Blood to drink, and water it with Your Fountain.

O Great Love! Awaken my disappeared Image in me, which, as to the Kingdom of Heaven disappeared in my Father Adam. By the Word, which awakened the same Image in the Seed of the Woman in Mary; quicken It, I beseech You.

O You Life and Power of the Deity, Who have promised us, saying, We will come to you, and make Our Abode in you. O Sweet Love! I bring

my Desire into this Word of Your Promise. You have promised also, that Your Father will give the Holy Spirit to those that ask Him for It; therefore I now bring the Desire of my Soul into that Your Promise, and I receive Your Word into my Hunger. Increase You in me my Hunger after You. Strengthen me, O sweet Love, in Your Strength: Quicken me in You, that my Spirit may taste Your Sweetness. O do you believe by Your Power in me, for without You I can do nothing.

O Sweet Love! I beseech You through that Love wherewith You didst overcome the Anger of God, and didst change it into Love and Divine Joy; I pray You also change the Anger in my Soul by that same great Love, that I may become obedient unto You, and that my Soul may love You therein forever. O change my Will into Your Will; bring Your Obedience into my Disobedience, that I may become obedient unto You.

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

O my Noble Vine, I beseech You give Sap to me Your Branch; that I may bud and grow in Your Strength and Sap, in Your Essence; beget in me true Strength by Your Strength.

O Sweet Love, are You not my Light? Enlighten You my poor Soul in its close Prison in Flesh and Blood. Bring it into the Right WAY. Destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death into Your Death and Rest; that at the Last Day it may arise in You from Your Death, and live in You forever. O teach me what I must do in You; I beseech You be You my Willing, Knowing, and Doing; and let me go no whither without You. I yield myself wholly up to You. Amen.

A PRAYER-- For obtaining the Divine Working, Protection, and Government; showing also how the Mind should work with and in God, in Christ the Tree of Life

O You living Fountain, in You I lift up the Desire of my Soul, and cry with my Desire to enter through the Life of my Saviour Jesus Christ into You.

O You Life and Power of God, awaken Yourself in the Hunger of my Soul with Your Desire of Love, through the Thirst which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by Your mighty Hand in Your Spirit; be You the Working and Will in me with Yours own Strength. Blossom in the Strength of Jesus Christ in me, that I may bring forth Praise unto You, the true Fruit of Your Kingdom. O let my Heart and Desire never depart from You more.

But I swim in Vanity in this Valley of Misery, in this outward earthly Flesh and Blood; and my Soul and Noble Image, which is according to Your Similitude, is encompassed with Enemies on every Side; with the Desire of the Devil against me, with the Desire of Vanity in Flesh and Blood; also with all the Opposition of wicked Men who know not Your Name. And I swim with my outward Life in the Properties of the Stars and Elements, having my Enemies lying in wait for me everywhere, inwardly and outwardly, together with Death the Destroyer of this vain Life. I fly therefore to You, O Holy Strength of God, seeing You have manifested Yourself with Your loving Mercy in our Humanity, through Your Holy Name JESUS, and have also given It to be a Companion and Guide in us. I beseech You let His Angels that minister to Him, attend upon the Souls of me and mine, and encamp themselves about us, and defend us from the fiery Darts of the Desire of that wicked One, which he shoots into us daily by the Curse of the Anger of God which is awakened in our earthly Flesh. Keep back by Your Divine Strength the malignant Influence of the Stars in their Opposition, wherein the wicked Enemy of Mankind mingles himself with his Desire and Imagination, in order to poison us in Soul and Flesh, and to bring us into false and evil Desires, as also into Infirmity

and Misery. Turn away these evil Influences by Your Holy Power Jesus, from our Souls and Spirits, that they may not touch us; and let Your Good and Holy Angels stand by us to turn away their noxious Effects from our Bodies.

O Great Love and Sweet Strength JESU, You Fountain of Divine Sweetness, flowing out of the great Eternal Name JEHOVAH, I cry with the Desire of my Soul to come into You. My Soul cries to come into that Spirit, from Which it was breathed into the Body, and Which has formed it in the Likeness of God. It desires in its Thirst to get the Sweet Fountain which springs from JEHOVAH into itself, to refresh God's Breath of Fire, which itself is, that so the Sweet Love of JESUS may rise in its Breath of Fire, through the Fountain JESUS springing out of JEHOVAH; that CHRIST the Holy One may be manifested, and become Man in my disappeared Image of Heavenly Spiritual Corporality, and that my poor Soul may receive its beloved Bride again into its Arms, with whom it may rejoice forever.

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

O You Great and Most Holy Name and Majesty of God, JEHOVAH, Which have stirred Yourself with Your Most Sweet Power JESUS, in the Limit of the covenanted Promise to our Father Adam, in the Woman's Seed; in the Virgin Mary, in our disappeared Heavenly Humanity, and brought the living Essentiality of Your Holy Power in the Virgin Wisdom of God into our Humanity, which was extinguished as to You; and have given It to us, to be our Life, Regeneration, and Victory; I entreat You with all my Strength, beget a new Holy Life in me, by Your Sweet Power JESUS, that I may be in You and You in me; that so Your Kingdom may be made manifest in me, and the Will and Conversation of my Soul may be in Heaven.

O Great and Incomprehensible God, you who fille all Things, be You my Heaven in which my new Birth of Christ Jesus may dwell: Let my Spirit be the stringed Instrument, Harmony, Sound and Joy of Your Holy Spirit. Strike the Strings in me in Your Regenerate Image, and carry through my Harmony into Your Divine Kingdom of Joy, in the Great Love of God, in the Wonders of Your Glory and Majesty, in the Communion of the Holy Angelical Harmony. Build up the Holy City Zion in me, in which as Children of Christ we all live together in one City, which is Christ in us. Into You I wholly plunge myself; do with me what You pleasest. Amen.

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

Poor Man that I am! I walk full of Anguish and Trouble in my Return towards my Native Country, from whence I wandered in Adam, and am going back again through the Thistles and Thorns of this troublesome World. O God my Father, the Briars tear me on every Side, and I am afflicted and despised by my Enemies. They scorn my Soul, and revile it as an Evil-Doer, who has broken Faith with them; they deride my walking towards You, and account it foolish. They think I am senseless, because I walk in this straight and thorny Path, and go not along with them in their hypocritical broad Way.

O Lord JESUS CHRIST, I fly to You under the Cross; O dear Immanuel receive me, and carry me into Yourself through the Path of Your Pilgrimage, in which You didst walk in this World, namely through Your Incarnation, Poverty, Reproach, and Scorn; also through Your Anguish, Passion, and Death. Make me conformable unto Your Example; send Your good Angel along with me, to show me the WAY through the horrible thorny Wilderness of this World. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted You in the Garden, when You didst pray to Your Father, and didst

sweat great Drops of Blood. Support me in my Anguish and Persecution, under the Reproach of the Devils, and all wicked Men, who know not You, and refuse to walk in Your Paths. O great Love of God, they know not Your Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of their Darkness into Your Light, that they may learn to know themselves, and how they lie Captive in the Filth and Mire of the Devil, in a dark Dungeon fast bound with three Chains. O Great God have Mercy upon Adam and his Children, redeem them in Christ, the new Adam.

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

I beseech You, O Christ, You patient Lamb of God, grant me Patience in this my WAY of the Cross, through all Your Anguish and Reproach, your Death and Passion, Your Scorn and Contempt upon the Cross, where You was despised in my Stead; and bring me therein as a patient Lamb to You, into Your Victory. Let me live with You in You; and do You convert my Persecutors, who (unknown to themselves) by their Reproaching sacrifice my Vanity and inbred Sins before Your Anger. They know not what they do; they think they do me Harm, but they do me Good! They do that for me which I should do myself before You; for I should daily lay open and acknowledge my Shame and Vileness before You; and thereby sink myself down into the Death of Your beloved Son, that my Shame might die in His Death; but I being too negligent, weary, faint, and feeble, therefore You use these my Enemies in Yours Anger, to open and discover my Vileness before You,

which Your Wrath takes hold of, and sinks it down into the Death of my Saviour.

O merciful God, my vain Flesh cannot know how well You intend towards me, when You suffer my Enemies to take my Vileness from me, and sacrifice it before You. My earthly Mind supposes that You afflict me for my Sins, and I am extremely perplexed at it; but Your Spirit, in my inward new Man, tells me that it is of Your Love towards me, and that You intend Good to me by it. When You suffer my Enemies to persecute me, it is best for me that they perform the Work in my Stead, and unfold my Sins before You in Your Anger, that it may swallow up the Guilt of them, so that they may not follow me into my Native Country; for my Enemies are strong and mighty still in Your Anger, and therefore can do it better than I that am feeble and fainting already in the Will of Vanity. This You know full well, O You Righteous God.

I beseech You therefore, O Righteous God, since You use them as Friends to me, to do so good an Office for me, though my earthly Reason knows it not, that You wouldst make them also to understand and follow my Course, and send them such Friends in turn; but first bring them to the Light, that they may know You, and give You Thanks.

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

O you Dawning of the Day-Spring of God, break forth to the Full! Art You not already risen? Manifest Your Holy City Zion, Your Holy Jerusalem, in us.

O Great God! I see You in the Depth of Your Power and Strength. Awaken me wholly in You, that I may be quickened in You. Break off the Tree of Your Anger in us, and let Your Love spring forth and bud in

us.

O Lord, I lie down in Your Sight, and beseech You not to rebuke us in Yours Anger. Are we not Your Possession which you have purchased? Forgive all of us our Sins, and deliver us from the Evil of Your Wrath, and from the Malice and Envy of the Devil; and bring us under Your Cross in Patience into Paradise again. Amen.

Here follows a Prayer or Dialogue between the poor Soul and the Noble Virgin Sophia, in the inward Ground of Man, viz. between the Soul and the Spirit of Christ in the New Birth, out of His Humanity in us; showing how great a Joy there is in the Heaven of the New regenerate Man; and how lovingly and graciously the Noble Sophia presents Herself to Her Bridegroom, the Soul, when it enters into Repentance, and how the Soul behaves itself towards Her, when She appears to it.

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

WHEN Christ the Corner-Stone stirs Himself in the extinguished Image of Man, in his hearty Conversion and Repentance, then Virgin Sophia appears in the Stirring of the Spirit of Christ in the extinguished Image, in Her Virgin's Attire before the Soul; at which the Soul is so amazed and astonished in its Uncleanness, that all its Sins immediately awake in it, and it trembles before Her; for then the Judgement passes upon the Sins of the Soul, so that it even goes back in its Unworthiness, being ashamed in the Presence of its fair Love, and enters into itself, feeling and acknowledging itself utterly unworthy to receive such a Jewel. This is understood by those who are of our Tribe, and have tasted of this Heavenly Gift, and by none else. But the Noble Sophia draws near in the Essence of the Soul, and kisses it in friendly Manner, and tinctures its dark Fire with Her Rays of Love, and shines through it with Her bright and powerful Influence. Penetrated with the strong Sense and Feeling of Which, the Soul skipps in its Body for great Joy, and in the Strength of this Virgin Love

exults, and praises the Great God for His blessed Gift of Grace.

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

I.

When that which is mentioned above comes to pass, the Soul rejoices in its Body, and says,

PRAISE, Thanksgiving, Strength, Honor, and Glory, be to You, O great God, in Your Power and Sweetness, for that You have redeemed me from the Anguish of the fiery Driver. O You Fair Love! My heart embraces You; where have You been so long? I thought I was in Hell in the Anger of God. O Gracious Love! Abide with me, I beseech You, and be my Joy and Comfort. Lead me in the right WAY. I give myself up into Your Love. I am dark before You, do You enlighten me. O Noble Love, give me Your Sweet Pearl; put it I pray You into me.

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

Upon this, the Virgin Sophia says to the Soul,

MY noble Bridegroom, my Strength and Power, you are a thousand

Times welcome. Why have you forgotten Me so long, that I have been constrained in great Grief to stand without the Door and knock? Have I not always called you and entreated you? But you have turned away your Countenance from Me, and thine Ears have declined My Entreaties. You could not see My Light, for you walked in the Valley of Darkness. I was very near you, and entreated you continually, but your Sinfulness held you Captive in Death, so that you knew Me not. I came to you in great Humility, and called you, but you wert rich in the Power of the Anger of God, and didst not regard My Humility and Lowliness. You have taken the Devil to be your Paramour, who has defiled you thus, and built up his Fort of Prey in you, and turned you quite away from My Love and Faith into his hypocritical Kingdom of Falsehood; wherein you have committed much Sin and Wickedness, and torn your Will off from My Love. You have broken the Bond of Wedlock, and set your Love and Affection upon a Stranger, and suffered Me your Bride, whom God did give you, to stand alone in the extinguished Substance, without the Power of your fiery Strength. I could not be joyful without your fiery Strength, for you are My Husband; My shining Brightness is made manifest by you. You can manifest My hidden Wonders in your fiery Life, and bring them into Majesty; and yet without Me you are but a dark House, wherein is nothing but Anguish, Misery, and horrible Torment.

O noble Bridegroom, stand still with your Countenance towards Me, and give Me your Rays of Fire. Bring your Desire into Me, and enkindle Me thereby, and then I will bring the Rays of My Love, from My Meekness into your fiery Essence, and be united with you forever.

O My Bridegroom, how well am I, now that I am in Union with you! O kiss Me with your Desire in your Strength and Power, and then I will show you all My Beauty, and will rejoice and solace Myself with your sweet Love and shining Brightness in your fiery Life. All the Holy Angels rejoice with us, to see us united again. My dear Love, I now entreat you to stay faithful to Me, and do not turn your Face away from Me any more. Work you your Wonders in My Love, for which Purpose God has created you and brought you into Being.

II.

The Soul says again to its Noble Sophia , its Love, that is born again in it,

O my Noble Pearl, and opened Flame of Light in my anxious fiery Life, how You change me into Your Joy! O Beautiful Love, I have broken my Faith with You in my Father Adam, and with my fiery Strength have turned myself to the Pleasure and Vanity of the outward World. I have fallen in Love with a Stranger, and would have been constrained to walk in the Valley of Darkness in this strange Love, if You hadst not come into the House of my Misery, in Your great Faithfulness, by Your piercing through and destroying God's Anger, Hell, and dark Death, and restoring Your Meekness and Love to my fiery Life.

O Sweet Love! You have brought the Water of Eternal Life out of the Fountain of God, with You into me, and refreshed me in my great Thirst. I behold in You the Mercy of God, which was hidden from me before by the strange Love. In You I can rejoice; You change my Anguish of Fire into great Joy in me. O amiable Love, give me Your Pearl, that I may continue in this Joy forever.

Upon this the Noble Sophia answers the Soul again, and says,

MY dear Love and faithful Treasure, you highly rejoice Me in your Beginning. I have indeed broken into you through the deep Gates of God, through God's Anger, through Hell and Death, into the House of your Misery, and have graciously bestowed My Love upon you, and delivered you from the Chains and Bonds wherewith you wert fast bound. I have kept My Faith with you, even though you have not kept thine with Me. But now you desires an exceeding great Thing of Me, which I cannot willingly trust in your Hands. You would have My Pearl as your proper own. Remember, I pray, O My beloved Bridegroom, that you didst carelessly lose it before in Adam; and you yourself stand yet in great Danger, and walk in two dangerous Kingdoms; for in your

original Fire you walk in that Country wherein God calls Himself a strong jealous God, and a consuming Fire. The other Kingdom which you walk in, is the outward World, wherein you dwell in the vain corrupt Flesh and Blood, and where the Pleasures of the World and Assaults of the Devil beset you every Hour. You may perhaps in your great Joy bring Earthliness again into My Beauty, and thereby darken My Pearl; or you may possibly grow proud, as Lucifer did, when he had the Pearl in his Possession, and so turn yourself away from the Harmony of God, as he did, and then I must be deprived of My Love forever afterwards.

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

Now, My dear Love and Bridegroom, do but yield yourself up into My Will; I will not forsake you in this earthly Life in your Danger. Though the Anger of God should pass upon you, so that you shouldst grow affrighted and disheartened, or shouldst think that I had deserted you, yet I will be with you and preserve you, for you yourself know not what thine Office is. You must work and bear Fruit in this Life's Time. You are the Root of this Pearl-Tree; Branches must be produced out of you, which must all be brought forth in Anguish. But I come forth

together with your Branches in their Sap, and produce Fruit upon your Boughs, and you know it not; for the Most High has ordered, that I should dwell with and in you.

Wrap yourself up therefore in Patience, and take Heed of the Pleasure of the Flesh. Break the Will and Desire thereof; bridle it as an unruly Horse; and then I will often visit you in the fiery Essence, and give you My Kiss of Love. I will bring a Garland for you out of Paradise with Me, as a Token of My Affection, and put it upon you, and you shall rejoice in it. But I give you not My Pearl for a Possession during this Life's Time. You must continue in Resignation, and hearken what the Lord plays on His Instrument in your Harmony in you. Moreover, you must give Sound and Essence to your Tune, out of My Strength and Virtue, for you are now a Messenger of His Word, and must set forth His Praise and Glory. For this Cause it is that I have contracted Myself anew with you, and set My triumphal Garland upon you; which I have gotten in the Battle against the Devil and Death. But the Crown of Pearl wherewith I crowned you, I have laid aside for you. You must wear that no more till you are become pure in My Sight.

III.

The Soul says further to the Noble Sophia,

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

with me in all my Troubles, and will not forsake me.

O Gracious Love, I turn my fiery Countenance to You. O fair Crown, take me quickly into You, and bring me forth from Unquietness. I will be Yours forever, and never depart from You more.

