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Dimitrije Mitrinović



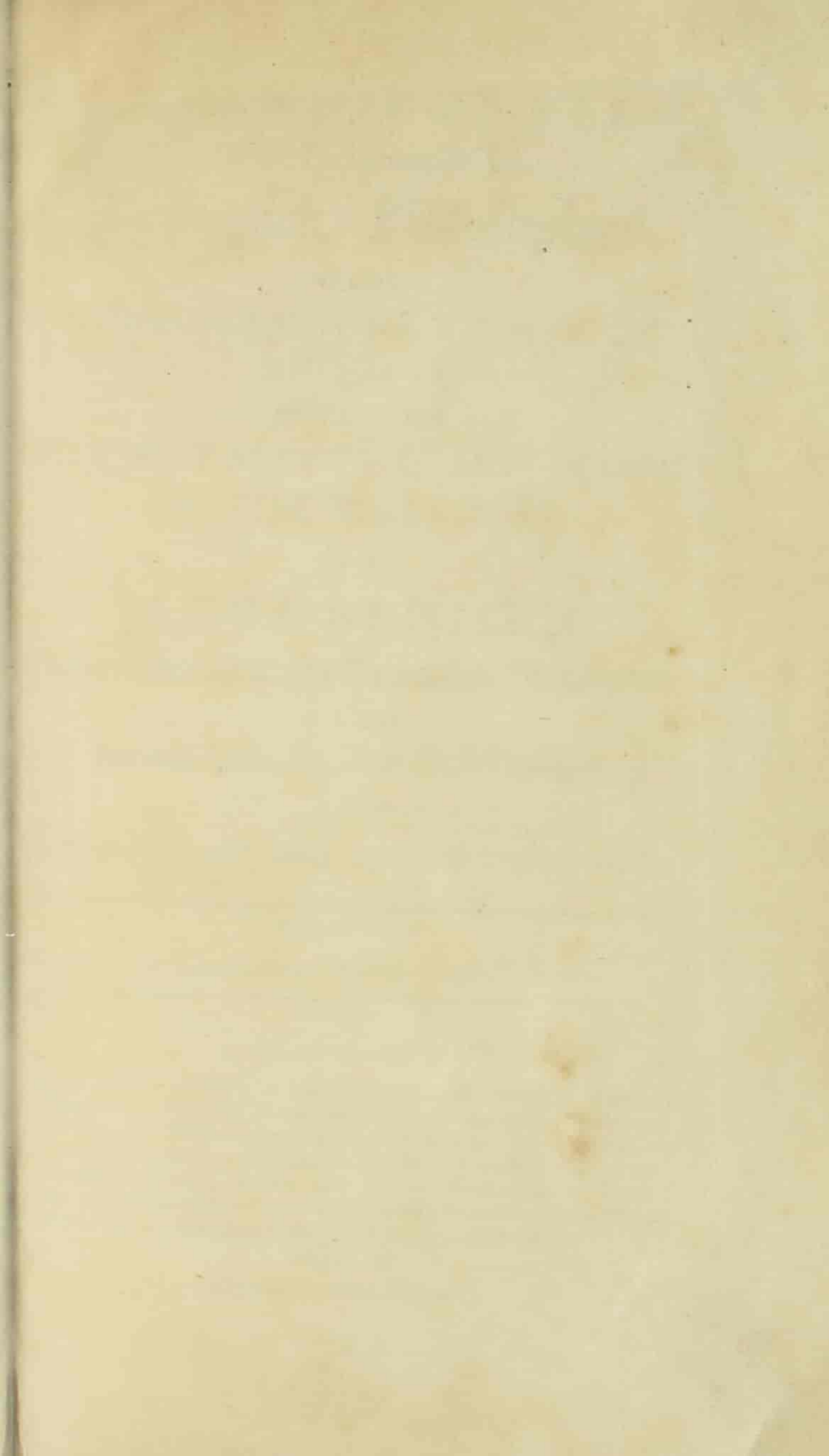
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Commanding A  
COMPENDIOUS VIEW

Of the GROUNDS of the

Teutonick Philosophy.

WITH  
CONSIDERATIONS BY WAY OF  
ENQUIRY  
INTO THE  
SUBJECT MATTER, AND SCOPE  
OF THE WRITINGS

OF  
JACOB BEHMEN,

Commonly called, the Teutonick Philosopher.

ALSO

Several Extracts from his Writings,

AND

Some Words used by him explained.

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T H E

E D I T O R

T O T H E

R E A D E R.

**I**T is probable you may in the following discourses, meet with some things which not only from the manner of expression, but chiefly from the matter of them, may be difficult to be understood; my request therefore is, that you will not judge and condemn that which at first reading you may not be able to comprehend, lest by your rash censures, you should rush upon the hiding of power, which the prophet Habakkuk speaking of Christ in the Spirit, chap. iii. 4. tells us is in his hand;

that is, in the spiritual discoveries of Christ, which are as hands of light, by which he puts forth himself, and takes hold of the soul.

Who is able to comprehend the distinct progress and gradations of the Holy Spirit in good minds, so as to perceive the various improvements, measures, and attainments, the several capacities, and operations, which are peculiar to each soul, in the growth of the new man? It is impossible for us to set the bound to spiritual things; to limit that spirit in ourselves, or others, which is the fountain of divine light, and life in all regenerated souls, and is continually sending forth new streams, and fresh succession of living water without ceasing.

We are too proud to understand the condescensions and various communications of divine truth and goodness to us. We therefore cannot say all above this which we conceive is fancy, dream, and delusion; or all below that which we have  
made

made our standard, is common, carnal, and superstitious: And we ought not to despise, and contemn that which is below, nor censure and condemn that which is above our perceptions. *Praise* Blessed be God, all regenerated souls, in the midst of their greatest distances from one another here below, do all meet in the divine comprehension above! They are all incircled in the divine arms, they are all included in the divine love, that has breadth and length, depth and height enough to reach, and hold us all: And if we cannot yet receive and embrace each other in our several ages, growths, and attainments, it is because we have little, dark, and contracted hearts, feel but little of the love of Christ, and are no more filled with that spirit which is the spring, the centre, the band, to all good spirits in heaven, and on earth.

There is as great a difference in the growths of the new man, as there is of the outward body. The loving and beloved disciple John in his first epistle,

chap. ii. 12, 13, 14. distinguishes these growths into little children, young men, fathers, twice together, that we might take the more distinct notice of them; and the apostle Paul told the Hebrews, that children have need of milk, but strong meat belong to them that are at full age, Heb. v. 13, 14. Sure I am, if the reader is truly come within the compass of the lowest of these growths, if he is become so much as a little child in Christ, if he has but that genuine instinct, and desire of soul towards God and divine things, which is essential to, and inseparable from the new birth in its most infant state, if he has but the least degree of a spiritual mind, there are many things in this book which he, his soul must of necessity understand, will answer to, and acknowledge to be exceeding good: Let then the goodness of what you do understand, encourage your charity to think that, which at present is above your reach, may be as good, or better; at least let it prevail with your  
reason

reason not to judge, and condemn it.

The Jews speak of it as one of the first commandments of God to Moses, and by him delivered to Joshua, and so down to all their elders and wise men in all ages, to be slow in judging. And it is certainly a much higher and more difficult work to be a judge in matters that are spiritual, and of another world, not obvious to sense, superior to unlightened reason, and above all the principles of the natural man, than it is to judge in the affairs of this lower world; and yet it is with great wariness, and caution, that courts of judicature do proceed to judgment, even in little cases here below.

The apostle Paul cautions us, 1 Cor. iv. 5. "To judge nothing before the time, until the Lord come." To pass a judgment, to pronounce a sentence upon persons, and principles, in spiritual matters, is in its own nature, the greatest, the weightiest act our souls can put forth; and therefore not to be hastily

executed: nor indeed at all, without his presence, from whom all the power, capacity, and authority of spiritual judgment is derived. God has committed all this judgment in a most especial manner to Jesus Christ; and there can be no true, and right judgment, without him, and where he is not present.

Be persuaded then to do as God has done! Leave all judgment to the Son, to his manner and measure of appearing in you, wait in stillness, and silence for his coming, who is to set judgment in the earth, and to bring it forth in your spirit. Be first able to say, 'I have full power by the Spirit of the Lord, and of judgment,' before you take upon you to judge your brother: Do not venture to step into the throne of judicature, till he, whose throne it is, lead you up, lest you find yourself before you are aware, in the chair of the scorers, instead of the seat of judgment.

Judge

Judge nothing till Christ comes, lest you yourself be then judged, and pronounced by him to be an evil doer, and a busy body. It is true the spiritual man, is said to judge all things.—But the apostle, in the second chapter of his first epistle to the Corinthians, clearly describes the only state capable of a clear and distinct discernment of things; and such must yours be, before your brother can be rightly judged by you. You may indeed speak evil of what you know not, but you cannot fairly judge it until you rightly understand it. As a spiritual man then read these following discourses, and as such give your judgment of them. Remembering still, that every truth is not spoken at once to every good man, nor any truth opened to him in its full glory at first sight.

It is said of some things our Saviour did, and which were done unto him, that his disciples understood them not; but when Christ took away his fleshly

presence, and came in more spirit, then they were acquainted with them. And he said to Peter, “What I do, thou knowest not now, but thou shalt know hereafter :” John xiii. 7. And in the last conversation he had with his disciples before his crucifixion, he told them, “He had yet many things to say to them, but that they could not then bear them; nevertheless when the Spirit of truth came, he would guide them into all truth.” John xvi. Faithful souls have their several spheres of spiritual light and life, but the lesser circle can by no means contain the greater. If a truth be very spiritual, divine grace never shews it us in the first ray of light, but we become enlightened by beam after beam: And if I by my glimmering light shall go about to examine and judge things spoken in a clearer day, I shall be subject to many mistakes, and in great danger of rejecting the truth because I do not understand it. “In my Father’s house, says  
 “ Christ,



“ Christ, are many mansions ;” this is true of his house of grace here below ; as well as that of glory above : And is according to the progress we make by faith, love and obedience.

Let every christian then say of his present state, This is my present mansion, my present heaven ; Here it pleases God to receive me, thus he dispenses himself towards me, here I will give him thanks, and will wait, until I can, by the assistance of his grace, proceed higher : and if another comes and speaks of things beyond my present comprehension and experience, I will not judge his, nor any man’s light, and liberty in my Lord ; being convinced of this, that as Christ in the flesh came to his own, and his own received him not, so also it may be, in his coming in the Spirit.

Instead of censuring and judging what you do not yet understand, be faithful to that which you already know, and answer your present light with a suitable

life; so shall you grow up, not only into all the needful discoveries and truths, which are in the scriptures, and all other spiritual books, but into him also in all things who is the head. Have you received any one ray, any one glimpse of spiritual light into your soul, watch it, cherish it, walk according to the direction, and leading of it; and this beam shall quickly grow up into a glorious day in thy spirit. “For the path of the just is as the  
 “shining light that shineth more and  
 “more unto the perfect day.”

You may possibly meet with some things altogether different from some of your most beloved sentiments, for our authors intended to express their own experiences, and illuminations, and not to guess at your opinions. In that case do not forget that modesty and sobriety of mind, that moderation, allowance, and respect, which not only charity, but reason, and our own interest oblige us always to express towards  
 all

all sincere persons that differ from us : for we all stand in need of, and have a right to such a tender behaviour from one another.

We may have wrong notions and opinions of spiritual truths, when we think we have the rightest. So objects appear according to the quality of the medium through which they are seen.

You confess yourself to be a poor fallible creature ; you bemoan your ignorance before the Lord, and beg of him that you may know yourself : Be not too hasty then in charging your brother with errors, while you yourself are not exempted from mistakes : Do not think yourself an infallible judge of his state ; while you are but a fallible discerners of truth for yourself.

It is impossible for us to have a perfect understanding of spiritual truths in this state of frailty. We now see but through a glass darkly. We can  
better

better make a shift to puzzle and perplex the notions of another, than know how to disentangle and extricate our own. The sun appears not to us in his true brightness and glory, when we see him in the mornings and evenings, through those earthly vapours and mists which interpose. Such fogs are continually gathering between the God of truth and our understandings, while they dwell below; all our sentiments of spiritual truths are at best but as a twilight, in which light and darkness meet. How unreasonable is it then while your own light is shaded with so much darkness, to think there is no mixture of light in your brother's darkness.

It is the partiality of our knowledge, which causes the darkness of it, and turns into obscurity, that which will be plain and pleasant to us when we come at once to see the whole body of divine truth; when we shall in one view behold the entire frame and universal

versal harmony of it; the connection and sympathy of one truth with another, and of each truth with every truth, which being now seen alone, perplex us: yet we are all apt to run away with scattered bits and scraps of spiritual truth; every one calling his own pittance, the entire whole. Some are zealous for one, others for another part of divine truth; while we contend for one, we for the most part let another go: And while we are seeking after one, we generally lose another.

We continually mistake one another, and the truth in each other, through our partial discovery of things: We have so much light and knowledge as through the darkness and ignorance mingled with it, serves us to dispute and quarrel with our brethren, but not enough to receive and comprehend them. Truth is one in itself: But all truth is not yet thus reconciled in the head of any the most perfect man upon earth; although it be so in every sincere

sincere man's heart, who is in love with all truth, although he has not yet found out the whole compass and circle of it: It is I believe, impossible to attain in this life to a full view of the whole face of truth. Our minds and understandings are too contracted, to take in those innumerable rays and beams of divine truth; which are every where scattered and dispersed among all the children of light. Thou hast but one little part of it in all thy notions and opinions; thy brother has another part in his; instead of undervaluing his portion, it becomes us much better to be modest, and to acknowledge the shortness of our own; and to say of God (with Job upon another occasion not much different) "Lo these are part of his ways, but how little a portion is heard of him." Job xxvi. 14.

The same spiritual truth may communicate itself to us in various, different, notions and opinions, of which the whole state of things throughout the

the

the christian world is a sufficient proof.

The essences and kinds of things are immoveable and ever the same ; however there be an infiniteness of uncertainty by the variety and change of outward accidents in the individuals, so if you compare one good man with all other good men in all ages, you will find the same new nature, the same inward divine principle, and the life of God, in every regenerated man ; while the ideas and figures of truth and goodness upon their understandings, and the outward expressions of them in their conversations, and practices do exceedingly vary and differ, from the different degrees and operations of their light within, and their different educations and customs without. The apostle tells us, “ One believeth he may eat  
 “ all things : another who is weak eat-  
 “ eth herbs. Let not him that eateth  
 “ despise him that eateth not ; and let  
 “ not him that eateth not, judge him  
 “ that eateth : for God hath received  
 “ him.

“ him. One man esteemeth one day  
 “ above another : another esteemeth  
 “ every day alike. Let every man be  
 “ fully persuaded in his own mind.  
 “ He that regardeth the day regardeth  
 “ it unto the Lord ; and he that regar-  
 “ deth not the day, to the Lord he  
 “ doth not regard it. He that eateth,  
 “ eateth to the Lord, for he giveth God  
 “ thanks ; and he that eateth not to  
 “ the Lord he eateth not, and giveth  
 “ God thanks.” Both these are diffe-  
 rent, and contrary, in their notions,  
 opinions, and practices ; and yet in  
 that difference, and contrariety, {do both  
 serve the same Lord, and are accepted  
 by him ; they both in their several  
 opinions, notions, and practices, have  
 the same apprehensions of the glory of  
 God, the same aim and intention of  
 soul to make themselves a spiritual sacri-  
 fice to him. Nor does this hold only  
 in the lesser matters of religion, but in  
 the greater also.

What



What controversies, do we see at this day among the best of men, concerning the most substantial and vital truths of the gospel? for even they are not without their darknes and mistakes. What principle of christianity has been universally received, and explained alike by all good men, howsoever clearly and expressly revealed to us in the letter of the scripture? Do we not see those very persons, who have (as we have reason to judge) entertained the same divine truths in the inward power, life, and spirit of them; interpret and preach them in notions, opinions and forms, very different and contrary to one another? Do we not see them perplexing each other with their own explanations of those very things, in the life and power of which they are all agreed? Look abroad, lay aside all prejudice, and partiality, and you will meet with the same modesty, meekness, and humility of soul; the same desire and diligence, in the search after truth; the



the same holiness of heart and life; the same love to God, the same integrity, and purity of intention; in persons that appear to thee, and to one another, of very different, and contrary minds, and exercises, in outward matters of religion; at the same time their souls are vitally quickened and informed, and their conversations beautified, and adorned, with the same spiritual truths, which by their explications, they seem not to understand, yea even to contradict.

I am persuaded if we judged of spiritual things by the weight and solidity of an inward principle, and the power of a divine life; and not by the outward form and appearance; or an agreeableness to our own notions and opinions; we should discover a most harmonious agreement in the essential and radical principles of divine truth and goodness, among those who seem most of all to oppose one another, in their notions and sentiments. If we did but know how  
to

to interpret each others souls, we should quickly find, that we differ more in words than in thoughts, and in the notions of things, than in the things themselves.

Our spiritual wisdom, and happiness, do not lie in our notions, and opinions of spiritual truth, but in the truth itself. The apostle excellently distinguishes, and explains this matter, 2 Cor. iv. 6, 7. Where speaking of the light of the knowledge of the glory of God in the face of Jesus Christ, he tells us, “ We have this treasure in earthen  
“ vessels, that the excellency of the  
“ power may be of God, and not of  
“ us.” That the spiritual truth which is the shining forth of the glory of God in the person of Christ, the supreme universal truth, is the heavenly treasure; the notions, and forms in our understandings by which this truth appears to us, are but a part of the earthen vessel which holds this treasure. How weak is it to estimate the value of such a treasure

sure

sure by the vessel, subject to so many flaws and frailties? How unworthy is it to ascribe the excellency of that power to ourselves, which belongs wholly to God? Sure I am, it is not the vessel that makes us rich, but the treasure which is in the vessel.

Thus again, the same apostle speaking of the same thing, tells us, “The kingdom of God is not in word but in power.” 1 Cor. iv. 20. This kingdom consists not in the excellency of our notions and apprehensions, of our words and expressions concerning spiritual things; but in the inward, life, power, and spirit, that is to change the whole man in the faith and love which is in Jesus Christ; into one image of glory. Spiritual knowledge is not a notional, but a real and practical thing. Divine truth is better understood, as it opens and unfolds itself in the holy and heavenly mind, and life of a sincere man, than by all the systems of divinity, and good books in the world.

“ God

“ God is no respecter of persons, but  
 “ in every nation, he that feareth him,  
 “ and worketh righteousnes is accepted  
 “ with him.” Acts x. 34. Be he Chri-  
 stian, Jew, Turk, or Heathen; “ For  
 “ there is no respect of persons with  
 “ God.” Rom. ii. 11. “ The king-  
 “ dom of God is not meat and drink,  
 “ but righteousnes and peace, and joy  
 “ in the Holy Ghost, and he that in  
 “ these things serveth Christ (the true  
 “ light which lighteth every man that  
 “ cometh into the world) is acceptable  
 “ to God and approved of men.” Rom.  
 xiv. 17. Whatever his opinions be;  
 whether he eat, or eat not; keep a day,  
 or keep it not; so it be to the Lord, to  
 charity and to edification.

All the truest and best notions and  
 opinions we can have of spiritual truth  
 here below, are to be done away, when  
 we arrive at that state above: “ For in  
 “ this life we know but in part, but  
 “ when that which is perfect is come,  
 “ then that which is in part shall be  
 “ done

“ done away.” 1 Cor. xiii. 9, 10. We shall then lose all our present notions and opinions of spiritual things, not in a blackness of darkness, and death, violently breaking in upon, and overspreading them; but in the brightness of an unmixt and eternal light arising upon and comprehending them in itself. It is yet but a morning light with the most enlightened souls here on earth. In the first breaking of the day, the light appears to us in a variety of colours, one after another; till at last the day comes on, and all those colours are changed into pure light. Such are the discoveries of spiritual things to our understandings, while our true day is yet but springing.

We are here in a growing and travelling state, and while we are so, motion is better than rest. We can now no more stint and fix our sense of things, than we can hinder and stop our own growth; or keep day out of the world when the sun arises. It is not here our  
reproach

reproach, but our praise, to be still transforming our minds in the renewing of them, that we may prove what the good and acceptable will of God is. To change for improvement, to alter our minds for the better, is not our inconstancy, but our virtue. This is only to change, as all things do, when they increase: nothing speaks us more rooted, fixt, and established in the love of God and truth than such a change.

Why then do you lay so great a weight upon those notions and opinions which you had not the other day, which you may lose to morrow, and which are finally to be swallowed up? Why should an obscure curious, or unnecessary opinion, be employed to the prejudice of that charity that shall never fail? All our notions and opinions are changeable, and temporary things: They pass away, and confute themselves, while we are contending for them; but love is a lasting and eternal duty and perfection. This shall

shall remain, when all our notions and opinions of one sort and another, shall for ever cease to be, shall either sink down into their first darkness, out of which they sprung; or rise up into, and happily lose themselves in their original light.

Let us seriously consider how mischievous the want of divine charity has all along been to christians, and to christianity itself. What floods of miseries have the differences and animosities of well-meaning men about opinions, brought upon them? It is this has given such a scope to our pride, ambition, covetousness, bitterness of spirit and revenge, as has been more wounding to religion, than the malice of all the wicked men in the world can possibly be.

It is the want of this charity, that has made christians (who should be the best of men) much worse to each other, than wild bears and beasts of prey, for they devour not one another of the same kind.



kind. It is the want of this charity that has raised so many jealousies, heart burnings, mutual provocations to wrath, and thoughts of revenge among christians of almost all denominations; and has caused them to lay the weight and stress of religion upon notions, opinions, outward modes and forms, and not upon the truth and substance, which is Jesus Christ, and his Spirit; that always speaks the same language, and gives us in charge to love one another. For this reason the righteous God seems at this time to be giving up the whole frame of nature to confusion and destruction, and to be drowning the face of the earth in blood.

How clear is it from scripture, that the faith which worketh by love, is that only which is acceptable to God. The apostle Paul Eph. iv. clearly shows, that the bond of peace, and our union with God in Christ, depend not in knowledge or in agreement of opinions, (much less in outward forms of worship) but in an unity in that divine

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Spirit

Spirit, which is the common soul of the church, the constituting and conserving principle of all true christianity. We are not united to Christ, and to one another, by the same opinions and forms ; but by one and the same Spirit, [as the sympathy and union of all the members in Christ's body arise from, and is preserved by the unity of the divine Spirit] nor can any difference of opinions and forms divide us from Christ, if they are held in christian faith and obedience ; and therefore ought not to separate us from each other. The way to preserve this unity of the Spirit in the mystical body of Christ, is by walking with one another with all lowliness and meekness, with long suffering, forbearing one another in love ; and not by a proud, impatient, and angry imposition of our own notions, and modes of religion upon them. This may indeed be a policy that may serve the interest of the common enemy of mankind, to destroy the souls of men, but there is nothing of

of

of the true Spirit of Christ in this temper, nor of a right endeavouring to keep the unity of his Spirit in such a proceeding.

So long as we are under the influence of different complections, educations, and interests ; it is unreasonable to expect a sameness of opinions, and sentiments among the most sincere men. Nor is there any remedy but a mutual forbearance, until God shall be pleased to enlighten our minds with a more perfect knowledge of his truth. This forbearance cannot be more our duty, than it is our interest, for our preservation in the midst of our powerful lusts within, and potent enemies without. If all good intentioned men could but tolerate one another, this wicked world must be bound to endure them all. Could they but hold together and love one another, no violence of their enemies could break them. Goodness is stronger than evil, and therefore the good thus united, must be too powerful for the evil, with all its conspiracies  
and

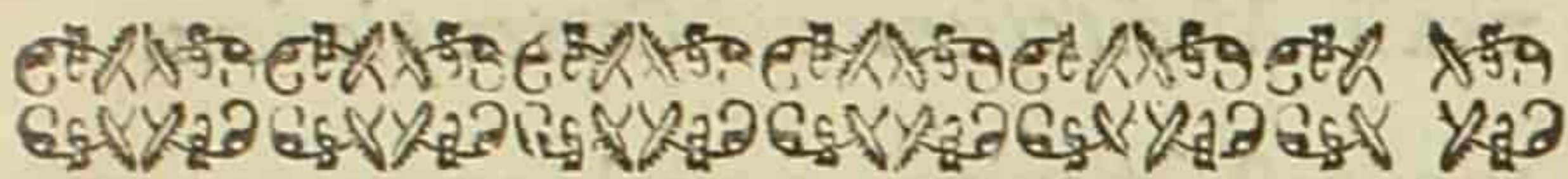
and force. What a root of mischiefs have the divisions of good intentioned men been in all ages to themselves. From hence we may derive all the evils we feel, and those also we fear.

There is not in the universal nature of things a more intimate sympathy, than that betwixt truth and goodness; they are united by an eternal bond and differ only as the heat and light of the sun.

And now Reader, I take my leave of you, earnestly wishing, that you may read these discourses in the same spirit which brought them forth from the fountain of all love and truth. It is not by the sagacity of our natural understandings, but by being rooted and grounded in love that we come to comprehend spiritual truths: That this love may abound in you yet more and more in heavenly knowledge, and in all judgment to approve things that are excellent, is the hearty prayer of

Your well-wisher,

The EDITOR.



# MEDITATIONS

A N D

## CONTEMPLATIONS

Recommended to the Reader before he proceeds to read the following Tracts.

**M**Y soul, first ponder thou God's immensity; as it is written, "Whither shall I go from thy presence?" This globe of earth and sea is great, but to the deep from stars to stars is a point to a vast circumference, and that vast deep is a point to another proportionably greater than this is to our ball; and all that, and twenty or twenty thousands of such deeps, compared with him is nothing, for if spoken out by him, it leaves him nothing the less, for he is still infinite as before.

Again, meditate thou his omnipresence, for no point or least centre of  
c the

the least imaginable circle exempts him, but in every such part is the same infinite undivided Jehovah entirely present; his omniscience is hence undeniable, for he that made the eye shall he not see? Behold again his omnipotency, whereby he from eternity and in eternity generates his only Son, and by him all eternal glories, and in the abyss of his infinite power is the dark abyss; “If I make my bed in hell thou art there.”

Concerning man, reflect thou (my soul) with grief and astonishment. What a God is he whom the black mouths of vile crawling worms and proud dust, do desperately abuse by profane swearing; as if that holy and fearful, awful name was 'a common thing, wherewith they make blasphemously bold with hellish execrations. Again, what a hell doth the Lord's redemption free all from, whose discording forms of Life in the first principle, are atoned by kindling the saving renewing light of life in them  
of

of the holy second principle, being a fifth form and quintessence, turning by the supreme tincture, everlasting dying, into eternal life, and regenerating a holy bright child, out of a Corrupt, dark impure mother. Again, what can the summit of selfish skill, sharpest speculation and penetration into divine sacred mysteries avail, if thou arrive not into the holy self-same principle by mortification and the first resurrection? what short of that can make thee better than the devils? what can the exactest form of godliness advantage thee more than it doth him, who can transform himself into an angel of light?

Then (O my soul) proceed on to meekness, integrity, faith and love in holy fear till thou come to the feet of thy Jesus: Or move not at all, but remain a swine, a dog, a beast, inwardly a devil; for if thou goest part of the way only, thy fall as of a stone from a high place is the most heavy, but to persevere  
will

will make thee more blessedly happy, than hell is miserably accursed.

Eternity is as incomprehensible as the eternal God, as far beyond men and angels as infinity is beyond our short, narrow, shallow and superficial measures. This God, this Christ, this holy principle is our God, our Christ, our holy life, for ever and ever, and were there any thing after for ever, it were ours too.

Look then (O my soul) fixedly on this freehold, and disdainfully, on all visible and invisible melting idols and airy bubbles, breathe, press, pant, sweat, freeze, suffer, fight, run, watch, persevere, till thy dry husk crumble and fall off, and thou shalt reap once and for ever, more than eye or heart can see or conceive.



T H E  
C O N T E N T S.

P A R T T H E F I R S T.

Of Eternal Nature.	Pages
<b>T</b> H E Author's Preface,	iii to vi
What eternal Nature is	7 to 10
Concerning the Abyſſal Eſſence	11 to 17
Eternal Nature's Eſſence -	17 to 19
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God in Eternal Nature - -	78 to 82
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E R T A R A's in the F I R S T P A R T.

Page 4. line 7. read *vails* not *veils*, and as often as that word occurs. P. 10. l. 12. read *he creates it out of, and*. P. 14. l. 5. read *centres* and not *center*, and as often as that word occurs. P. 24. l. 17. read *the centre from whence it is produced*. P. 46. l. 9. read *and the divine Chaos are before it*. P. 78. l. 11. read *of another diſcourſe*.

## PART THE SECOND.

Pages

Enquiry into the Subject Matter, and Scope of J. BEHMEN'S Writngs.	
Preface - - - - -	iii to xviii
Words used by Jacob Behmen ex- plained - - - - -	19 to 24
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ERRATA's in the SECOND PART, besides those  
noticed in Page 160.

Page 27. l. 12. read *since they both proceeded*, l. 14.  
read *and are but one thing*. P. 28. chap. 1. read *of the*  
*two principles*. P. 77. l. 7. read *lapsed*. P. 96. l. 5. read  
*principles*. P. 139. l. 2. read *what of Christ*. P. 145.  
read *who the heir of all things is not, and who he is*.  
P. 156. l. 27. read *obtain*.

PART THE THIRD.

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 ERRATA's in the THIRD PART.

Page 22. l. 3. read *from sleep*. P. 27. l. 13. read *a new*. P. 69. l. 9. read *master*. After P. 80. chap. VII. begins 81 not 55. P. 92. l. 27. read *holy world*. P. 102. l. 17. dele *in*. P. 105. l. 13. dele the last word *and*.

The SEVEN SPIRITS of GOD, or POWERS of NATURE,

As they [since the Fall of Lucifer] shew and manifest themselves, in Love and Anger, both in the heavenly and hellish Kingdom, and also in the Kingdom of this World and earthly Kingdom. Taken from JACOB BEHMEN'S MYSTERIUM MAGNUM, Page 22.

<p>Love.</p> <p>6 Sound or Understanding.</p> <p>7 Body or Essence.</p>	<p>Anger.</p> <p>3 Anguish or Mind.</p> <p>4 Fire or Spirit.</p> <p>5 Light or Love Desire.</p>	<p>Heavenly.</p> <p>Love Fire, Meekness, Divine Joy, Heaven.</p>	<p>World.</p> <p>Sulphur, Perceivance, Pain,</p>
<p>1 Astringent Desire.</p> <p>2 Attraction or Compunction of Sense.</p>	<p>Hellish.</p> <p>Hardness, Cold, Covetousness, Compunction, Envy, Enmity, Pride, Anger,</p>	<p>Earthly Kingdom.</p> <p>Spirit, Reason, Desire, Venus Sport, Life's Light, Speaking, Crying, distinguishing, Body, Wood, Stone, Earth, Metal, Herb.</p>	<p>Cold, Hardness, Bone, Salt, Poison, Life, Growth, Senses,</p>

The TEN FORMS of FIRE.    EXTRACTED out of J. BEHMEN'S ANSWER of the first of  
the forty Questions of the Soul.

- Form 1. The eternal Liberty (having and being in itself the Will) signified by *Sem*.  
Form 2. The being Desirous, signified by *Arphaxad*.  
Form 3. The sharp drawing, causing the opposite Will, signified by *Salah*.  
Form 4. The Flash, or Lightening, caused by the Liberty, and causing the Anguish,  
signified by *Eber*.  
Form 5. Eternal Nature or Great Mystery, whence the two Kingdoms proceed, signified  
by *Peleg*.  
Form 6. The two Principles of Fire and Light. *Regu*.  
Form 7. The Magia making its own Looking-Glass: as Life is of Fire and Water.  
*Serug*.  
Form 8. The Turba that breaks the outward Life, Strength and Omnipotence. *Nabor*.  
Form 9. The Virgin Tincture: Love Fire: Life of Angels and holy Souls. *Terah*.  
Form 10. The Entrance into the holy \* Ternary: corporising of Angels and holy Souls.

\* Which is the holy Earth, or holy Flesh, signified by *Abram*.

## THE THREE PRINCIPLES.

- Prin. 1. The Spring or Fountain of Dark-  
ness.
- Prin. 2. The Virtue [or Power] of Light.
- Prin. 3. The Out-Birth [generated] out of  
the Darkness by the Power of  
the Light.

### Represented by SIMILITUDE.

1. Man's Soul, giving Reason and Thoughts, signifies the *Father*.
2. The Light shewing the Power of the Soul and how to direct it, represents the *Son*.
3. The Mind resulting from this Light and governing the Body, resembles the *Holy Ghost*.

### A L S O

1. The Darkness in us which longs after the Light, is the - - - *First Principle*.
2. The Virtue of the Light whereby we see intellectually, is the *Second Principle*.
3. The longing Power proceeding from the mind, and that attracts or impregnates itself, whence grows the material Body, is the - - - *Third Principle*

And note, There is an Inclosure or Stop between each Principle. See Chap. VII. of J. B. Book called *The Three Principles*. Verse 21, 22, 23.







A

T R E A T I S E

O F

ETERNAL NATURE.

By J. P. M. D.



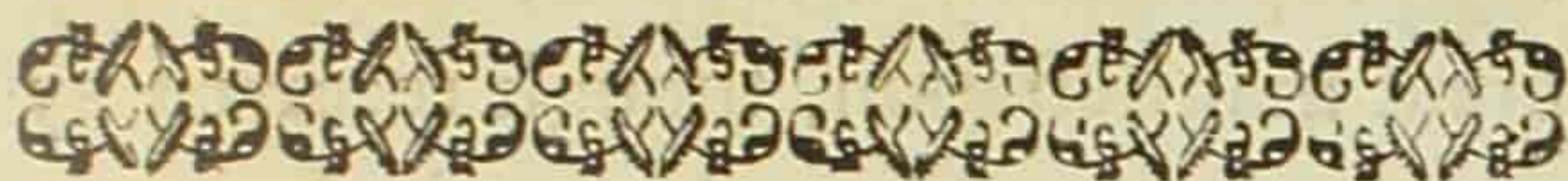
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T H E

A U T H O R

T O T H E

R E A D E R.

**I** MAY seem to write in the dark to many, and this discourse perhaps will seem a new and strange paradox to others, but it has been before revealed by the Holy Spirit, to that enlightened philosopher Jacob Behmen. He first indeed manifested this mystery to the world, of eternal Nature, with her

seven essential forms, or original working properties; which was, I say, a very great manifestation, though received by few, who could understand the writings of that deep philosopher, which had many veils and coverings; but the time of the lily is at hand, and the morning-star is already risen, and the sun of the eternal gospel is about to rise; its dawn or day-break already strikes our eyes with a glimmering of that glorious light, whose splendor rejoices the hearts of the faithful, who wait for this glorious day. The eternal gospel shall then be preached, and all mysteries revealed. I say, the day is at hand, even at the door. In the mean time I desire thee to accept of this small opening of eternal Nature, as a preparative to the opening of other mysteries; consider it seriously and without prejudice. Have a care of vain philosophy, and the rudiments of men, it is the apostle Paul's advice, who

who was acquainted with the teachings of the Spirit. Outward forms, notions, and academical knowledge, have almost banished the Spirit of God out of the hearts of men, and have served only to make men high minded and proud, to despise their brothers, and to cry out, all is fancy and delusion, that agrees not with their tenets. I am not against human learning, I have known what it is: but I would not have it set above the Spirit of God; nor the teachings of the Spirit to truckle under it. For God has said, "He will destroy the wisdom of the wise;" and he will make himself known to babes, and to such who in a child-like innocency wait for the teaching of the Most High, and bring "to nothing the understanding of the prudent." The wisdom of this world is indeed but folly at the best. I confess myself the least of all saints, and not worthy of the knowledge of

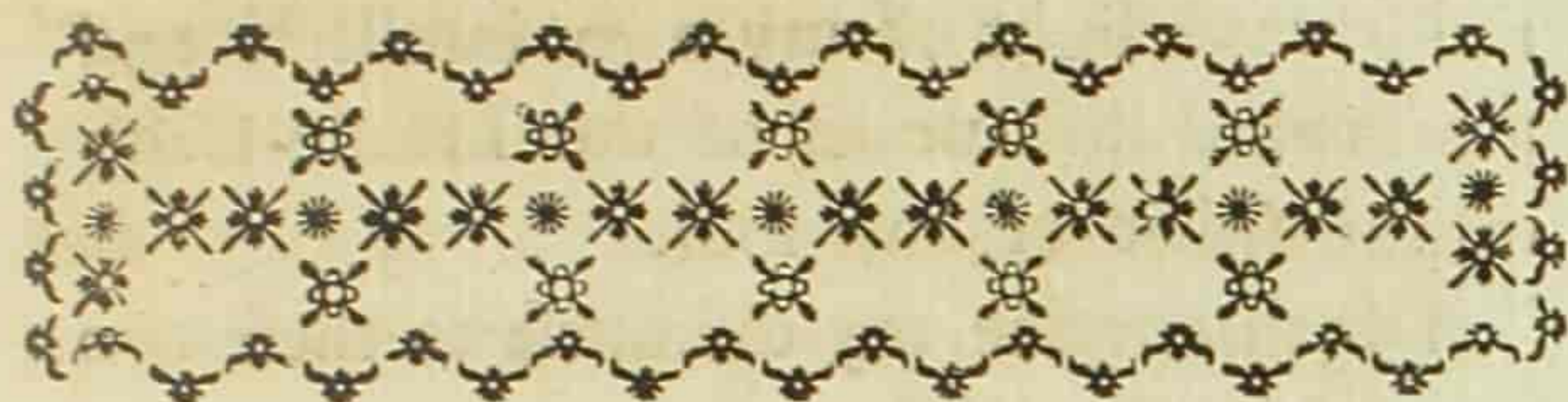
those deep mysteries which God has revealed to me, and which has been manifested to my eternal spirit; but God has thought good to use me as an instrument in his hand; the effect of which I leave to God, desiring to be serviceable to thee into whose hands this little book may come, and remain

Yours in the love of Jesus Christ,

Our blessed Redeemer,

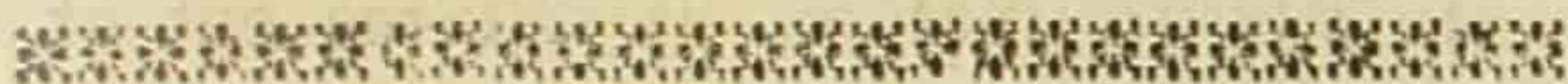
J. P.

*the end of 91.*



O F

ETERNAL NATURE.



What eternal Nature is.

I. THE subject is, concerning  
T eternal Nature's essence: It  
is a most noble subject to  
look into. None could lay

a deeper ground, as to this subject, than  
divine Jacob Behmen has done; yet I find  
that he is understood by few, and mis-  
understood by most: this has induced me  
to search into the nature of this subject for  
my own private satisfaction, according to



the inward light of my own intellect, and the inward discoveries of the Triune Deity to the spirit of my soul.

I shall confine my discourse to these two general heads. The

First, What eternal Nature is in its first original and purity? The

Second, What kind of essence, or principle pure eternal Nature is?

I begin with the first of these. *manifest*

2. ~~Eternal Nature, as it came out of~~ Wisdom's hand, was a pure essence; and thence called pure Nature; being free from sin, and evil, and all mixture of imperfection, she was then all fair, clear, spotless, faultless and sinless. Now for the manifestation of this great mystery of eternal Nature, what it is, I will open it in the original causes of it, that is, the efficient, material, formal and final.

2. ~~3.~~ Concerning the efficient cause of eternal Nature, who can be the Author and Creator of eternal Nature but the Triune Deity? The Father, Son, and Spirit, must be the Creator of eternal Nature: not the Father without the Son and Spirit; nor



nor the Son without the Father and Spirit ;  
nor the Spirit without the Father and Son ;  
but the Triune Deity in joint co-operation.  
Therefore the Triune Deity in the globe of  
eternity, subsisting in pure Deity, must be  
before eternal Nature by way of efficiency,  
as the cause is before the effect, and are di-  
stinct, as cause and effect. God therefore  
is not eternal Nature, nor eternal Nature  
God, because eternal Nature is formed by  
God, as the efficient. And thus we see  
that God can subsist without nature, but  
eternal Nature's essence cannot subsist  
without the Triune Deity : God compre-  
hends eternal Nature, but eternal Nature  
cannot comprehend him, who, as being the  
efficient cause of eternal Nature, is higher  
in his own eternal unity and simplicity.  
Now that God is the author of eternal  
Nature, scripture teaches us, when it tells  
us, that " by the Word all things were  
" created ; and that without him nothing  
" was made, that was made." Now if  
the Triune Deity was the creator of eter-  
nal Nature, he must needs be before it,  
and distinct from it, and subsist in a far  
higher essence, than eternal Nature's es-  
sence is. For if any should ask what is

above, before, and beyond eternal Nature's essence? I can only reply the Triune Deity, in the globe of eternity, who is the efficient cause of eternal Nature; and here we must stop: for we cannot go beyond the first cause of all things.

3 4 We proceed to speak of the efficient cause of eternal Nature, and that is God: and will briefly declare how God does not only create eternal Nature by way of efficiency, but also that he creates it out<sup>of</sup> and from himself by way of essentiality. Thus the divine philosophy instructs us, Rom. xi. 36. "Of him, and from him, and to him, are all things." That is, all things proceed essentially from him; and if all, then eternal Nature must proceed materially, and essentially, out of God's essence; 1 Cor. viii. 6. "To us there is but one God, by whom are all things [efficiently] and of whom are all things [essentially]." Neither can it be otherwise, for when God was to create eternal Nature, there was nothing beside himself, out of, or from which he might create it; wherefore it follows, that eternal Nature must proceed essentially and substantially from God. And indeed God could not be  
the

the firſt original eſſence of all eſſences, if there was any eſſence which was not created out of God's eſſence. Wherefore we muſt conclude, that eternal Nature's eſſence did proceed from God's eſſence by way of eſſentiality, as well as by that of efficiency.

6. But the great myſtery lies here, to know how eternal Nature does proceed from God's eſſence, and what God's eſſence is, from whence eternal Nature does proceed. Now to this, I ſay, that eternal Nature proceeds from God's abyſſal eſſence, generated out of himſelf; for as was ſaid before, there was no other eſſence to generate it from. You will ſay, what is this abyſſal eſſence which is the original ground of all eſſences? I anſwer, *It is an immense, deep, void ſpace, a bottomleſs and boundleſs abyſs, yet not without beginning*: for God generated this abyſſal eſſence out of his own eternal eſſence, as was manifeſted to my ſight by God's Spirit, elſe I could not write of it as I do, had I not ſeen the pattern in the mount of eternity. When, I ſay, God was the original of this abyſſal eſſence, I mean the Triune Deity, in their eternal unity, for they are the joint co-

Except  
eſſence

operators in every created eſſence ; they work inſeparably : one does not work without the other. But the myſtery is yet in the manner how God does generate this abyſſal eſſence out of himſelf. To clear this, you muſt know that in God there is an eternal will, and this eternal will does make a beginning and end to himſelf ; and ſo the beginning entering into the end, and the end into the beginning of himſelf, there is formed out of himſelf this round abyſſal globe. Thus you ſee the *will of God is the beginning and end of this abyſſal eſſence.* The materiality alſo of this abyſs is generated out of himſelf ; becauſe there was nothing beſide himſelf to generate it from, therefore the eternal deſiring will, muſt generate this abyſs out of itſelf ; and he formed it into a circle or globe, that is, the deſiring will looking into itſelf, and finding nothing but himſelf, does put an end to himſelf ; and ſo *the beginning cloſing with the end there is formed a round or globe.* Thus you ſee the higheſt ground that we can have of this abyſſal eſſence, namely, the deſiring will of God, which will is the firſt and laſt cauſe of all things, from which free, effi-  
cacious

cacious will, God does ſtile himſelf the Firſt and the Laſt, the Beginning and End of all things; the ſcripture teaching us, *that from his will, by his will, and for his will, all things were created.*

¶ Now we will proceed to conſider the nature of this abyſſal eſſence, which as was hinted before, is a deep, immense, boundleſs, void ſpace, and is therefore called the abyſſal eſſence, or ground, without ground. When I ſay this abyſſal eſſence is without bounds, I do not mean in relation to God, by whoſe will it is bounded and comprehended, but in relation to our ſpirits. In this void, immense ſpace there is nothing to be ſeen, no darkneſs, no fire, no light, no creature, but is indeed an unſearchable deep without any eſſence, though it be the ground of all eſſences, and that from whence eternal Nature's eſſence does proceed: and though the ſpirit of the creature ſees no eſſence in it, yet God's eye ſees all things in it, becauſe it is the original ground of all eſſences; yet is no viſible eſſence to be ſeen in it. This abyſſal eſſence generated out of God, to be the ground of all eſſences, is called

called by ſpiritual writers, the Divine Chaos, and the original of all eſſences, from whence all created eſſences, principles and centers <sup>re</sup> do proceed. Thus I have brought you to the firſt original of all eſſences, under the Triune Deity, which is this abyſſal ground or eſſence: with reſpect to which abyſs, God calls himſelf the firſt and the laſt of all eſſences. Concerning this ſubject Behmen ſpeaks thus, in his deep writings: ‘ If the ſpirit of the ſoul could come  
‘ into the eternal nothing, then he would  
‘ come into that original ground, whence  
‘ eternal Nature and all creatures did  
‘ proceed.’ He alſo terms this eternal nothing, the eternal ſtillneſs, becauſe as no eſſence is to be ſeen in it, though it be the ground of all eſſences; ſo there is no life, no motion, no working ſource to be found in it, but an eternal ſtillneſs, though indeed it be the ground whence all life, motion and working power do proceed. This, divine Behmen well underſtood, therefore he ſays, ‘ If the ſpirit of the ſoul could  
‘ ſink down into this eternal nothing, and  
‘ abyſſal ſtill eſſence, then he would come  
‘ into that ground where God was when  
‘ he

‘ he brought forth eternal Nature and crea-  
‘ tures, and from whence he brought forth  
‘ eternal Nature.’

7. And thus I have led you to the original ground of eternal Nature, even the abyſſal eſſence of eternity, or divine chaos; wherein God’s eternal eye does ſee all things lie hid, yet without eſſence. All eternal eſſences, centers, principles, worlds, elements, colours, and whole eternal Nature with her ſeven working properties are hid therein, and from thence are brought forth by the wiſdom of God.

8. God brought this abyſſal eſſence out of himſelf, that it might be the original ground of all eſſences; this was the end why the Holy Trinity introduced themſelves into this eternal beginning. God indeed is without any beginning, but the will of the Trinity has been pleaſed to generate itſelf into a beginning, which is the abyſſal eſſence, the beginning of all eſſences whatſoever, and particularly of eternal Nature.

We are to obſerve here, that the eternal world, where the majestic ſovereignty of the Deity is manifeſted, called the ſtill eternity, (heretofore treated of by me) is far  
different

different from the eternal nothing, and abyſſal ſtill eſſence, of which we have been here ſpeaking.

If you aſk me what is above and before this abyſſal eſſence.

I anſwer, the all-ſeeing eye, the eternal free will of the Deity, in the ſtill eternity, in the original globe of the high and lofty eternity; whence the Triune Deity mani- feſts the bright flaming glances of his ma- jeſty, and the glory of his ſovereignty with his perfection, called attributes, namely, his infinity, all-ſufficiency, omnipotency, which are not maniſteſted in this abyſſal ſtill eſſence.

Wherefore it appears that the original globe of eternity is above it, and diſtinct from it: this divine chaos being ſet by the eternal will of the Deity, as a middle gulf between the eternal world; [where ſtands the ſtill eternity in all its eſſential goodneſs, namely, in its eternal unity, ſim- plicity and pure Deity;] and eternal Na- ture's eſſence and her working powers.

You are likewise to diſtinguiſh the globe of eternity, from the light world, in which paradise, the angelical world, the glaſſy ſea, mount Zion, and the New Jeruſa- lem



lem are placed; and though theſe be called by us the heavenly world, as in truth they are, yet they differ from the ſtill eternity in the globe of the high and lofty eternity.

All thoſe worlds forementioned, para-diſe, the Angelical world, &c. ſpring out of the light of eternity, and the light eternity is born out of eternal Nature's eſſence, and therefore they are diſtinct: for the ſtill eternity in the eternal world ſtands before, above, and without eternal Nature's eſſence.

Theſe things being premiſed, we come to ſpeak of eternal Nature's eſſence, which is generated out of the abyſſal eſſence.

### Concerning eternal Nature's Eſſence.

9. Eternal Nature's eſſence, *Is an eternal eſſence generated out of the divine chaos, or abyſſal eſſence, and reduced into matter and form for the good pleaſure of the will of God.*

First, Here is the efficient cauſe of eternal Nature, God's eternal free will, willing and deſiring it.

Secondly, You ſee out of what or from whence eternal Nature is produced, namely, out of God's divine chaos, not out of  
the

the still eternity, nor out of the eternal unity of the Triune Deity.

Thirdly, It is brought forth by God's will out of this eternal ground into matter and form, which I am now to speak of.

Fourthly, The final cause is also signified in these words, *for the good pleasure of his will.* Now the will of God was to bring forth eternal Nature, with all her working essences, to be the original essence and ground of all created essences whatsoever, nothing being created without it, but from it essentially and originally.