The Noble Sophia answers the Soul very comfortably, and says,

MY noble Bridegroom, be of good Comfort. I have betrothed you to Me in My highest Love, and contracted Myself with you in My Faithfulness. I will be with you and in you always to the End of the World. I will come to you and make My Abode with you, in your inner Chamber. You shall drink of My Fountain; for now I am thine, and you are Mine; the Enemy shall not separate Us. Work you in your fiery Property, and I will put My Rays of Love into your Working. And so We will plant and manure the Vineyard of Jesus Christ. Afford you the Essence of Fire, and I will afford the Essence of Light, and the Increase. Be you the Fire, and I will be the Water, and thus We will perform that in this World for which God has appointed Us, and serve Him in His Temple, which We ourselves are. Amen.

BELOVED Reader, count not this an uncertain Fiction; it is the true Ground, Sum and Substance of all the Holy Scriptures. For the Book of the Life of Jesus Christ is plainly set forth therein, as the Author of a Certainty knows; it being the WAY that he himself has gone. He gives you the best Jewel that he hath. God grant His Blessing with it. A heavy Sentence and Judgement are gone forth against the Mocker of this. Be you therefore warned, that you may avoid the Danger, and obtain the Benefit.

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

BLESS me, O God, the Father, Son, and Holy Ghost, You only True God. I thank You through Jesus Christ our Lord and Saviour, for the Preservation of me, and for all other Benefits. I now commend myself,

both Soul and Body, and all that You have set me to do in my Employment and Calling, into Your Protection. Be You the Beginning of my Conceptions, my Undertakings, and all my Doings. Work You so in me, that I may begin all Things to the Glory of Your Name, and accomplish them in Your Love for the Good and Service of my Neighbor. Send Your holy Angel along with me, to turn the Temptations of the Devil and corrupt Nature away from me. Preserve me from the Malice of evil Men; make all my Enemies reconcilable to me, and bring my Mind into Your Vineyard, that I may labor in my Office and Employment, and behave as Your obedient Servant therein. Bless me, and all that I am to go about and do this Day, with the Blessing of Your Love and Mercy. Continue Your Grace and Love in Jesus Christ upon me, and give me a Mind cheerfully to follow Your Leading and execute Yours Appointment. Let Your Holy

Spirit guide me in my Beginning, and my Progress, on to my Last End, and be the Willing, Working, and Accomplishing of all in me. Amen.

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

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

Rev. 21, 6-7: I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the Fountain of the Water of Life freely. He that overcomes shall inherit all Things, and I will be his God, and he shall be My Son.

by Jacob Behmen (Jakob Boehme) 1575-1624,

The Teutonic Theosopher

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

Rev xviii.4 Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues; for her Sins have reached unto Heaven, and God has remembered her Iniquity.

Brought forth in the 1600 s by a humble shoemaker; translated into English over 100 years later; suppressed and hidden away until recently in theological archives around the world... a worthy personal study not just for academics but for all those who are spiritually grounded in the WORD, who are learning to hear the Lord, and who hunger for more.

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Though I have in my other Writings, set down a clear description of Regeneration, or the New-Birth, from the Ground thereof; yet because everyone has them not, neither has everyone the Capacity to understand them; I have therefore, as a Service to the simple Children of Christ, here set down a short Sum concerning the New-Birth.

But if any desire to search the deep Ground from whence all flows, and have the Gift to understand it, let them read

I. The Three Principles of the Divine Essence.

II. The Threefold Life of Man.

III. The Forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.

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

V. The Six Points treating of the Three Worlds how they are in one another as one; and yet make Three Principles, viz., Three Births or Centers.

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

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

Showing how Man should consider himself.

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

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

3. Now seeing that all of us have Flesh and Blood and are mortal, as

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

4. For it cannot be said of the mortal Flesh that turns to Earth again, and lives in the Vanity of this World, and continually lusts against God; that it is the Temple of the Holy Ghost; much less can it be said that the New Birth comes to pass in this earthly Flesh, which dies and putrifies, and is a continual House of Sin.

5. Yet seeing that it remains certain, that a True Christian is born of Christ, and that the New Birth is the Temple of the Holy Ghost which dwells in us, and that the New Man only, that is born of Christ, partakes of the Flesh and Blood of Christ; it appears that it is not so easy a Matter to be a Christian.

6. And that Christianity does not consist in the mere knowing of the History, and applying the Knowledge thereof to ourselves, saying that Christ died for us, and has destroyed Death and turned it into Life in us, and that He has paid the Ransom for us, so that we need do nothing but comfort ourselves therewith, and steadfastly believe that it is so.

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

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

9. Besides, the Man of Sin cannot be the Temple of the Holy Ghost; and yet, there is no Man that sinns not, for God has shut up all under Sin. As the Scripture says, No one living is righteous in your Sight, if you impute his Sins to him. The righteous Man falls seven Times a Day; and yet it cannot be meant that the righteous falls and sinns, but his mortal and sinful Man. For the righteousness of a Christian in Christ cannot Sin.

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

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

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

13. And as the earthly Flesh must die, so also the Life and Will must die from Sin, and be as a Child that knows nothing, but longs only after the Mother which brought it forth. So likewise must the Will of a Christian enter again into its Mother, viz., into the Spirit of Christ, and become a Child in itself, in its own Will and Power, having its Will and Desire inclined and directed only towards its Mother. And a new Will and Obedience in Righteousness, which wills Sin no more, must rise from Death out of the Spirit of Christ in him.

14. For that Will is not born a-new, which desires and admitts Vanity into itself; and yet there remains a Will which longs after Vanity, and sinns, even in the new-born or regenerate Man. Therefore the Image or Nature of Man should be well understood, and how the New-birth comes to pass; seeing it is not wrought in the mortal Flesh, and yet is wrought truly and really in us, in Flesh and Blood, in Water and Spirit, as the Scripture says.

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

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

This may be thus apprehended.

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

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

19. Who would believe that Fire produces or generates Water? And that the Original of Fire could be in Water, if we did not see it with our

Eyes in Tempests of Thunder, Lightening, and Rain; and did not find also, that in living Creatures, the essential Fire of the Body dwells in the Blood, and that the Blood is the Mother of the Fire, and the Fire is the Father of the Blood.

20. And as God dwells in the World, and fills all Things, and yet possesses nothing; and as the Fire dwells in Water, and yet possesses it not: Also, as the Light dwells in Darkness, and yet possesses not the Darkness; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; so is Man created according to the outward Humanity; he is the Time, and in the Time, and the Time is the outward World, and it is also the outward Man.

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

22. For Light and Darkness are both in him, but each of them dwells in itself, and neither of them possesses the other; but if one of them enters into the other, and will possess it, then that other loses its Right and Power.

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

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

25. For the same Nature of Anguish, which in the Darkness is a Cause

of Sadness, is in the Light a Cause of the outward and stirring Joy. For the Source or Original in Light, and the Source in Darkness are but one Eternal Source, and one Nature, and yet they, viz., the Light and Darkness, have a mighty Difference in the Source; the one dwells in the other and begets the other, and yet is not the other. The Fire is painful and consuming, but the Light is yielding, friendly, powerful, and delightful, a sweet and amiable Joy.

26. This may be found also in Man; he is and lives in three Worlds; the First is the Eternal dark World, viz., the Centre of the Eternal Nature, which produces or generates the Fire, viz., the Source or Property of Anguish.

27. The Second is the Eternal light World, which begets the Eternal Joy, which is the Divine Habitation wherein the Spirit of God dwells, and wherein the Spirit of Christ receives the human Substance, and subdues the Darkness, so that it must be a Cause of Joy in the Spirit of Christ in the Light.

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

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

How Man is created.

HERE we are to consider the Creation of Man. Moses says, God created Man in His Image, in the Image of God created he him. This we

understand to be both out of the eternal and temporal Birth; out of the inward and spiritual World, which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is holy.

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

32. And out of the Substance of the inward and outward World Man was created; out of, and in the Likeness of the Birth of all Substances. The Body is a Limbus (an Extract or a kind of Seed, which contains all that which the Thing from whence it is taken hath) of the Earth, and also a Limbus of the heavenly Substance; for the Earth is breathed forth out-spoken, or created out of the dark and light World. In the Word Fiat (or creating Word) viz., in the eternal Desire Man was taken out of the Earth, and so created an Image out of Time and Eternity.

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

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

35. And this now is the eternal creaturely great Soul, a magical Breath

of Fire, in which Fire consists the Original of Life, from the great Power of Separation. God's Anger, or the eternal Darkness, is in this Property, so far as Fire reaches without giving Light.

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

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

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

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

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

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

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

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

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

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

46. But the Devil having himself been a Prince and Hierarch in the Place of this World, and cast out for his Pride into the dark, anguishing, painful and hostile Property and Source, into the Wrath of God, envied Man the Glory of being created in and for the Spiritual World, the Place which he himself once possessed; and therefore

brought his Imagination or Desire into the Image of Man, and made it so lusting, that the dark World, and also the outward World arose in Man, and departed from the equal Agreement and Temperature wherein they stood, and so one predominated over the other.

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

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the Fiat drew such a Branch out of the Earth, as the Properties could eat of in their awakened Vanity; for this was possible.

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

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

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

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

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

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

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

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

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

57. Of which the poor Soul that is captivated in Vanity is at this Day ashamed; and sorry that its Body has gotten such a bestial monstrous Shape. Nothing can be clearer than this. For it is because Mankind are ashamed of their Members and Nakedness, that they borrow their Clothing from the earthly Creatures. For this they would not have done, had they not lost the Angelical Form, and assumed that of a Beast.

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

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

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

61. But He told her not, that she should lose the Divine Light and Power thereby: He only said, her Eyes should be opened, that she might taste, prove, and know Evil and Good, as he had done. Neither did he tell her that Heat and Cold would awake in her, and that the Property of the outward Constellations would have great Power over the Flesh and over the Mind.

62. His only Aim was that the Angelical Image, viz., the Substance which came from the inward Spiritual World, might disappear in them. For then they would be constrained to live in Subjection to the gross Earthliness, and the Constellations or Stars; and then he knew well enough that when the outward World perished, the Soul would

be with him in Darkness. For he saw that the Body must die, which he perceived by that which God had intimated; and so he expected still to be Lord to all Eternity in the Place of this World, in his false Shape which he had gotten; and therefore he seduced Man.

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

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

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

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

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

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

68. And then the Flesh became gross and rough, as the Flesh of a Beast, and the Soul was captivated in that Essence therewith, and saw

that its Body was become a Beast, and had gotten the Bestial Members for Multiplication, and the filthy Carcase into which the Desire would stuff the Loathsomeness which it was ashamed of in the Presence of God; and therefore Adam and Eve hid themselves under the Trees of the Garden of Eden. Heat and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror; as the Earth quaked in Wrath, when this Anger was destroyed on the Cross by the sweet Love of God; there the Anger trembled before the sweet Love of God.

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

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

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

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

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

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

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

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

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

79. And when the Divine Light in the Heavenly Essence was extinguished, the Word of God, viz., the Divine Power of the Understanding, did bring in Heavenly and living Substantiality, and awakened the disappeared Substantiality in the Seed of Mary, and brought it to Life.

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

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

82. Now when he says, He is come from Heaven, it is meant of the Heavenly Substance, the Heavenly Corporeality; for the Power and Virtue of God needs no coming any whither, for it is every where altogether immeasurable and undivided. But Substance needs coming; the Power or Virtue needs to move itself, and manifest itself in Substance.

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

84. But he has not received, or taken upon himself, the awakened or impressed Vanity, which the Devil, by his Imagination, brought into the Flesh, by which the Flesh did commit Sin; though he has indeed taken upon him the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into its own Desire.

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

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

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

NOW here we may rightly understand what our New-Birth, or Regeneration, is; and how we may become, and continue to be, the Temple of God; though in this Life's Time, according to the outward Humanity, we are sinful mortal Men. 88. Christ in the human Essence has broken up and opened the Gates of our inward Heavenly Humanity, which was shut up in Adam; so that nothing is now wanting, but that the Soul draw its Will out of the Vanity of the corrupted Flesh, and bring it into this open Gate in the Spirit of Christ.

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

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

91. In such a Hunger and Desire the Will receives and impresses into itself the Spirit of Christ with his Heavenly Corporality; that is, the

Soul in its great Hunger and Desire takes hold of, and draws the Body of Christ, viz., the Heavenly Substantiality, into its disappeared Image, within which the Word of the Power of God is the Working.

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

93. And so the Hunger of the Soul received into it, into its disappeared Corporality, through the Desire, the holy Heavenly Substance, viz., Christ's Heavenly Corporality, which fills the Father all over, and is nigh unto all, and through all Things; and through that the disappeared Heavenly Body rises in the Power of God, in the sweet Name JESU..

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

95. The Essence of that Life eats the Flesh of Christ, and drinks his Blood. For the Spirit of Christ, viz., the Word, which made itself visible with the Humanity of Christ out of, and in our disappeared Humanity, through the outward Man of the Substance of this World, swallows its holy Substance into its fiery; for every Spirit eats of its own Body.

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

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

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

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

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

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

102. The outward Man in Soul and Flesh, (we mean the outward part of the Soul) has no Divine Will, neither does he understand any Thing of God, as the Scripture says, The natural Man perceives not the Things of the Spirit of God. &c.

103. But the Fire-Breath of the inward World, if it be once enlightened, understands it; it has a great Longing, Sighing, Hunger, and Thirst after the sweet Fountain of Christ; it refreshes itself by hungering and desiring, (which is the true Faith in) the sweet Fountain of Christ from his new Body, from the Heavenly

Substantiality, as a hungry Branch in the Vine Christ.

104. And the Reason why the fiery Soul cannot attain to Perfection during this Life's Time, is because it is fast bound with the outward Bond of Vanity, through which the Devil continually casts his venomous Rays of Influence upon it, and so sifts it, that it often bites at his Bait, and poisons itself. From whence Misery and Anguish arise, so that the Noble Sophia hides herself in the Fountain of Christ, in the Heavenly Humanity; for she cannot draw near to Vanity.

105. For she knew how it went with her in Adam, when she lost her Pearl, which is of Grace freely bestowed again upon the inward Humanity; therefore she is called Sophia, viz., the Bride of Christ.

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

107. And now War assaults the whole Man. The outward fleshly Man fights against the inward spiritual Man, and the spiritual against the fleshly; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The inward Spirit says to the fiery Soul: O my Soul! O my love! Turn I beseech you and go forth from Vanity, or else you loses my Love and the noble Pearl.

109. Then says the outward Reason, viz., the Bestial Soul; You are foolish; will you be a Laughing-stock, and the Scorn of the World? You need the outward World to maintain this Life. Beauty, Power, and Glory are your proper Happiness; wherein only you can rejoice and take Delight. Why will you cast yourself into Anguish, Misery, and Reproach? Take your Pleasure, which will do both your Flesh and your Mind good.

110. With such Filth the true Man is often defiled; that is, the outward

Man defiles himself, as a Sow in the Mire, and obscures his noble Pearl. For the more vain the outward Man grows, the more dark the inward Man comes to be, until at length it disappears altogether.

111. And then the fair Paradisaical Tree is gone, and it will be very hard to recover it again. For when the outward Light, viz., the outward Soul is once enlightened, so that the outward Light of Reason is kindled by the inward Light; then the outward Soul commonly uses to turn Hypocrite, and esteem itself Divine, even though the Pearl be gone; which lamentable Error sticks hard to many a Man.

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

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

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

HERE therefore a Christian should consider why he calls himself a Christian, and examine truly whether he be one or not. For surely my learning to know and confess that I am a Sinner, and that Christ has destroyed my Sins on the Cross, and shed His Blood for me, does not make me a Christian.

115. The Inheritance belongs only to the Children. A Maid-Servant in a House knows well enough what the Mistress would have to be done, and yet that makes her not the Heiress of her Mistress's Goods. The very Devils know that there is a God, yet that does not change them into Angels again. But if the Maid-Servant in the House shall be

married to the Son of her Mistress, then she may come to inherit her Mistress's Goods. And so it is to be understood also in the Matter of being a Christian.

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

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

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

119. Nor give the Pearl to the Bestial Man, for him to please and amuse himself with in the outward Light, in the Lust of the Flesh. But we must, with our Father Abraham bring the Son of the right Will to Mount Moriah, and be ready in Obedience to God to offer it up, ever in Will dying from Sin in the Death of Christ, giving no place to the Beast of Vanity in the Kingdom of Christ, nor letting it grow wanton, proud, covetous, envious, and malicious. For all these are the Properties of Ishmael the Son of the Bond-Woman whom Adam begat in his Vanity

on the wanton Whore the false Bond-Woman, by the Devil s Imagination, out of the earthly Property in Flesh and Blood.

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

121. Therefore we say what we know, that he that will call himself a true Christian must try himself, and find what Kind of Properties drive and rule him, whether the Spirit of Christ moves him to Truth and Righteousness, and to the Love of his Neighbour, so that he would willingly do what is right if he knew but how.

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

123. But if there be the Will to do, and yet the Doing follows not, then the true Man is still shut up in vain Lust, which suppresses the Doing. And therefore such a one is but an Hypocrite and an Ishmaelite; he speaks one Thing and does another, and witnesses thereby that his Mouth is a Lyar; for he himself does not that which he teaches, and consequently only serves the Bestial Man in Vanity.

124. For he that will say, I have a Will, and would willingly do Good, but the earthly Flesh which I carry about me, keeps me back, so that I cannot; yet I shall be saved by Grace, for the Merits of Christ. I comfort myself with His Merit and Sufferings; who will receive me of mere

Grace, without any Merits of my own, and forgive me my Sins. Such a one, I say, is like a Man that knows what Food is good for his Health, yet will not eat of it, but eats Poison instead thereof, from whence Sickness and Death, will certainly follow.