Quest. But you may possibly ask, what is the difference between the abyſſal essence, which is the original essence of all essences, and eternal Nature, which is the *ground* of all essences?

Anſw. There is a very great difference; the Triune Deity sees that all things lie hid *in his divine chaos*, but without essence: but *in eternal Nature's ground* he sees all things essentially, and the materials and instruments to bring forth all things from eternal Nature's ground. So that *eternal Nature is God's workhouse*, wherein he has whatsoever materially are required to creation. *In the eternal nothing is no actual essence,*

essence, but in eternal Nature all essences for creation are actually brought forth by God's wisdom and power.

Again, *In the divine chaos* there is nothing but an eternal stillness, no motion, no moving power; but *in eternal Nature*, God sees an actual working source, power, life and motion, to create from and with: *In the abyssal essence* God sees all these lie hid, all life, all power, but only potentially, not actually.

10. Now I proceed to the third particular, to shew the manner how God by his eternal will brought forth eternal Nature, out of the abyssal essence into matter and form. Here I must open two particulars. *First*, What the matter is, of which eternal Nature is created? And *Secondly*, the manner how performed by God: and then pass to the formal cause.

### Concerning the material Cause of eternal Nature.

The original matter of eternal Nature is made up of fire, and light, with their essential properties belonging unto them, and the four \* Eternal elements of fire, water,

\* This word Eternal, when thus applied, is only to be understood *à parte post*, and not *à parte ante*, as the school-men distinguish, for so nothing is eternal but the Triune Deity of the holy Trinity,

20 *Concerning the eternal Element of Fire.*

water, air, and earth, are the materials of eternal Nature's essence; for if these were taken away, eternal Nature would cease to be.

*Concerning the eternal Element of Fire.*

11. The eternal element of fire, is the first matter and ground of eternal Nature's essence, and therefore we will speak of it in the first place.

If we would understand the nature of this element, we must know the birth of it, and how it was brought forth by God. When it pleased the eternal will of God to move on the face of the abyſſal eſſence; he from thence brought forth the four eternal elements, to be the first principles of eternal Nature, and the element of fire in the first place, together with its intrinſical and eſſential properties, to be the original beginning of eternal Nature's eſſence. Here you ſee the creator of it, is the eternal will of the Triune Deity, Father, Son, and Spirit, for they have but one will among them.

12. In the ſecond place, we ſee the ground whence the will of God brought forth this element of fire, namely, out of the  
the

the divine chaos or abyſſal nothing: I do not ſay it came immediately from the Deity in its eternal unity and ſimplicity; for in the pure Deity there are no eternal elements, no duality, no contrariety, becauſe the pure Deity is an eternal unity in itſelf.

13. In the third place, it is neceſſary to ſpeak a word how the eternal will brought forth this element of fire, out of the divine chaos. The eternal element of fire was brought forth from the abyſſal eſſence, by the wiſdom and omnipotence of God; neither need we to enquire further into the manner of its production, becauſe a multitude of words will but darken the manner of its birth. The highly illuminated Behmen has ſet it forth from its deep ground, how this eternal element was brought into exiſtency by, through, and from, the eternal will of God; but there are but few that can underſtand him, and thoſe that do, comprehend a great myſtery; for reaſon, with all its academical knowledge, cannot comprehend it; it being only to be diſcerned by an intellectual ſight.

14. In the next place let us conſider, what is the nature of eternal fire?

This

22 *Concerning the eternal Element of Fire.*

This element is created by God to be a fierce, mighty, penetrating, consuming essence, as appears from the essential and inseparable properties it is created with, all which do manifest the nature of this created fire-essence. The first of these properties is darkness, which consists in astringent harshness, from which dark harshness doth arise bitterness, with its prickliness, and out of this bitter prickliness does arise the eternal woe and tormenting anguish, called the sting of the bitter anguish, and from this bitter sting is born the fierce fire-essence. Thus Behmen sets it forth, to whom I subscribe; he makes the fire-essence the fourth form of eternal nature. That is to say, the dark astringent harshness is the first form, to the bringing forth of the fire: the bitter sting the second: the anguish the third: and the fire flash out of the anguish the fourth form: which compleats this eternal fire-essence.

But it may perhaps make the nature of this fire-essence more plain, if I add to the former these following properties: To the fire-essence do belong fierceness, wrathfulness, sternness, fulphurousness, salnitrouness, consuming, devouring, flying up and elevating

elevating itself: these are the essential properties of the eternal anguishing fire spirit: because it cannot subsist without them, nor be separated from them,

Now it is easy by these properties to give a description of the nature of this fire-essence, namely, that it is a dark, harsh, bitter, anguishing, fierce, fiery, wrathful, stern, brimstony, salnitrous, consuming, elevating fire spirit: and the strength and force of this essence consists in the fore-mentioned properties, and more particularly in its fierceness, consumingness, and self-elevation; for without these it would be weak and feeble.

Quest. If you ask me, wherein the goodness of the fire-essence consists?

Answ. I answer, in all its essential properties, for they are all good and serviceable to the end for which they were created, and the eternal fire-essence by means of them becomes a fit instrument for God to work with. Therefore there is no evil property to be found in this fire-essence, for if there was, God must be the author of it, he being the sole creator of fire. But indeed God created it to be a good servant, to serve his eternal will, not  
that

24 *Concerning the eternal Element of Water.*

that it might lord it, and reign over the Deity; for this would not have suited with his eternal wisdom, by which all things were brought forth: since therefore it was created by God, it must needs be good, *for no evil can proceed from God by way of efficiency.*

*Concerning the Element of eternal Water.*

15. We will now proceed to the element of eternal water.

This element is the next matter of eternal Nature's essence, and consequently to be treated of next to the fire. Its efficient cause is the same with that of the fire-essence, namely, the eternal will of God. The centre from <sup>whence</sup> it is produced, is the same, namely, the eternal nothing, or abyssal essence; and the manner how, is also the same, namely, by the divine power and wisdom. Wherefore we refer you to what has been said before concerning the eternal element of fire.

The nature of this eternal element of water, is a meek, mild, soft, gentle essence: for as the fire-essence is the ground of fierceness, so the water is the ground of meekness: and this will appear, if we consider



sider the essential properties of it. The first is meekness, the next sweetness, then softness, mildness, gentleness, coldness, refreshingness, sinking down, heaviness: So that we see from these properties, that the water must needs be a meek and mild essence: and this meek essence is the ground of eternal light, it is the womb of the meek light, from whence springs pleasantness, delightfulness, joyfulness and gladness.

All which properties are in one another inseparably, and make up but one meek essence, [as the several properties of the fire make up one fierce essence,] which meek essence we may call the meek water essence, the meek light essence, or the meek love fire essence. This essence, as the blessed Behmen observes, is the fifth form of eternal Nature. But if we would farther consider the end of its production, it is to mitigate and allay the fierceness of the fire-essence, and to be its antagonist. So to the fierce, fiery, harsh, darkness; the water opposes its meek, soft, gentle and pleasant light: to the bitterness and prickliness of the fire; it opposes its sweetness and pleasantness: to the anguish, wrathfulness and devouring property of the fire; it opposes

B

the

26 *Concerning the eternal Element of Water.*

the joyfulneſs of its love fire eſſence: and to the mounting elevation of the fire; it oppoſes its ponderoſity and ſinking down.

Here you ſee that the beauty, excellence and ſtrength of the water conſiſts in its meekneſs, mildneſs, ſoftneſs, gentleneſs, ſweetneſs. Its riches are the meek light, and the triumphing joy of the love fires eſſence, which ſtops the fury of the devouring anguiſhing fire. Its goodneſs conſiſts in this, that it is a ſerviceable inſtrument in the hand of its Creator, to ſtop the pride and flying up of the fire by its ponderoſity: and thus it appears that both theſe eſſences are good in their kind, as proceeding both from God's will, and from one ground, namely, the divine chaos or abyſſal eſſence.

*Concerning the Element of Air.*

16. We now proceed to the third element of which eternal nature conſiſts, namely, the element of air.

Its efficient cauſe; its ground from whence; and the manner of production are the ſame with thoſe of the two former elements. The nature of this eternal element is, brisk, cooling, refreshing, reviv-  
ving,

ving, a quickning pleasant essence, breath, or wind. It is very useful and serviceable in eternal Nature's essence; to blow up the fire, lest it should be suffocated: and therefore it is appointed by God to blow up the fire, to give motion to the water, and to drive away the dark clouds from the light essence, when need requires. It is a necessary instrument to blow up the love fires essence, that so it may penetrate through all properties; when it is too weak and passive, it makes it blossom and break forth: it is the food of all the properties. It is also the chariot of the Spirit of God, "who rides upon the wings of the wind," and is a good separator in his hand, to separate between the precious and the vile, between the wheat and the chaff.

The essential properties of this element, are clarity, transparency, volatility, levity, celerity, and penetrability. Behmen refers this air-essence to the sixth property of nature.

4  
B 2  
Concerning the eternal Element of  
Earth.

17. We now proceed to the last element, namely, eternal earth.

To know what this element is, we may consider the efficient of it, the ground whence it proceeded, the manner how it was brought forth, and the end for which it was produced, which are the same with those which are mentioned concerning the element of fire.

The essential properties of this earth, are ponderosity, corporeity, and transparency. For this eternal earth, is not like the outward elementary earth, gross and opacous, but it is a transparent chrystalline earth; yet it gives essentiality and corporeity to the three forementioned elements: and it was therefore created by God to make eternal Nature's essence substantial. For fire, water, and air, must have one ground or substance to subsist in, and to move in and through one another, which substance is the element of earth.

This element, Behmen says, is the seventh property of nature, in which all the six do move, in one only ground, as the soul in the body; which is very well expressed by him.

And thus much concerning the matter of which eternal Nature does consist, namely, fire, water, air, and earth.

Concerning

Concerning the formal Cause of Eter-  
nal Nature.

18. The formal cause of eternal Nature's essence, is nothing else but the mixture, and harmonical composition of the four eternal elements: for they are one in another, and flow one through another. Let us now consider who is the mixer of these eternal elements, and their properties, for they never would mix of themselves to all eternity, because of the contrariety of their natures: Wherefore we must conclude that the divine Wisdom, is the artist who mingles these elements together.

19. In the mixture of these eternal elements, observe with me these following particulars:

First, Wisdom's art appears in the manner of their mixture, they are mixed one with another, and one through another, neither can their contrariety hinder or oppose the art and power of Wisdom.

Secondly, The art of Wisdom appears not only in mixing them, but in reducing

them to a harmony and equal temperament: She proportions them to an equality in number, weight, and measure.

Thirdly, Wisdom's art appears in that being thus proportionally tempered together, they qualify, act and move in and through one another, and that in the greatest harmony and friendship, as the members of the body. The fierceness of the fire is mitigated and allayed by the water; the harsh astringency of the darkness, is dissolved in the meekness of the light, and so of the rest.

Fourthly, Wisdom's art appears, in this, that in the harmonizing of these four eternal elements, she has made all their contrary properties to be useful one to another. The harsh darkness is serviceable to the meek light, for darkness is the subject through which light displays itself: Were there no darkness, there would be no light. The fierceness of the fire, gives strength to the meekness of the water; and the meekness of the water, allays the fierceness of the fire. So air is very useful to the fire to keep it from being suffocated: and the earth is useful to them all, because it gives them a body to act and move in.

We

We may yet further consider the usefulness of the elements to one another, as they stand harmonized and tempered together by the hand of wisdom. The fire gives life, mobility and strength to the meek water, and the water gives food and nourishment to the fire, and thereby allays the fierce hunger of the fire: So that darkness subsists in the light, and the light in the darkness, and satisfies the harsh bitter hunger of the darkness, being as food unto it. And in this their serviceableness to one another consists their natural goodness: for how can any evil be in them, since they all serve the will of their Creator, and are useful to one another. The darkness is as useful as the light; and the fire as the water; and consequently they are all good: their contrariety being harmonized and reconciled, *by the skilful hand of Omnipotent Wisdom.*

Fifthly, Wisdom's art appears in that, in this temperature of the eternal elements, she makes them qualify and serve one another in triumphing joyfulness, and to rejoice in each other's qualifying: for though these eternal elements are not understand-

ing spirits, yet they have an innate hunger in themselves (which is their intrinſical form) which makes them deſire each other: thus the fire eſſence hungers after the meekneſs of the water, as its daily food, where- with its ravenous fierceneſs may be ſatis- fied and allayed; and again the water hun- gers after the fire, as its life, ſtrength and motion. The aſtringent darkneſs hungers after the meek light, and the light after the darkneſs, that it may ſhine through it, and ſubſiſt in it. And from this inbred hunger it is that they rejoice to qualify one with another; it is their ſport and paſtime to penetrate one through another, and to be ſometimes above and ſometimes under ano- ther in this wreſtling wheel of nature. For all theſe qualifying powers of nature have ſenſibility and mobility in themſelves, where- by they can feel and taſte one another's properties, and are ſenſible of the pleaſure and ſatisfaction they receive one from ano- ther, which continually awakens the hun- ger in every property, to qualify one with another. So the fire is ſenſible that the meek water allays its fierceneſs, and there- fore it hungers after it; the anguiſhing  
darkneſs



darkness is sensible that the amiable pleasantness of the light is a refreshment to it; and thus each property feels and tastes the other's goodness, and this makes them still to hunger after one another, and to penetrate one another with all triumphing joyfulness. *Oh let us for ever admire this unsearchable art, of the Divine Wisdom! who alone can perform this master-piece.*

Sixthly, Wisdom's art appears in nothing more than in the orderly placing of these elements; for Wisdom makes the fire with all its harsh, bitter, dark, anguishing and brimstony properties to descend, and makes its elevating pride to buckle, bow and become a servant to the water essence; and causes the water with its meekness, gentleness and ponderosity to ascend and command the fire; the light to rule over the darkness; the meekness over the fierceness; and the joyfulness of the light over the anguish: *For divine Wisdom well understood the force of self elevating fire, and therefore she caused it to sink down, and become a servant to the meek light: she foresaw that the fire life with its fierce properties would be but an ill governor, therefore she made the elder, namely, the fire spirit,*

to serve the younger, namely, the water and light essence, which could not be done by any other hand but that of Omnipotent Wisdom. If we proceed to consider of this order, how incomprehensible will the skill of Wisdom appear! For the darkness was hid in the light, and though it was there with all its properties, yet nothing of it was to be seen or felt; for it was swallowed up in that of the light, as the night is swallowed up of the day; so the fierceness, bitterness and anguish of the fire were perfectly dissolved in and swallowed up of the meekness, mildness, softness and pleasantness of the water, and nothing remained but the pleasant glances of the fire arising from the mixture of fire and water. *This was the beauty and excellence of eternal Nature, that all her divided, contrary properties were united into one undivided property in the eternal earth, where all their contrarieties were reduced to the most perfect union, agreement, and harmony.*

20. Quest. If you farther ask me, What eternal Nature's essence is, in relation to her formal being, *as she stood in her original purity and beauty?*

B 4

Answ.

6  
Answ. I thus define eternal Nature ;  
*eternal Nature is an eternal essence, subsisting  
in a six-fold working property, inseparable one  
from the other.* For the darkness generates  
the harshness, the harshness the bitterness ;  
this the anguish, the anguish the fire ; this  
the water, the water the light ; this the  
love fire, and the love fire the air ; thus  
they generate one another, and qualify one  
in another, and through one another inse-  
parably and undivided ; *but in the seventh* 7<sup>th</sup>  
*they all rest as in one only ground.* So that  
eternal Nature subsists of six working pro- 6  
perties in one only ground or substance.  
And all the properties of eternal Nature  
considered in relation to this one ground,  
are all equally eternal, none of them can  
be accounted before other ; they have all  
but one beginning, one mother, and subsist  
in one ground ; and in this their union  
they constitute the wrestling wheel of eter-  
nal Nature, wherein sometimes one is up-  
permost, sometimes another, sometimes  
darkness, sometimes light, sometimes an-  
guish, sometimes joy. Yet notwithstand-  
ing though they be all undivided, and none  
before the other, for distinction sake, we  
may place the darkness and harshness in  
the

36 *The formal Cause of eternal Nature.*

7 21  
the first place, as being the root of the dark fire essence, which fire essence is the center of eternal Nature; the prickly stinging bitterness in the second place, the brimstone anguish in the third place, the fire in the fourth place: *From which fire the water is generated, together with the light and love fire, which belong to the fifth form of nature; and in the sixth place, out of the light and love fire the eternal element of air, from which air proceeds the seventh and last, namely, the eternal element of earth, in which the six foregoing properties subsist in perfect unity and harmony.* Now according to this order we can better understand the beginning and end of eternal Nature's essence, and how it is distinct from God's eternal unity and pure Deity; though indeed in itself, it be an eternal indissoluble band, in which property it is distinct from or before another; but all co-equal and co-eternal in one only ground and substance. So that we conclude that *the original beauty and excellency of eternal Nature did consist in this, that the six working properties were harmonized into a perfect unity, and triumphing joyfulness in the seventh form: Which harmony, peace and unity,*  
is

is the true form or formal cause of eternal Nature.

21. But methinks I hear somebody object against what has been said, that I seem to contradict the divine Behmen, who places darkness and light back to back as opposite to one another, and makes the fire a distinct center from the light; speaking of *a cross birth in eternal Nature* which divides the fourth form of the fire, from the fifth of the light?

To which I answer, that what Behmen says is most true, but it must be noted that *he speaks this of eternal Nature in its fallen and degenerate state*; whereas *I speak of it in its original spotless purity.* Behmen speaks of *God in nature* (of which I purpose to write something hereafter, in order to take off that veil of obscurity that seems to spread itself over and through all his deep and mystical writings) *But I now speak of eternal Nature's birth, in order to God's introducing himself into Nature's essence.* So that I do not in the least contradict Behmen's writings; by some of which it clearly appears to me, that his spirit had been taken up into the outward court of the abyſſal globe of eternity.

Concern-

## Concerning the final Cause of eternal Nature.

22. Though it be true (to speak in general) that the final cause and end for which all creatures, and consequently eternal Nature was brought forth, *is the good pleasure and will of God*, according as the holy scripture in many places teaches, *Eph. i. 9.* “According to the good pleasure of his will purposed in himself.” Again, *verse 11,* “who worketh all things according to the counsel of his own will;” *Rev. iv. 11.* “And for thy pleasure all things were created.” Yet where it pleases God to reveal the grounds and reasons of his creating will, we may then look into them, and consider of them.

23. The first end why eternal Nature was produced, *was for manifestation*, that the Triune Deity might manifest themselves, and together with themselves, the still eternity; this was the reason why the Trinity raised in themselves an eternal will, for the production of eternal Nature, that they might no longer be hid in their abstracted nature of pure spirit, and naked Deity.

A second

A second end of eternal Nature being created, was, *that all the glorious attributes of God, his all-sufficiency, omnipotency, wisdom, goodness, and immensity, might be displayed, and made known.*

A third end was, *that all the wonders of the Deity might be manifested and brought into act.*

Fourthly, Eternal Nature was produced, *that it might be the subject matter out of which all creations, and all worlds, should be brought forth:* Eternal Nature being the store-house [of the Holy Trinity, wherein all sufficiency of instruments and materials required to creation, are treasured up. So that if eternal Nature, with its eternal elements, forms and working essences, had not been brought forth by the Trinity, then no worlds or creatures had ever been, nor any thing beside the still eternity, which was contrary to the will which the Holy Trinity had raised in themselves, to manifest themselves by creation; for the accomplishing of which will, eternal Nature's essence was produced.

Quest. If you ask me, what moved the eternal will of the Trinity to bring forth eternal Nature in order to creation?

Ans.

Answ. I answer, that it was the eternal desire of their mind; for from the desiring mind the eternal will proceeds.

Quest. If you enquire, what moves the eternal mind of the Trinity to desire?

Answ. I answer, the spirit of eternity itself.

Quest. But you will say, what awakened the first thought in the spirit of eternity to create eternal Nature?

Answ. I answer, the Divine Magia moved and awakened the spirit of eternity to desire; from the desiring mind proceeded the will, and from the will it came to be brought forth into existence by the creating Fiat; which being placed in the divine Omnipotence, brought forth eternal Nature's essence out of the divine chaos.

Quest. If you ask farther, what moved the eternal Magia of the Holy Trinity, to awaken the first motion in the eternal spirit, to create eternal Nature with her elements and working properties?

Answ. I answer, that none can tell this, but the spirit of eternity itself: and therefore here we must rest: because we cannot go beyond the first. Hence we may learn *that the spirit of the Holy Trinity is magical,*  
and



and *that it acts magically.* Thus God brought forth the eternal world, namely, *the still eternity, with all its wonders out of himself, by himself, and for himself, to dwell in magically;* and after the same manner, the divine chaos, and eternal Nature were brought forth. The spirit of the Holy Trinity doth will, desire, and act from nothing else but from its pure *Magia;* *for it is not a rational spirit, but a wise, intelligent spirit, which wisdom and intelligence is grounded in the divine Magia.*

‘ There is no use of *reason* in the still  
‘ eternity; for the divine *Magia* fills its  
‘ place; *neither is Reason made use of in Pa-*  
‘ *radise; nor in the angelical world: nor in*  
‘ *the New Jerusalem: BECAUSE Reason be-*  
‘ *longs only to the spirit of this outward world.*  
‘ And however enlightened reason may be  
‘ exalted by some, yet my spirit knows it  
‘ to be an eternal infallible truth, that  
‘ there is no use of *Reason* but in the Baby-  
‘ lonish principle, and the kingdom of the  
‘ beast.’

Sixthly, Eternal Nature was brought forth, that it might be *a garment of the Holy Trinity, and a vesture wherewith their pure naked Deity might be clothed upon:* for

as

as the soul is hid and wrapt up in the body, and the body in its cloaths; so the Holy Trinity is covered and wrapt up in eternal Nature's essence, and in the creatures thence proceeding.

‘ Blessed are they, who, through all  
 ‘ these wiles and disguisements of nature,  
 ‘ can find him who is the Desire of all na-  
 ‘ tions; who in this rubbish of outward  
 ‘ nature can find the Pearl of great price;  
 ‘ which yet if we will search deep enough  
 ‘ we cannot fail of: *for the Holy Trinity, in*  
 ‘ *their pure Deity, is the most innermost ker-*  
 ‘ *nel of all things,* being hid under eternal  
 ‘ Nature's essence, and all her working  
 ‘ forms and elements.’

Seventhly, Eternal Nature was to be *an habitation for the Holy Trinity.* For though the eternal world be the most glorious palace of the Deity, and the most holy place, yet it was the will of the Holy Trinity, to have the outward court of eternal Nature added to it, in which they might dwell as the soul in the body.

Eighthly, Eternal Nature was produced,  
 ‘ that it might be a medium between two  
 ‘ extremes; God, and the creature: whereby  
 ‘ God might communicate himself to crea-  
 ‘ tures,

‘ tures, and creatures might have fellowship  
‘ with him ’

Ninthly, Eternal Nature was brought forth, that *the eternal unity of the Deity might be displayed in variety, diversity and multiplicity.*

Object. But you will say, was there not a variety of properties and attributes in the Deity, even before the birth of eternal Nature, namely, his power, wisdom, goodness, mercy, truth, &c ?

Sol. I answer, that all these perfections are all one in the Deity, and make up but one most simple essence, for else God would be divided in himself, and could not be the supreme unity and simplicity, as before has been proved at large.

‘ But by the elements, and working  
‘ forms of eternal Nature, this unity dis-  
‘ plays, and as it were dissolves and dilates  
‘ itself into an infinite variety and diver-  
‘ sity of creations, according to the pur-  
‘ pose of his will.’

Tenthly, A tenth end was, that *the still divine essence, by entering into the contrariety of eternal Nature, might bring forth the glory of the majesty, and triumphing and exulting joy, which was not to be found in the still*  
eternity,

eternity, before the working properties of eternal Nature were brought forth.

Eleventhly, Eternal Nature was brought forth, that *it might be the true primum mobile, or the first source and spring of all motion and action.* For this end it pleased the Trinity to produce this eternal turning wheel, and indissoluble band of the seven forms of eternal Nature: for in the still eternity there is nothing but stillness, quiet and rest: and that, such as surpasses all the thoughts and conceptions of man; and that spirit only knows it, who has been taken up into it.

Twelfthly, Eternal Nature was produced, that *the one single essence of the Holy Trinity might be manifested in distinction, according to the distinct essences and properties of eternal Nature.* Thus the Father is manifest in fire: the Son in water: the Holy Ghost in air. Thus you see how the Holy Trinity may be distinguished from one another in eternal Nature's essence. And,

Lastly, Eternal Nature was produced, that *all the ideas, forms and patterns in the divine mind might become actual and substantial,* which could not be brought to pass in the still eternity, nor without the working  
 proper-

ties of eternal Nature, which do bring all that into act and existence, which in the divine will and mind, is only in purpose and idea.