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

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

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

128. For thus he said, Father, the Men were thine and you have given them to me (as my Reward) and I will give them eternal Life. But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity, Sufferings, and Merit, and therein be born true Children of the Merit.

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

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

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

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

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

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

Will and Counsel of God.

134. Men tie us in these Days to the History, and to the material Churches of Stone; which Churches are indeed good in their Kind, if Men did also bring the Temple of Christ into them. They teach moreover, that their Absolution is a Forgiving of Sins, and that the Supper of the Lord takes away Sin: Also that the Spirit of God comes into Men through their Ministry. All which has a proper Meaning, if it was rightly understood; and if Men did not cleave merely to the Husk.

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

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

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

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

139. But what good does it in a Beast to stand and listen, who has no

Hearing to receive the inward living Word, nor any Ground wherein to lay the Word, that it may bring forth Fruit? Of such Christ says, The Devil plucks the Word out of their Hearts, lest they should believe and be saved. But how can he do so? Because the Word finds no Place in the hearing Mind to take Root in.

140. And thus it is with Absolution also: What Benefit is it to me for one to say, I pronounce or declare to you the Forgiveness of your Sins, when my Soul is wholly shut up in Sin? Whosoever says thus to a Sinner so shut up, errs; and he that receives it without the Voice of God within himself confirming the same, deceives himself. None can forgive Sins but God only.

141. The Preacher has not Forgiveness of Sins in his own Power; but it is the Spirit of Christ in the Voice of the Priest that has the Power, provided the Priest himself is a Christian.

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

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

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

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

145. God's Anger stands open in his Testaments towards the Wicked; but towards the Saints the heavenly loving Kindness, and in it the Power of Christ in the holy Name JESUS, stands open. What good then does the holy Thing do to the Wicked, who cannot enjoy it? Or what is there, that can take away his Sins, when his Sin is only stirred and made manifest thereby?

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

147. The Spirit of Christ eats of his Holy Substance, the inward Man is the Receiver of the Holy Substance; he receives what the Spirit of Christ brings into him viz., the Temple of God, Christ's Flesh and Blood. But what does this concern a Beast? Or what does it concern the Devils? Or the Soul that is in the Anger of God? These eat of the Heavenly Blood, that is in the Heaven wherein they dwell, which is the Abyss, or bottomless Pit.

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

149. Thus if the Preacher be one that is dead, and has no true Life in him, but sows only Venom and Reproach proceeding out of his evil Affections, then it is the Devil that teaches, and the Devil that hears.

Such teaching is received into a wicked heart, and brings forth wicked Fruits. By which Means the World is become a mere Den of murdering Devils. So that if you look among the Herd of such Teachers and Hearers, there is little to be found but Revilings, Slandering, and Reproachings; together with Contention about Words, and Wrangling about the Husk.

150. But the Holy Ghost teaches in the holy Teachers, and the Spirit of Christ hears through the Soul, which is the Divine House

of the Divine Sound or Voice in the holy Hearer.

151. The holy Man has his Church in himself, wherein he hears and teaches. But Babel has a Heap of Stones, into which she goes with her seeming Holiness and real Hypocrisy. There she loved to be seen in fine Clothes, and makes a very devout and godly Shew; the Church of Stone is her God, in which she putts her Confidence.

152. But the holy Man has his Church about him every where, even in himself; for he always stands and walks, sits and lies down in his Church. He lives in the true Christian Church; yea, in the Temple of Christ. The Holy Ghost preaches to him out of every Creature. Whatsoever he looks upon, he sees a Preacher of God therein.

153. Here now the Scoffer will say that I despise the Church Of Stone, where the Congregation meets; but I say that I do not. For I do but discover the hypocritical Whore of Babylon, which committs Whoredom with the Church of Stone, and terms herself a Christian, but is indeed a Strumpet.

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

Sins.

155. A holy Man does holy Works from the holy Strength of his Mind. The Work is not the Atonement of Reconciliation, but it is the Building which the true Spirit builds in his Substance; it is his Habitation. But the Fiction and Fancy is the Habitation of the false Christian, into which his Soul enters with Dissimulation. The outward Hearing reaches but to the outward, and works in the outward only; but the inward Hearing goes into the inward, and works in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as you will; yet if thine inward Teacher and Hearer be not open, all is nothing but a Babel a Fiction, and a graven Image, whereby the Spirit of the outward World does model and make to itself a graven Image in Resemblance of the inward; and makes a Holy Shew therewith, as if he performed some divine or holy Service to God; whereas many Times in such Service and Worship, the Devil works mightily in the Imagination, and very much tickles the Heart with those Things wherein the Flesh delights. Which indeed not seldom happens to the Children of God, as to their outward Man, if they do not take great Heed to themselves; so busily does the Devil beset and sift them.

Of unprofitable Opinions, and Strife about the Letter.

Of unprofitable Opinions, and Strife about the Letter.

A true Christian, who is born a-new of the Spirit of Christ, is in the Simplicity of Christ, and has no Strife or Contention with any Man about Religion. He has Strife enough in himself, with his own Beastial evil Flesh and Blood. He continually thinks himself a great Sinner, and is afraid of God: But the Love of Christ by degrees pierces through, and expells that Fear, as the Day swallows up the Night.

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

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

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

162. But a Christian is of no Sect: He can dwell in the midst of Sects, and appear in their Services, without being attached or bound to any. He has but one Knowledge, and that is, Christ in him. He seeks but one Way, which is the Desire always to do and teach that which is right; and he putts all his knowing and willing into the Life of Christ.

163. He sighs and wishes continually that the Will of God might be done in him, and that his Kingdom might be manifested in him. He daily and hourly kills Sin in the Flesh; for the Seed of the Woman, viz., the inward Man in Christ, continually breaks the Head of the Serpent, that is, the Power of the Devil, which is in Vanity.

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

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

166. Therefore I say, that whatsoever fights and contends about the Letter, is all Babel. The Letters of the Word proceed from, and stand all in, one Root, which is the Spirit of God; as the various Flowers stand all in the Earth and grow about one another. They fight not with each other about their Difference of Colour, Smell, and Taste, but suffer the

Earth, the Sun, the Rain, the Wind, the Heat and Cold, to do with them as they please; and yet every one of them grows in its own peculiar Essence and Property.

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

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

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

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

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

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

Power.

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

174. Knowledge serves only to this End, viz., to know that we have lost the Divine Power, in Adam, and are become now inclined to Sin; that we have evil Properties in us, and that doing Evil pleases not God; so that with our knowledge we might learn to do right. Now if we have the Power of God in us, and desire with all our Hearts to act and to live aright, then our Knowledge is but our Sport, or Matter of Pleasure, wherein we rejoice.

175. For true Knowledge is the Manifestation of the Spirit of God through the Eternal Wisdom. He knows what He will in His Children; He shows his Wisdom and Wonders by his Children, as the Earth puts forth its various Flowers.

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

177. Those Men therefore that strive and wrangle about the Knowledge and Will of God, and despise one another on that Account, are more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which stand still in quiet Submission to the Spirit of God, and suffer him to manifest the Divine Wisdom and Power through them. Yea, such Men are worse than Thistles and Thorns that grow among fair Flowers, for they at least

stand still and are quiet, whereas those Wranglers are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.

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

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

Wherein Christian Religion consists; and how Men should serve God and their Brethren.

ALL Christian Religion wholly consists in this, to learn to know ourselves; whence we are come, and what we are; how we are gone forth from the Unity into Dissension, Wickedness, and Unrighteousness; how we have awakened and stirred up these Evils in us; and how we may be delivered from them again, and recover our original Blessedness.

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

182. And Lastly, how we may come forth from Dis-union and Vanity, and enter again into that one Tree, Christ in us, out of which we all sprung in Adam. In these four Points all the necessary Knowledge of a

Christian consists.

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

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

185. Every Preacher void of the Spirit of God, who without Divine Knowledge, setts himself up for a Teacher of Divine Things, pretending to serve God thereby, is false, and does but serve the Belly, his Idol, and his own proud insolent Mind, in desiring to be honoured on that Account, and esteemed Holy, or a Divine in Holy Orders. He bears an Office, to which he is set apart and chosen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

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

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

188. How then will he that is ungodly plant Heavenly Plants, when he has no Seed alive in its Power in himself? Christ says expressly, The

Sheep hear not his Voice, they follow him not.

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

190. All that Men will serve God with, must be done in Faith, viz., in the Spirit. It is the Spirit that makes the Work perfect, and acceptable in the Sight of God. All that a Man undertakes and does in Faith, he does in the Spirit of God, which Spirit of God does cooperate in the Work, and then it is acceptable to God. For he has done it himself, and his Power and Virtue is in it: It is holy.

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

192. If you serve your brother, and do it but in Hypocrisy, and give him unwillingly, then you serve not God. For your Faith proceeds not from Love, nor enters into Hope, in your Gift. Indeed you serve your Brother, and he for his Part thanks God and blesses you, but you bless not him. For you give him your Gift with a grudging Spirit, which enters not into the Spirit of God, into the Hope of Faith; therefore your Gift is but half given, and you have but half your Reward for it.

193. The same is true of receiving a Gift. If any gives in Faith, in Divine Hope, he blesses his Gift by his Faith: But whoso receives it unthankfully, and murmurs in his Spirit, he curses it in the Use or Enjoyment of it. Thus it is, that every one shall have his own; Whatsoever he sows, that shall he also reap.

194. So likewise it is in the Office of teaching; whatsoever a Man sows, that also he reaps. For if any Man sow good Seed from the Spirit of Christ, it sticks in the good Heart, and brings forth good Fruit; but in the Wicked, who are not capable of receiving the good Seed, the Anger

of God is stirred.

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

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

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

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

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

Christ, be faithfully warned to depart from such abominable Contentions and bloody Firebrands, and to go forth from all Strife with their Brethren, and strive only after Love and Righteousness towards all Men.

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

by Jacob Behmen (Jakob Boehme) 1575-1624,

The Teutonic Theosopher

SHOWING

How Man must DAILY die to his OWN Will in SELF; how he must bring his Desire into God, and what he should ask and desire of God.

LIKEWISE

How he must spring up out of the dying sinful Man, with a new Mind and Will through the Spirit of Christ.

ALSO

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

Composed by a Soul that loves all

who are Children of JESUS CHRIST, under the Cross.

Brought forth in the 1600 s by a humble shoemaker; translated into English over 100 years later; suppressed and hidden away until recently in theological archives around the world... a worthy personal study not just for academics but for all those who are spiritually grounded in the WORD, who are learning to hear the Lord, and who hunger for more.

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Christ says, If any Man will come after Me, let him DENY HIMSELF, and take up his Cross daily, and follow Me. Matthew 16,24 ;Mark 8,34 ;Luke 9,23.

Peter says to Christ, Behold, we have forsaken All, and followed You. Matthew 19,27 ;Mark 10,28 ;Luke 18,28.

We have a clear Example in Lucifer, and also in Adam the first Man, of what SELF does, when it gets the Light of Nature to be its OWN, and when it can walk with the Understanding in its OWN Dominion. We see also in Men learned in Arts and Sciences, that when they get the Light of this outward World or Nature into the Possession of their Reason, nothing comes of it but Pride of themSELVES. And yet all the World so vehemently desires and seeks after this Light as the best Treasure; and indeed it is the best Treasure this World affords, if it be rightly used.

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

3. For the Wrath of the Eternal and Temporary Nature will soon take Pleasure in it, and then SELF and a Man's own Reason, will rise up in Pride, and depart from the true resigned Humility towards God, and

will no longer eat of the Fruit of Paradise, but instead eat of the Property of SELF, viz. of that Dominion of Life, wherein Good and Evil are mixed as Lucifer and Adam did. Who both entered with the Desire of SELF back again into the Original, out of which the Creatures were brought forth and entered into the Condition of the Creatures; Lucifer into the Center and wrathful Nature, into the Matrix or Womb which brings forth Fire, and Adam into the earthly Nature, into the Matrix of the outward World, viz. into the Lust after Good and Evil.

4. This happened to them both, because they had the Light of Understanding shining in SELF, in which they could behold themselves, whereby the Spirit of SELF went into the Imagination, (viz. into a Desire to get to the Center,) that they might exalt themselves in Might, Power, and Knowledge. Now when Lucifer sought after the Mother of Fire in his Center, and thought to reign therewith over the Love of God and all the Angels, and when Adam also desired to try in the Essence what the Mother or Root was from whence Evil and Good did spring, and purposely brought his Desire thereinto, in order to thereby become knowing and full of Understanding thereby: Both Lucifer and Adam were captivated in their evil or false Desire in the Mother, and broke off themselves from Resignation which proceeds from God, and so were caught by the Spirit of the Will, by the Desire in the Mother. Which Desire immediately got the Dominion in Nature; and so Lucifer stuck fast in the wrathful Source of Fire, and that Fire became manifest in the Spirit of his Will, whereby the Creature in its Desire became an Enemy to the Love and Meekness of God.

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

6. But if they had not brought the Light of Knowledge into SELF, then

the Glass of the Knowledge of the Center and of the Original of the Creature, viz. of the Power which it had in itself would not have been manifested, from whence the Imagination and Lust did arise.

7. As also we often see at this Day how the same Error brings Danger upon the enlightened Children of God; in whom when the Sun of the great Presence of God's Holiness shines, by which the Life passes into Triumph, and then Reason beholds itself therein as in a Glass, and the Will goes on in SELF, in its OWN searching, and will try what the Center is out of which the Light shines, and will of its OWN Motion and Strength force itSELF into it, how that from thence arise abominable Pride and SELF-Love; so that its (the Creature's) own Reason, which is but a Mirror or Glass of the Eternal Wisdom, supposes itSELF to be greater than it is; and then whatsoever it does, it thinks God's Will does in and by it, and that he is a Prophet; though it is moved only by itSELF, and goes on in its OWN Desire, in which the Center of Nature presently rises up, and enters into that false Desire of SELF against God, and so the Will enters into SELF-Conceit and Exaltation.

8. Then the subtle Devil insinuates himself into the Creature, and sifts the Center of Nature, and brings evil or false Desires into it, so that a Man becomes as it were drunken in SELF, and still persuades himself that he is driven by God, by which Means the good Beginning, wherein the Divine Light shone in Nature, comes to be spoiled, and so the Light of God departs from him.

9. Yet the outward Light of the outward Nature still remaineith shining in the Creature; for its own SELF throws itself thereinto, and supposes that it is still the first Light of God; but it is not so. And into this SELF-Exaltation in the Light of its outward Reason, the Devil throws himself again, (though in the first Light, which was Divine, he had been forced to depart) now returning with the seven-fold Desire, of which Christ spake, saying, When the unclean Spirit departs out of a Man, he wanders through dry Places seeking Rest, and finds none; and then he takes to himself seven Spirits worse than himself, and returns

to his first House; and finding it swept and garnished, he dwells therein, and so it is worse with that Man than it was before.

10. This House, that is thus swept and garnished, is the Light of Reason in SELF. For if a Man brings his Desire and Will into God, and then goes on in Abstinence from this wicked Life, and heartily desires the Love of God, then that Love will indeed manifest itself to him with its most friendly and cheerful Countenance, by which the outward Light also is kindled. For where the Light of God is kindled, there all will be Light; the Devil cannot stay there, but must depart thence; and then he searches through the Mother of the Original of Life, viz. the Center, but finds that it is become a dry feeble Place. For the Anger of God, viz, the Center of Nature, is in its own Property altogether feeble, barren and dry and cannot get the Dominion in its own wrathful Principle. Satan continually searches through these Places to find an open Gate to enter with his Desire, and so to sift the Soul that it might come to exalt its SELF.

11. And now if the Spirit of the Will of the Creature throws itself with the Light of Reason back into the Center, viz. into SELF, and enters into SELF-Exaltation, then it goes forth again from the Light of God, and presently the Devil finds an open Gate for him to enter in at, and a garnished House to dwell in, viz. the Light of Reason. Then he takes to himself the seven Forms of the Property of Life in SELF, viz. the Flatterers which are departed from God into SELF; and there he enters and putts his Desire into the Lust of SELF and evil Imaginations, wherein the Spirit of the Will beholds itself in the Forms of the Properties of Life in the outward Light, and then the Man sinks into himself as if he were drunk, and the Stars lay hold on him, and bring their strong Influences into him, (into outward Reason) that he might seek the Wonders of God there, that so they may manifest themselves therein. For all Creatures groan and long after God. And though the Stars cannot apprehend the Spirit of God, yet they would rather have a House of Light wherein they may rejoice, than a House shut up, wherein they can have no Rest.

12. Thus such a Man goes on as if he were drunk, in the Light of the outward Reason, which is called the Stars, and apprehends great and wonderful Things, and has a continual Guide, therein. And then the Devil presently watches to see if any Gate stands open for him, through which he may kindle the Centre of Life, that so the Spirit of the Will may mount aloft in Pride, Self-Conceit, or Covetousness; (from whence Self-Arrogancy arises, the Will of Reason desiring to be honored;) for it supposes it has attained the Sum of all Happiness, when it has gotten the Light of Reason, and can judge the House of hidden Mysteries that is shut up; which nevertheless God can easily unlock. The deluded Man thereupon supposes that now he has reached the Mark, and that Honour is due to him, because he has gotten the Understanding of Reason, and never considers that the Devil makes himself merry with his Desire in his seven Forms of Life of the Center of Nature, nor what abominable Error he sets up.

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

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

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

Here Reason will object and say, Is it not right for a Man to attain the

Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture directs?

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

3. But mark how you ought to use it; when the Light of God first manifests itself in the Soul, it shines forth as Light from a Candle, and kindles the outward Light of Reason immediately; yet it yields not itself wholly up to Reason, so as to be under the Dominion of the outward Man. No, the outward Man beholds himself in this through-shining Lustre, as he does his Likeness in a Looking-Glass, whereby he presently learns to know himself, which is good and profitable to him.

4. Now, when he does so, Reason, which is the creaturely SELF, cannot do better than to behold itself in the SELF of the Creature, and not enter with the Will of the Desire into the Center in seeking itself. If it doth, it breaks itself off from the Substance of God, (which rises together with the Light of God, of which the Soul ought to eat, and refresh itself therewith,) and eats of the outward Substance and Light, and thereby draws the Venom into itself again.

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

6. Its own Reason ought not enter upon any Speculation as to the Ground of Divine or human Matters; nor to will and desire any Thing

but the Grace of God in Christ. And as a Child continually longs after the Breasts of the Mother, so must its Hunger be continually entering into the Love of God, and not suffer itself to be broken off from that Hunger by any Means. When the outward Reason or SELF rises up and triumphs in the Light, saying, I have the true Child, then the Will of the Desire must bow itSELF down to the Earth, and bring itself into the deepest Humility and most simple Ignorance, and say, You are foolish, and have nothing but the Grace of God. You must wrap yourSELF up in that Belief with great Humility, and become nothing at all in yourSELF, and neither know nor love your SELF. All that you have, or is in you, must esteem itSELF as nothing but a mere Instrument of God; and you must bring your Desire only into God's Mercy, and go forth from all your OWN Knowing and Willing; and esteem it as nothing at all, nor ever entertain any Will to enter into it again.

7. As soon as this is done the natural Will becomes weak and faint, and then the Devil is not able to sift it thus any more with his evil Desire, for the Places of his Rest become very powerless, barren and dry; and then the Holy Spirit proceeding from God, takes Possession of the Forms of Life, and makes His Dominion to prevail. He kindles the Forms of Life with His Flames of Love, and then the high Knowledge of the Center of all Things arises, according to the inward and outward Constellation or Complexion of the Creature, in a very subtle drying Fire, attended with great Delight. Whereupon the humbled Soul presently desires to sink down into that Light, and esteems itself to be nothing and quite unworthy of It.

8. And thus its own Desire pierces into that nothing, viz.(into that wherein God creates) and does what God wills therein, and the Spirit of God springs forth through the Desire of the resigned Humility, and so the human Self immediately follows the Spirit of God in Trembling and humble Joy; and thus it may behold what is in Time and Eternity, for All is present before it.

9. When the Spirit of God rises up as a Fire and Flame of Love, then the Sprit of the Soul descends, and says, Lord, Glory be to Your Name,

not to me; You are able to take to Yourself Virtue, Power, Strength, Wisdom, and Knowledge; do as You will; I can do nothing; I know nothing; I will go no whither but whither You lead me as Your Instrument; do You in me and with me what You will.

10. In such a humble and total Resignation the Spark of Divine Power falls into the Center of the Forms of Life, as a Spark into Tinder, and kindles it, viz. the Fire of the Soul, which Adam had made to be a dark Coal in himself, so that it glimmers. And when the Light of Divine Power has kindled itself therein, the Creature must go on as an Instrument of God's Spirit, and speak what the Spirit of God dictates to it; and then it is no more in its own proper Possession, but is the Instrument of God.

11. But the Will of the Soul must without ceasing, in this fiery driving, sink into nothing, viz. into the deepest Humility in the Sight of God. For no sooner does the Will of the Soul in the least Measure go on in its OWN Speculation or Searching, but Lucifer lays hold of it in the Center of the Forms of Life, and sifts it so that it enters into SELF. It must therefore continue close to resigned Humility, as a Well does to its Spring, and must suck and drink of God's Fountain, and not depart from the Ways of God at all.

12. For as soon as the Soul eats of SELF, and of the Light of outward Reason, it goes on in its OWN Opinion; and then its Doings, which it sets forth for Divine, are but from the outward Constellation, or Influence of the Stars, which presently lays hold on the Soul, and makes it dry. And then the Soul goes on in Errors, till it yield itSELF up again into Resignation, and acknowledging itSELF anew to be a defiled Child, resists Reason and so getts the Love of God again. Which is harder to do in that Case than it was at first; for the Devil brings in strong Doubts now, and will not easily leave his Fort of Prey.

13. This may be seen clearly in the Saints of God from the Beginning of the World. For many who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into SELF, viz. into

their OWN Reason and Will, in which Satan has cast them into Sins, and into the Anger of God; as appears by David and Solomon, also by the Patriarchs, Prophets, and Apostles; who have oftentimes committed great Errors when they have departed from Resignation into SELF, viz. into their own Reason and Lust.

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

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

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

17. For the more deeply Reason sinks itSELF down into simple Humility in the Sight of God, and the more unworthy it accounts itSELF in His Sight; the more truly it dies from SELF-desire and the more thoroughly the Spirit of God penetrates it, and brings it into the

highest Knowledge, so that at length it may come to behold the great Mysteries and Wonders of God. For the Spirit of God works only in resigned Humility, in that which neither seeks nor desires itSELF. The Spirit of God takes hold of whatsoever desires to be simple and lowly before Him, and brings it into His Wonders. He has Pleasure only in those that fear and bow themSELVES before Him.

18. For God has not created us for ourSELVES only, but to be Instruments of His Wonders, by which He desires to manifest His Wonders. The resigned Will trusts God, and expects all Good from Him alone; but SELF-Will rules itself, for it is broken off from God. All that SELF-Will does is Sin and is against God; for it is gone out of that Order wherein He created it, into Disobedience, and desires to be its OWN Lord and Master.

19. When a Man's OWN Will dies from itSELF, then it is free from Sin, for it desires nothing but that which God desires of His Creature; it desires only to do that for which God has created it and that which God will do by it; and though it is and must be involved in the Doing, yet it is but the Instrument of the Doing, by which God does what He will.

20. For this is the true Faith in Man, viz. to die from himSELF; that is, from his OWN Desire; and in all his Undertakings and Designs to bring his Desire into the Will of God, and arrogate the doing of nothing to himSELF, but esteem himSELF in all his Doings to be a Servant or Minister of God, and to think that all he does, and undertakes, is for God. For in such a Disposition the Spirit of God leads him into true Uprightness and Faithfulness towards his Neighbor. For he thinks thus within himself, I do my Work not for myself, but for God, Who has called and appointed me to do it; I am but a Servant in His Vineyard. He listens continually after the Voice of his Master, Who within him commands him what he shall do. The Lord speaks in him, and bids him do what He would have to be done by him.

21. But SELF does what outward Reason from the Stars commands,

into which Reason the Devil flies with his Desire. All whatever SELF does is without the Will of God, and is done altogether in the Fantasy, that the Anger of God may accomplish its Pastime therewith.

22. No Work done without the Will of God can reach the Kingdom of God; it is all but an unprofitable Imagery, or SELF-wrought work, in this great Agitation of Mankind. For nothing is pleasing to God, but what He Himself does by the resigned Will, as His Instrument. For there is but one only God in the Essence of all Essences, and all that which works with Him in that Essence, is one Spirit with Him; but that which works in itSELF only, in its OWN Will, is in itSELF only, and not in His Dominion. It is indeed under that universal Dominion of Nature, whereby He holds subject to Him every Life, evil and good, but not under that special Divine Government in Himself, which comprehends the Good only. Nothing is Divine which walks and works not in the Will of God.

23. Christ says, Every Plant which my heavenly Father has not planted, shall be rooted out and burned in the Fire. All the works of Man, which he has wrought without the Will of God, shall be burnt up in the last Fire and given to the Wrath of God, viz. to the Pit of Darkness to recreate itself withal. For Christ says, He that is not with Me is against Me; and he that gathers not with Me scatters. Whosoever works, and does it not in a resigned Will with Confidence in God, does but make desolate and scatter; it is not acceptable to God. For nothing is pleasing to Him but that which He wills with His Spirit, and does by His own Instrument.

24. Therefore, whatsoever is done by the Conclusions of human SELF in Matters of Religion, is a mere Fiction. It is Babel, and but a Work of the Stars, and of the outward World, and not acknowledged by God to be His Work. It is only the Play of the wrestling Wheel of Nature, wherein Good and Evil wrestle one with the other; what the one builds, the other destroys. And this is the great Misery of the vain Turmoiling of Men, the Issue whereof must be left to the Judgement of God.

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

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

Whosoever therefore intends to do any good and perfect Work, wherein he hopes eternally to rejoice, let him depart from himSELF, viz. from his OWN Desire, and enter into Resignation, into the Will of God, and work with God. And then though the earthly Desire of SELF in Flesh and Blood cleaves to him, yet if the Will of the Soul does not receive that Desire into it, SELF cannot perform any Work. For the resigned Will continually destroys the Substance of SELF again, so that the Anger of God cannot reach it. And if it should happen to reach it sometimes, as may be the Case, yet the resigned Will prevails with its superior Power, and then it bears the Figure of a victorious Work in the Wonders, and may inherit the Filiation [or Childship]. Therefore it is not good to speak or do any Thing, when Reason is kindled in and by the Desire of SELF because that Desire springs from, and works in, the Anger of God; by which a Man would suffer Loss. For his Work is brought into that Anger, and kept there to the great Day of God's Judgement.

2. Every evil or false Desire, whereby a Man devises how to gather to himSELF by Craft much worldly Gain from his Neighbor to his Neighbor's Hurt, is taken into the Anger of God, and belongs to the

Judgement. Wherein all Things shall be made manifest and every Power and Essence, every Cause and Effect, both in Good and Evil, shall be presented to every one in the Mystery of the Revelation.

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

4. And every Creature ought to know that it should continue in that Condition wherein it was created; otherwise it runs on in Contrariety and Enmity to the Will of God, and brings itself into Pain. For every intelligent Creature that has lost its Place or State wherein God first created it, is in Disorder and Misery, till it recovers the same. A Creature which is created out of Darkness has no Pain in the Darkness; as a venomous Serpent has no Pain from its Venom. The Venom is its Life; but if it should lose its Venom, and have some good Thing instead brought into it, and be made manifest in its Essence, that would be Pain and Death to it. Thus Good is Torment to a Being whose nature is evil, and Evil is in like Manner Pain and Death to the Good.

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

6. If the Devil had been created out of the wrathful Matrix, for and in Hell, and had not had the Divine Ens or Essence, he could have no Pain in Hell. But he, being created for and in Heaven, and yet having stirred up the Source or Property of Darkness in himself, and thereby brought himself totally into Darkness, therefore the Light is now a Pain to him; that is, it causes an everlasting Despair of God's Grace, and a continual

Enmity to God; because God cannot endure him in Himself, but has cast him out. Therefore, the Devil is angry and wrathful against his own Mother, of whose Essence and Substance he has his Original, viz. the Eternal Nature, which keeps him Prisoner in his own Place, as a Revolter or fallen Spirit, and sports in him with its Property of Anger. And, seeing he would not bear his Part in promoting the Divine Joy, in and for which he was created, therefore he must now do the contrary, and be an Enemy to all Goodness. For, of God, and in Him, are all Things, Darkness and Light, Anger and Love, Fire and Light; but He calls Himself God, only as to the Light of His Love.

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

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

9. Not in the Kingdom of the Sun, Stars, and Elements; he is no Lord or Prince there, but only in the wrathful Part, viz. in the Root of the Evil of every Thing; and yet he has not Power to do what he pleases with that.

10. For there is some Good in every Thing, which holds the Evil captive and shut up in the Thing; but he can walk and rule only in the evil Part or Property when it stirrs up an evil Desire in itSELF, and brings its Desire into Wickedness. This indeed the inanimate Creature cannot do; but Man can do it through the inanimate Creature, if he

brings the Center of his Will, with the Desire out of the Eternal Center into it, which is the Ground of Enchantment and false Magic. The Will of the Devil can also enter into that Evil whereinto Man brings the Desire of his Soul, which is born also out of the Eternal Nature.

11. For the Original of the Soul and of Angels, out of the Eternal Nature is the same. But the Devil has no further Power over the Time, or temporary Condition of this World, than in the great Turba or Turba Magna, the Curse; wheresoever that kindles itself in the eternal and temporal Wrath, there he is busy, as in Wars, Fighting, and Strife, as also in great Tempests without Water. In fire he proceeds as far as the Turba (Mischief or Hurt) goes in great Showers or Tempests of Thunder, Lightning, and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant only.

12. Thus the Creature stirrs up with its own Desire, Good and Evil, Life and Death. The human Angelical Desire stands in the Center of the eternal Nature which is without Beginning; and wherever it kindles itself, whether in Good or Evil, it accomplishes its Work in that.

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

14. Therefore all Speculation and Inquiry about God's Will is a vain Thing, unless the Mind be converted. For when the Mind stands captivated in the SELF-Desire of the earthly Life, it cannot comprehend what the Will of God is; it runs on but in SELF, from one

Way into another, and yet finds no Rest; for SELF-Desire evermore brings Disquiet. But when it sinks itself wholly into the Mercy of God, desiring to die from itSELF, and to have God's Will for a Guide to the Understanding, so that it acknowledges and esteems itSELF as nothing, and wills nothing but what God wills, then shall it both know and do the Will of God. And if the Desire of Anger in the earthly Flesh should go along or join with the Devil's Imagination, and assault the Will of the Soul, yet the resigned Desire cries to God and says, Abba, loving Father, deliver me from Evil. And then, though the earthly Will should grow too strong in the Wrath of God by the Infection of the Devil, the Desire of Anger would work but in or upon itself. According to what St. Paul says, Now, if I sin, I do it not, but Sin that dwells in my Flesh: Also, Now I serve the Law of God in my Mind, but in my Flesh the Law of Sin. Paul means not that the Will of the Mind or Soul should consent to the Will of the Flesh; but Sin is so strong in the Flesh, viz. the awakened Anger of God in SELF, that oftentimes the Mind is brought into Lust, as it were by Force, through the evil Incitements of the wicked, or else by beholding worldly Pomp and Glory; so that it absolutely bears down the resigned Will, and rules by Force.

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

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

17. So long as Man's OWN Will stands in SELF, so long it is not in the Purpose and Calling of God; it is not called, for it is gone forth from its original right Place; but when the Mind turns itself back again into the

Calling, viz. into Resignation, then the Will is in the Calling of God, that is, in the Place for and in which God created it, and then it has Power to become the Child of God again; as it is written, He has given us Power to become the Children of God.

18. The Power which He has given us is His Purpose, for and in which He created Man in His Image. This God has brought again into the human Nature, and has given Power unto that Power to break the Head of Sin in the Flesh, namely, the Will and Desire of the Serpent; that is, the resigned Will in Christ treads upon the Head of the Desire of the sinful Will of the Serpent, and kills again the Sins which were committed. This Power that is given becomes a Death to Death, and the Power of Life to Life.

19. Therefore no Man can make any Excuse, as if he could not will. Indeed, while he sticks fast in himSELF, in his OWN Desire, and serves only the Law of Sin in the Flesh, he cannot. For he is kept back, as being a Servant of Sin; but when he turns the Center of his Mind away, and directs it into the Will and Obedience of God, then he can.

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

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

22. God hardens no Man; but Man's OWN Will, which goes on in the fleshly Life of Sin, hardens his OWN Heart. The Will of SELF brings the Vanity of this World into the Mind, which is thereby shut up, and

continues so.

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

24. God desires nothing but what is like His own Desire: His Desire receives nothing but what Itself is.

25. God receives no Sinner into His Power and Virtue, unless the Sinner go forth from His Sins, and enter with the Desire into God. And then, He will not cast out those that so come unto Him. He has given to the Will an open Gate in Christ, saying, "come unto Me all ye that are heavy laden with Sins, and I will refresh you; take My Yoke upon you, that is, the Cross of the Enmity in the Flesh. This was the Yoke of Christ, which He had to bear for the Sins of all Men. This Cross or Yoke the resigned Will must also take upon itself in the evil earthly sinful Flesh, and bear it after Christ in Patience and Hope of Deliverance. It must also continually break the Head of the Serpent, in and through Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, not letting it rest on the soft Bed when Sin is committed, and thinking to repent one Time or other.

26. No, no, the earthly Will grows strong, fat, and wanton upon this soft Bed, but as soon as the Light of God shines in you, and shews Sin to you, the Will of your Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close therein. It must take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill and destroy it in the Death of Christ.

27. The Will of Sin [thy outward SELF] must die, though it be never so unwilling. Be at Enmity therefore with the voluptuous earthly Flesh; give it not what it would have; let it fast and suffer Hunger till its tickling ceases. Account the Will of the Flesh thine Enemy, and do not do what the Desire in the Flesh wills, and then you shall bring a Death

upon the deathful Property in the Flesh.

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

29. The earthly Will is but the Son of the Bond-Woman. For the Four Elements should have been Man's Servants, but Adam has brought them into the Sonship, or adopted them into himself. Therefore God said to Abraham, when He had opened the Covenant of the Promise in him, Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free. This Son of the Free is Christ, which God of His Grace has brought again into the Flesh for us, namely, a new or renewed Mind, wherein the Will, viz. the Eternal Will of the Soul, may draw and drink the Water of Life, of which Christ speaks, saying, Whosoever shall drink of this Water that I will give him, It

shall spring up in him, and be a Fountain of Eternal Life. This Fountain is the Renovation of the Mind or Will of the Soul.

30. Therefore I say that all Fictions and Devices to come to God by, let them have what Name soever they will, which Men contrive and invent for Ways to God, are but lost Labor and vain Endeavours, without a new Mind. There is no other Way to God, but a new Mind, which turns from Wickedness, and enters into Repentance for the Sins it has committed. Which goes forth from its Iniquity and wills it no more; but wrapps its Will up in the Death of Christ, and with all Earnestness dies from the Sin of the Soul in the Death of Christ, so that it wills Sin no more.