What kind of Principle eternal Nature  
is.

I shall next shew you, *what kind of principle eternal Nature is.*

Quest. If it be asked what kind of essence eternal Nature is?

Answ. 1. I answer first, that it is a *created essence*, as is sufficiently declared before.

Answ. 2. Eternal Nature is an eternal essence, for *whatsoever is immediately created by God out of the divine chaos, is eternal*, because it proceeds out of an eternal root; now since eternal Nature is immediately brought from the abyssal chaos, it must consequently be eternal.

Answ. 3. Eternal Nature is an original essence, that is, **IT IS THE FIRST CREATED ESSENCE**, out of whose fruitful womb all **CREATED ESSENCES** do proceed: It is the *first essence of all essences, and the ground and source of them.* There is nothing above, before,  
or

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or beyond it, but the *Holy Trinity in the still eternity*. All essences proceed from it, whether temporal or eternal; *for time itself is rooted in eternity.*

Object. But it may be objected, how can eternal Nature be the first original essence, since the eternal world and the divine chaos <sup>are</sup> ~~is~~ before it?

Answer. The answer is obvious, for I do not say that eternal Nature is the first essence, but *the first created essence*; now the eternal world and divine chaos were not created by God, but generated out of him: therefore it remains unshaken, that *eternal Nature is the first original CREATED essence.*

Object. But you will object again, that *God himself is the essence of all essences, and the original cause and first matter of all things*, which I own to be true, but *with distinction.*

Answer. For first, *God is the original essence of all essences as he is the efficient cause, and creator of eternal Nature's essence, out of the divine chaos.*

Secondly, I say, ' *God is the essence of all essences remotely, but not immediately, for all created essences do immediately proceed from eternal Nature, and not from God; because*

‘ because both the divine chaos, and eter-  
‘ nal Nature *stand between them and God.*’  
Now that created essences did not imme-  
diately proceed from God, will appear by  
these following reasons :

First, If all creatures had immediately  
proceeded from God, they must all have  
been a perfect unity, without duality, di-  
versity, or contrariety ; because God’s ef-  
sence, from which they immediately pro-  
ceeded, was such : But we find that all  
created essences are not a perfect unity,  
but that diversity and duality is found in  
them, which is not in the divine essence ;  
therefore we must necessarily conclude that  
they did not immediately proceed from  
God’s essence.

Secondly, ‘ If all created essences do  
‘ immediately proceed from God, it will  
‘ follow, that God’s divine essence is not  
‘ unintelligible and incomprehensible ; but  
‘ may be easily known from the nature of  
‘ those essences which immediately proceed  
‘ from him, for such as their essence is,  
‘ such must God’s be, if we allow this im-  
‘ mediate procession, because *whatsoever*  
‘ *immediately proceeds from any essence is of*  
‘ *the same essence with that from whence it*  
‘ *proceeds.*’

48 *What kind of Principle eternal Nature is.*

‘proceeds.’ We conclude therefore that light, fire, darkness, &c. are not in God, nor do they immediately proceed from him, for if they did, we might then know what God’s nature and essence is, namely, that it is light, fire, darkness, &c.

Ans. 4. Eternal Nature is a distinct essence from the divine chaos out of which it was created by God: which appears,

First, Because that which is brought forth differs, and is distinct from that which brought it forth, as the fruit is distinct from the tree, the son from his father; wherefore eternal Nature being created out of the divine chaos must needs be distinct from it.

Secondly, Eternal Nature is distinct from the divine chaos, because in eternal Nature the elements and the working powers of nature are essentially and actually; whereas in the divine chaos they are only potentially and remotely.

Thirdly, ‘In eternal Nature there is  
‘order and distinction; there we find the  
‘four eternal elements, and seven working  
‘forms of nature; whereas in the divine  
‘chaos all things lie hid without any or-  
‘der or distinction; and therefore this  
‘principle



‘ principle is called a chaos or confused  
‘ mixture, Gen. i. 2. because in this prin-  
‘ ciple there is no essences to be found,  
‘ but all things are hid in it in a dark con-  
‘ fused manner.’

Ans. 5. Eternal Nature is a middle  
essence, because it is placed by God be-  
tween the eternal world and the angelical,  
and this visible creation, and is the original  
ground from whence all middle worlds  
and creations do proceed. Were not eter-  
nal Nature a middle essence, there would  
be no middle worlds, no middle states, no-  
thing but the still eternity. But the scrip-  
tures tell us of worlds in the plural num-  
ber, Heb. i. 2. which must be the middle  
worlds of which I have here spoken.

Ans. 6. ‘ Eternal Nature is in itself  
‘ an invisible essence, for it is the ground  
‘ from whence all invisible worlds and  
‘ creations do proceed, and we are taught  
‘ that even this outward visible world was  
‘ made of an invisible matter, namely,  
‘ eternal Nature’s essence: “ The things  
“ which are seen were not made of the  
“ things that do appear,” Heb. xi. 3.

Ans. 7. Eternal Nature’s essence is a  
mixed and compounded essence, it is mixed

and compounded of the four elements and their essential forms ; and thus it is an essence compounded of multiplicity, variety and contrariety, and therefore must needs be distinct from the divine essence, which is an eternal unity and simplicity, which cannot admit of any mixture or composition whatsoever. Now we must farther know, that this mixture and composition of the eternal elements in eternal Nature, is wrought by the art of divine Wisdom in such a manner, that all their contrarieties are reduced to the greatest harmony and agreement ; insomuch that they qualify in and through another, with the greatest concord and amity, as brethren and members of the same body. *This harmonious mixture and composition of the elements in eternal Nature is the beauty and perfection of eternal Nature ; and that whereby it is fitted to become the fruitful mother of all things.* If we consider eternal Nature only as made up of fighting contrarities, we shall find nothing but deformity and disorder in her ; but if we regard her, *as she is mixed and compounded by the hand of eternal Wisdom, to a perfect temperature, harmony and concord ;* she appears, and is indeed all beautiful and lovely. Answ.

Ans. 8. Eternal Nature is a good essence: there is *no evil in it, notwithstanding it is made up of contrarities*; for God, who is eternal goodness, could not make that evil, which he designed to be the original matter of all created essences: for so he would have entailed evil upon all his creatures, which were to proceed out of its womb. Neither was it partly good, and partly evil; for this is a mixture that God declares against, and therefore would never be the cause of it himself. Neither can we say, that evil is in eternal Nature's essence, but that it is swallowed up of the good, because nothing can proceed from God, but what is wholly good. The darkness in eternal Nature is as good as the light; and the fire as the water. All the forms of eternal Nature must needs be alike good, for these following reasons:

First, Because they have one efficient cause, one Creator, even God.

Secondly, Because they all have but one mother, namely, the abyſſal chaos, out of whose womb they proceed.

Thirdly, Because God has implanted in them all a hunger and desire to answer the end of their creation: Now whatsoever an-

swers the end for which it is made, that we may truly say is good.

Fourthly, All the forms of eternal Nature are equally good, because they all obey the will of their Creator.

Fifthly, Because they are all serviceable and helpful to one another; *as appears by their qualifying together, and union in the sixth form*, where the darkness is serviceable to the light, and the light to the darkness, the fire to the water, and the water to the fire.

But here is to be observed, that when I say that all the forms of eternal Nature are good, I do not mean that they are the chiefest good; for that is only to be found in the divine essence; but that they are endowed by God with a natural goodness, suitable to their kind, and such as they are capable of, and free from evil.

Object. You will say, evil is not in God, therefore it must be in eternal Nature?

Sol. To which I reply, Because evil is not in God, therefore neither can it be in eternal Nature, which was created by him; for such as the cause is, such must be the effect: no evil is in the cause of eternal Nature, therefore neither can there be any  
evil

evil in eternal Nature, which is the effect.

Quest. But you will question farther, if evil be not in God, nor in eternal Nature, where then will you place it? What will you make the ground and source of evil?

Answ. I answer with certainty, that  
' THE MUTABILITY OF THE CREATURE IS  
' THE CAUSE OF EVIL. For though all  
' things be created good by God, yet they  
' are not immutably so; but may become  
' evil.'

But we will speak no farther of this matter, because this is not the proper place to speak of the original of evil and sin, for we are here only treating of *eternal Nature*, as it came out of God's hand, and before any creatures were created or brought forth out of it.

Object. It may be you will object, that Jacob Behmen makes eternal Nature the ground of good and evil.

Sol. To which I answer again, that what Jacob Behmen writes concerning eternal Nature is very true; for he does not make it the ground of evil, in its state of purity, as it came out of God's hand: but as it is in its fallen state. And the cause of

this mistake is, that Behmen is not well understood, for sometimes he speaks of eternal Nature in its state of original purity, and presently after speaks of it, with reference to its fallen state, and this not being sufficiently distinguished by unwary readers, makes them conclude that Jacob Behmen makes eternal Nature in its original purity to be the ground of evil; whereas it is indeed contrary to the whole scope of his writings. Behmen was very sensible that many would be apt thus to mistake his writings, which made him say that *there was a veil upon his writings which would hinder all those who were not born again, from having a right understanding of them.* Jacob Behmen, whensoever he attributes to eternal Nature the ground of evil, he considers it in its fallen state, as it became infected by the fall of Lucifer, in the hellish principle, and therein I do fully agree with him; but I am here speaking of eternal Nature in its pure undefiled state, as it came out of the hands of God.

Object. You may say that darkness is an evil essence: but how can that be evil, which is the cause of the light?

Sol.

Sol. For darkness is the root of the fire, and from the fire proceeds the light, so that if there was no darkness, there would be no light; wherefore darkness is no evil essence.

Neither is the bitterness and sting of the anguish evil in itself, because they are the cause of the triumphing joy. Nor the fire, though it be a fierce and devouring essence, because its fierceness and wrathfulness is the strength of eternal Nature: and when these qualities of the fire come to be penetrated by the water they are changed, and become the cause of pleasure and triumphing joy. Therefore you see that fire as it was originally in eternal Nature is no evil essence.

Neither can it be said that the contrariety which is found in the forms and properties of eternal Nature makes them to be evil; because all the six forms of eternal Nature are united and harmonized in the seventh, where no strife, contrariety, or opposition is to be found, nor any thing from whence they might with truth be denominated evil. In this harmony and agreement of all the essential forms of eternal Nature doth the essential and intrinsical goodness of eternal

Nature consist. This was the beautiful garment wherewith she was arrayed when first she came out of the hand of her great and wise Creator: for the darkness was not at odds with the light, nor the light with the fire, nor the fire with the water; but all the forms in the greatest harmony qualified in and through one another; this I say was the state and condition of eternal Nature, as she came out of the hand of God: she was all pleasing and beautiful, for all her appearing contrarieties were swallowed up of harmony and unity.

Ans. 9. Eternal Nature's essence is a perfect and compleat essence. She is perfect in the perfect number of her seven forms and properties, nothing can be added to her, neither can any thing be taken from her; because in the forementioned seven forms she contains whatsoever is required to her compleating and perfection. And these forms are in one another and through one another; they generate one another, and are generated from one another, so that none can be without the other, but all make up one essence in the seventh form: and in this unity and inseparability of the forms of eternal Nature doth her perfection consist.



consist. All the forms of eternal Nature are co-essential and co-eternal with herself and with one another; none is before the other, because all are one, and make up but one essence, which is eternal Nature herself.

Object. But you will object, that this contradicts the former discourse, wherein I have spoken of the 1st, 2d, 3d, &c. forms of nature, distinct from one another.

Sol. I answer, that when I spoke of the forms of eternal Nature under a distinction of order and number; I considered them as they were forming under God's hand, and not as already made into an ever circling wheel, and fixed in an indissoluble band in the seventh form, for so they are but one essence, and have neither beginning nor end, nor can they be said to be one before the other in number and order. In this full and perfect union of the six forms in the seventh, consists the perfection of eternal Nature: for if we consider the six forms apart and distinct from one another, we shall find them all wanting and imperfect, and plainly discern that eternal Nature's perfection consists not in any one of the forms, as distinct from the others, but on-

ly in the union and fixation of them all in the seventh, which is as the common body and receptacle of them: the truth of this will appear by taking a view of all eternal Nature's forms, in which prospect we shall clearly discern, that the perfection of eternal Nature does not consist in any one or more of her forms apart; but in the joint union and fixation of them all in the seventh form.

First, We will begin with *the darkness*, and the effences which pertain to it, *namely, harshness, bitterness, and the sting of anguish*, which *make the three first properties of eternal Nature*, and are the beginning and root of it: if these were not, there would be no fire; if no fire, no light; if no light, no love fire essence. But we cannot say that God intended to place perfection in this root of darkness, as being only the foundation of that compleat structure which God has raised upon it. This *eternal darkness was extracted by God out of the abyssal chaos*, the hidden root of all things: and is the beginning and ground of eternal Nature and her forms, and is made up of harshness, bitterness, and anguish; and therefore this darkness of which we treat here,

here, is not a mere privation or non-entity; for if it were so, God could not be said to create the darkness as the scripture expressly tells us: therefore we lay this as a ground, that this darkness is essential, as being the root and ground of eternal Nature's essence: but perfection not being here, God proceeds, and

In the second place, *God out of that darkness, brings forth the fire, being the fourth form of eternal Nature:* its properties are fierceness, elevation, consuming and devouring all things that cannot endure its trial. It contains sulphur, sal-nitre, and mercury; it was no sooner added to that darkness, but it communicated to it (as it were) life, sense, and motion, so that they embraced each other most willingly. The fire said to the darkness, I cannot subsist without thee, for if I was not preserved in thy essence, as in a furnace, I should perish and vanish away. The darkness replied, Dear fire spirit, live for ever in my center, for without thee I am as dead; thou art my life, and givest me sensibility and mobility; let us live together as members of eternal Nature in love and unity for ever.

We will now take into consideration the nature of this fire, and whence it burns and flames continually, without ever being extinguished. God, the most wise artist, took care that the fire might never go out, for then the eternal darkness would become a dead essence; and therefore the great Chymist placed in the bowels of this fire, its eternal food of sulphur, mercury, and sal-nitre; which is the fuel that maintains its everlasting burnings.

Quest. If you ask me from whence this eternal fire does proceed?

Answ. I answer, not immediately from the divine essence, for in it no fire is to be found; but out of the abyssal chaos, by the eternal speaking word of power. The essence and nature of this fire spirit is nothing else but an eternal hunger, and a dry painful thirst in itself; and from this hunger it attracts eagerly and earnestly, and yet finds nothing in itself to attract, but its own burning sulphur, poisonous mercury, and infected sal-nitre, and the more it attracts, the more it hungers; and the more it hungers, the more it preys on its own fuel. *But God does not stop here*, because perfection is not found in the fire: for the great Artist saw, that

that if this eager attraction of the fire spirit was not allayed and pacified, it would bring itself into anguish and pain, as having nothing to feed upon and refresh itself with, but its own burning sulphur, poisonous mercury, and infected sal-nitre; therefore to cover and allay the harshness and bitterness of the fire spirit, so that it might never know its fierce, wrathful anguish, nor perceive its own burning sulphur, mercury, and sal-nitre, whereby in the elevation of its might and power the fire would devour all that come in its way, if once it should be inflamed, and so spoil the work that he intended to bring forth.

*In the third place, God brings forth the water essence, being the root of the fifth form, namely, the light essence. This water is the food of the fire, whereby its eager hunger is allayed, and its painful attraction stilled, and the effects of its sulphurous, mercurial, and salnitrous properties, palliated and concealed. This water spirit is placed at the bottom of the fire root, where the fire finds its own eternal refreshment in itself, and needs not to seek it elsewhere: yet the fire cannot reach it by flying upwards, but by sinking down into its own*  
root.

root. Thus God brings down the pride of the fire, by placing its food and refreshment in the deeps below it. No sooner had the fire spirit, by sinking down into its own root, allayed its fierce hunger, and quenched its dry and insatiable thirst in the water essence, but it became as transported with joy, and said, O blessed element! how camest thou to be so near me, even in my very root and center, and I not aware of thee? behold I have drank deep of thy fountain and am satisfied: I have tasted thy sweetness and am refreshed: O come and mingle thy softness and meekness with my strength and fierceness, that my anguishing hunger and painful thirst may no more be felt by me, but be swallowed up in satisfaction and delight! Thus you see how the fire, by sinking down into its own root, mingles with the water, and the water raising itself penetrates the fire, by which means the hunger and thirst of the fire are mitigated and assuaged; not that they are quite taken away, but the attraction being more moderate, the thirst and hunger, which before were painful and anguishing, now become pleasing and delightful.

‘ *It is worth our observing here, how  
all this is brought about, namely, by the  
descent of the proud and self-elevating  
fire spirit, and the ascent of the meek  
and humble water spirit: Thus the great  
Creator is pleased to abase the proud, and to  
exalt the humble and meek.*’

Quest. If you ask whence this water essence derives its original?

Answ. I answer, not immediately from the divine essence, but from the abyssal chaos, as has been said before concerning the darkness and fire.

But in the fourth place, how excellent soever this water spirit is, yet it is not the full perfection of eternal Nature; therefore the great Artist does not stop here, but to the water essence superadds the light essence, which is the fifth form: for God, knowing that the wrath fire desired the light, as a farther step to its compleat joy and satisfaction, he said, “Let there be light, and there was light,” which immediately darted its lustre and brightness through all the preceding forms of eternal Nature: it made the water clear and transparent, the fire bright and luminous, and hid the darkness in its own glory.

Thus

64 *What kind of Principle eternal Nature is.*

Thus we see how useful and pleasing the light is, to all the forms of nature, causing them to move and penetrate in and through one another with great joy and delight. Here the wrath fire thus salutes the eternal light : Oh dear and precious light, how welcome art thou to me ! thy pleasantness, meekness, and soft sweetness, have fully satisfied all my longing desires. Again, *the light embraces the fire, and in the fire the darkness*, and says, Ye are both most dear unto me : thou fire art my strength and might, thy fierceness is my life, as my softness and pleasantness is thy food, therefore let us delight to dwell in one another for ever.

Do you desire to be further informed concerning the nature and properties of this eternal light ? You must know that words are not able to express the gliding sweetness, and meek softness of its nature, the fire spirit only can feel it, and is thoroughly sensible of it ; for it transmutes its fullen darkness into smiling brightness, and its anguishing stinging property into a reviving and quickening warmth, such as the sun gave forth in Paradise before the  
strife



strife of contraries was known. Such is the blessed state of the fire, when the light comes to rule over it, when it sinks down and resigns itself to the light, that its fierceness may be qualified with the soft meekness of the light. Oh the wonderful pleasant birth of light! which by penetrating the essences of eternal Nature, makes them wholly meek, sweet, soft and delightful; so that nothing but a pleasing sight, sweet smell, delightful taste, ravishing sound, and soft pleasant feeling, is to be found amongst them. Here the darkness becomes lustrous, the fire loses its burning and scorching property, and becomes mild, luminous, and quickning, and the water clear and refreshing.

This light, if we enquire further into its originality, does not immediately proceed from the divine essence, which is an uncreated light, but this is created by that, and brought forth out of the abyssal chaos, as the darkness, fire and water, were before. It is placed by God in the root of the water essence, and from thence it shines forth; *and with its meek bright virtue, penetrates and tinctures all the forms of nature.*

66 *What kind of Principle eternal Nature is.*

*Air*  
*Love*

In the fifth place, *God brings forth the air, which blows up the love fire essence,* and together with it constitutes the *sixth* form of eternal Nature. The fire essence being placed between two dangerous enemies, the darkness on the one hand, and the water on the other; either the thick smoke of the darkness might stifle and smother it, or the water might overwhelm and drown it: therefore that the fire of his eternal furnace might never be in danger of being extinguished, the great Creator of all things brought forth the air essence to blow up the fire, that it might not go out. It is this air spirit that keeps the wrath fire in its due bounds, that it may neither be too strong, nor too weak: for when it is too strong, it is in danger of drying up the water, and when too weak, its attractive hunger will not be great enough to maintain its own being; for the hunger of the fire is the cause and source of the fire life, in the fire essence. If the moderate thirst and hunger of the wrath fire were not preserved, the cause of life, sensibility, and mobility would be taken away, and there would remain nothing but an inactive

active

active dead darkness, the fire being extinguished.

This air spirit does not only moderate the wrath fire, but it also blows up the love fire essence, *with which being united it constitutes the sixth form of eternal Nature.* This love fire has its root in the meek water, from whence it springs, as the fierce fire from the harsh astringent darkness. It rises up through the meek light, as the wrath fire through the darkness, and is blown up and preserved by the air. *This love fire does not proceed immediately from the divine essence, which is an uncreated fire life, but this is created and brought forth out of the abyſſal chaos. But the love fire which proceeds immediately from the divine essence, is the loveliest, pleasantest, and sweetest birth of all, [as Jacob Behmen also says,] for it makes all the forms of nature joyful, pleasant and lovely. As soon as this child of love is born, the whole birth of eternal Nature stands in great triumph of divine joy; all its powers and essences become substantial, and they see, hear, smell, taste and feel one another in the most ravishing joyfulneſs beyond words and this pen's expression.*

*For the  
love*

*At*

*Love*

68 *What kind of Principle eternal Nature is.*

*love fire gives forth itself for food to all the properties of nature, it becomes unto them eternal bread and wine, wherewith they are fed and refreshed for ever; which makes them all cry out, O love! thou hast satisfied our hunger and quenched our thirst, nay thou hast filled us with the highest exulting joys; behold, we desire no longer to have any will of our own, but that all our wills may be thine, and so thy will may be our will; thou shalt have the dominion over us, only feed us with thy heavenly food, and give us thy wine to drink eternally. When this love essence mingles with the spirit, it begets in him a divine and spiritual understanding, and opens his spiritual senses of seeing, hearing, tasting, smelling and feeling: thus the blind properties of nature come to see spiritually and intellectually, the deaf to hear, the dumb to sing, and the barren to become fruitful. This is the feeling life of nature, and proceeds from the love fire's dominion in and over all its properties. When this love fire tincture enters into the dark fire forms, and comes to penetrate the burning sulphur, poisonous mercury, and sal-nitre of the fire spirit, and to*  
change

change them into its own nature, *there arises such triumphing joy, charming pleasure, ravishing extasy and exultation, as none can imagine but those that have felt them; and tinctures them with such variety of beautiful sparkling colours, as surpasses all the precious stones and gems of this visible creation. This love fire tincture* (as Jacob Behmen declares) proceeds from the union of the fire and light, and it is the joy and end of eternal Nature; neither is there any birth to be looked for, or enjoyed beyond this birth of love; in which the eternal beginning has found the end of its own handwork, and is indeed the perfection and accomplishment of the five preceding forms of eternal Nature.

And now in the last place, for a conclusion of all, *the Creator brings forth the seventh form, in which the six forementioned working forms and properties do act and qualify, as the soul in the body.* It is the house and dwelling-place, and is the eternal earth which gives the eternal substantiality and corporeity to them all. Here they dwell in triumphant joy; here they are all fed with the eternal food which the  
love

*The Earth*

love essence gives forth unto them, and circle in and through one another, in the greatest unity and harmony in the triumphant joy of the love essence, which pierces through them all. Thus you see the birth of eternal Nature, full, compleat, and perfect; you see her in the comely garments wherewith she was arrayed when she came out of the hands of her great Creator! you see all her variety and diversity centered in love's harmony, all contrariety and strife banished from her court.

But before we leave this prospect of eternal Nature's excellence and perfection, let us consider,

First, That amongst all her distinct forms there is no disorder or confusion.

Secondly, That the variety and diversity of forms which are in her, do not produce the least strife or contrariety, but are all reduced to a perfect agreement in love's harmony. All the seven have but one will, one desire, and one joy and pleasure: and indeed how could it be otherwise? since the God of love, peace, and unity, could not be the author of contrariety in eternal Nature's essence, out of which he was to bring

bring forth his whole host of creatures. And thus much concerning the perfection of eternal Nature's essence.

Ans. 10. Eternal Nature's essence is a blessed and happy essence; I do not mean that she is the summum bonum, the most high and fovereign happiness, for that is only to be found in the divine essence; but that *she is so far happy and blessed as a created essence is capable of being.* This happiness of eternal Nature consists in this, that she is free from all contrariety, strife, misery, and anguish.

Neither could it be otherwise, except we will make God to be the author of contrariety, misery, pain, and death, which is directly contrary to his Nature, and to what the holy scripture testify concerning him. No, *eternal Nature, as she came out of the hand of her great Creator, was all beautiful, all spotless, all happy: no strife, misery, or death, to be found in any borders of her dominions.*

And here again I desire it may be noted, that I do not contradict Jacob Behmen, because he speaks of eternal Nature in her divided properties, as she was after the fall of angels; but I speak of her as she came  
out

out of God's hand, all good, harmonious, perfect, and blessed.

Now since it has been declared before, that the perfection, happiness, and triumphant joyfulness of eternal Nature is chiefly placed in her sixth and last active form, namely, in the love essence; the seventh being only as the body, or house, wherein they operate: The question may be put,

Quest. Why God placed the happiness of eternal Nature neither in the beginning, nor middle, but in the end of it?

Answ. To which I answer, that *the Holy Trinity created eternal Nature to be a palace for them to dwell in.* Now as in a royal palace we must pass through many rooms and apartments, before we come to the presence-chamber of the prince; so in eternal Nature the forms of darkness must be passed through, and after these, the fire, and water, before we can come to the love fire, which the Holy Trinity has chosen for his presence-chamber, out of all the forms of eternal Nature. God will not have his creatures to rush into his all-glorious presence, and therefore has so ordered it, that many doors must be passed by them, and many locks opened before they can come into  
his



*his presence, whom to see and know is eternal bliss and happiness.* Therefore thrice happy is the man, who by walking this path of pure nature, has passed the gates of darkness, bitterness and anguish, and after them the gate of the fierce fire, and at length through water, light, and air, has made his way to the love fire essence; where he meets with eternal rest, liberty, and triumphant joy, as being come to that point where the end has found the beginning, and where the beginning and the end are joined together never to be parted again for ever.

Ans. 11. The principle of eternal Nature, is a passive principle; the active power of it being derived from the Holy Trinity, who have introduced themselves to act and work in the same, and to bring forth creatures out of it. She is indeed the mother of all beings, but without the active power of the Deity had impregnated her, to the end she might be the fruitful mother of all things, she would have continued barren for ever.

Ans. 12. The principle of eternal Nature is a subjected and subordinated principle, being created by God, and therefore

D

cannot

cannot be co-equal with the Deity, no more than the creature can be with the Creator: she is placed below the globe of eternity, is influenced from the same, and does depend upon it: therefore must needs be a subjected and subordinated principle. We may hence gather the absurdity of that atheistical principle which makes matter almighty, and to be the cause of all things; for we see here clearly that eternal Nature, the matter of all things, is wholly passive and subordinate to the will and power of her great Creator, in whose hand she is as clay in the hand of the potter.

Ans. 13. In the last place, if it be asked, what kind of principle eternal Nature is? I answer, that it is a useful and serviceable principle, and that because it fully answers to all those ends for which it was created by God: but more especially the usefulness thereof appears in these following particulars:

First, Because ‘ the principle of eternal  
 ‘ Nature is, as it were, the body of the  
 ‘ Holy Trinity, wherein they live, act, and  
 ‘ move; as the soul in our bodies, and is  
 ‘ therefore called, the eternal humanity,  
 ‘ and eternal pure substantiality: for with-

out

‘ out this principle of pure nature, the  
‘ Holy Trinity is all pure Deity, without  
‘ any covering whatsoever; whereas in this  
‘ principle, the Deity is clothed upon with  
‘ eternal humanity;’ which conjunction of  
the Deity with humanity, is the greatest  
mystery, next to that of the Holy Trinity;  
by means of which the Holy Trinity con-  
vey their pure Deity, which is all life,  
power, and virtue, through the principle of  
eternal Nature.

Secondly, The usefulness of eternal Na-  
ture’s principle appears, in that it is be-  
come the palace and habitation of the Ho-  
ly Trinity. *God’s first and most glorious  
palace is the still eternity, or the eternal  
world which he generated out of himself,*  
that it might be the first and most proper  
habitation for himself; *but his second pa-  
lace or dwelling-place is the principle of eter-  
nal Nature.*

Thirdly, The usefulness of eternal Na-  
ture appears, in that it is God’s work-  
house, wherein the great and wonderful  
potter has laid up not only a sufficiency of  
materials, but also of tools and instruments  
for all creations. Here is the great and  
universal treasury of that clay of which all

things are made; and here is the eternal turning wheel with which they are framed and fashioned.

Fourthly, Eternal Nature's principle is the wardrobe of the Deity, where all the variety of vestures and cloathing, wherewith the Holy Trinity are pleased at any time to cover themselves, are laid up. *All the forms of eternal Nature, darknes, fire, light, water, &c. are but so many vehicles, or rather vestures of the Deity, wherewith he vaileth his pure naked essential glory.* Wherefore he is also termed a God that hideth himself, even his pure Deity, with and under the forms of eternal Nature.

Fifthly, The usefulness of *eternal Nature's principle* appears, in that it is *the conduit-pipe through which the golden oil and water of life, together with the divine virtue of the heavenly tincture is conveyed to the creature.* Pure nature's principle is the silver pipe through which the golden oil of the holy tincture, which flows from the union of fire and light, is conveyed, and is the mean by which the Holy Trinity, with the wonders of eternity, come to be manifested, felt, tasted and enjoyed.

Sixthly,

Sixthly, In the sixth and last place, *Eternal Nature's principle is the field wherein is hid the inestimable pearl of the Holy Trinity*: it is the cabinet wherein is contained the jewel of wonder, namely, *the Deity in pure humanity*: Whosoever it is that finds this pearl, does, together with it, find all the wonders of the Holy Trinity. *The pearl indeed is one thing, and the field or rich cabinet another, yet is both field and cabinet very useful to keep and conceal the precious stone of eternal Wisdom*, which is fast locked up in this cabinet, and lies deep buried in this field, and whosoever will find it must dig deep for it.

But you will say, where shall I find this field? I answer, *the field is thyself*: if thou canst find in thyself the union of fire and light, and these two qualifying together in one essence, then thou hast met with the place *where this noble stone is hid*, and thou need not seek any further. And thus much shall suffice concerning the principle of eternal Nature. I shall now proceed to the last part of this discourse, concerning God's introducing of himself into eternal Nature.

## Concerning God in eternal Nature.

The spiritual divines make mention of two great mysteries in the divine nature; the *first* is, the Trinity in Unity, and Unity in Trinity, which respects the Deity in their single and abstracted essence: the *second* mystery is, the Deity in humanity, and humanity in the Deity, which concerns God as being introduced and subsisting in eternal Nature. I have in the former part of ~~this~~ <sup>another</sup> discourse treated of the first of these; and do now intend in this chapter to speak of the latter, and that by opening this proposition, that *God has introduced himself into the principle of eternal Nature.*

This proposition you will find explained in the following particulars:

1. In the first place, when I say that God has introduced himself into eternal Nature, I understand that the blessed Trinity, Father, Son, and Holy Ghost, have introduced themselves into eternal Nature. The Father with his intellectual, all-seeing eye; the Son with his all-flaming heart of love; and the Holy Ghost with his out-flowing acting power.

2. Se-

2. Secondly, when I say that God introduced himself, &c. I do include the eternal wisdom which God introduced, together with himself, into the principle of eternal Nature.

3. In the third place, *God introduced himself into eternal Nature together with his essential love, which is the holy nature of the Trinity,* according to that of the apostle John, "God is love!"

Object. But some may object, That the divine nature does not only consist in love, but also in light and life, which are attributed to the Holy Trinity, as well as love.

Sol. To which I answer, that love, in the sense I take it, does include both light and life, for this essential love is all light and all life; so that neither death, nor darkness, can come near it. Now we must know that *this essential love is the unchangeable nature of the Trinity,* and therefore we must not think that the divine Nature is changed by being brought into and clothed upon with eternal Nature, and from love turned to wrath, or from meekness to severity. No, by no means: *for*

*as God is all love in himself, so he is the same in eternal Nature.*

Quest. But you will say, how can this be reconciled with scripture, which attributes wrath, anger, severity, and justice to God?

Ans. I answer, that when the scripture speaks of God's anger, wrath, and severity, it has regard to God's manifesting of himself in and through eternal Nature, as it is infected and defiled by sin. Whereas *when I say, that the manifestation of God in nature is all love, I speak of nature in its purity, before it was infected by the fall of Lucifer, and when all its forms and properties were harmonized to the most perfect concord and unity: for in this state nothing but love, which is the unchangeable nature of God, was to be found in eternal Nature's principle.*

4. In the last place, I say, God introduced the seven spirits before the throne, together with himself, into eternal Nature; else these seven spirits could never have been seen, or manifested in eternal Nature's principle; but the scripture often makes mention of them as introduced into  
eternal



eternal nature; so they were represented to John, in the first chapter of the Revelations, as existing in mount Zion, or the New Jerusalem principle, which was brought forth out of eternal Nature.

And thus much shall suffice to have spoken of the first part, or subject of this proposition, which is God: We now proceed to the prædicate which is eternal Nature.

2. Now by eternal Nature, into which it is said that God has introduced himself, *we are to understand eternal Nature in its purity*, not as defiled with sin; for the Holy Trinity would never of their own will have introduced themselves into any thing that was defiled, or impure. Again, we are to understand that when God introduced himself with the eternal wisdom into eternal Nature, that she stood in her original unity, simplicity, and harmony, without any duality, or contrariety: for the Holy Trinity would never have entered with their divine nature of love, into that where division, disagreement, and contrariety, had taken place. No, eternal Nature was without strife or contest, without any mixture of good and evil, or light and darkness, but was all perfectly harmonized;

nized; or else the blessed Trinity could not have made it the habitation of their divine love essence. And thus we see in what sense we are to take eternal Nature, when we speak of God's introducing himself into it.

3. I come now to the third and last particular in the foregoing proposition, which may need some explication, that is, the word Introduced, how it is to be understood, and in what sense we are to take it in this place.

‘ When we say that the Holy Trinity  
 ‘ have introduced themselves into eternal  
 ‘ Nature, *we mean nothing else, but the*  
 ‘ *union of the blessed Trinity with eternal Na-*  
 ‘ *ture; and eternal Nature's union with the*  
 ‘ *blessed Trinity;*’ which is the full meaning of God's introduction of himself into eternal Nature's principle.

‘ Here the Deity subsists in its eternal  
 ‘ humanity, and eternal humanity sub-  
 ‘ sists in union with the Deity: God in  
 ‘ nature, and nature in God; and thus  
 ‘ God and nature are in one another, be-  
 ‘ cause God has introduced his divine na-  
 ‘ ture of love into eternal Nature's pure  
 ‘ principle.’

The nature of this union, I shall explain and open to you in these following particulars :

1. First then, *' This union of God with eternal Nature, is a true, real, essential and most intimate union.* In every union these three things are to be found, and meet together, namely, the uniter, the thing united, and the union itself, which joins the uniter and united together. In this union of God with eternal Nature, the uniter is the blessed Trinity ; the thing united is the principle of eternal Nature ; and the union of them both is the divine nature of love.

Now this love, which is the link and tie of both the uniter and united, is the essential love of the Deity, therefore this union must be an essential and most intimate union.

It is a kind of incorporation, the uniter and united penetrating and mixing with one another : and therefore this union of God and eternal Nature in love's essence is compared to a nuptial union, because God has, as it were, espoused himself with eternal Nature, as a pure, spotless, and undefiled virgin, in an indissoluble band,

‘ *which is the band of divine essential love.*

2. In the second place, ‘ This union of God with eternal Nature, is an eternal union. For no sooner was the principle of eternal Nature brought forth, but the Holy Trinity introduced themselves into it, and this was before the foundation of the angelical world was laid, and consequently from eternity *quo ad nos*, so it must be understood by us.

3. In the third and last place, ‘ This union *is an unchangeable and inseparable union*; and that because the band and tie of this union is the eternal unchangeable love of God.’

Quest. But you will say, that God's love may be changed into anger, which is the bond of this union, and consequently the union itself may be changed.

Ans. To which I answer, that *God's love cannot be changed into anger in eternal Nature, as she stands in purity and perfection, before the coming in of sin*; because in that state neither eternal Nature, nor any thing in it, could be the subject of God's anger, hatred, severity, or justice. Therefore, though in fallen Nature we

perceive the effects of God's love and hatred, mercy and justice, sweetness and severity; yet *in pure nature, into which God has introduced himself,* and concerning which we speak here, *nothing can ever be found but the effects of an unchangeable love:* which unchangeable love is that bond, which makes the inseparable union between God and pure nature, between the Deity and humanity. This love is that which after a vital manner does pass through and penetrate all and every part of eternal Nature, and eternal Nature presses into the love, which makes the union of them both most intimate, vital, and inseparable: so that we may say, who shall, or who can separate God and pure nature? or who can disannul the eternal covenant between them? *But yet notwithstanding all that has been said concerning this union between God and pure nature's principle,* we are to understand that this union is *without confusion; so as God is not pure nature, nor pure nature God; for though one be in the other, yet nature cannot comprehend the Deity, but God comprehends nature.*

## Why God introduced himself into eternal Nature.

Quest. But here it may be enquired, what were the ends and motives why the blessed Trinity introduced themselves, and entered into so intimate an union with pure nature's principle?

Ans. To this enquiry I shall answer by the following particulars:

1st reason, Why the Trinity brought forth themselves into pure nature's principle, was for the manifestation of themselves in it, and by it. For though they were manifested to themselves, and simplified spirits in the still eternity, yet they desired a further manifestation of themselves to creatures which lay hid in the womb of eternal Nature, and for this reason did they enter into union with it.

2d reason. A second motive or reason was, that the Holy Trinity might glorify and exalt their own divine nature of eternal love, in those worlds and creatures which were to be brought forth from the womb of eternal Nature. In the still eternity there were indeed an infinite number  
of

of simplified spirits, who dwelling in the center of love, did glorify and exalt the divine nature of love, which was all in all to them. But *the design of God was to have his eternal love glorified, and exalted in an infinite variety of creatures and beings, who might all, in their several ranks, and according to their several capacities, exalt and glorify love; and so make up the divine concert and harmony, which cannot be without variety.*

3d reason, Why the Holy Trinity have introduced themselves into eternal Nature was, for the manifestation of their sovereignty and supremacy; for their sovereignty could not be manifested without variety of dominions and subjects. And both these were brought forth out of the womb of eternal Nature by the Holy Trinity. The dominions were those several worlds which were created out of nature's principle, and the subjects were the numberless number of creatures, which were the inhabitants of each of those worlds and principles, and by both of these, the sovereignty of the Holy Trinity was fully declared and manifested.

4th rea-

4th reason, Was, for the manifestation of their eternal power, wisdom, and goodness, in the creating of so many worlds, visible and invisible, together with such an infinite variety of creatures to store and replenish them. As also in the ordering, governing, and disposing of them for the obtaining those glorious ends for which they were created. Nothing can more expressly declare and manifest the divine power, wisdom, and goodness, than the creating and governing of so many worlds and creatures, as were brought forth from the womb of eternal Nature for this very end.

5th reason, Why the Holy Trinity introduced themselves into eternal Nature, was, for the executing their eternal goodwill, decrees and purposes, and bringing them into act. For the eternal goodwill and purpose of the Holy Trinity was to manifest their own glory in the creation of worlds, and an infinite variety of creatures which were to be the inhabitants of the same, out of eternal Nature's principle: wherefore for the effecting and bringing about of these designs they introduced themselves into eternal Nature, that so by being impregnated by the divine  
love-



love-essence, it might give a being to those worlds and creatures, which had been from all eternity in the purpose and decree of the Holy Trinity.

6th reason. The sixth reason why God introduced himself into eternal Nature, was, for the glorification of nature, by means of its union with the divine essence of love; that nature might be exalted to the highest degree of glory, it was capable of, by its union with the Deity. Eternal Nature indeed in its own essence was pure and spotless, but its glory is from the union it has with the Deity, who penetrates it through and through, and communicates of his own glory unto it, glorifying it in, with, and through himself.

7th reason. The last reason, why the Holy Trinity united themselves to eternal Nature, was, that they might be the supreme acting, governing, and moving power in and through the pure principle of nature, and thereby become the sole author, and the all in all of the motions of nature. *But I do not say that the Trinity is the author and mover in the principle of defiled and fallen nature, for there Lucifer the great dragon, and the beast, have established*

blished their dominions, and are very active and stirring in it.

‘ *And though God is in fallen nature, yet not to the same end for which he was pleased to introduce himself in pure nature, for he introduced himself into pure nature, that he might be the sole mover and actor in it, and thereby to keep and preserve it in its original purity: whereas the end why God entered into fallen nature, was, that he might redeem it, and restore it to its original purity, from whence it is fallen.*’

Quest. But you will say, How can the high purity of the divine nature be preserved in the unclean vessel of defiled and corrupted nature.

To which I answer: ‘ That if we consider what has been said, we shall find, *the divine Nature is the highest unity and simplicity, and consequently cannot admit of any mixture, or composition with any thing, being free from all; though in, and penetrating through all, like the beams of the sun, which though they pierce the air, and water, penetrating them throughout, yet are they not mixed, or jumbled with them, but abide in their perfect liberty, and untouched from either of them.*’

And

And thus for a conclusion, you see how God the Father has introduced himself into the principle of pure nature, as an eternal eye, to see through all nature's globe, and together with himself, his eternal flaming heart of love, as an eternal spring flowing continually through all the principle of eternal Nature, for its delight and refreshment, and his Spirit of life to be the supreme moving motion throughout the whole essence of pure nature, in which the divine nature and glory of the Deity is hid in nature, *as a jewel in a cabinet, or as a treasure hid in a field; to be found only by those holy souls who, through great earnestness and continual labour, have attained to the possession of the Holy Trinity in themselves;* through their spiritual baptism into the nature of the Father, Son, and Spirit, *and are arrived to perfection by the redemption, purification, and transmutation of their impure nature, and so restored again to their original purity.*

F I N I S.





C O N S I D E R A T I O N S

BY WAY OF ENQUIRY

INTO THE

SUBJECT, MATTER, AND SCOPE

OF THE WRITINGS

OF THE

DIVINELY-ILLUMINATED

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







## P R E F A C E.

**W**E are apt to regret the loss of worthy instruments, such as have been raised up in an extraordinary manner, and eminently qualified above their brethren, thinking that if we had enjoyed their good converse, we might have greatly benefited and improved thereby: without doubt they have a great happiness, that enjoy such a benefit and improve it.

But we must consider men are but instruments, and it is very rare but that the excellency and purity of truth conveyed by them, receives some shadow or soil from the medium. The  
 chief

chief business of such men is to direct us to the Fountain of Wisdom which is open at all times, to all persons, ready to be bestowed upon all that truly seek for Wisdom there: And from this universal Fountain every one receives according to the strength of their desire and capacity.

Accordingly it is required that every one should employ his gift according to the grace given, and proportion of faith received. Now faith is every particular man's evidence, and not another's: Thus, although one may have a larger measure, or more mysterious, yet there is no disharmony, but all tends to the benefit of the whole, and teaches wisdom, that every one may be presented perfect in Christ. And although we cannot comprehend all truth, let us remain humble sincere searchers, and in due time we shall be rewarded with her treasures.

The writings of the divinely-inspired Jacob Behmen, called, the Tentonick Philo-



Philosopher (written originally in the German language, the beginning of the sixteenth century, and translated into the English tongue by John Sparrow, a barrister of the Inner Temple, in the reign of king Charles the second, and now republishing in London) have been received by many with great satisfaction, and have contributed towards the extricating their minds out of those labyrinths, and difficulties, wherein evil opinions, and practice, kept up by tradition and custom, had involved them.

The greatest objections raised against the writings of Jacob Behmen, have been their abstruseness, and uncouth expressions, making them almost impossible to be understood. But God raised up an instrument (soon after they appeared in English) to bear testimony to their truth, who by delivering J. Behmen's sense in more usual and familiar words, has, it is hoped, rendered them more clear.

In the following considerations, upon the scope of J. Behmen's writings, the writer doth (from the types, figures, and sacrifices, under the law, from things we are most conversant with through the whole creation, from heaven and earth, and from man himself) demonstrate the truth of the doctrines laid down by Jacob Behmen, to be well grounded upon the uncontrollable maxims of confessed theology and philosophy.

The apostle Paul preached to the Athenians the knowledge of that God who they ignorantly adored: Even so these writings serve or tend to teach us, by plain demonstration, what we, like the Athenians, are too ignorant of. It is written, "God is one," which certainly is as true as where it is said, "There are three that bear record in heaven."

It is written, "Our God is a consuming fire," Heb. xii. 29. and yet  
said

said to be light and love, and in him is no darkness at all, that he is meek, merciful, of everlasting kindness, and that fury is not in him.

It is also written, God swore “by two  
 “immutable things, in which it was  
 “impossible for God to lie,” Heb. vi. 18.  
 And because he could swear by no greater, he swore by himself, “That blessing  
 “he would bless Abraham; and curse  
 “him that cursed Abraham,” Gen. xii.

3. Here are two principles clearly expressed, and both called immutable: The one wrath and fury, and a consuming fire; the other love, meekness, and light ineffable.

Had man stood in his primitive state totally resigned to the divine love, he had not known the principle of wrath; but it had remained more hidden, than the bitterness of the root is in the most pleasant fruit. But when man was fallen into the state of evil and good, the infinite love of God descends

in order to restore him, and then sets before him blessings on the one hand, and cursings on the other.

How can we tell what God's mercy is, until we come to know him that is merciful; and what Christ's merits are, until we know Christ in us and him crucified? For if we content ourselves with an historical knowledge, it is to be feared it will be attended with an hypocritical obedience. The law that all true christians ought to square their actions by, is the new commandment, of loving one another; else they are not known to be Christ's disciples.

All those worthy instruments, that have taught or writ from the holy anointing, directed their hearers or readers to him that is the true Teacher, that they might receive their knowledge from the same root with themselves. And then to such they wanted no epistle of recommendation, they being their epistle written with the Spirit  
of

of the living God, not in tables of stone, but in the fleshly tables of the heart, known and read of all men.

To such the language of the scriptures comes to be more clear, they can discern the correction, instruction and comfort, held forth in them, and how they are able to furnish the man of God to every good work. Also why there is no ability in them to furnish any man, but as they convert and become new men.

The great concern of man's happiness depending upon the conversion of his will; for as the first man by turning his will from God into this world, from the unity and harmony he at first was placed in (and so was truly honourable) into multiplicity, self-hood, lust and enmity: became thereby an abomination to God's holiness, attracting a bestial body, and a mind darkened, ignorant, and estranged from God; it is real resignation that brings a death upon self-hood: and that must

be continually performed, that the enmity being mortified, the resigned will may become an instrument in God's hand, to be governed thereby; for his servants we are whom we yield obedience unto.

Here arises the strife and warfare in man, the corrupt will in self-hood accounts it folly and madness to submit to death, when the pleasures and voluptuousness of this world might be lived in and enjoyed. But the resigned to God sees, that as at first it precipitated man from that happy state in which he was placed, so the tendency and end thereof is to fill us with eternal sorrow and misery. Thus it is to become fools that we may be made wise, and poor that we may be made rich; as having nothing, yet possessing all things.

Whatever specious pretences to religion may be made by any; though very fair and beautiful to show; where this corrupt will in self-hood is unmortified,

tified, and the path of resignation not trod, that religion is vain, deceitful and destructive. As the prophet Isaiah declared, in the name of the Lord, “For-  
 “asmuch as this people draw near me  
 “with their mouth, and with their  
 “lips do honour me, but have re-  
 “moved their hearts far from me, and  
 “their fear towards me is taught by  
 “the precepts of men: Therefore the  
 “wisdom of their wise men shall pe-  
 “rish, and the understanding of their  
 “prudent men shall be hid,” Isa. xxix.  
 13, 14. Our Saviour, reciting this  
 place of the prophet, says, “But in  
 “vain do they worship me, teaching  
 “for doctrines the commandments of  
 “men,” Matt. xv. 9. The wisdom  
 of this world, [which is foolishness with  
 God] existing in the perverted will of  
 man, which has broken itself off from  
 God, and stands upon its own bottom;  
 the world by this wisdom can neither  
 know or worship God. The wisdom  
 of God in his servants stands in an

humble resignation of themselves to the divine love, in order to a regeneration of their wills, which is not effected but by slaying this opposite will in which stands the enmity, in order to know a new life generated ; and as long as truth and error, light and darkness, are in this world, so long must and will this warfare be continued ; happy is he that goes off a conqueror, for his crown is sure to him. And as the world by wisdom knew not God, so has it fared likewise in respect to the enquiries made concerning nature. From hence it is the apostle Paul gives a caution to the Colossians, to “beware lest any man should  
 “spoil them thro’ philosophy and vain  
 “deceit, after the traditions of men, af-  
 “ter the rudiments of this world, and  
 “not after Christ,” Col. ii. 8.

An empty and vain philosophy has been introduced and kept up in the world, by men of corrupt minds estranged from God, and therefore ignorant of nature ; for it is as impossible  
 truly



truly to know nature, separate and removed from God, as it is to know God in the wisdom of this world, or truly to worship him, with a heart removed far from him.

What hopes was left after the miserable fall of man, when God cursed the earth for man's sake, but only the descent of God, or the incarnation of Jesus Christ; that inspoken Word of life, in order to a happy restoration and renovation? For as all things were made by this eternal Word, so all things are upheld by it: This is the healer of our wounds and repairer of our breaches.