31. And though all the Devils should press hard upon it, and enter with their Desire into the fleshly Mind, yet the Will of the Soul must

stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting ourselves avails at all; as when Men will cover Sin and Iniquity in the Flesh with the Satisfaction of Christ, while they remain in SELF still. Christ says, Except ye turn and become as Children, ye shall not see the Kingdom of God. The Mind must become as wholly new, as in a Child that knows nothing of Sin. Christ says also, You must be born anew, or else, ye shall not see the Kingdom of God. There must arise a Will wholly new in the Death of Christ. It must be brought forth out of Christ's Incarnation or Entering into the Humanity, and rise in Christ's Resurrection.

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

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

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

36. All such Flattery of ourselves by saying, Christ has paid the

Ransom, and made satisfaction for Sin, and that He died for our Sins, is a false and vain Comfort, if we also do not die from Sin in Him, and put on His Merit in new Obedience, and live therein.

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

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

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

40. But perhaps you will say, I have a Will indeed to do so; I would willingly do it, but I am so hindered that I cannot.

41. Nay, you vile Man, God draws you to be His Child, but you will not; the soft Cushion in Evil is dearer to you than to be so readily parted

with. You prefer the Joy of Wickedness to the Joy of God. You are wholly swallowed up in SELF still, and live according to the Law of Sin, and that is what hinders you. You are unwilling to die from the Pleasure of the Flesh, and therefore you are not in the Filiation (Sonship). God draws you to it, but you yourSELF will not yield.

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

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

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

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

46. A Man must wrestle till the dark Center that is shut up tight, breaks open, and the Spark lying hid therein kindles and from thence the noble Lily-Branch sprouts, as from the divine Grain of Mustard-Seed as Christ says. A Man must pray earnestly, with great Humility, and for a while become a Fool in his own Reason, and see himself void

of Understanding therein, until Christ be formed in this new Incarnation.

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

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

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

50. SELF is but a Slave to its temporal Possessions, but Resignation rules over all that it hath. SELF must do what the Devil will have it do in fleshly Voluptuousness and Pride of Life; but Resignation treadth it all under with the Feet of the Mind. SELF despises that which is lowly and simple; but Resignation sitts down with the lowly in the Dust. It says, I will be simple in myself, and understand nothing, lest my Understanding should exalt itself and sin. I will lie down in the Courts of my God at His Feet, that I may serve my Lord in that which He commands me. I will know nothing of myself, that the Will and Power of my Lord may lead and guide me, and that I may only do what God does through me, and will have done by me. I will sleep in myself until the Lord awaken me with His Spirit; and if He will not, then will I look up to Him in Silence, and wait for His Commands.

51. Beloved Brethren: Men at this Time boast much of Faith; but where is it to be found? The modern Faith is but the History. Where is that Child which believes that Jesus has been born within his own soul? If that Child were in Being, and did believe that Jesus is born, it would also draw near to the sweet Child Jesus, and receive Him and nurse Him.

52. Alas! the Faith of this Day is but historical, a mere Assent to the matter of Fact that Jesus Christ was born, lived and died; that the Jews killed Him; that He left this World, and is not King on Earth in the outward Man; and the Faith of this Day allows that Men may do what they please, and need not die from Sin and their evil Lusts. All this the wicked Child SELF rejoices in, that it may fatten the Devil by living deliciously.

53. This shows plainly that true Faith was never weaker since Christ's Time, than it is now. When nevertheless the World cries aloud, and says, We have got the true Faith; and contend about a Child, with a Contention which has never been worse since Men have been on Earth.

54. If you are truly Zion, and have that new born Child which was lost and is found again, then let It be seen in Power and Virtue. Let us all openly see the sweet Child Jesus brought forth by you, and that you are His Nurse. If not, then the true Children in Christ will say, you have found nothing but the Cradle of the Child, that is, the History.

55. Where have you the sweet Child Jesus, you that are so exalted with the History, and with your false and seeming Faith? O how will the Child Jesus visit you one Day in the Father's Property, the Property of Anger, in your own Turba which you have fattened! It calls you now in Love, but you will not hear, for thine Ears are stopped with Covetousness and Voluptuousness. Therefore the Sound of the Trumpet shall one Day alarm you with the hard Thunder-clap of your Turba, and rouse you up, if perhaps you will then seek and find the

sweet Child Jesus.

56. Beloved Brethren, this is a Time of Seeking, of Seeking and Finding. It is a Time of Earnestness; whom it touches, it touches Home. He that watches shall hear and see it; but he that sleeps in Sin, and says in the fat Days of his Belly, All is peace and quiet; we hear no Sound from the Lord, shall be blind. But the Voice of the Lord has sounded in all the Ends of the Earth, and a Smoke rises, and in the Midst of the Smoke there is a great Brightness and Splendor. Hallelujah. Amen.

Shout unto the Lord in Zion, for all Mountains and Hills are full of His Glory. He flourishes like a green Branch, and who shall hinder It. Hallelujah.

by Jacob Behmen (Jakob Boehme) 1575-1624,

The Teutonic Theosopher

TWO

DIALOGUES

BETWEEN

A DISCIPLE AND HIS MASTER,

CONCERNING

THE LIFE WHICH IS ABOVE SENSE.

SHOWING

How the Soul may attain to Divine HEARING and VISION - to a life above sense; and What its Childship in the Natural and Supernatural Life is; and How it passes out of Nature into God, and out of God into

Nature and Self again;also What its Salvation and Perdition are and What is the Partition Wall that separates the Soul from God and How the Breaking down of this Partition is effected; of the two Wills and two Eyes within the Fallen Soul; and What is the shortest WAY to the attainment of the Internal Kingdom of God and Why so few Souls do find It.

Composed by a Soul that loves all who are Children of JESUS CHRIST, under the Cross.

Brought forth in the 1600 s by a humble shoemaker; translated into English over 100 years later; suppressed and hidden away until recently in theological archives around the world... a worthy personal study not just for academics but for all those who are spiritually grounded in the WORD, who are learning to hear the Lord, and who hunger for more.

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Dear Reader

1 Corinthians 2.7-15 We speak the hidden mystical Wisdom of God, which God ordained before the World unto our Glory; Which none of the Princes of this World knew; For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye has not seen, nor Ear heard, neither has it entered into the Heart of man to conceive the Things which God has prepared for them that Love him. But God has revealed them unto us by His Spirit: For the Spirit searches all Things, yea, the deep Things of God. For what Man knowes the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knows no Man, but the Spirit of God. Now we have received, not the Spirit of this World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teaches, but

which the Holy Ghost teaches; comparing Spiritual Things with Spiritual. But the natural Man receives not the Things of the Spirit of God: For they are Foolishness unto him; neither can he know them, because they are Spiritually discerned. But he that is Spiritual judges, or discerns all Things.

The Disciple said to his Master: Sir, How may I come to the Place that I may SEE with God, and may HEAR God speak - to a Life that is above my Senses and Feelings - to the Supersensual Life?

The Master answered and said: Son, when you can throw yourself into THAT, where no Creature dwells, though it be but for a Moment, then you HEAR what God speaks.

Disciple:

Is that Place where no Creature dwells near at Hand; or is it afar off?

Master:

It is IN THEE. And if you can, my Son, for a while but cease from all your OWN Thinking and Willing, then you shall hear the unspeakable Words of God.

Disciple:

How is it that I can hear Him speak, when I stand still from Thinking and Willing?

Master:

When you stand still from the Thinking of SELF, and the Willing of SELF; when both your Intellect and Will are quiet and passive to the Impressions of the Eternal Word and Spirit; when your Soul is winged up, and above that which is temporal with the outward Senses and the Imagination being locked up by Holy Abstraction; then the Eternal

Hearing, Seeing, and Speaking will be revealed IN THEE; and so God hears and sees through you, being now the Organ of His Spirit; and so God speaks in you, and whispers to your Spirit, and your Spirit hears his Voice. Blessed are you therefore if that you can stand still from SELF-Thinking and SELF-Willing, and can stop the Wheel of your Imagination and Senses; for it is hereby that you may arrive at Length to see the great Salvation of God, being made capable of all Manner of Divine Sensations and Heavenly Communications. Since it is nought indeed but thine OWN Hearing and Willing that do hinder you, so that you dost not see and hear God.

Disciple:

But wherewith shall I hear and see God, for as much as He is above Nature and Creature?

Master:

Son, when you are quiet and silent, then are you as God was before Nature and Creature; you are that which God then was; you are that whereof He made your Nature and Creature: Then you hear and see even with that wherewith God Himself saw and heard in you, before ever thine OWN Willing or thine OWN Seeing began.

Disciple:

What now hinders or keeps me back, so that I cannot come to that, wherewith God is to be seen and heard?

Master:

Nothing truly but thine OWN Willing, Hearing, and Seeing do keep you back from it, and do hinder you from coming to this Supersensual State or the Life which is above Sense. And it is because you strive so against that, out of which you yourself are descended and derived, that you thus breakest yourself off, with thine OWN Willing, from

God's Willing, and with thine OWN Seeing from God's Seeing. In as much as in thine OWN Seeing you dost see in thine OWN Willing only, and with thine OWN Understanding you dost understand but in and according to this thine OWN Willing, as the same stands divided from the Divine Will. This your Willing moreover stops your Hearing, and makes you deaf towards God, through your OWN Thinking upon terrestrial Things, and your Attending to that which is without you; and so it brings you into a Ground, where you are laid hold on and captivated in Nature. And having brought you hither, it overshadows you with that which you willest; it binds you with thine own Chains, and it keeps you in thine own dark Prison which you make for yourself; so that you can not go out thence, or come to that State which is above Nature and above Sense.

Disciple:

But being I am in Nature, and thus bound, as with my own Chains, and by my own natural Will; pray be so kind, Sir, as to tell me, how I may come through Nature into the Supersensual and Supernatural Ground, without the destroying of Nature?

Master:

Three Things are requisite in order to do this. The First is, You must resign up your Will to God; and must sink your SELF down to the Dust in His Mercy. The Second is, You must hate your OWN Will, and forbear from doing that to which your own Will does drive you. The Third is, You must bow your Soul under the Cross, heartily submitting yourSELF to It, that you may be able to bear the Temptations of Nature and Creature. And if you do thus, know that God will speak into you, and will bring your resigned Will in to Himself, in the supernatural Ground; and then you shall hear, my Son, what the Lord speaks in you.

Disciple:

This is a hard Saying, Master; for I must forsake the World, and my Life too, if I should do thus.

Master:

Be not discouraged hereat. If you forsake the World, then you come into that out of which the World is made; and if you lose your Life, then your Life is in that, for whose Sake you forsake it. Your Life is in God, from whence it came into the Body; and as you come to have thine OWN Power faint and weak and dying, the Power of God will then work in you and through you.

Disciple:

Nevertheless as God has created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, it seems not to be at all unreasonable, that Man should therefore possess this World, and the Things therein for his own.

Master:

If you rule over all Creatures but outwardly, there cannot be much in that. But if you have a Mind to possess all Things, and to be a Lord indeed over all Things in this World, there is quite another Method to be taken by you.

Disciple:

Pray, how is that? And what Method must I take, whereby to arrive at this Sovereignty?

Master:

You must learn to distinguish well betwixt the Thing, and that which only is an Image thereof; betwixt that Sovereignty which is substantial, and in the inward Ground or Nature, and that which is

imaginary, and in an outward Form, or Semblance; betwixt that which is properly Angelical, and that which is no more than bestial. If you rule now over the Creatures externally only, and not from the right internal Ground of your renewed Nature; then your Will and Ruling is verily in a bestial Kind or Manner, and thine at best is but a Sort of imaginary and transitory Government, being void of that which is substantial and permanent, the which only you are to desire and press after. Thus by your outwardly Lording it over the Creatures, it is most easy for you to lose the Substance and the Reality, while you have nought remaining but the Image or Shadow only of your first and original Lordship; wherein you are made capable to be again invested, if you would be but wise, and take your Investiture from the Supreme Lord in the right Course and Manner. Whereas by your willing and ruling thus after a bestial Manner, you bring also your Desire into a bestial Essence, by which Means you become infected and captivated therein, and gett therewith a bestial Nature and Condition of Life. But if you shall have put off the bestial and ferine Nature, and if you have left the imaginary Life, and quitted the low imaged Condition of it; then are you come into the Super-Imaginariness, and into the intellectual Life, which is a State of living above Images, Figures and Shadows. And so you rule over all Creatures, being reunited with thine Original, in that very Ground or Source, out of which they were and are created; and henceforth Nothing on Earth can hurt you. For you are like all Things and Nothing is unlike you.

Disciple:

O loving Master, pray teach me how I may come the shortest Way to be like unto All Things.

Master:

With all my Heart. Do but think on the Words of our Lord Jesus Christ, when He said, "Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven." There is no shorter Way than this; neither can there be a better Way found. Verily, Jesus

says unto you, Unless you turn and become as a Child, hanging upon Him for All Things, you shall not see the Kingdom of God. This do, and Nothing shall hurt you; for you shall be at Friendship with all the Things that are, as you depend on the Author and Fountain of them, and become like Him, by such Dependence, and by the Union of your Will with His Will. But mark what I have further to say; and be not you startled at it, though it may seem hard for you at first to conceive. If you will be like All Things, you must forsake All Things; you must turn your Desire away from them All, and not desire or hanker after any of them; you must not extend your Will to possess that for your own, or as thine own, which is Something, whatsoever that Something be. For as soon as ever you take Something into your Desire, and receive it into you for thine OWN, or in Propriety, then this very Something (of what Nature soever it is) is the same with yourself; and this works with you in your Will, and you are thence bound to protect it, and to take Care of it even as of your own Being. But if you dost receive no Thing into your Desire, then you are free from All Things, and rule over all Things at once, as a Prince of God. For you have received Nothing for thine own, and are Nothing to all Things; and all Things are as Nothing to you. You are as a Child, which understands not what a Thing is, and though you dost perhaps understand it, yet you understand it without mixing with it, and without its sensibly affecting or touching your Perception, even in that Manner wherein God does rule and see all Things; He comprehending All, and yet Nothing comprehending Him.

Disciple:

Ah! How shall I arrive at this Heavenly Understanding, at this Sight of All Things in God, at this pure and naked Knowledge which is abstracted from the Senses; at this Light above Nature and Creature; and at this Participation of the Divine Wisdom which oversees all Things, and governs through all intellectual Beings? For, alas, I am touched every Moment by the Things which are about me; and overshadowed by the Clouds and Fumes which rise up out of the Earth. I desire therefore to be taught, if possible, how I may attain

such a State and Conditions as no Creature may be able to touch me to hurt me; and how my Mind, being purged from sensible Objects and Things, may be prepared for the Entrance and Habitation of the Divine Wisdom in me?

Master:

You desire that I would teach you how you are to attain it; and I will direct you to our Master, from Whom I have been taught it, that you may learn it yourself from Him, Who alone teaches the Heart. Hear you Him. Would you arrive at this; would you remain untouched by Sensibles; would you behold Light in the very Light of God, and see all Things thereby; then consider the Words of Christ, Who is that Light; and Who is the Truth. O consider now His Words, Who said, "Without Me ye can do nothing" and defer not to apply yourself unto Him, Who is the Strength of your Salvation, and the Power of your Life; and with Whom you can do all Things, by the Faith which He works in you. But unless you wholly give yourSELF up to the Life of our Lord Jesus Christ, and resign your Will wholly to Him, and desire Nothing and will Nothing without Him, you shall never come to such a Rest as no Creature can disturb. Think what you pleasest, and be never so much delighted in the Activity of thine OWN Reason, you shall find that in thine OWN Power, and without such a total Surrender to God, and to the Life of God, you can never arrive at such a Rest as this, or the true Quiet of the Soul, wherein no Creature can molest you, or so much as touch you. Which when you shall, by Grace, have attained to, then with your Body you are in the World, as in the Properties of outward Nature; and with your Reason, under the Cross of our Lord Jesus Christ; but with your Will you walk in Heaven, and are at the End from whence all Creatures are proceeded forth, and to which they return again. And then you can in this END, which is the same with the BEGINNING, behold all Things outwardly with Reason, and inwardly with the Mind; and so may you rule in all Things and over all Things, with Christ; unto Whom all Power is given both in Heaven and on Earth.

Disciple:

O Master, the Creatures which live in me do withhold me, that I cannot so wholly yield and give up mySELF as I willingly would. What am I to do in this Case?

Master:

Let not this trouble you. Doth your Will go forth from the Creatures? Then the Creatures are forsaken in you. They are in the World, and your Body, which is in the World, is with the Creatures. But spiritually you walk with God, and converse in Heaven, being in your Mind redeemed from Earth, and separated from Creatures, to live the Life of God. And if your Will thus leaves the Creatures, and goes forth from them, even as the Spirit goes forth from the Body at Death; then are the Creatures dead in it, and do live only in the Body in the World. Since if your Will does not bring itself into them, they cannot bring themselves into it, neither can they by any Means touch the Soul. And hence St. Paul says, "Our Conversation is in Heaven"; and also, "You are the Temple of God, and the Spirit of God dwells in you." So then True Christians are the very Temples of the Holy Ghost, Who dwells in them; that is, the Holy Ghost dwells in the Will, and the Creatures dwells in the Body.

Disciple:

If now the Holy Spirit does dwell in the Will of the Mind, how ought I to keep myself so that He depart not from me again?

Master:

Mark, my Son, the Words of our Lord Jesus Christ; "If ye abide in My Words, then My Words abide in you." If you abides with your Will, in the Words of Christ; then His Word and Spirit abides in you, and all shall be done for you that you can ask of Him. But if your Will goes into the Creature, then you have broken off thereby yourself from Him.