This Word is declared by Moses, Deut. xxx. 14. and by the apostle Paul, Rom. x. 8. to be "near us, even in our hearts and in our mouths, that we need not say, Who shall ascend into heaven, or descend into the deep to fetch it." This was the rock in the wilderness, 1 Cor. x. 4. the fire in Ezekiel, chap. i. 4. the stone with seven eyes upon it in Zechariah,

chap. iii. 9. the white stone, with the new name, in the Revelation, chap. ii. 17. This is the salt we ought to have in ourselves: This is the water and spirit whereof we must be born again, John iii.

Solomon was indued with great wisdom, and may properly be said to have been an eminent philosopher; take his description of wisdom, and where it is to be found. “ She is the  
 “ breath of the power of God, and a  
 “ pure influence flowing from the glo-  
 “ ry of the Almighty: Therefore can  
 “ no defiled thing fall into her. And  
 “ being but one, she can do all things:  
 “ And remaining in herself, she ma-  
 “ keth all things new: And in all  
 “ ages entering into holy souls, she  
 “ maketh them friends of God and  
 “ prophets. All good things together  
 “ came to me with her, and innume-  
 “ rable riches in her hands,” Wisdom  
 vii. And a greater than Solomon says,  
 “ Seek ye first the kingdom of God, and  
 “ his

“ his righteousness, and all these things  
 “ shall be added to you,” Matt. vi. 33.

This certainly is not only our duty, but the great affair most worthy our enquiry and industry. That work which man alone is capacitated for, by reason of his noble extract, and that which is alone a suitable reward to render him truly happy.

It is this work and wisdom, that the writings of Jacob Behmen and these following, are conversant about ; laying the foundation deep, firm and solid ; and thereupon raising a regular and noble building. Here is described at large our malady and remedy, both with respect to time and eternity.

A learned and ingenious writer of the last century gave this testimony concerning the writings of Jacob Behmen :

‘ Whatsoever the great Hermes delivered as oracles ; or Pythagoras spoke by authority ; or Socrates debated ; or Aristotle affirmed ; yea,

† whatever divine Plato prophesied, or  
 † Plotinus proved; this and all this, or  
 † a far higher and profounder philoso-  
 † phy is (I think) contained in the  
 † Teutonick's writings. And if there be  
 † any friendly medium that can possi-  
 † bly reconcile those ancient diffe-  
 † rences, between the *Divine Wisdom*,  
 † that has fixed her palace in holy  
 † writ: And her stubborn handmaid  
 † *natural reason*, this happy marriage of  
 † the Spirit of God and the soul, this  
 † wonderful consent of discords in one  
 † harmony, we shall find it in great  
 † measure in Teutonicus's writings.  
 † Only let the non or misunderstanding  
 † of the most rational reader (if not a lit-  
 † tle sublimed above the sphere of com-  
 † mon reason) be imputed as a fault  
 † to this elevated philosopher, no more  
 † than it was to the divine Plotine,  
 † whose scholars even after much study,  
 † could not comprehend many of his  
 † doctrines.'

The way to profit in reading these writings, is to be possessed with patience, our minds standing in singleness and simplicity, and in this frame of mind to seek diligently, pray earnestly, and to resign up our wills entirely to the guidance and conduct of the Divine Love.

An earnest desire, and industry, most usually prevails to the obtaining the desired end, when sloth and negligence meets with disappointment and shame.

Let us then humble ourselves under the sense of our misery, and submit to the mortifying our corrupt wills, and proceed on to experience a separation or cleansing from all filthiness of the flesh, and more secret defilements of the spirit; through the power and energy of the heavenly fire, the divine life, the breath or word of God: That knowing a death unto sin, we may also know a life unto righteousness, which in the true heavenly process being offered up to God as an acceptable sacrifice; a  
perma-

permanent, fixed and immortal state may be manifest, and from which there shall be no more going for ever.

If these following sheets contribute in some measure towards the directing or assisting of any honest industrious searcher after the Pearl of great price, the one thing needful, it will greatly rejoice the person who extracted them, and by the present publication, wishes to be an instrument in the hands of the divine Being to that end.

Farewel.



Some

Some words used by Jacob Behmen,  
explained near to his deep sense.

*ABYSS* is an infinity of space peculiar to each of the three principles.

*Amass*, is a spirit or will bringing itself into substance, compaction, or manifestation.

*Anguish*, is the third form of the seven properties of the eternal nature, made of the two first forms, and making the sulphurous spirit.

*Centrum or Centre*, is the flash standing in every will to make an opening.

*Christ*, by the word Christ is meant the inward new man in the spirit of Christ, understood inwardly.

*Element*, called the one or holy element, is of or according to the second principle, generated eternally out of the eternal nature or great mystery, which are according to the first

first principle, but wherever they generate the holy element, there is Paradise.

*Ens*, the proper and peculiar being or essence, (good, or be it evil) of a thing.

*Eternal nature*, is of the first principle, and is that in which standeth [and since the fall of Lucifer is manifested] two kingdoms; one, the pure virgin wisdom of God, the one holy element as first created, and which is the cause of the four elements and stars: The other the severe fierce wrath: according to which God calls himself a consuming fire. It is therefore the great mystery.

*Expressed Word*, comprizeth all creatures visible and invisible.

*Fiat*, the eternal speaking Word or creating power proceeding from the free will of the abyss. Also the desire of the soul taking the power of the holy love tincture, and makes it essential.

*Flagrat*,



*Flagrat*, or sudden fright, terror, shriek, flash, the severing the two principles of light and darkness; resembling that in thunder and lightning, gunpowder, &c. the pregnant echo of the sound of eternity, speaking love or anger; life, in the light; death, in the darkness. Which is called the salnitral flagrat.

*Idea*, is the Ens, which with man first is, and then known: But it is, because God seeth it.

*Incentive*, a divine sparkle, captived so as can only glimmer, not shine forth.

*Magia*, there are two Magia's, one of the Unity, the other of the multiplicity, or astral powers. And also two Magi in man, the Spirit of God, and reason, into the latter the devil easily insinuates.

*Majesty*, the light of the glorious Son of God, the second principle according to which only God is called God, for according to the first, he

is

is not called God, but a consuming fire.

*Lubet*, a longing delight or bene placitum. In God, it is the free pregnant will to manifestation in nature and creature; without which all had been an eternal stillness. *The Lubet* in man, is the moving will to good or evil.

*Mysterium Magnum*, that out of which all visible and invisible concretes proceeded; it is of the first principle.

*Out-birth*, the visible, palpable, mortal part of this world, called, the anger fire.

*Sal-niter*, is that which in the sulphur is awakened by the heat arising into a flagrat out of the brimstony, watery, and earthy properties, whereby the properties are explicated.

*Satan*, is meant the spirit of error, and not always a creaturely devil, but the property of such an erroneous spirit.

*Salliter*,

*Salliter*, (called) Divine Salliter; represented by the earth, but like the pure heaven; in it are moving, springing powers, producing all manner of divine trees, plants, &c. with heavenly colours, smells, tastes: whereof this world's trees, gold, silver, precious stones, &c. are hard, dead, dark shadows. But this salliter and mercurius, that is, divine mercurius, is the food of angels and holy souls.

*Sophia*, the true noble precious image of Christ, namely, the wisdom of God, the tincture of the light.

*Source*, the original quality or essential property to love and anger, light and darkness, both according to time and eternity.

*Ternarius*, or number three in the language of nature, the divine birth in the six forms of nature, which are the six seals of God.

*Ternary* (called) Ternarium Sanctum,  
holy

holy flesh, or holy substance, or corporizing of angels and holy souls.

*Tincture*, is in angels and glorified saints the virgin love fire. In man, that, which Adam's fall caused almost wholly to disappear. In vegetables, animals and minerals, their virtue, vitallity, or life, spirit and power.

*Turba*, is taken for a fierce wrath fire, which destroyeth a corruptible body: sometimes for horrid tempests or hellish blasts, general contagions, awakened by common sins, called, *Turba Magna*: Sometimes for the eternal wrath fire, which swalloweth up an evil spirit without a body; and may be called, *Turba Maxima*.



C O N S I D E R A T I O N S  
BY WAY OF ENQUIRY  
INTO THE  
SUBJECT, MATTER, AND SCOPE  
OF THE WRITINGS  
OF THE  
DIVINELY-ILLUMINATED  
J A C O B B E H M E N.

*Introduction.*

**B**EING we are now to speak of God, what he is, and where he is; we must say, that God himself is the essence of all essences; for all is generated or born, created and proceeded from him, and all things take their first beginning out of God: as the scriptures witness, saying, “Through him and in him are all things. “Also the heaven and the heaven of heavens are not able to contain thee: Also heaven is my throne, and the earth is my footstool.” And in the Father is mentioned, “Thine is the kingdom, and the power,” understand all power.

But there is yet this difference to be observed, that evil neither is, nor is called God;

God; and though the first principle in nature be [by the fall of Lucifer become] the earnest fountain of the wrathfulness, according to which God calleth himself an angry, wrathful and zealous God: and is the original cause of life and of all mobility, yet if that be irradiated with the light of God, it is no more wrath or tartness, but is changed into great joy and love.

Now when God created the world and all things therein, he had no other matter or materials to make it of, but what proceeded immediately from his own being, essence, or substance, out of himself. But now God is a spirit that is incomprehensible, which has neither beginning nor end, and his greatness and depth is all. Yet a spirit does nothing but ascend, flow, move, and continually generate itself in a three-fold form, namely, bitterness, harshness and heat, and these three manner of forms are neither of them the first, second, nor third; for all these three are but one, and each of them begets, bears, and brings forth the other two; for a spirit is like a will, or thought, which rising up, beholds, perfects, and generates itself.

Now

Now this cannot be expressed or described, nor brought to the understanding by the tongue of man; for God has no beginning: but it is here set down as if he had, to distinguish the first from the second principle, and what God or Spirit is. Indeed there is no difference in God, nevertheless when it is enquired from whence evil and good proceed, it is to be known what is the original fountain of wrath and anger; and also that of love: since they both now proceed from one and the same original, out of one mother, although but one thing in the divine unity.

It cannot be said that fire, bitterness and harshness is in God, much less that air, water, or earth, are in him. Only it is known that all these things have proceeded out of the original. Neither can it be said, that death, hell-fire, or sorrowfulness, is in God, but it is known that these things have come out of the original; these things are in eternal nature, and eternal nature originated mediately from God. Therefore the source of the cause must be sought, namely, what is the first matter of evil, which has brought forth itself in the spirit of the creature, and the wrath of God in the first principle continually burning therein.

## C H A P. I.

Of the true Principles, Darknefs and Light, whence (by the fall of Lucifer) are come evil and good, fierceness and meekness, anger and love.

**T**O begin with things nearest our outward senses, palpable bodies, as darknefs, cold, &c. They condense, croud, throng, and substantiate; contrariwise light and heat rarify, attenuate, make thin or subtle, and actuate bodies adapted thereunto.

Both, while in due proportion, [as they were before the fall of Lucifer] equally good and amicable, but now in what time or place soever, either be extremely prevalent and tyrannous, they become instantly inimicitious and destructive.

The consideration whereof, and deducible thence, might cause J. A. Comenius to be offended with Campanella for found-  
ing



ing all productions on the contest of two contrary principles, backing his disgust on Grotius's argument against the Manichees; that of two contraries: destruction might follow, but no augmentation.

But without strife, springs no production; and without contraries is no strife.

What the two principles unsevered are.

The two principles of light and darkness cannot be said to have beginning, but are co-eternal, yet one (the light) absorbs, or swallows up the other, as the day does the night.

The signification or operation of the darkness is God's anger; and the signification or manifestation of the light is his principle of love. These two not severed make one triumphant kingdom, wrestling to exalt the sublime joy of the holy, sweet divine will of God.

The root of evil.

But after the severing [by the apostacy of Lucifer] became two worlds; that is, one the dark, cold, fierce, harsh, bitter, sting-

F

ing

ing fire world. The other the delightful, loving, sweet, joyful, ravishing, holy world; yet the holy world has the potency of the other, as its perfectly perpetual root or fountain. As the natural heat in man's body is of such absolute necessity and use, while moderated by due proportion of cold, for that is the food of the heat; but if either heat or cold domineer, it becomes rapaciously ruinous.

Now, whereas it is said above, that darkness and light are without beginning and co-eternal. And it being true that angels as well as all other creatures had a beginning; it may be asked, how can it be true, and in what sense understood that darkness should be without beginning, seeing the Holy Ghost says, "God is light, and in him is no darkness at all?" 1 John 1. 5. Also, "What communion hath light with darkness?" 2 Cor. vi. 14.

This, though it be cleared in the following part of this discourse, yet a little to open the way as we go, that the enquirer may not be offended, nor he that seeks occasion think he finds it; it is answered by way of explanation.

What

What the eternal darkness is not.

That it is not meant a nescience, or state of not knowing, defect, or ignorance, much less an evil in itself.

What is meant by eternal or original darkness.

But by it is understood an adumbration, like a dark crudity or indigestion. An eternal original to substance, might, potency, and essence. A center or root (austere and earnest) like a hot and cold fire, which principle is understood now to be the Father's property or first principle; according to which he is called a jealous or zealous God, and a consuming fire. A power world in its own property; secret, and hidden [until the fall of Lucifer] in, the second principle of glorious light and gracious love; as the night is by the day, or the wick of the candle by the splendor of the light; but is now manifested and awakened [by severation of the second principle from it] in, or upon any separate unclean spirit, or creature.

For though it was from eternity, yet was in the highest harmony, and so is in God in eternity, undividable and inseparable from the most holy spiritual light world and love-principle; yet [by the fall of Lucifer] it became in its own abyss, and distinct property, as is above described.

This now, after severing from the love-principle, is as the glowing fire, the flame whereof is extinct: in that principle, the dark life burneth.

And must needs be called the first; because from it (as from an eternal root of living fire) the majestic splendor of glorious light is eternally generated, that is the second principle.

Thus these two principles, in perfect unity (as in eternity they are in God) are the one only highest, absolute compleat good: but wherever the light is withdrawn, there is found a wrathful, evil spirit, creature, thing or world.

For further explanation we may observe, that the Holy Ghost, who says (as above) "God is light, and in him is no darkness at all," says also, "Fury is not in me," Isa. xxvii. 4. And that yet (beside many other places of the same and other prophets)

it

it is said, "For behold the Lord will come  
" forth with fire, and with his chariots  
" like a whirlwind, and render his anger  
" with fury, and his rebukes with flames  
" of fire," chap. lxxix. 15. Again, "When  
" I shall execute judgments in thee in an-  
" ger and in fury, and in furious rebuke,"  
Ezek. v. 15. But let us observe, God's  
so doing is called "his coming forth of  
" his place, and his strange work," Mic.  
i. 3. Isa. xxviii. 21.

Thus is found that the astringent, and  
attracting powers, by their contrariety,  
produce anguish; that anguish is a sting-  
ing, raging, pricking sense, not by agent  
and patient, but by violence and impa-  
tience: This raging spirit cannot deliver  
itself from the strong bands of the astrin-  
gency; and from that source, by the con-  
test, heat is excited, the extremity whereof  
is fire.

The food of the fire is cold, as hath been  
said, or for want of it the heat and fire  
would fall into anguish; but Infinity has  
no deficiency; therefore the fire by rare-  
faction breathes the fullen cold into the  
liberty called air, that again by condensa-  
tion (being prescribed by its father the

cold) falls to water, which again by the enkindled element is lickt up as its nutrition. Thus by an immutable law and chain of causes, the Separator's wisdom uses this great machine to effect the parcels into an entire harmony.

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## C H A P. II.

### A description of the seven Fountain Spirits.

**B**UT before we consider the three worlds existing on the foundation of the above two principles, let the seven fountain spirits in the divine power of the Father be known; represented by the seven lamps before the throne. In the outward world by the seven planets: Among us, by the six days of the creation, and one the seventh day of rest, and also by the seven simple metals appropriated to the seven planets; the seven stars in the Revelation; with many the like important and more than speaking demonstrations.

A me-

A method to be profitably used on this weighty subject may be,

1st, To name, define and describe them severally and distinctly.

2dly, To demonstrate them in some measure to the reason of mankind, yea to the eye and senses; thereby to give assurance that the blessed Jacob Behmen was not beating the air, but building on a rock not to be shaken.

Definition of the seven Fountain Spirits in the divine power of God the Father, are,

First, The astringent, binding, piercing, compacting, knitting power, secret and hidden in the divine power of the Father's saliter. A sharp power like salt whence existeth (in the evil and mortal part) a power locking up, as are the outward earth and stones.

Second, An attraction, vanquishing the harsh astringency, which is both sweet, mild, meek, and also bitter; the stirring of the desire and cause of life, whence also water is generated. Out of these two fountain spirits is the heart or son of God generated from eternity in eternity. Also of them (with the rest of the seven spirits) is

the Son of God, the heart, by eternal generation to all eternity; as our Lord said, "My Father worketh hitherto, and I work."

Third, The bitter or anguish fountain spirit (a cause of the mind, senses and thoughts; a triumphing exalting of joy to the highest degree, to trembling in its own quality) it forms all sorts of red colours in its own quality; in the sweet quality white and blue; in the astringent, green, dusky and mixt colours. But if it be moved too much, it kindles the sweet and astringent, and all becomes a raging, tearing, stinging, burning poison; like the torment of a plague sore: When enkindled in the hellish property, it extinguishes the light, perverts the sweet quality into loathsome stink; the astringent into sharp, dark coldness; also sour, rank, bitter fierceness to all eternity; when enkindled in the heavenly power, it is the spirit of the jealous, zealous, unquenchable wrath of God: as in Lucifer and his legions.

Fourth, Heat producing light, the true beginner of life, and of the true spirit of life. It kindles all the qualities, and generates the light in them, whence exist the  
senses



senses and thoughts. For when the bitter spirit (with the heat) passes through the astringent, and the sweet, mild, yielding passage, the two open gates of the eyes are made.

Fifth, Light producing love. The holy gracious love kindled by the heat in the sweet quality, is all pleasant ravishing sweetness, light and glorious, the fountain of eternal free immense brightness of love. Here all tongues stammer, hands shake, pens blot, and hearts flame, that taste, see, hear and feel it. Even so, Amen.

Sixth, Sound or noise. The tone or sound of the divine word, whence is speech and language, also the singing of angels, and opening the divine kingdom of joy. Here all colours, beauty and ornament, is seen. This tone or mercurius originates in the hard astringency as the Father, and the whole saliter is the mother; for if the astringency were both father and mother, a stone would sound.

Seventh. The body generated out of the other six spirits, and in which they dwell as their habitation, wherein all heavenly figures (joy, &c.) subsist, image and form the spirit of nature, wherein heaven itself and an-

gels are formed, and is the mansion or body in which the six do rest; as the kingdom of divine glory.

Now we may see that all the spirits together are God the Father.

### What the three are in Trinity.

The life generated by them all, and generating the life in them all in triumph, is the true Son of God, the second Person in the Holy Trinity. And the power of the seven spirits proceeding continually in the splendor of the life, forming all things in the seventh nature spirit, is the true Holy Ghost, the third Person in the Deity.

## C H A P. III.

Demonstrations of one, or the first spirit.

**H**AVING described the seven fountain spirits, now to prosecute the method propounded in the last precedent section, here follow the demonstrations of the seven in order.

Demon-

Demonstrations of the first fountain spirit  
the astringency.

It is not to be said this or that is first or last, being all from eternity, and one in another; but that the astringency which is called the first, is truly what is above defined and described to be, is what will be demonstrated.

The outward senses of us all, inform themselves, that there are cold, crude, tough, impenetrable bodies; or a power tending to impenetrability: and our reason consents that there must be a root, and this root cannot but be called the binding or astringency.

1. As that which causes cold to condense air to water, and water to ice.

2. That pursues condensed feces of matter (with the help of the bitter quality) to earth or sand, and then again onward to stone.

3. That also compacted fluid parts to stalks, stems of corn, &c. the boles, skin, and bark of trees.

4. That also incloses the tender brains and marrow in skulls and concave bones.

F 6

5. That

5. That contracts and obdurates the subtle parts of metals to a continuity, and restrains or confines their alleceted virtues, even to unity or identity by continuity. By these and a thousand more doth the astringent spirit demonstrate itself to be one fountain, whose outward agent is (confest by ancient and modern philosophy to be) Saturn.

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#### C H A P. IV.

Demonstration of the second fountain spirit  
Attraction.

**W**E find something breaking the bonds, else would the astringency hold all as in a dark, dry, hard prison, all would be stone, bone, or the like dead concrets, no production, no creation: And the stronger this attractive power is, the stronger the other binds; also the more tough and ponderous the astringency, the more actively vigorous is this. As the more you compress air, or water, the greater violence has the so-suppressed body to resist,

fist, as wind causing earthquakes, or gunpowder pent.

We find a contrariety of sweetness and bitternefs, which we cannot but see comes from the cold astringency; that properly being one, and to every one the same: But this it is that in the good part, being its native original is a sweetness; but in the crude indigested part it is a bitternefs.

We find inclinations put into things different from themselves; for by this, man's eager harshness is (by due ingredients interposing) taught and composed to affable mildness; the new temper becomes in time connatural and a habit: like as a bitter apple is matured to a sweet temperature.

We find this gives continual opposition and interruption to the piercing astringency by its own bitter harshness; and such fire, as is in a stone; and by the penetrating violence is excited, and so is the cause of life. The outward instrument is Mercury in conjunction with Jupiter.

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 C H A P. V.

 Demonstrations of the third fountain spirit  
 Anguish.

**T**HIS is like (and no more than like) a dying astringent torment, like that of dying creatures which our senses often taste some forerunnings of; in like manner as the second spirit is the cause of life; this is a cause of sense, feeling, perceiving, and consequently of the mind and senses in all subjects; which the separator hath fitted and exalted thereunto, as angels and men; and in some degree in inferior sensitive creatures.

We find something that lifts up the mind to great joy, even to the excess of gladness; this cannot be the first, for that depresseth; nor the second, for that only enliveneth, it is therefore this; for this is an elevator to the highest joy and triumph, helping on to excess of laughter.

We may find it, not only in its mean as above, but in its extream; for in every  
 body

body wherein it is too much enkindled, it becomes a raging poison, resulting as well from its own nature, as from the extremities of the two first fountains; introducing desperation and hellish rage in the creatures, like to gall in the body; very good in causing and exalting life; also a very evil incendiary in disordering the whole frame of nature. The outward instrument of this fountain spirit is Mars conjunct with Mercury.

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C H A P. VI.

Demonstrations of the fourth fountain spirit, producing Heat.

**T**HE whole creation is acted by this spirit, as the great engine of Omnipotence.

Hence it is that the celestial fire emits its beams to the joy of the universe: so that every leaf and pile of grass hath a tongue to tell it us.

The subterranean fire, which (like the heart in the body of animals) doth officiate in the workhouse of this ball, is applied by  
the

the separator (the Father of nature) to generate metals, medicinal earths, efflux of fountains, hot and sanative baths, &c.

Lastly, it is demonstrated by every man and other living creature, from youth to giving up the ghost; as also by vegetables, minerals, &c. from their dwelling in the sperm or seed, to their maturity and declining: who all by the due temper, violent extream, or fading of this spirit, have the proportion of increase, or declination to nullity; for this, as a weather-glass or index, shews their degrees of vigour or languishing.

But let it suffice no longer to hold a candle to the sun, which in conjunction with Mars, is in the out-birth the great instrument which doth abundantly demonstrate and figure this fourth spirit, and on the fourth day was the sun created or enkindled.

The four first spirits; thus distinctly known; open to us, among many others, the scriptures following:

“ This is the condemnation, that light  
 “ is come into the world, and men love  
 “ darkness rather than light, because their  
 “ deeds are evil,” John iii. 19. that is,  
 they



they are comprized in the four first forms, refusing to be enkindled by the light of the fifth form, but remain by the astringency immeasurably covetous, by the attraction uncontrollably proud; by the property of the anguish, replete and swelled with envy; and (by that of the fire) have fierce furious anger.

“Our lusts warring in our members,” James iv. 1. the cause of wars; which remain such until the light of God or second principle enkindles it, and so compose peace.

“Man is become like the beast that perisheth,” Psalm xlix. 12. like the wolf and swine, by the astringent covetousness. The lion, horse, cock, by the proud elevating, attracting will. Like the toad, torpedo, &c. by the anguish. Like dogs, tigers, &c. by the furious fiery property.

Thus the soul, like the traveller, fell among thieves, where he lies perishing until the good Samaritan takes pity.

In these four Adam was dead till God inspoke the word promising life; the way of reviving is by enkindling light, and in the light the divine love: clearly typified by the law of sacrifices. For as the sacrifice

fire gave itself up in a flame (as of love) to ascend, leaving only its ashes, which (till then) were its impediments, so is the soul that is enkindled with the fire of love to God.

“ Indignation and wrath, tribulation  
 “ and anguish, on every soul of man that  
 “ doth evil,” Rom. ii. 8, 9. These are  
 the four murdering spirits. “ But glory,  
 “ honour, and peace, to every one that  
 “ worketh righteousness, &c.” verse 10.  
 Here are the three last spirits of the seven,  
 namely, the fifth, the light or love fire, sig-  
 nified by glory. The sixth, the sound or  
 spirit enabling to heavenly songs of praise,  
 signified by honour. And the seventh, the  
 body or sabbath, in which all the other six  
 spirits, being by the fifth and sixth brought  
 into harmony, do inhabit, rest and dwell,  
 signified by peace.

C H A P. VII.

Demonstrations of the fifth fountain spirit producing light and the love fire.

**T**HIS demonstrates itself in every thing more or less on this side the hellish principle, but the first four (excluding this addition) are in, and in a manner compose, comprehend and include the dark world; namely, the harsh astringency, strong attraction; raging anguish; and hungry fire. These limit the first or hellish principle which can never comprehend the light; for that never proceeds to enkindle it, for it wants oil and must ever want it; because their perpetual enmity does ever more dry it up.

Now that which composes peace is, where the fire proceeds to the blowing up of light, the meekness whereof satiates the hungry fire, and becomes food for the other three spirits, who before (like millstones without corn) grind and impetuously rub and grate each other.

This

This did Lucifer and his legions, until the gracious Jehovah not being pleased that so great a space as that now included by the stars, should remain under the darkness which then covered the deep, called for light, which was this fifth spirit, and its appearing caused each of the other four to kiss and sweetly strengthen the other, and draw all one way, and not prey one on another.

The scripture says, "Perfect love casteth out fear, for fear hath torment," 1. John iv. 18. which it does by taking away the enmity, and harmonizing the first four forms of the discording spirits. "Love is the fulfilling of the law," Rom. xiii. 10. for it does all, suffers all, and that always: but until the fourth spirit (the fire) attains the light and love spirit, (or flame) the first four neither do, nor can fulfil the law, but undo all by their dissonancy.

The three first years the fruits in Canaan were to be accounted as uncircumcised. The fourth year, to be of praise to the Lord, but not to be eaten till the fifth year, Lev. xix. 23, 34. The three first years signify the three first forms of eternal

nal nature, namely, binding, attracting, and anguish, which (before enkindling of the other four forms) are <sup>inimicitious</sup> ~~emanations~~ and the foundation of the hellish principle. But the fourth year was the fruit to be of praise to the Lord more nearly than the other, because out of it is enkindled the light and love flame: Yet the tribes of God were not to eat it until the fifth year, for then it became good nourishment by the enkindled light and principle of love, and not before.

The sweet perfume was only of four heterogenous ingredients, namely, Staeta or Stacus, a bitter tasted Arabian flower, and onyca a sweet spice, of each a like quantity, signifying the two first forms, which are both alike strong, or alike weak, every where: The third is Galbanum, very stinking, signifying the third form, the anguish: The fourth is pure frankincense, a gum of sweet odour to feed the fire, which fire is the fourth form.

Objection. Will any say, How are we concerned to penetrate into the distinct forms and properties of nature called fountain spirits? Is not this the tree of knowledge of good and evil, by which Adam fell,

fell,

fell, by searching, founding and feeling after, with neglect of the tree of life?

Answer. It is true, he should not have known this experimentally; for his knowing the third principle separated from the second, was as fatal (had not infinite mercy interposed) as the knowledge of this (which is the first principle) had been to Lucifer and his angels.

‘ But man being fallen, it is as highly  
 ‘ profitable to him to have the distinct  
 ‘ understanding of this, as it was hurtful  
 ‘ to our first parents; for as the physician  
 ‘ and surgeon ought to find the spring of  
 ‘ disorders in the sick, or the depth of the  
 ‘ wound: even so here, our knowing this  
 ‘ is as the spreading of the snare in the  
 ‘ sight of ~~the~~<sup>a</sup> bird.’

Thus it appears that the Lord is the All in all things, “with the froward will  
 “ he shew himself froward, &c.” Psalm xviii. 26.

These four fountains are the indissoluble band, the root of all things visible and invisible, the immediate cause and strong might of all eternal things, and (with the interposition of second causes may truly be said to be) the cause of transitory beings;  
 for

For these are the root of their roots, the cause of their causes, the instrumental first mover of their motion, and parent of their immediate parents.

Daniel's vision of four monarchies, figures the four first forms, all which (excluding the fifth, namely, the enkindling the light) are called four great beasts, Dan. vii.

1. The first like a lion, verse 4. namely, the astringent binding, mighty power, the lofty Babylon.

2. The second like a bear, verse 5. namely, the strong cruel attraction, the inflexible, unalterable, inexorable empire of the Medes and Persians.

3. The third like a leopard, verse 6. }  
for anguish is composed of several ingredients, like as are the colours of the spotted leopard; as is also the belly of a toad. And the Greek empire is said to have consisted of about a hundred and forty sorts of people or nations.

4. The fourth beast was dreadful and terrible, verse 7. not likened to any beast, but (being as fire) is said to devour and break in pieces, verse 13. such were the Romans. But "one like the Son of man" came, and to him was given dominion  
" and

“and glory, an everlasting kingdom,”  
verse 14, 27. Here is the fifth form,  
namely, the enkindling of the light signi-  
fied, represented also by the four winds of  
heaven, four wings of a fowl, and four  
heads, verse 2, 6.

Thus Lazarus having laid in the grave  
four days, the true light raised him, John  
xi. 17.

They are figured by four chariots, Zech.  
vi. 2, 3. but horses of three of them of  
different colours one from the other; but  
the fourth was of horses of different co-  
lours among themselves, namely, grizled  
and bay, expounded by the angel to be  
four spirits of the heavens, which go forth  
from standing before the God of the whole  
earth.

Will any think it to be without a mystery,  
that Elisha was wrath with Joash king of  
Israel, for smiting on the ground three  
times, saying, “Thou shouldest have  
“smote five or six times, then hadst thou  
“smote the Syrians till thou hadst con-  
“sumed them,” 2 Kings xiii. 19. for the  
prophet had promised he should consume  
them. But Joash being held by his wick-  
edness, in the four first forms, smote but  
thrice,



thrice, verse 17. for had he (as the prophet said) smote five times, he had enkindled the light of the liberty in his forms, and as an addition, had he smote six times, he had brought the illustrated forms into harmony of love, whereby his enemies the oppressing Assyrians, namely, the enmity had been consumed.

Will any think it was without a mystery, that the prophet Amos eight times recites, "For three transgressions of Damascus, of Gaza, Tyrus, Edom, Ammon, Moab, Judah, Israel, and for four I will not turn away the punishment thereof," Amos i. 3, 6, 9, 11, 13. ii. 1, 4, 6. For it is apparent, that the three or four first forms comprise all sin.

But if the vigorous true light be enkindled, it flames to a love of God, and is death to sin by discovering it, awakening it and working it out, cleansing the conscience, destroying the enmity of the four first forms, and so creating peace to them that were afar off, making them nigh.

It may be granted, there is an ingredient of light admitted into, and retained by the first four forms; but it is as the apostle Paul says, Science falsely so called:

such is this, it is an insinuation of a faint, false, delusory light, comprehending the craft, subtlety, sophistry, serpentine wisdom, to abuse the senses, and misemploy the outborn natural powers to juggling deceits, uniting earthiness and sensuality to devilish designs. Of this wisdom the Lord says, "If the light that is in thee be darkness, "how great is that darkness," Matt. vi. 23.

Divine love has its root in the center of the essence of the first four spirits; but most immediately in the light, and that from the fire. And the activity of the first four spirits, as a perpetual rotation, is the cause that love can never cool. Thus is it as strong as death; for love is that name by which the God of life is known to us. Whom thus to know is life eternal. The instrument in the out-birth of this spirit is Venus.

CHAP.

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**C H A P. VIII.**

Demonstration of the sixth fountain spirit,  
being of the sound, tone, noise or voice.

**S**HALL there be need to demonstrate this, which heaven and earth ring of? and hell (after its capacity) has also some impressions of? It may suffice briefly to show this to be a distinct fountain, for that it is the result only of the united operation of the five precedent spirits meeting in the seventh, is no argument, why this also should not be one; for any one, could not be without every one. The astringency had not what to bind, but that the matter is produced by the other properties, and so of the rest.

As the light is the opening of the darkness through the fourth fountain, the fire; so is the voice of the first four fountains through the opening of the light, revealing the kingdom of joy with its beauty, colours, and ornament wherever it is treasured.

As we see fire sleeping in a flint, awakened by a stroke ; so doth the tone, or sound, start up and disperse itself, so far as its vigour conquers the resistance of contrary motions for solids, and then expires.

As the life lies in a swoon in vegetables until revived by the spring, or as odours lie couched in dead earth until midwived by the sun through the stalks of flowers : So the varieties of infinity remain secret and dumb, as in the mystery, until this oratory publishes, until this herald proclaim it, who by its continual motion speaks all and shows all. The representer of this sixth fountain spirit is in the out-birth Mercurius.

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C H A P. IX.

Demonstration of the seventh spirit, being the body generated out of the other six fountain spirits.

**I**F a mighty prince in regulating a world of laborious subjects, assisted by a council of men experienced in exquisite art, wanting neither time or other requisite to accom-

accomplish some stupendous structure, or vast piece of magnificence, should after all be able to accomplish only trifles, would it not be strange? For what could not mens prudence, served with the confluence of abundance of willing agents, sufficient helps, and competent time, atchieve, acquire, and bring to effect.

And see we not what the six over-flowing fountain spirits (ranged by Omnipotence, conducted by infinite Wisdom, exercising from eternity their irresistible powers) have conceived, travelled with, brought forth and improved, as the holy One has willed.

And can any doubt that they who have served to found and lay the topstone of infinite numbers of fabrick in the astral, elementary and terrestrial worlds, should be unfurnished with a royal palace for themselves?

This seven<sup>th</sup> fountain spirit is their body, mansion and sabbath, the eternal rest, eternally generated. In this they work their hallowed wonders, in this they planted a seed or sperm, whereon the Holy Ghost brooded, and in six days hatched the generation of the heavens and earth, with their

hosts, thrones and royalties: Hence were founded the ant and elephant, the insects as well as Leviathan: And but for this spirit God would have been wholly an unsearchable God, nor would any creature, angel or other have been made.

We say, in things in our little horoscope, the end of motion is rest; and shall the originals, whence all things exist, want a rest for themselves? Must our six days toil end in one of rest? and shall these supreme agents reach no sabbath wherein to triumph, in, with, and for the delight of the Lord of the sabbath?

This seventh spirit is therefore the quiet receptacle of them all. Out of which, according to the harmony of the divine Unity, they never for one moment can possibly depart. And over the threshold of which, according to the separate property, whereby they are rent from the glorious unity, they never put a foot, nor can for ever enter.

Will <sup>not</sup> therefore the human offspring, whose departure is (as it were) written by the sun-beams, re-unite to God? and do its first works; those whereunto man was created: And the pure works of the  
second

second Adam, whereunto he was generated.

Be it said, forasmuch as by his departure he is so far degenerated, that his soul by a willing captivity is under the rage of the first four spirits, from whom the light is withdrawn. His spirit that was a meek divine ruler, has lost its dominion to so great a degree of fierceness, that the astral rule all. His body, which was formed out of the one pure element, out of which element came also the four, and was to have been a perpetual figure of the holy third principle, as his soul and spirit were of the first and second; and which body of his should have eaten paradifical food, but is now a captive under the four elements in so great rigour and vileness, that nature shames at its bestiality, while thus it travels through sorrow, pain and shame, to the dust, although the soul and spirit may here be baptized and regenerated.

And because the fruit cannot be brought back to the tree, but the apple must first perish, and the seed in it first die, as does the grain of corn before it increase; therefore the soul and spirit must also die the mystical death (that is) to its strange will,

to secure them against the second death, or before they are capable of the first resurrection.

From the same ground is it that the body also must die and lose its new gotten bestial image, before it can put on immortality, and the image of the heavenly, whereunto the blessed Jesus came to conduct it.

But we may know these things are not the work of faint wishes, but call for striving, watching, praying, fighting, contending, running, working, searching, knocking, that fruit may be produced by patience; for heaven may not be ascended by earthy wings: therefore let the earth beware of resisting when heaven stoops, descends and enters it.

To subject mad mankind to this its only good, the gracious Jehovah on Adam's departure; lest his soul should be a devil, his body a beast, and the woman generate a race of monsters in the out-birth, and of totally proud hellish spirits in the inward; re-implanted the word of eternal life as a seed, or as a light shining in a dark place, to which they (only) do well, who take heed so as to obey: Such shall by the di-  
vine



vine Guide lose their all, and be as a fool or child as to self-wisdom, but proceeding that way under the cross possess all things.

For as there is no salvation in any other than Christ: so is there no other way of entering thereinto than by his cross.

The six names of the tribes on mount Gerezim to bless, Deut. xxvii. 12. represent the six active fountain spirits according to the second principle, and Gerezim the seventh or heavenly body where they rest.

And the other six on mount Gebal to curse, exhibit the same six fountains according to the first principle or dark world.

The seven pillars on which wisdom built her house, Prov. ix. 1. points out the seven foundation spirits. The six steps to Solomon's throne hath the same signification, and the throne itself the seventh, whither they led and ascended, was the sabbath or rest, 1 Kings x. 18, 19. So the seven seals, seven trumpets, and seven vials, Rev. v. signify the same seven fountains, yet all hidden and according to the dark-

ness, where neither can the book be read, till first the seals be gradually opened, chap. viii. the mind and voice of the trumpets be distinguished, till they be orderly sounded; nor the things contained in the vials discerned, till severally effused by the Lamb and his successive angels, chap. xv.

But the seven golden candlesticks, chap. i. 13. are the seven fountain spirits, according to the second principle or light world, seen all manifestly at once. The same also are the seven stars, chap. xvi. 20. at once giving their splendor. Again, we read, there were seven lamps of fire burning before the throne, which the text says, are the seven spirits of God, chap. iv. 5.

We find, and it is observable, the revelation gives the vision treble to each, namely,

To the dark impression, by seals, trumpets, and vials.

To the light impression, by candlesticks, stars and lamps.

So the seven lean kine and blasted ears, signify what we have in the seven properties,

ties,

ties [since the fall]: the seven fat and good, what God made the ~~se~~ seven properties to be [in their state of purity].

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C H A P. X.

Of the three principles of the Divine  
Essence.

**B**Y a principle is meant a chief beginning power, a self-subsisting life, an original root, foundation, or in some sense a mystery or genus, whence other spirits, bodies, species or things originate as from a supreme power.

And thus is God the only one principle.

And this one principle is also three eternal births or principles, ever without ceasing, begetting, being begotten, and proceeding by, in, and from each other, of which all worlds are conjunctly or severally an image, but very different according to the inscription, stamp, figure and degrees they attain, or are capable of.

And although the three principles are by an indissoluble band ever inseparably one in God, yet are they distinguishable.

But in the creatures in the separate properties are terribly manifest, which though Adam was not to have known in himself, yet is it what we ought to know.

God said, "Let us make man in our image, after our likeness," Gen. i. 26. but says not so of the other creatures; man in his first make being most perfectly his figure and offspring.

Yet every of the other creatures, the astral, elementary, vegetative, sensitive, and the dark world, do all in their various kinds (more or less perfectly) represent him; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead," Rom. i. 20.

And as there are the united three, bearing record in heaven; so are here an agreeing three, bearing record on earth, namely, spirit, water and blood.

C H A P. XI.

Concerning the first principle, in  
four demonstrations.

**T**HE abyfs of the Father! diftinct from the fecond and third principles, is underftood to be an eternal indifoluble band and original to potency, a center or root of fubftance; an earneft longing to the birth of the majestic light or luftre; an aultere vigour like an eternal infinite hot and cold fire.

That this is fo, and (in fome meafure) what it is, may be fhewed to the very fenes.

1ft demonftration of the first principle.

First, The infenfitive creatures witness it. The rock where grows the diamond; the ore whence proceeds the gold; the fhell in which is fed the pearl; the earth whence iffue forth the plants; do all figure their root; namely, the darknefs or first principle

principle, their substantial root, center, basis, or immoveable foundation.

Second, The elements have the cold and heat to be founded on, representing this principle called the eternal darkness; for from the degrees of cold and hot fire, proceed not the earth and stones only, but air and water.

Third, The astral world, whence spring the elemental figures, the same darkness; as is most evidently seen in some of the royal stars called planets. Saturn's condensing, strong binding contraction impresses in lead, stone, &c. a dry, hard and difficult to be penetrated weight; so does Mars confer on iron, &c. both are substantial figures of the same eternal principle.

2d demonstration of the first principle.

Fourthly, By the sensitive creatures both evil and good. The *evil*, whose hurtful properties of venom, sting, poisonous, fierce and cruel qualities, show they originate from the dark principle, and some of them especially love darkness, some of them also are outwardly dark, as the dangerous

gerous reptile, called in some parts the blind worm.

Fifthly, It is seen also in *good* sensitive creatures, either as they partake of the hurtful property by being soon moved to choler, and then mischievous and vindictive; or else as the dark principle takes hold of them, clogging them with sluggish inactivity, and depressed limbs, dark bodies, rough hides, &c.

3d demonstration of the first principle.

It is evident by angels, and in intelligent creatures; for into this principle of might and power the pride of the devils cast them, in which their light being extinct, they are shut up for ever.

4th demonstration of the first principle.

It is evident in rational creatures; namely, man, whose sad fall brought his human soul; which originated out of this eternal principle, yet illustrated by the second; to so great a degree into this: that such men as shall continue rebels to the light of the Son of God (which on man's fall was inspoken again) do remain a plain and terrible figure of this first principle, in the dark impression on their souls; for they  
being

being hardened and fixt in disobedience, are as sealed up in utter enmity against the divine kingdom of love and purity.

And such men's bodies are the drudges of their darker minds, being as truly a figure of the eternal darkness, as are those bodies of the hurtful animals.

But (which is also to be bewailed) the children of the day have in the unmortified part of their souls, too lively characters of this first principle; and their bodies are made like those of the elementary creatures, subject to vanity, travelling in pain and distempers, until (as the effect of all) comes the anguish of death; for they are fallen under the regiment of the astral evil influences until their mortal shall put on immortality, by the grace of the second principle, the free mercy of God in Jesus Christ.

As for the disobedient, that climb up into the first principle, or fall into the third principle, shutting their eyes against the second, they must for ever bear the image they here conformed their minds to, and grow up in; for man having his root in the power that is without beginning can find no end.

“ Oh



“ Oh therefore that we were wise, that  
“ we understood this, that we would con-  
“ sider our latter end!” Deut. xxxii. 29.

The out-birth into which Adam's fall has cast our mortal bodies, is signified by the earthen vessels, which having touched some legally unclean thing, could not be made clean and purified, but must be broken; such is the mortal body of all the children of Adam.

But those vessels which were of brass or other metal, being washed, &c. were become clean; for metals are one step higher, more noble, deriving from the astral powers more immediately, and with a purer tincture, more simple, and less volatile than our fleshly tabernacles.

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C H A P. XII.

Of the second principle, in four demonstrations.

**T**HE Divine Wisdom, and that of this world, are on terms of hostility; hence was [it that when the Lord himself

himself in the flesh preached salvation, his divine Wisdom explicated by the most familiar parables, highest evidence, and more than angelical skill, was derided and blasphemed by many, not of the lower rude sort only, but by the rabbies; men skilled in the law of God according to the letter, men of parts, zealous and outwardly holy, the guides of the multitude, men according to the law blameless. But the doctrine of the Lord Jesus was understood very well by all such (though otherwise weak) in whom the love of it wrought obedience to it, and who by the spirit of holiness were taught to refuse the pleasures of sin: To them no yoke so easy as Christ's, nor any load so insupportable as that of sin: These knew what it was to be born again, without, and not of the will of the flesh: and Christ's life and doctrine was plain, and so is still to such, and none but such.

If any such shall peruse these lines (their inward senses being unlocked) they, if they press after this second principle with earnestness, may find it informing, enlightening and assisting them.

But

But to the full, these are fullsome and offensive; to the wise they are folly; for this principle divests them of their own self-will, before it inducts them into the universal holy will. And if divine discourses lead not to cleanse the heart they incumber the head, and cloy the appetite; and so men do with truths as children with birds, either they crush them, or let them fly away.

But though the glory of the second principle be so much above fallen man's reach, yet such efficacy has it on the whole creation as is demonstrable to any rational creature; for "God hath not left himself  
" without witness, by doing good, and  
" giving us rain from heaven, and fruitful  
" seasons, &c." Acts xiv. 17.

The ubiquity and abyss of the  
second principle.

To discourse this where may we not begin? for it is every where infinite. It is the glory in the infinite abyss of the Father. It gave glory, purity, and the virtue of the angelical world. It also gave the third principle in this out-birth all the excellency and beauty it has in it. Only  
the

the hellish principle has shut itself up from it, and is dead to it.

1st demonstration of the second principle.

Although no language can express it, yet every one that is regenerated, does in such measure as he has attained the regeneration, know this, for he lives in it: And the more or less such are sick of sacred love, so more or less feel they this. The more we die to our immoderate lusts after the dominion of the whole third principle; the more does this principle evidence itself in us. And in such proportion as we enlighten our first principle, or souls original standing in the first four forms of nature, proceeding by the divine power to enkindle the true light in them, in the same measure is our root transplanted to grow in this paradisaical field or principle.

2d demonstration of the second principle.

But we are to know by way of explanation, this is to be a passing into death, and through death into life, of which the holy scripture is express.

Not

Nor may even Plato's description of love be counted discordant to this, who defines love to be one's dying to his own body, and living to the body beloved.

For the living to the divine light and love of the second principle, (which is the property of the Son of God) is a dying to us and ours; that is, to our whole depraved image, much like as the day is the death of the night.

3d demonstration of the second principle.

The second principle is showed by the sacrifices which were consumed by the holy fire, whereby they died to their first form, and lived to a new one, that is, were transmuted into the holy flame.

And as that part of the sacrifice which would not enkindle into the holy flame, figuring this principle, fell to ashes, as into the perishing third principle: Even so we see much of the regenerate man stay below, and to be incapable of the new image, but remains as ashes.

Now we see that ashes may be heated, but flame not: such is the earthy man and sensual part; yet we see after the procedure of a second work, men do transmute com-  
mon

mon ashes into a lucid and transparent body.

So may our vile bodies by the procedure of the second work, (the resurrection) be translated into a clarified chrystalline temple, for our immense glorified souls, and they both be the hallowed habitation of our resigned, humble, divinely irradiated spirits.

And our illustriated ashes, glorified souls, and meek human spirits (being first cloathed with the robe of Christ's righteoufness, and heavenly humanity the virgin of God's wisdom) will be both suitable guests for the New Jerufalem, [as a bride adorned for her husband, and also be the eternal temples for the Holy Ghost.

Thus has been given a glimpse what the second principle is in itself, and what its operations are in us as to our first principle. It now rests to search what it is in the third principle in us, and in the whole creation.

In us, it is our principle of divine understanding, directing to know our Creator, the end of our creation, and wherein lies our true good. The eye thus enlightened informs the affections, that from the reason  
offered

offered they should, on the principles of justice, pay the debt we owe for our being, and the means wrought for our restoration to well being; and of ingenuity willingly and thankfully to adore him as the only fountain of good, and to esteem every thing, in that degree, as they partake of that fulness to figure and resemble him.

And on the principles of self-interest; to prevent eternal loss, or be eternal gainers: as our choice or rejecting shall render us capable or otherwise.

These notions and beams of light, when received by the understanding from the second principle, is offered to the judgment to consider of.

The judgment has the senses to consult, who are grown so dim sighted, having from their youth been habituated to the good or evil of the third principle, that they cannot see beyond it, but judges as the beasts do of pleasure or pain; nor can they see the least cause to deny themselves of any one thing they lust after, whereof (if denied) they alarm the passions, which have their root in the first principle.

The

The passions are as furious, violent, impetuous storms, which often obscure and impose upon the eye of the mind, and sometimes immerse the ship of the whole man, setting on fire and extremity the whole frame of nature, so that the judgment wants power to get the will right.

Here the new man, as child of the holy second principle, has need enough to pray always fervently; to know, wait, use much abstinence, with highest diligence to watch, to stand on its guard, to use much violence and severity, and that often, to fight the faithful combat until he kill the murderers that would destroy him; to die from day to day, thereby to be plucked as a brand out of the fire. He shall find great necessity of help from heaven to bind the strong man.