And then you can not any otherwise keep yourself but by abiding continually in the most resigned Humility, and by entering into a constant Course of Penitence, wherein you will be always grieved at thine own Creatureliness and that Creatures do still live in you, that is, in your bodily Appetites. If you do thus, you stand in a daily dying from the Creatures, and in a daily ascending into Heaven in your Will; which Will is also the Will of your Heavenly Father.

Disciple:

O my loving Master, pray teach me how I may come to such a constant Course of holy Penitence, and to such a daily Dying from all creaturely Objects; for how can I abide continually in Repentance?

Master:

When you leave that which loves you, and love that which hates you; then you may abide continually in Repentance.

Disciple:

What is it that I must thus leave?

Master:

All Things that love and entertain you, because your Will loves and entertains them; all Things that please and feed you, because your Will feeds and cherishes them; all Creatures in Flesh and Blood; in a Word, all Visibles and Sensibles, by which either the Imagination or sensitive Appetite in Men are delighted and refreshed. These the Will of your Mind, or your supreme Part must leave and forsake; and must even account them all its Enemies. This is the Leaving of what loves you. And the Loving of what hates you, is the Embracing of the Reproach of the World. You must learn then to love the Cross of the Lord Jesus Christ, and for His Sake to be pleased with the Reproach of the World which hates and derides you; and let this be your daily

Exercise of Penitence - to be crucified to the World, and the World to you. And so you shall have continual Cause to hate yourSELF in the Creature, and to seek the Eternal Rest which is in Christ. To which Rest you having thus attained, your Will may therein safely rest and repose itself, according as your Lord Christ has said: "In Me ye may have Rest, but in the World ye shall have Anxiety; In Me ye may have Peace, but in the World ye shall have Tribulation."

Disciple:

How shall I now be able to subsist in this Anxiety and Tribulation arising from the World, so as not to lose the Eternal Peace, or not enter into this Rest? And how may I recover myself in such a Temptation as this is, by not sinking under the World, but rising above it by a Life that is truly Heavenly or Supersensual?

Master:

If you dost once every Hour throw yourself by Faith beyond all Creatures, beyond and above all sensual Perception and Apprehension, yea, above Discourse and Reasoning into the abyssal Mercy of God, into the Sufferings of our Lord, and into the Fellowship of His Interceding, and yieldes yourSELF fully and absolutely thereinto; then you shall receive Power from above to rule over Death and the Devil, and so subdue Hell and the World under you: And then you may subsist in all Temptations, and be the brighter for them.

Disciple:

Blessed is the Man that arrives to such a State as this. But alas! Poor Man that I am, how is this possible as to me? And what, O my Master, would become of me, if I should ever attain with my Mind to that, where no Creature is? Must I not cry out, I am undone!

Master:

Son why are you so dispirited? Be of good Heart still; for you may certainly yet attain to it. Do but believe, and all Things are made possible to you. If it were that your Will, O you of little Courage, could break off itself for one Hour, or even but for one half Hour, from all Creatures, and plunge itself into That where no Creature is, or can be; presently it would be penetrated and clothed upon with the supreme Splendor of the Divine Glory, would taste in itself the most sweet Love of Jesus, the Sweetness whereof no Tongue can express, and would find in itself the unspeakable Words of our Lord concerning His great Mercy. Your Spirit would then feel in itself the Cross of our Lord Jesus Christ to be very pleasing to it; and would thereupon love the Cross more than the Honors and Goods of the World.

Disciple:

This for the Soul would be exceeding well indeed: But what would then become of the Body seeing that it must of Necessity live in the Creature?

Master:

The Body would by this Means be put into the Imitation of our Lord Christ, and of His Body: It would stand in the Communion of that most blessed Body, which was the true Temple of the Deity; and in the Participation of all its gracious Effects, Virtues and Influences. It would live in the Creature not of Choice, but only as it is made subject unto Vanity, and in the World, as it is placed therein by the Ordination of the Creator, for its Cultivation and the higher Advancement; and as groaning to be delivered out of it in God's Time and Manner, for its Perfection and Resuscitation in Eternal Liberty and Glory, like unto the Glorified Body of our Lord and His risen Saints.

Disciple:

But the Body being in its present Constitution, so made subject to Vanity, and living in a vain Image and creaturely Shadow, according to

the Life of the undergraduated Creatures or Brutes, whose Breath goes downwards to the Earth; I am still very much afraid thereof, lest it should continue to depress the Mind which is lifted up to God, by hanging as dead Weight thereto; and go on to amuse and perplex the Same, as formerly, with Dreams and Trifles, by letting in the Objects from without, in order to draw me down into the World and the Hurry thereof; where I would fain maintain my Conversation in Heaven, even while I am living in the World. What therefore must I do with this Body, that I may be able to keep up so desirable a Conversation; and not to be under any Subjection to it any longer?

Master:

There is no other Way for you that I know, but to present the Body whereof you complain (which is the Beast to be sacrificed) "a living Sacrifice, holy and acceptable unto God": And this shall be your "rational Service", whereby this your Body will be put, as you desirest, into the Imitation of Jesus Christ, who said, His Kingdom was not of this World. Be not you then "conformed to it, but be transformed by the Renewing of your Mind"; which renewed Mind is to have Dominion over the Body, that so you may prove, both in Body and Mind, what is the perfect Will of God, and accordingly perform the same with and by his Grace operating IN THEE. Whereupon the Body, or the Animal Life would, being thus offered up, begin to die, both from without and from within. From without, that is, from the Vanity and evil Customs and Fashions of the World. It would be an utter Enemy to all the Pomp thereof, and to all the Gaudery, Pageantry, Pride, Ambition, and Haughtiness therein. From within, it would die as to all the Lusts and Appetites of the Flesh, and would get a Mind and Will wholly new, for its Government and Management; being now made subject to the Spirit, which would continually be directed to God, as would all that is subject to your Body. And thus your very Body is become the Temple of God and of His Spirit, in Imitation of your Lord's Body.

Disciple:

But the World would hate it, and despise it for so doing; seeing it must hereby contradict the World, and must live and act quite otherwise than the World doth. This is most certain. And how can this then be taken?

Master:

It would not take that as any Harm done to it, but would rather rejoice that it is become worthy to be like unto the Image of our Lord Jesus Christ, being transformed from that of the World: And it would be most willing to bear that Cross after our Lord; merely that our Lord might bestow upon it the Influence of His sweet and precious Love.

Disciple:

I do not doubt but in some this may be even so. Nevertheless for my own Part, I am in a Straight betwixt two, not feeling yet enough of that blessed Influence upon me. O how willingly should my Body bear that, could this be safely depended upon by me, according to what is urged! Wherefore pardon me, loving Sir, in this one Thing, if my Impatience does still further demand what would become of it, if the Anger of God from within, and the wicked World also from without, should at once assault it, as the same really happened to our Lord Christ?

Master:

Be that unto it, even as unto our Lord Christ, when He was reproached, reviled and crucified by the World; and when the Anger of God so fiercely assaulted Him for our Sake. Now what did He do under this most terrible Assault both from without and from within? Why, He commended his Soul into the Hands of his Father, and so departed from the Anguish of this World into the Eternal Joy. Do you likewise; and His Death shall become your Life.

Disciple:

Be it unto me as unto the Lord Christ; and unto my Body as unto His; which into His Hands I have commended, and for the Sake of His Name do offer up, according to His revealed Will. Nevertheless I am desirous to know what would become of my Body in its pressing forth from the Anguish of this miserable World into the Power of the Heavenly Kingdom?

Master:

It would get forth from the Reproach and Contradiction of the World, by a Conformity to the Passion of Jesus Christ; and from the Sorrows and Pains in the Flesh, which are only the Effects of some sensible Impression of Things without, by a quiet Introversion of the Spirit, and secret Communion with the Deity manifesting Itself for that End. It would penetrate into itself; it would sink into the great Love of God; it would be sustained and refreshed by the most sweet name JESUS; and it would see and find within itself a new World springing forth as through the Anger of God, into the Love and Joy Eternal. And then should a Man wrap his Soul in this, even in the great Love of God, and clothe himself Therewith as with a Garment; and should account thence all Things alike; because in the Creature he finds NoThing that can give him, without God, the least Satisfaction; and because also Nothing of Harm can touch him more, while he remains in this Love, which indeed is stronger than all Things, and makes a Man hence invulnerable both from within and without, by taking out the Sting and Poison of the Creatures, and destroying the Power of Death. And whether the Body be in Hell or on Earth, all is alike to him; for whether it be there or here, his Mind is still in the greatest Love of God; which is no less than to say, that he is in Heaven.

Disciple:

But how would a Man's Body be maintained in the World; or how would he be able to maintain those that are his, if he should by such a Conversation incur the Displeasure of all the World?

Master:

Such a Man gets greater Favors than the World is able to bestow upon him. He has God for his Friend; he has all His Angels for his Friends: In all Dangers and Necessities these protect and relieve him; so that he need fear no Manner of Evil; no Creature can hurt him. God is his Helper; and that is sufficient. Also God is his Blessing in every Thing; and though sometimes it may seem as if God would not bless him, yet is this but for a Trial to him, and for the Attraction of the Divine Love; to the End he may more fervently pray to God, and commit all his Ways unto Him.

Disciple:

He loses however by this all his good Friends; and there will be none to help him in his Necessity.

Master:

Nay, but he gets the Hearts of all his true Friends into his Possession, and loses none but his Enemies, who before loved his Vanity and Wickedness.

Disciple:

How it is that he can get his true Friends into his Possession?

Master:

He gets the very Hearts and Souls of all those that belong to our Lord Jesus to be his Brethren, and the Members of his own very Life. For all the Children of God are but One in Christ, which One is Christ in All; and therefore he gets them all to be his Fellow Members in the Body of Christ, whence they have all the same Heavenly Goods in common; and all live in one and the same Love of God, as the Branches of a Tree

in one and the same Root, and spring all from one and the same Source of Life in them. So that he can have no Want of spiritual Friends and Relations, who are all rooted with him together in the Love which is from above; who are all of the same Blood and Kindred in Christ Jesus; and who are all nourished by the same quickening Sap and Spirit diffusing Itself through them universally from the one True Vine, which is the Tree of Life and Love. These are Friends worth having; and though Here they may be unknown to him, will abide his Friends beyond Death, to all Eternity. But neither can he want even outward natural Friends, as our Lord Christ when on Earth did not want such also. For though indeed the High-Priests and Potentates of the World could not have a Love for Him because they belonged not to Him, neither stood in any Kind of Relation to Him, since He was not of this World; yet those loved Him who were capable of His Love, and receptive of His Words. So in like Manner, those who love Truth and Righteousness will love that Man, and will associate themselves unto him, yea, though they may perhaps be outwardly at some Distance or seeming Disagreement, from the Situation of their worldly Affairs, or out of some certain Respects; yet in their Hearts they cannot but cleave to him. For though they be not yet actually incorporated into one Body with him, yet they cannot resist being of one Mind with him, and being united in Affection, for the great Regard they bear to the Truth, which shines forth in his Words and in his Life. By which they are made either his declared or his secret Friends; and he does so get their Hearts, as they will be delighted above all Things in his Company, for the Sake thereof, and will court his Friendship, and will come unto him by Stealth, if openly they dare not, for the Benefit of his Conversation and Advice; even as Nicodemus did unto Christ, who came to Him by Night, and in his Heart loved Jesus for the Truth's Sake, though outwardly he feared the World. And thus you shall have many Friends that are not known to you; and some known to you, who may not appear so before the World.

Disciple:

Nevertheless it is very grievous to be generally despised of the World,

and to be trampled upon by Men as the very Offscouring thereof.

Master:

That which now seems so hard and heavy to you, you will yet hereafter be most of all in Love with.

Disciple:

How can it be that I should ever love that which hates me?

Master:

Though you love the earthly Wisdom now, yet when you shall be clothed upon with the Heavenly Wisdom, then you will see that all the Wisdom of the World is Folly; and will see also that the World hates not so much you, as it does thine Enemy, which is the Mortal Life. And when you yourself shall come to hate the Will thereof, by Means of a habitual Separation of your Mind from the World, then you also will begin to love that despising of the Mortal Life, and the Reproach of the World for Christ's Sake . And so shall you be able to stand under every Temptation, and to hold out to the End by the Means hereof in the Course of Life above the World, and above Sense. In this Course you will hate yourself; and you will also love yourself; I say love yourself, and that even more than ever you didst yet.

Disciple:

But how can these two subsist together, that a Person should both love and hate himself?

Master:

In loving yourself, you love not yourSELF as thine OWN; but as given you from the Love of God you love the Divine Ground in you; by which and in which you love the Divine Wisdom, the Divine Goodness, the

Divine Beauty; you love also by it God's Works of Wonders; and in this Ground you love likewise your Brethren. But in hating yourSELF, you hate only that which is thine OWN, and wherein the Evil sticks close to you. And this you dost, that so you may wholly destroy that which you call thine; as when you say I or MYSELF do this, or do that. All which is wrong, and a downright Mistake in you; for nothing can you properly call thine but the Evil SELF, neither can you do any Thing of yourself that is to be accounted of. This SELF therefore you must labor wholly to destroy IN THEE, that so you may become a Ground wholly Divine. There is, there can be no SELFishness in Love; they are opposite to each other. Love, that is, Divine Love (of which only we are now discoursing) hates all Egoity, hates all that which we call I, or IHOOD; hates all such Restrictions and Confinements, yea even all that springs from a contracted Spirit, or this evil SELF-hood, because it is a hateful and deadly Thing. And it is impossible that these two should stand together, or subsist in one Person; the one driving out the other by a Necessity of Nature. For Love possesses Heaven, and dwells in Itself, which is dwelling in Heaven; but that which is called I, this vile SELF-hood possesses the World and worldly Things; and dwells also in itself, which is dwelling in Hell, because this is the very Root of Hell itself. And therefore as Heaven rules above the World and as Eternity rules above Time, even so ought Love to rule above the natural temporal Life; for no other Method is there, neither can there be of attaining to that Life which is Supernatural and Eternal, and which you so much desire to be led into.

Disciple:

Loving Master, I am well content that this Love should rule in me over the natural Life, so that I may attain to that which is Supernatural and Supersensual; but pray tell me now, why must Love and Hatred, Friend and Foe thus be together? Would not Love alone be better? Wherefore, I say, are Love and Trouble thus joined?

Master:

If Love dwelt not in Trouble, It could have Nothing to love; but when Its Substance which It loves, namely, the poor Soul, is in Trouble and Pain, Love has thence Cause to love this, Its own Substance, and to deliver it from its Pain; that so the Soul, itself, may by the indwelling Love be again Beloved. Neither could any one know what Love is, if there were no Hatred; or what Friendship is, if there were no Foe to contend with. Or in one Word, for Love to be known It must have Something which It might Love, and where Its Virtue and Power may be manifested, by working out Deliverance to the Beloved from all Pain and Trouble.

Disciple:

Pray what is the Virtue, Power, the Height and the Greatness of Love?

Master:

The Virtue of Love is NOTHING and ALL, or that Nothing visible out of which All Things proceed; Its Power is through All Things; Its Height is as high as God; Its Greatness is as great as God. Its Virtue is the Principle of all Principles; Its Power supports the Heavens and upholds the Earth; Its Height is higher than the highest Heavens; and Its Greatness is even greater than the very Manifestation of the Godhead in the glorious Light of the Divine Essence, as being infinitely capable of greater and greater Manifestations in all Eternity. What can I say more? Love is higher than the Highest. Love is greater than the Greatest. Yea, It is in a certain Sense greater than God; while yet in the highest Sense of all, God is Love, and Love is God. Love being the highest Principle, is the Virtue of all Virtues; from whence they all flow forth. Love being the greatest Majesty, is the Power of all Powers, from whence they severally operate; and It is the Holy Magical Root, or Ghostly Power from whence all the Wonders of God have been wrought by the Hands of his elect Servants, in all their Generations successively. Whosoever finds It, finds Nothing and All Things.

Disciple:

Dear Master, pray tell me how to understand this.

Master:

First then, in that I said, Its Virtue is Nothing, or that NOTHING which is the BEGINNING of All Things, you must understand It thus; when you are gone forth wholly from the Creature, and from that which is visible, and are become Nothing to all that is Nature and Creature, then you are in that Eternal One, which is God Himself. And then you shall perceive and feel in your Interior, the highest Virtue of Love. But in that I said, Its Power is through All Things, this is that which you perceive and find in your own Soul and Body experimentally, whenever this great Love is enkindled within you; seeing that It will burn more than the Fire can do, as It did in the Prophets of old, and afterwards in the Apostles, when God conversed with them bodily, and when His Spirit descended upon them in the Oratory of Zion. You shall then see also in all the Works of God, how Love has poured Itself into all Things, and penetrates all Things, and is the most inward and most outward Ground in all Things - inwardly in the Virtue and Power of every Thing, and outwardly in the Figure and Form thereof. And in that I said, Its Height is as high as God; you may understand this in yourself; forasmuch as It brings you to be as high as God Himself is, by being united to God - as may be seen by our beloved Lord Christ in our Humanity. Which Humanity Love has brought up into the highest Throne, above all Angelical Principalities and Powers, into the very Power of the Deity itself. But in that I also said, Its Greatness is as great as God, you are hereby to understand, that there is a certain Greatness and Latitude of Heart in Love, which is inexpressible; for It enlarges the Soul as wide as the whole Creation of God. And this shall be truly experienced by you, beyond all Words, when the Throne of Love shall be set up in your Heart. Moreover in that I said, Its Virtue is the Principle of all Principles, hereby it is given you to understand, that Love is the principiating Cause of all created Beings, both spiritual and corporeal, by Virtue whereof the second Causes do move and act occasionally according to certain Eternal Laws from the

Beginning implanted in the very Life and Energy of all the Principles of Nature, superior and inferior -It reaches to all Worlds, and to all Manner of Beings in them contained, they being the Workmanship of Divine Love; and It is the first Mover, and first Moveable both in Heaven above and in the Earth beneath, and in the Water under the Earth. And hence there is given to It the Name of Lucid Aleph, or Alpha; by which is expressed the Beginning of the Alphabet of Nature, and of the Book of Creation and Providence, or the Divine Archetypal Book, in which is the Light of Wisdom, and the Source of all Lights and Forms. And in that I said, Its Power supports the Heavens; by this you will come to understand, that as the Heavens, visible and invisible, are originated from this great Principle, so are they likewise necessarily sustained by It; and that therefore if This should be but never so little withdrawn, all the Lights, Glories, Beauties, and Forms of the heavenly Worlds, would presently sink into Darkness and Chaos. And whereas I further said, that It upholds the Earth; this will appear to you no less evident than the former, and you shall perceive It in yourself by daily and hourly Experience; forasmuch as the Earth without It, even your own Earth also, (that is, your Body) would certainly be without Form and Void. By the Power thereof the Earth has been thus long upheld, notwithstanding a foreign usurped Power introduced by the Folly of Sin. And should this but once fail or recede, there could no longer be either Vegetation or Animation upon it; yea, the very Pillars of it would be quite overthrown, and the Band of Union, which is that of Attraction or Magnetism, called the Centripetal Power, being broken and dissolved, all must thence run into the utmost Disorder, and falling away as into Shivers, would be dispersed as loose Dust before the Wind. But in that I said, Its Height is higher than the highest Heavens; this you may also understand within yourself; so should you ascend in Spirit through all the Orders of Angels and heavenly Powers, yet the Power of Love still is undeniably superior to them all. And as the Throne of God, Who sits upon the Heaven of Heavens, is higher than the highest of them, even so must Love also be, which fills them all, and comprehends them all. And whereas I said of the Greatness of Love, that It is greater than the very Manifestation of the Godhead in the Light of the Divine Essence; that is also true. For Love enters even

into that where the Godhead is not manifested in this glorious Light, and where God may be said not to dwell. And entering thereinto, Love begins to manifest to the Soul the Light of the Godhead; and thus is the Darkness broken through, and the Wonders of the new Creation successively manifested. Thus shall you be brought to understand really and fundamentally, what is the Virtue and Power of Love, and what the Height and Greatness thereof is; how that It is indeed the Virtue of all Virtues, though It be invisible, and as a Nothing in Appearance, inasmuch as It is the Worker of all Things, and a powerful vital Energy passing through all Virtues and Powers natural and supernatural; and the Power of all Powers, nothing being able to let or obstruct the Omnipotence of Love, or to resist Its invincible penetrating Might, which passes through the whole Creation of God, inspecting and governing all Things. And in that I said, It is higher than the Highest, and greater than the Greatest; you may hereby perceive as in a Glimpse, the supreme Height and Greatness of Omnipotent Love, which infinitely transcends all that human Sense and Reason can reach to. The highest Archangels and the greatest Powers of Heaven are, in Comparison of it, but as Dwarfs. Nothing can be conceived higher and greater in God Himself, by the very Highest and Greatest of His Creatures. There is such an Infinity in It, as comprehends and surpasses all the Divine Attributes. But in that it was also said, Its Greatness is greater than God; that likewise is very true in the Sense wherein it was spoken; For Love, as I before observed, can there enter where God dwells not, since the most high God dwells not in Darkness, but in the Light - the hellish Darkness being put under His Feet. Thus for Instance, when our beloved Lord Christ was in Hell, Hell was not the Mansion of God or of Christ; Hell was not God, neither was it with God, nor could it be at all with Him; Hell stood in the Darkness and Anxiety of Nature, and no Light of the Divine Majesty did there enter. God was not there; for He is not in the Darkness or in the Anguish; but Love was there; and Love destroyed Death and conquered Hell. So also when you are in Anguish or Trouble, which is Hell within, God is not the Anguish or Trouble; neither is He in the Anguish or Trouble; but His Love is there, and brings you out of the Anguish and Trouble into God, leading you into

the Light and Joy of His Presence. When God hides Himself in you, Love is still there, and makes Him manifest in you. Such is the inconceivable Greatness and Largeness of Love; which will hence appear to you as great as God above Nature, and greater than God in Nature, so as considered in his manifestative Glory. Lastly, whereas I also said, Whosoever finds It, finds Nothing and All Things; that is also certain and true. But how finds he Nothing? Why, I will tell you how. He that finds it, finds a Supernatural Supersensual Abyss, which has no Ground or Byss to stand on, and where there is no Place to dwell in; and he finds also Nothing is like unto It, and therefore It may fitly be compared to Nothing; for It is deeper than any Thing, and is as NoThing with respect to All Things, forasmuch as It is not comprehensible by any of them. And because It is NoThing respectively, It is therefore free from All Things; and is that only Good, which a Man cannot express or utter what It is; there being Nothing to which It may be compared, to express It by. But in that I lastly said, Whosoever finds It, finds All Things; there is nothing can be more true than this Assertion. It has been the BEGINNING of All Things; and It rules All Things. It is also the END of All Things; and will thence comprehend All Things within Its Circle. All Things are from It, and in It, and by It. If you find It, you come into that Ground from whence All Things are proceeded, and wherein they subsist; and you are in It a KING over all the Works of God.

Here the Disciple was exceedingly ravished with what his Master had so wonderfully and surprisingly declared, and returned his most humble and hearty Thanks for that Light, which his Master had been an Instrument of conveying to him. But being desirous to hear further concerning these high Matters, and to know Somewhat more particularly, he requested him that he would give him Leave to wait on him the next Day again; and that he would then be pleased to show him how and where he might find this which was so much beyond all Price and Value, and whereabout the Seat and Abode of it might be in human Nature; with the entire Process of the Discovery and bringing it forth to Light.

The Master said to him: This then we will discourse about at our next Conference, as God shall reveal the same to us by his SPIRIT, which is the Searcher of All Things. And if you dost remember well what I answered you in the Beginning, you shall soon come thereby to understand that hidden mystical Wisdom of God, which none of the Wise Men of the World know; and where the MIND thereof is to be found in you, shall be given you from above to discern. Be silent therefore in your Spirit, and watch unto Prayer; that when we meet again Tomorrow in the Love of Christ, your Mind may be disposed for finding that noble PEARL, which to the World appears Nothing, but which to the Children of Wisdom is All Things.

ARGUMENT

Herein is described and set forth the Manner of passing the Gulf which divides betwixt the two Principles or States of Heaven and Hell: And it is particularly shown how this Transaction is carried on in the Soul; what the Partition Wall therein is, which separates from God.

What the breaking down of this Partition Wall, and how effected; what the Center of Light is, and the pressing into that Center is; What the Light of God, and Light of Nature are; how they are operative in their several Spheres, and how to be kept from interfering with each other; with some Account of the two Wills and their Contraposition in the Fallen State; of the Magical Wheel of the Will, and how the Motion thereof may be regulated; of the Eye in the Midst thereof, what the Right Eye is to the Soul, and what the Left is, but especially what the Single Eye is, and in what Manner it is to be obtained; of the Purification from the Contagion of Matter; of the Destruction of Evil, and of the very Annihilation of it, by the Subsidence of the Will from its own Something into Nothing; of the Naked and Magical Faith, and the Attraction thereby of a certain Divine Substantiality and Vestment; how all consists in the Will, and proceeds but from one Point; where that Point is placed, and how it may be found out; and which is both the safest and nearest Way to attain to the high supersensual State, and the internal Kingdom of Christ, according to the true Heavenly

Magia or Wisdom.

The Disciple being very earnest to be more fully instructed how he might arrive at the Supersensual Life; and how, having found All Things, he might come to be a King over all God's Works; came again to his Master the next Morning, having watched the Night in Prayer, that he might be disposed to receive and apprehend the Instructions that should be given him by a Divine Irradiation upon his Mind. And the Disciple after a little Space of Silence, bowed himself, and thus brake forth:

Disciple:

O my Master! my Master! I have now endeavoured to recollect my Soul in the Presence of God, and to cast myself into that Deep where no Creature does nor can dwell; that I might hear the Voice of my Lord speaking in me; and be initiated into that high Life, whereof I heard Yesterday such great and amazing Things pronounced. But alas! I neither hear nor see as I should; there is still such a Partition Wall in me which beats back the Heavenly Sounds in their Passage, and obstructs the Entrance of that Light by which alone Divine Objects are discoverable, as till this be broken down, I can have but small Hopes, yea, even none at all, of arriving at those glorious Attainments which you pressed me to, or of entering into that where no Creature dwells, and which you call Nothing and All Things. Wherefore be so kind as to inform me what is required on my Part, that this Partition which hinders may be broken or removed.

Master:

This Partition is the Creaturely Will in you; and this can be broken by nothing but by the Grace of SELF-DENIAL, which is the Entrance into the True Following of Christ, and totally removed by Nothing but a perfect Conformity with the Divine Will.

Disciple:

But how shall I be able to break this Creaturely Will which is at Enmity with the Divine Will? Or, what shall I do to follow Christ in so difficult a Path, and not to faint in a continual Course of SELF-DENIAL and RESIGNATION to the Will of God?

Master:

This is not to be done by yourself; but by the Light and Grace of God received into your Soul, which will, if you gainsay not, break the Darkness that is in you, and melt down thine OWN Will, which works in the Darkness and Corruption of Nature, and bring it into the Obedience of Christ, whereby the Partition of the Creaturely SELF is removed from betwixt God and you.

Disciple:

I know that I cannot do it of myself. But I would fain learn, how I must receive this Divine Light and Grace into me, Which is to do it for me, if I hinder It not my own SELF. What is then required of me in order to admit this Breaker of the Partition and to promote the Attainment of the Ends of such Admission?

Master:

There is Nothing more required of you at first, than not to resist this Grace, Which is manifested in you; and Nothing in the whole Process of your Work, but to be obedient and passive to the Light of God shining through the Darkness of your Creaturely Being, which reaching no higher than the Light of Nature, comprehends It not.

Disciple:

But is it not for me to attain, if I can, both the Light of God, and the Light of the outward Nature too; and to make use of them both for the ordering of my Life wisely and prudently?

Master:

It is right, I confess, so to do. And it is indeed a Treasure above all earthly Treasures, to be possessed of the Light of God and Nature, operating in their Spheres; and to have both the Eye of Time and Eternity at once open together, and yet not to interfere with each other.

Disciple:

This is a great Satisfaction to me to hear; having been very uneasy about it for some Time. But how this can be without interfering with each other, there is the Difficulty. Wherefore, fain would I know, if it were lawful, the Boundaries of the one and the other; and how both the Divine and the Natural Light may in their several Spheres respectively act and operate, for the Manifestation of the Mysteries of God and Nature, and for the Conduct of my outward and inward Life?

Master:

That each of these may be preserved distinct in their several Spheres, without confounding Things Heavenly and Things Earthly, or breaking the golden Chain of Wisdom, it will be necessary, my Child, in the first Place to wait for and attend the Supernatural and Divine Light, as that superior Light appointed to govern the Day, rising in the true East, which is the Center of Paradise; and in great Might breaking forth as out of the Darkness within you, through a Pillar of Fire and Thunder-Clouds, and thereby also reflecting upon the inferior Light of Nature a Sort of Image of Itself, whereby only it can be kept in its due Subordination; that which is below being made subservient to that which is above; and that which is without to that which is within. Thus there will be no Danger of interfering; but all will go right, and every Thing abide in its proper Sphere.

Disciple:

Therefore without Reason or the Light of Nature be sanctified in my Soul, and illuminated by this superior Light, as from the central East of the holy Light-World, by the Eternal and Intellectual Sun; I perceive there will always be some Confusion, and I shall never be able to manage aright either what concerns Time or Eternity; but I must always be at a Loss, or break the Links of Wisdom's Chain.

Master:

It is even so as you have said. All is Confusion, if you have no more but the dim Light of Nature, or unsanctified and unregenerated Reason to guide you by; and if only the Eye of Time be opened in you, which cannot pierce beyond its own Limit. Wherefore seek the Fountain of Light, waiting in the deep Ground of your Soul for the rising there of the Sun of Righteousness, whereby the Light of Nature in you, with the Properties thereof, will be made to shine seven Times brighter than ordinary. For it shall receive the Stamp, Image, and Impression of the Supersensual and Supernatural; so that the sensual and rational Life will hence be brought into the most perfect Order and Harmony.

Disciple:

But how am I to wait for the Rising of this glorious Sun, and how am I to seek in the Center, this Fountain of Light, which may enlighten me throughout, and bring all my Properties into perfect Harmony? I am in Nature, as I said before; and which Way shall I pass through Nature, and the Light thereof, so that I may come into that Supernatural and Supersensual Ground, from whence this true Light, which is the Light of Minds, does arise; and this, without the Destruction of my Nature, or quenching the Light of it, which is my - Reason?

Master:

Cease but from thine own Activity, steadfastly fixing thine Eye upon one Point, and with a strong Purpose relying upon the promised Grace

of God in Christ, to bring you out of your Darkness into His Marvelous Light. For this End gather in all your Thoughts, and by Faith press into the Center, laying hold upon the Word of God, which is infallible, and which has called you. Be you then obedient to this Call; and be silent before the Lord, sitting alone with Him in your inmost and most hidden Cell, your Mind being centrally united in itself, and attending His Will in the Patience of Hope. So shall your Light break forth as the Morning; and after the Redness thereof is passed, the Son Himself, which you wait for, shall arise unto you, and under His most healing Wings you shall greatly rejoice; ascending and descending in His bright and salutiferous Beams. Behold this is the true Supersensual Ground of Life.

Disciple:

I believe it indeed to be even so. But will not this destroy Nature? Will not the Light of Nature in me be extinguished by this greater Light? Or must not the outward Life hence perish, with the earthly Body which I carry?

Master:

By no Means at all. It is true, the evil Nature will be destroyed by It; but by the Destruction thereof you can be no Loser, but very much the Gainer. The Eternal Band of Nature is the same afterward as before; and the Properties are the same. So that Nature hereby is only advanced and meliorated; and the Light thereof, or human Reason, by being kept within its due Bounds, and regulated by a superior Light is only made useful.

Disciple:

Pray therefore let me know how this inferior Light ought to be used by me; how it is to be kept within its due Bounds; and after what Manner the superior Light does regulate and ennoble it.

Master:

Know then, my beloved Son, that if you will keep the Light of Nature within its own proper Bounds, and make use thereof in just Subordination to the Light of God; you must consider that there are in your Soul two Wills, an inferiour Will, which is for driving you to Things without and below; and a superiour Will, which is for drawing to Things within and above. These two Wills are now set together, as it were, Back to Back, and in a direct Contrariety to each other; but in the Beginning, it was not so. For this Contraposition of the Soul in these two is no more than the Effect of the Fallen State; since before that they were placed one under the other, that is, the superiour Will Above, as the Lord, and the inferiour Below, as the Subject. And thus it ought to have continued. You must also further consider, that answering to these two Wills there are likewise two Eyes in the Soul, whereby they are severally directed; forasmuch as these Eyes are not united in one single View, but look quite contrary Ways at once. They are in a like Manner set one against the other, without a common Medium to join them. And hence, so long as this Double-sightedness does remain, it is impossible there should be any Agreement in the Determination of this or that Will. This is very plain; and it shows the Necessity that this Malady, arising from the Dis-union of the Rays of Vision, be some Way remedied and redressed, in order to a true Discernment in the Mind. Both these Eyes therefore must be made to unite by a Concentration of Rays; there being nothing more dangerous than for the Mind to abide thus in the Duplicity, and not to seek to arrive at the Unity of Vision. You perceive, I know, that you have two Wills in you, one set against the other, the Superior and the Inferior; and that you have also two Eyes within, one against another; whereof the one Eye may be called the Right Eye, and the other the Left Eye. You perceive too, doubtless, that it is according to the Right Eye that the Wheel of the superiour Will is moved; and that it is according to the Left Eye, that the contrary Wheel in the lower is turned about.

Disciple:

I perceive this, Sir, to be very true; and this it is which causes a continual Combat in me, and creates to me greater Anxiety than I am able to express. Nor am I unacquainted with the Disease of my own Soul, which you have so clearly declared. Alas! I feel such irregular and convulsive Motions drawing me on this Side and that Side. The Spirit sees not as the Flesh sees; neither doth, or can the Flesh see as the Spirit sees. Hence the Spirit wills against the Flesh; and the Flesh wills against the Spirit in me. This has been my hard Case. And how shall it be remedied? O how may I arrive at the Unity of Will, and how come into the Unity of Vision?

Master:

Mark now what I say: The Right Eye looks forward in you into Eternity. The Left Eye looks backward in you into Time. If now you suffer yourself to be always looking into Nature, and the Things of Time, and to be leading the Will, and to be seeking Somewhat for yourself in the Desire, it will be impossible for you ever to arrive at the Unity, which you wish for. Remember this; and always be upon your Watch. Give not your Mind leave to enter into, nor to fill itself with, that which is without you; neither look you backward upon yourSELF; but quit yourSELF, and look forward upon Christ. Let not your Left Eye deceive you, by making continually one Representation after another, and stirring up thereby an earnest Longing in the SELF-Propriety; but let your Right Eye command back this Left, and attract it to you, so that it may not gad Abroad into the Wonders and Delights of Nature. Yea, it is better to pluck it quite out, and to cast it from you, than to suffer it to proceed forth without Restraint into Nature, and to follow its own Lusts. However there is for this no Necessity, since both Eyes may become very useful, if ordered aright; and both the Divine and natural Light may in the Soul subsist together, and be of mutual Service to each other. But never shall you arrive at the Unity of Vision or Uniformity of Will, but by entering fully into the Will of our Saviour Christ, and therein bringing the Eye of Time into the Eye of Eternity; and then descending by Means of this united through the Light of God into the Light of Nature.

Disciple:

So then if I can but enter into the Will of my LORD, and abide therein, I am safe, and may both attain to the Light of God in the Spirit of my Soul, and see with the Eye of God, that is, the Eye of Eternity in the Eternal Ground of my Will; and may also at the same Time enjoy the Light of this World nevertheless; not degrading but adorning the Light of Nature; and beholding as with the Eye of Eternity Things Eternal, so with the Eye of Nature Things Natural, and both contemplating therein the Wonders of God, and sustaining also thereby the Life of my outward Vehicle or Body.

Master:

It is very right. You have well understood; and you desire now to enter into the Will of God, and to abide therein as in the Supersensual Ground of Light and Life, where you may in His Light behold both Time and Eternity, and bring all the Wonders created of God for the exterior into the interior Life, and so eternally rejoice in them to the Glory of Christ; the Partition of your Creaturely Will being broken down, and the Eye of your Spirit simplified in and through the Eye of God manifesting Itself in the Center of your Life. Let this be so now, for it is God's Will.

Disciple:

But it is very hard to be always looking forwards into Eternity; and consequently to attain to this single Eye, and Simplicity of Divine Vision. The Entrance of a Soul naked into the Will of God, shutting out all Imaginations and Desires, and breaking down the strong Partition which you mention, is indeed somewhat very terrible and shocking to human Nature in its present State. O what shall I do, that I may reach this which I so much long for?

Master:

My Son, let not the Eye of Nature with the Will of the Wonders depart from that Eye which is introverted into the Divine Liberty, and into the Eternal Light of the holy Majesty; but let it draw to you those Wonders by Union with that heavenly internal Eye, which are externally wrought out and manifested in visible Nature. For while you are in the World, and have an honest Employment, you are certainly by the Order of Providence obliged to labor in it, and to finish the Work given you, according to your best Ability, without Repining or Complaining in the least and to seek out and manifest for God's Glory, the Wonders of Nature and Art. Since let the Nature be what it will, it is all the Work and Art of God; and let the Art also be what it will, it is still God's Work, and His Art, rather than any Art or Cunning of Man. And all both in Art and Nature serves but abundantly to manifest the wonderful Works of God; that He for all, and in all may be glorified. Yea, all serves but to recollect you more inward if you know rightly how to use them, and to draw your Spirit into that majestic Light, wherein the original Patterns and Forms of Things visible are to be seen. Keep therefore in the Center, and stir not out from the Presence of God revealed within your Soul; let the World and the Devil make never so great a Noise and Bustle to draw you out, mind them not; they cannot hurt you. It is permitted to the Eye of your Reason to seek Food, and to your Hands, by their Labor, to get Food for the terrestrial Body. But then this Eye ought not with its Desire to enter into the Food prepared, which would be Covetousness; but must in Resignation simply bring it before the Eye of God in your Spirit, and then you must seek to place it close to this very Eye, without letting it go. Mark this Lesson well. Let the Hands or the Head be at Labor, your Heart ought nevertheless to rest in God. God is a Spirit; dwell in the Spirit, work in the Spirit, pray in the Spirit, and do every Thing in the Spirit; for remember you also are a Spirit, and thereby created in the Image of God. Therefore see that your Desire attract not Matter unto you, but as much as possible abstract yourself from all Matter whatever; and so, standing in the Center, present yourself as a vacant, naked Spirit before God, in Simplicity and Purity; and be sure your Spirit draw in nothing but Spirit. You will yet be greatly enticed to draw Matter, and to gather

that which the World calls Substance, thereby to have somewhat visible to trust to. But by no Means consent to the Tempter, nor yield to the Lusting of your Flesh against the Spirit. For in so doing you will infallibly obscure the Divine Light in you; your Spirit will stick in the dark covetous Root, and from the fiery Source of your Soul will it blaze out in Pride and Anger; your Will shall be chained in Earthliness, and shall sink through the Anguish into Darkness and materiality; and never shall you be able to reach the still Liberty, or to stand before the Majesty of God. Since this is opening a Door for him who reigns in the Corruption of Matter, possibly the Devil may roar at you for this Refusal; because nothing can vex him worse than such a silent Abstraction of the Soul, and Controversion thereof to the Point of Rest from all that is worldly and circumferential. But regard him not; neither admit into you the least Dust of Matter which he may pretend any Claim to. It will be all Darkness to you, as much Matter as is drawn in by the Desire of your Will. It will darken God's Majesty to you; and will close the seeing Eye, by hiding from you the Light of His beloved Countenance. This the Serpent longs to do; but in vain, except you permitt your Imagination upon his Suggestion, to receive in the alluring Matter; else he can never get in. Behold then, if you desire to see God's Light in your Soul, and be divinely illuminated and conducted, this is the short Way that you are to take; not to let the Eye of your Spirit enter into Matter, or fill itself with any Thing whatever, either in Heaven or Earth; but to let it enter by naked Faith into the Light of the Majesty; and so receive by pure Love the Light of God, and attract the Divine Power into itself, putting on the Divine Body, and growing up in it to the full Maturity of the Humanity of Christ.

Disciple:

As I said before, so I say again, this is very hard. I conceive indeed well enough that my Spirit ought to be free from the Contagion of Matter, and wholly empty, so that it may admit into it the Spirit of God. Also, that this Spirit will not enter, but where the Will enters into Nothing, and resigns itself up in the Nakedness of Faith, and in the Purity of Love, to Its Conduct; feeding magically upon the Word of God, and

clothing itself thereby with a Divine Substantiality. But alas, how hard it is for the Will to sink into Nothing, to attract Nothing, to imagine Nothing!

Master:

Let it be granted that it is so. Is it not surely worth your Time and Effort, and all that you can ever do?

Disciple:

It is so, I must needs confess.

Master:

But perhaps it may not be so hard as at first it appears to be; make but the Trial, and be in earnest. What is there required of you, but to stand still, and see the Salvation of your God? And couldst you desire any Thing less? Where is the Hardship in this? You have Nothing to care for, Nothing to desire in this Life, Nothing to imagine or attract. You need only cast your Care upon God, who cares for you, and leave Him to dispose of you according to His Good Will and Pleasure, even as if you hadst no Will at all in you. For He knows what is best; and if you can but trust Him, He will most certainly do better for you, than if you were left to thine own Choice.

Disciple:

This I most firmly believe.

Master:

If you believest, then go and do accordingly. All is in the Will, as I have shown you. When the Will imagines after Somewhat, then enters it into that Somewhat, then presently that same Somewhat takes the Will into itself, and overclouds it, so that it can have no Light, but must

dwell in Darkness, unless it return back out of that Somewhat into Nothing. For when the Will imagines or lusts after Nothing, then it enters into Nothing, where it receives the Will of God into itself, and so dwells in Light, and works all its Works in that Light.

Disciple:

I am now satisfied that the Main Cause of any one's Spiritual Blindness is his letting his Will into Somewhat, or into that which he has wrought, of what Nature soever it be, Good or Evil, and his setting his Heart and Affections upon the Work of his own Hands or Brain; and that when the earthly Body perishes, then the Soul must be imprisoned in that very Thing which it shall have received and let in; and if the Light of God be not in it, being deprived of the Light of this World, it cannot but be found in a dark Prison.

Master:

This is a very precious Gate of Knowledge; I am glad you take it into such Consideration. The understanding of the whole Scripture is contained in it; and all that has been written from the Beginning of the World to this Day, may be found herein, by him that having entered with his Will into Nothing, has there found All Things by finding God; from Whom, and to Whom, and in Whom are All Things. By this Means you shall come to hear and see God; and after this earthly Life is ended, to see with the Eye of Eternity all the Wonders of God and of Nature, and more particularly those which shall have been wrought by you in the Flesh, or all that the Spirit of God shall have given you to labor out for yourself and your Neighbor, or all that the Eye of Reason enlightened from above, may at any Time have manifested to you. Delay not therefore to enter in by this Gate, which if you see in the Spirit, as some highly favored Souls have seen it, you see in the Supersensual Ground, all that God is, and can do; you see also therewith, as one has said who was taken thereinto, through Heaven, Hell, and Earth, and through the Essence of all Essences. Whosoever finds It, has found All that he can possibly desire. Here is the Virtue

and Power of the Love of God displayed. Here is the Height and Depth; here is the Breadth and Length thereof manifested, as ever the Capacity of your Soul can contain. By this you shall come into that Ground out of which all Things are originated, and in which they subsist; and in It you shall reign over all God's Works, as a Prince of God.

Disciple:

Pray tell me, dear Master, where dwells It in Man?

Master:

Where Man dwells not, there It has Its Seat in Man.

Disciple:

Where is that in a Man, where Man dwells not in himself?

Master:

It is the resigned Ground of a Soul, to which NoThing cleaves.

Disciple:

Where is the Ground in any Soul, to which there will NoThing stick? Or, where is that which abides and dwells not in SomeThing?

Master:

It is the Center of Rest and Motion in the resigned Will of a truly contrite Spirit, which is crucified to the World. This Center of the Will is impenetrable consequently to the World, the Devil, and Hell; Nothing in all the World can enter into it, or adhere to it, though never so many Devils should be in the Confederacy against it; because the Will is dead with Christ unto this World, but quickened with Him in

the Center thereof, after His Blessed Image. Here it is where Man dwells not; and where no SELF abides, or can abide.

Disciple:

O where is this naked Ground of the Soul void of all SELF? And how shall I come at the hidden Center where God dwells, and not Man? Tell me plainly, loving Sir, where it is, and how it is to be found by me, and entered into?

Master:

There where the Soul has slain its OWN Will, and wills no more any Thing as from itSELF, but only as God wills, and as His Spirit moves upon the Soul, shall this appear. Where the Love of SELF is banished, there dwells the Love of God. For so much of the Soul's OWN Will as is dead unto itSELF, even so much Room has the Will of God, which is His Love, taken up in that Soul. The Reason whereof is this; Where its OWN Will did before sit, there is now Nothing; and where Nothing is, there alone is it that the Love of God works.

Disciple:

But how shall I comprehend It?

Master:

If you go about to comprehend It, then It will fly away from you; but if you dost surrender yourself wholly up to It, then It will abide with you, and become the Life of your Life, and be natural to you.

Disciple:

And how can this be without dying, or the whole Destruction of my Will?

Master:

Upon this entire Surrender and Yielding up of your Will, the Love of God IN THEE becomes the Life of your Nature; It kills you not, but quickens you, who are now dead to yourSELF in thine own Will, according to Its proper Life, even the Life of God. And then you livest, yet not to your own Will; but you live to Its Will, forasmuch as your Will is henceforth become Its Will. So then it is no longer your Will, but the Will of God; no longer the Love of yourSELF, but the Love of God, which moves and operates in you; and then, being thus comprehended in It, you are dead indeed as to yourSELF, but are alive unto God. So being dead you livest, or rather God lives IN THEE by His Spirit; and His Love is made to you Life from the Dead. Never couldst you with all your seeking, have apprehended It; but It has apprehended you. Much less couldst you have comprehended It. But now It has comprehended you; and so the Treasure of Treasures is found.

Disciple:

How is it that so few Souls do find It, when yet all would be glad enough to have It?

Master:

They all seek It in Somewhat, and so they find It not. For where there is Somewhat for the Soul to adhere to, there the Soul finds but that Somewhat only, and takes up its Rest therein, until she sees that It is to be found in Nothing, and goes again out of the Somewhat into Nothing, even into that Nothing out of which all Things may be made. The Soul here says, " I have Nothing, for I am utterly empty and stripped of every Thing; I can do Nothing, for I have no Manner of Power, but am as Water poured out; I am Nothing, for all that I am is no more than an Image of Being, and only God is to me I AM; and so sitting down in my own Nothingness, I give Glory to the Eternal Being, and will Nothing of mySELF, that so God may will All in me, being unto

me my God and All Things." Herein now that it is that so very few find this most precious Treasure in the Soul, though every one would so fain have It; and might also have It were it not for this or that Somewhat into which every one lets.

Disciple:

But if the Love should proffer Itself to a Soul, could not that Soul find It, nor lay hold on It, without going for It into Nothing?

Master:

No verily. Men seek and find not, because they seek It not in the naked Ground where It lies; but in SomeThing or Other where It never will be, neither can be. They seek It in their OWN Will, and they find It not. They seek It in their Self-Desire, and they meet not with It. They look for It in an Image, or in an Opinion, or in an Affection, or a natural Devotion and Fervour, and they lose the Substance by thus hunting after a Shadow. They search for It in Something sensible or imaginary, in Somewhat which they may have a more peculiar natural Inclination for, and Adhesion to; and so they miss of what they seek, for Want of diving into the Supersensual and Supernatural Ground where the Treasure is hid. Now should the Love graciously condescend to proffer Itself to such as these, and even to present Itself evidently before the Eye of their Spirit, yet would It find no Place in them at all, neither could It be held by them, or remain with them.

Disciple:

Why not, if the Love should be willing and ready to offer Itself, and to stay with them?

Master:

Because the Imaginariness which is in their own Will has set up itself in the Place thereof; and so this Imaginariness would have the Love in

it; but the Love flees away, for it is Its Prison. The Love may offer Itself; but It cannot abide where the Self-Desire attracts or imagines. That Will which attracts Nothing, and to which Nothing adheres, is the only Will capable of receiving It, for It dwells only in Nothing as I said, and therefore they find It not.

Disciple:

If It dwell only in Nothing, what is now the Office of It in Nothing?

Master:

The Office of the Love here is to penetrate incessantly into Something; and if It penetrate into, and find a Place in Something which is standing still and at Rest, then Its Business is to take Possession thereof. And when It has there taken Possession, then It rejoices therein with Its flaming Love-Fire, even as the Sun does in the visible World. And then the Office of it, is without Intermission to enkindle a Fire in this Something, which shall burn it up; and then with the Flames thereof exceedingly to enflame Itself and raise the Heat of the Love-Fire by It, even seven Degrees higher.

Disciple:

O loving Master, how shall I understand this?

Master:

If It but once kindle a Fire within you, my Son, you shall then certainly feel how It consumes all that which It touches; you shall feel It in the burning up of your SELF, and swiftly devouring all Egoity, or that which you call I and Me, as standing in a separate Root, and divided from the Deity, the Fountain of your Being. And when this Enkindling is made in you, then the Love does so exceedingly rejoice in your Fire, as you wouldst not for all the World be out of It; yea, wouldst rather suffer yourself to be killed, than to enter into your Something again.

This Fire now must grow hotter and hotter, till It shall have perfected Its Office with respect to you, and therefore will not give over, till It come to the seventh Degree. Its Flame hence also will be so very great, that It will never leave you, though It should even cost you your temporal Life; but It would go with you in Its sweet loving Fire into Death; and if you went also into Hell, It would break Hell in Pieces also for your Sake. Nothing is more certain than this; for It is stronger than Death and Hell.

Disciple:

Enough, my dearest Master, I can no longer endure that any Thing should divert me from It. But how shall I find the nearest Way to It?

Master:

Where the Way is hardest, there go thou; and what the World casts away, that take you up. What the World doth, that do you not; but in all Things walk you contrary to the World. So you come the nearest Way to that which you are seeking.

Disciple:

If I should in all Things walk contrary to other People, I must need be in a very unquiet and sad State; and the World would not fail to account me for a Madman.

Master:

I bid you not, Child, to do Harm to any one, thereby to create to yourself any Misery or Unquietness. This is not what I mean by walking contrary in every Thing to the World. But because the World, as the World, loves only Deceit and Vanity, and walks in false and treacherous Ways; thence, if you have a Mind to act a clean contrary Part to the Ways thereof, without any Exception or Reserve whatsoever, walk you only in the right Way, which is called the Way of

Light, as that of the World is properly called the Way of Darkness. For the right Way, even the Path of Light, is contrary to all the Ways of the World. But whereas you are afraid of creating to yourself hereby Trouble and Inquietude, that indeed, will be so according to the Flesh. In the World you must have Trouble, and your Flesh will not fail to be unquiet, and to give you Occasion for continual Repentance. Nevertheless in this very Anxiety of Soul, arising either from the World or the Flesh, the LOVE does most willingly enkindle Itself, and Its cheering and conquering Fire is but made to blaze forth with greater Strength for the Destruction of that Evil. And whereas you dost also say, that the World will for this esteem you mad, it is true the World will be apt enough to censure you for a Madman in Walking contrary to it. And you are not to be surprised if the Children thereof laugh at you, calling you silly Fool. For the Way to the Love of God is Folly to the World, but is Wisdom to the Children of God. Hence, whenever the World perceives this holy Fire of Love in God's Children, it concludes immediately that they are turned Fools, and are beside themselves. But to the Children of God, that which is despised of the World is the greatest Treasure; yea, so great a Treasure It is, as no Life can express, no Tongue so much as name what this inflaming, all-conquering Love of God is. It is brighter than the Sun; It is sweeter than any Thing that is called sweet; It is stronger than all Strength; It is more nutrimental than Food; more cheering to the Heart than Wine, and more pleasant than all the Joy and Pleasantness of this World. Whosoever obtains It, is richer than any Monarch on Earth; and he who gets It, is nobler than any Emperor can be, and more potent and absolute than all Earthly Power and Authority.

"Behold, I stand at the Door and knock: if any man HEAR My voice, and open the Door, I will come in to him, and will sup with him, and he with Me." "He that is of God HEARS God's Words; ye therefore HEAR them not, because ye are not of God." "My Sheep HEAR My Voice; and I know them, and they follow Me... And a Stranger will they not follow, but will flee from him: for they know not the Voice of Strangers." "He that has Ears to HEAR, let him HEAR."