But most especially in some persons, whose source or originals having been strongly rooted in the first four forms of the first principle conveyed by generation, and perhaps also re-inforced by their constellation, so that they have much of the serpent in them. In such souls the work of resignation to the divine conduct goes very hardly, slowly, sadly on, with many recoils,



recoils, notable resistance, and reluctance, that they resemble the child possessed with that kind that goes not out but by prayer and fasting.

Others having so deep root, their wills being lapsed and wedded to the third principle, either having so great possessions, as seem rather to be possessed with them, than to possess them; or having long~~ing~~ enjoyment their evils plead prescription and custom. Some by their constitution incline to delicacy, or by their constellation and complexion to airyness, many such find the cross too heavy; do look back; the pearl in their account is too dear.

The good intentions of others are covered with so much rubbish, that they will not be at the pains of removing it; for indulgence to their ease and perhaps insnaring reputation with men, foils and pinions them.

Many of the above strive to enter but are never able, therefore withdraw from the yoke; their goodness is only as the morning-dew.

But the judgment rightly informed sees all things as they are, things present as if  
H past,

past, things to come as if present; it sees the out-birth brave with a borrowed goodness only intrusted to it, to shadow the glory and grace of the true fountain of goodness. It sees the world on fire, the heavens rolled up, the Lord sitting on his judgment-throne; sees the triumph of the humble, and <sup>the</sup> tremblings of <sup>the</sup> proud.

As for things visible, the glory of the visible heavens figuring that of the true heavens, the earth that of the divine saliter. It is true, in this dead earth the surviving relics of good strive to produce perfect bodies of several kinds, but the curse hinders. It would have Paradise bud and bear fruit, holy and pure productions every where, but it cannot, for death is entered at the door opened by the first Adam.

Had indeed life been received, as offered by the second Adam, Paradise might well have blossomed in the out-birth, and his kingdom have come with power in every place, as it did at his transfiguration. His kingdom might have come on earth as it is in heaven, where Paradise might have flourished.

4th demonstration of the second principle.

Nature's labour after perfection, and the tincture in it, shewing some faint impulses, producing precious stones, gold, and other metals, medicinal earths, spices, excellent fruits, &c. And in the seas pearl, amber, &c. all which are but shadows and reflected figures, wherewith the third principle represent the glories of the second.

Therefore the enlightened judgment guides the will not to regard these things for themselves, but for the infinite excellency of that represented by them.

If it be true that I love not the part I see or touch of my worthy, honoured friend, but for that part of him I see not, nor touch outwardly; for that is indeed the excellency and the true man, much less do I regard his meer shadow.

## C H A P. XIII.

Of the third principle in four demonstrations.

**I**F the Greek christians think the Holy Ghost proceeds only from the Father, and not from the Son, they must probably have some other meaning than is known to some of us, for the Holy Ghost proceeds from the Father and the Son.

The four forms of the first principle generates the light of the second, and from the infinite might and strength of the first, and the infinite lustre of the second, is generated the infinite glory and love of the third, which third principle is the property of the third Person in the Trinity.

Hence is it, that the third principle is not only the growing virtue of Paradise, but also of the out-birth; the astral elementary, and visible material world also.

1st demonstration of the third principle.

For as the air is produced by fire and light, yet being produced, is not only a self-subsisting body, but the food of the fire, and consequently of the light; so is the third Person in the Trinity to the first and second.

The out-birth is not the *first*, for it cannot be a root, but a fruit; not a foundation, but a superstructure; not a creator, but a creation; composed of darkness or substantial matter, like a chaos arising from the first, and the light arising from the second.

Neither is it the *second*, as is apparent, being a distinct life, in a sort inanimate without understanding, an image of the inward spiritual world in the various figures and properties thereof, representing all as in a mirror. As we see the outward glorious sun figures the infinite inward second principle, but is not a seeing, but a seen light or power.

What then if it be neither the first nor second, can it be but the third? and though the third it only be, yet it has in every part of it the vigour of the first

principle, and virtue of the second in some measure or other, for if in any part there was nothing of the first principle, there could be no being but a nullity; and if in any part were nothing of the second, there were only death and hell manifest.

Now forasmuch as in some places and things the first swallows up the second, the wrath and curse seems only to be there, and in other parts or things the second or sweet property of the life is prevalent, there rises a life, for his light is the life of men.

2d demonstration of the third principle.

But in some also the love in the light swallows up the first principle: And there is a twofold birth, an inward and an outward. The inward is divine, heavenly, holy in an external excellency, as in the new-birth or regeneration; but it extends <sup>usually</sup> not to tincture the outward man, because the curse subjected it to wrath and corruption.

The Lord Jesus Christ brake the bands; for it was not possible he should be holden of them, though the weight of the whole world lay on him.

What

What the heavenly humanity is and does.

Because his heavenly humanity did not only unite itself to the mortal flesh of the virgin Mary; which heavenly humanity, was the Holy Thing begotten of the Holy Ghost, the pure virgin of modesty, virgin Sophia, the First-born of every creature, the Heir of all things, the Lamb slain from the foundation of the world, the Word that was made flesh. But the same divine Man, which both came from heaven into, or in the virgin's womb; but also then was, and is in heaven, this very same Word united itself to the second Person, the Almighty Son of the Almighty God. Thus was it that this Saviour and Mediator our Immanuel, is the mighty One on whom help was laid; for in him the three principles shew themselves in their several incomprehensible fountains.

3d demonstration of the third principle.

The love in the light can also tincture the outward man in the third principle; and the outward man may, by the pressing of the inward into, and through it with

power, put off its old garment of sickness and infirmity, and be cloathed with the new robe. A glimpse whereof is seen in the faces of Moses and Stephen, and more fully in the translation of Enoch and Elijah, but above all in the Lord's transfiguration, and converse after his resurrection. But it is a very hard great work; because the third whole principle in us is estranged and dead to it, by the very heavy fall.

#### 4th demonstration of the third principle.

It may also be observed, that the love in the light, has its outward figures, and impresses itself in this third principle to the outward senses.

1. As in the astral kingdom, principally in the sun, Jupiter and Venus.

2. In the air in the concord of the elements, giving delightful sweet weather.

3. In the sensitive creatures, as doves, lambs, &c.

4. In harmony of musical sounds and voices of birds.

5. In vegetables, by most sanative, odoriferous excellent fruits, roots and seeds.

6. In curious colours of flowers, in the shadows of degrees of light in the clouds.

7. In



7. In minerals, as in gold, silver, copper, and by the tincture giving lustre and virtue to precious stones and gems.

8. In the seas, in pearl, amber, coral, &c.

So if the outward "heaven show the glory of the Lord, the earth shows his handy works."

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C H A P. XIV.

How the sacrifices shew the three principles.

**T**HE three grand sacrifices were,  
1. The burnt-offering. 2. The peace-offering. 3. The trespass-offering, or sin-offering, unfolding the three-fold mystery.

The first grand order of sacrifices was the burnt sacrifices, which consisted of four kinds, Levit. ii. Either, 1. of the herd. 2. Of the flock. 3. Of fowls. 4. Of the meat-offering: Even so does the first principle show itself in four, and but four forms. But again, the burnt-offering differed from the other two sacrifices in three things. 1. That there must be only a male, Levit. i. 3. the other might as well

H 5. be

be a female. 2. That it must be all cut in pieces, whereas the other must be only divided, not cut in pieces, and the fat of the inwards offered to the Lord. 3. The burnt-offering was after only washing wholly offered, no part withheld: shewing *two figures*.

The first principle or Father's property as one entire essence, without dividing the tinctures of female from the male, which though cut in pieces (whence all multiplicity exists) yet is still one not to be divided from itself, as was the burnt sacrifice, the only whole offering without reserve.

It also figures the man before he had trod any steps towards his fall, for he was of the entire one, though consisting of many parts, yet able wholly to go up to the Lord, as the whole burnt-offering did.

The second grand sacrifice was the peace-offering, which differed from the burnt, as was noted; in being as well of female, Levit. iii. 1. 2. Restrained only to the herd and flock; whereas both burnt and sin-offerings might be also of fowl and meat offering. 3. It differed from the other *two*, in that its fat and inward part was  
the

the Lord's, and the rest the priest's; but was holy, and not to be eaten by any legally unclean person.

The peace-offering was the figure of the new man, in whom the disappeared image which the first Adam lost is revived; by which re-union, the fallen man is become new; which renewed man is sanctified to be the priest's part, but the other, namely, the renewing image is God's part; so in the Revelation it is said, "And hath made us kings and priests," namely, according to these two images: 1. The image of God, or renewing power. 2. The renewed part the consort associate and servant ever resigning itself to the will of that image of God, or renewer: So that the servant becomes also holy, and may not be touched by any unclean person, will or spirit.

The third grand sacrifice was the sin or trespass-offering, which differed from the former two: 1. In the general, it was to be only a bullock. 2. In particular, to the several sorts of sinners and occasions, were appropriated several sorts of sacrifices. 3. The place where it was to be sacrificed, namely, the fat at the altar for burnt-offerings, but the carcase, hide, and dung

in a clean place without the camp, yet it must be a clean place; where it must be burned, not said to be offered, for it was too vile. But the burnt-offering is called the continual burnt-offering.

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C H A P. XV.

Of Jehovah, and the creation.

**L**ET us now, after a view of the three principles, come to a summary disquisition (how brief soever) yet that may some way assist the willing mind, how, through the creatures, to discover some glimpse of the Omnipotent Majesty, whose offspring we are; or rather, whose offspring we were; really retaining in our depravity only some faint reflections, and nigh worn out impressions of that dear beauteous image we had.

A glance of the Most High in the face of his only Son is (without comparison) infinitely preferable to all the most sublime speculation and wisdom of man; for it is that we lost by the fall, and the knowledge  
of

of that, is that we are taught to hope for in our restoration by Jesus Christ.

And though it be hard, yet possible, to all in whom the light has so enkindled love, as they search for it as for hidden treasure.

And because we are as one purblind, not able to see afar off, we are to seek by things within our view; and thence is it the apostle says, "The invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead," Rom. i. 20.

By his eternal power, is understood according to the first principle, the indissoluble band, the Father's property, according to which he "is a consuming fire," Deut. iv. 24. And that work called "his strange work," Isa. xxviii. 21. and "his coming forth to that, his coming out of his place," Micah i. 3.

But by his godhead is understood, according to the second principle or son's property, in which he is Jehovah, gracious and merciful, long suffering, and abundant in mercy and truth; mercy itself, forgiving iniquity, transgression and sin.

Now

Now to know God really and truly in any measure, is to know the Son of God, who is the regenerator, by the co-operation of the Holy Ghost, in some measure cleansing the heart of every thing that may be called Self, and subjecting it to the obedience of the holy universal will; making it run with delight and joy in that way which to the unmortified part is grievous.

For the first four forms, having by the grace of God generated the fifth, namely, the love in the light, the soul thus divinely irradiated falls intensely sick of love, and nothing can give ease and content longer, than while he is following his beloved, either by patient waiting for him, or doing or suffering what he wills him to obey and suffer.

A glance of the distinct knowledge of God.

Now we are to know that from eternity is the first, second, and third principles, according to the Father's, Son's, and Holy Ghost's properties, the one living in the other, having all one holy, free and omnipotent will. And that the infinite abyss, wherein eternally dwell the seven spirits,  
and

and in every the least imaginable circle whereof dwells the whole Holy Trinity, abyfs or immeasurable height, depth, length, and breadth, which men and angels can reach no number of, nor conceive its immensity, is as the holy body of God, who is its sovereign creator, owner, and as a soul and spirit to it.

But this pure abyfs is holy, and as one holy element the seventh (the laboratory of the other six) hath in it all powers and virtues, out of which heaven, angels, and all inferior productions come; for in it is the divine saliter, and all qualities in indissoluble amity and perfect harmony; due equality most dearly embracing each other; being the mystery of all the various powers.

And from the two first principles therein by the exit of the Holy Ghost, were throne angels created, according to the several properties of the seven fountain spirits, with their hosts respectively, having the great might of the first principle, glorified with the majestic light of the second, the Son of God.

But Lucifer and his angels extinguished in themselves the glorious sweetness of the  
second

second principle, by giving up their wills into the first four forms, which without the second principle (namely, the light of the love, the Son of God) are at eternal enmity.

Whence the two active elements sprung.

Also out of the holy element were created the two active elements of fire after the property of the Father, and air, wherein is light, after the property of the Son. Out of which two, after dividing of the properties in the dark deep (the effect of the fall of the angels) came the mortal water, and dead earth, in both which, by the prevalency of the astringency, came rocks and stones.

To cease that immoderate coagulation the Word commanded light, expelling Lucifer, at which the holy angels rejoiced; “where wast thou when the morning-stars sang together, and all the sons of God shouted for joy?” Job xxxviii. 7; for then was the out-birth or third principle founded by the exit of the Holy Ghost.

Then also out of the holy element and the divided properties, which Lucifer had brought into a confused chaos or dark deep,



deep, the Word spake the astral heavens, the seven planets after the properties of the seven fountains, and all the other stars and the terrestrial ball, after the infinite variety of the properties.

The creation.

Also out of the holy element and the astral birth, came the four elements, and out of the elements the transitory creatures. Some bare the figure of the first four forms separated from the light, as venomous creatures, toads, torpedo's, &c. from the anguish: Scorpions, spiders, basilisks, &c. from the fire; for every property would be creaturely. Some also figures the second principle in innocency, meekness, and love; as lambs, doves, &c.

Man created God's image, and what that was.

Then in the throne of secluded Lucifer and his angels, the Word spake man, such an image of God, as might not only be the second race of intellectuals; but a compleat image of all the three principles. That is, his soul out of the first principle or dark power world; his spirit out of the second, the  
holy

holy light world; his body out of the one holy element, the root of the four elements; so that he might by his divine holy principle of love and meekness, illustrate and sweetly use his first, as the fallen angels should have done: He was also furnished with the third principle, which the angels were not; and in that respect a more compleat image of God than they; Over which third principle he might also bear rule by the power of the divine second principle.

And by his third; (in subordination to the second) might rule over the astral birth and elementary, not only as he was the natural Lord in that principle, but enobled also with the light or angelical principle and therefore able and adapted to rule over the creation, knowing what they were, whence they sprung, and whither they tended; for all properties were open in him; therefore Adam could name them, knowing their parentage and use.

Thus the manifold wisdom of God appears in every thing, and summarily to be observed in these following:

First, From the first principle glorified with the second, according to the seven  
fountains,

fountains, were created the throne, angels, arch-angels, and their hosts.

The creatures that derive immediately from the one holy element as the paradisiacal body of Adam, that was more pure than seven times refined gold, and to have remained eternally.

The astral birth of the visible heavens, and their invisible powers: Of alliance, dependence and affinity, with which is man's astral spirit; which ordinarily predicts by dreams, a kind of intuitive impulses of approaching good or evil; small, also important natural events, &c.

Out of the astral seem to be born those mortal (yet to the outward eye mostly invisible) creatures, in all the four elements called aerial spirits; others also of the fire: some aquastrish and those of our horoscope, terrestrial, and subterranean, but of which we do not mean to discourse.

Out of the holy elements proceeded the two elements; and consequently the four; more pure and paradisiacal than after the curse.

Hence by the steady conduct of the Separator or Father of nature (substituted by the great Creator's Word) and by the spirit  
of

of the tincture, have springed up the animal, vegetative, and mineral kingdoms, to the composition of every of which, naturalists find the principals of sal, sulphur and mercury, more or less pure, according to the body which it composes, and the tincture wherewith it is more or less sublimed and enobled.

But Lucifer by his renting from the total unity, thereby making the properties separate, prophane and unclean, there proceeded out of the first four forms, hellish, immortal, fierce, horrible, poisonous creatures, to whom death and darkness (the fierceness of the properties) is no woe or torment; for it is their life. But hell is therefore an intolerable hell to angels and to men, because they were created to another state, in another principle, for another end.

From all the three principles, with the potence of the first: love-fire of the second: and moving life of the third, was man created: And, as such, with the light of God, which is not quite extinguished in him; for when once awakened by divine stirring and his hungry desire, let none think it impossible he should see into the  
several

several principles that are truly in him ;  
for the child knows his parents better and  
better, as himself grows up to be a man.  
A breath of the air is of like nature with  
the whole element, a drop like as the whole  
ocean, a spark like the whole origin, a  
clod of earth like the whole ball.

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C H A P. XVI.

Man's estate before his fall.

**M**AN being ranged a little lower  
than angels, yet with one principle  
more, hath a spirit penetrating as theirs,  
if brought into an earnest hunger to search  
and knock. Let none forbid so doing ;  
for God delights to be sought and known ;  
by such can he be most admired and loved,  
that discovers most of him.

“ And those, his children, who know  
“ most clearly what they fell from, will  
“ strive most to be recovered ; and those  
“ that penetrate deepest into that dismal  
“ plight whereinto they have plunged  
“ themselves,

“ themselves, must needs be most pro-  
 “ foundly humbled; and those that find  
 “ the ~~per~~<sup>pro</sup>secution of their own wills, to  
 “ be a fighting against God their Restorer,  
 “ will be easiest prevailed with to lay down  
 “ their arms; die to their wills; resign  
 “ themselves to his conduct; repair to his  
 “ school; bear his yoke: at any price buy  
 “ the pearl; fight the battle of faith; that  
 “ they may lay hold of eternal life. Wis-  
 “ dom calls; they only are the sons of  
 “ wisdom who will hear.”

I come now to the following most important points and enquires:

1. What man was before the fall.
  2. By what degrees he fell.
  3. What fallen man's estate was and is.
  4. What may be his recovery,
- 1st, Concerning man's estate before his fall.

God made man, in, or after his image, and it has been shewn how he was God's image; namely, an extract out of all the three principles: The ignorance whereof made Audeus, in the fourth century after the incarnation say, ‘ That God had hands and feet.’

But God's image was to express in Adam, that he had in harmony his whole first principle,

ciple, and all things subordinate to it; so that the four forms did mightily establish him, and this harmony stood with the love-fire and holy light of the second principle; by which also he could rule over his third principle.

He was so perfectly God's image, as that he was capable of eternity, without any <sup>cess</sup> necessity by his own constitution to make him obnoxious to mortality. Else how is his death denounced the penalty of his disobedience. *necessity*

Nor could he be clogged before he fell, with a dark body stuffed with the elements, and built upon bones to bear it up, as may appear by four evidences,

Evidence 1. The elemental fruits are mortal; therefore are proper food to support the transitory creatures that feed on them.

Evidence 2. Bones proceed as stones also do, from the too hard coagulation of the astringency, producing (in the saline element) the principle of mortal salt.

Evidence 3. The food from the four elements requires a gross elementary carcase to digest, and draught to evacuate their  
earthly

earthly part; both inconsistent with the purity and eternity of Paradise.

Evidence 4. The elements themselves pass into their ethers, and cease as to their present existence, when the mystery shall be fulfilled, and the end has found the beginning.

Adam was a virgin of purity, with both masculine and feminine tinctures, as is evident; for it is said (when Adam only was made) "Male and female created he them," so compleat was he, as to be able to encrease and multiply, and blessed thereunto, Gen. i. 28. By both tinctures; not by two persons, for Eve's being made is not recorded until Gen xi. 21.

Objection. Will any say, Adam and Eve were made at once, Gen. i. 27. and the order only more at large given? Gen. ii. 18.

Answer, It is answered, by the Holy Ghost, 1 Cor. xi. where the apostle convinces by one argument the reasonableness of the woman's subjection; by the priority of man's creation.

This must be farther noted, that woman was not given him, as were the females to other creatures. Also that before the woman was made, God said, "All was very  
"good."



“good.” That God rested from his creating work; blessed a sabbath; planted Eden, watered it; caused it to grow; and the sacred records name the rivers, and several quarters their effluxes directed themselves; what lands they washed, &c.

But that the propagation of Adam's race should have been by Adam alone, is farther demonstrable, by the following arguments, among many others producible.

First argument. There was no rending of the body to have been; for rending is inconsistent with the happy, perfect eternal state of union; and, dividing the properties, caused enmity as heat, cold, &c.

Second argument. The hanging on him the bestial genitals, is, that whereof nature itself (as depraved as now it is) is ashamed, and blushes at: The soul hides itself all it can from this monstrous, filthy, brutish deformity, which it would not do, had it been itself of no higher extraction. This the very fallen man well sees to be a new strange hateful image, whereto therefore it could not be subjected at the creation.

I

Third

Third argument. The law of circumcision on that member, shows God's displeasure at that new-gotten way, like the bestial propagation.

Fourth argument. The Lord Jesus his preferring the chaste virgin's life, though (of pity to our impotence and infirmity) restraining them only to that state to whom the power is extended, signifying (as himself said in another case not very foreign to this) that in the beginning it was not so.

Fifth argument. The sad and astonishing effect, as the first fruit of copulation after dividing of the tinctures was, when Eve brought forth Cain, she said, "I have got a man from the Lord," more truly rendered, 'I have got a man the Lord;' intimating she thought that son was the seed promised that should break the serpent's head. But Cain proved, as the seed of the serpent, the murderer of him who had the image of the promised seed; which was so great a consternation to Adam and his wife, that she conceived no more until after seventy years.

Sixth argument. The disregard God shows towards that divided image (namely, the  
the

the woman) who in the transgression also showed a disregard towards the inhibition of the most high God, appears,

1. By enjoining their subjection, and would not that the separate tincture should forget its declension, and surmount its station, but be modest, submissive, and humble. But she is to have power on her head, because of the angels (that is to say), those glorious virgin spirits in whom the tinctures are in inseparable union, are God's vicegerents.

2. By not admitting them any token of resumption into the covenant under the law, whereas the males had that of circumcision.

3. By enjoining and admitting only the males to worship at Jerusalem thrice every year; and when the women came, they came only into a court at the Lord's house more remotely situated than the place for the males.

4. By the little mention of the bringing forth any woman before the flood, and without record of the age of any woman in the Old and New Testament, Sarah only excepted.

Seventh argument. The law of uncleanness after child-bearing shows how impure this way of propagation is ; for the woman having brought forth a man child was unclean seven days, and to continue without touching any hallowed thing, or approaching the sanctuary thirty-three days. But if she had a maid child, her legal uncleanness was for fourteen days, and not to be purified until sixty-six days, Levit. xii. 2, 4, 5. Whereas seven days sufficed for cleansing a leper, or one who had an issue ; those on the eighth day might come into the tabernacle of the congregation as before, chap. xiv. 9, 10.

All which evinces the human birth by the woman to have much more in it than bodily pollution since separating the tinctures. For the leprosy was a bodily pollution in a high degree ; but the cleansing the woman being near five times as much for a man child, and near ten times as much for a maid child, is a too pregnant testimony that the impurity of this propagation is exceeding great, which moved David's confession, "I was shapen in iniquity, and  
" in sin did my mother conceive me,"  
Psalm li. 5.

Eighth argument. Man's propagation after separating the tinctures is defiled with much immodesty and lust; so that it derives filth, sin and shame (as by a torrent down a precipice) from one dark soul to another: For abating the impetuosity of which lust, Isaac the son of the promise was not only of Abraham, when he was old, but of aged Sarah, with whom it was ceased to be after the manner of women, and when lust was withered; and the eminent Joseph, Samuel, and other choice servants of the Lord, were of great modesty, and obtained by prayer.

Ninth argument. But at once fully to convince us of our impure descent from Adam and Eve, the Lord Jesus was of the virgin.

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C H A P. XVII.

Of a virgin propagation.

Question. **W**ILL any ask, could a virgin propagation possibly have been?

I 3

Answer.

Answer. The Lord speaks nothing in vain, and he it was that said, "God is able of these stones to raise children unto Abraham." But

It is likewise answered, that though the above arguments may challenge the force of demonstration to enlightened reason; yet because the senses often make mutinous resistance to solid reason, the senses shall be gratified by what follows, as far as the sublimity of the subject may expose itself to the view and touch.

Demonstrations to the senses of a virgin propagation.

Demonstration the first. Light (with little loss) penetrates glass so plentifully, as it can improve generation by contraction of its central and original property through burning glasses, by which also it can destroy; and we see light, not only walking through crystal, but multiplying by the motion.

And can any think Adam's pure body (while capable of eternity) had not less in it obstructive to his magical will, for divine employment; or rather more assisting power, than condensed ponderous glass or crystal

chryſtal have of oppoſition, or furtherance of the ſolar rays.

Was not his whole man fortified by harmony for vigorous operations?

Demonſtration the ſecond. See we not the ſubtle atoms of fire inſinuate through the pores of groſs iron pots, to the evaporating liquor with the aſcending breath whereof the ſubtle fiery atoms clothe themſelves and take wing, until only dregs incapable of light be captived in the pot, and finally the iron becomes luſtrous, as if it alſo willed no longer to be iron, but fire and light.

See we not fiery atoms as calmly enter the finer pores of ſilver veſſels, and with like facility make paſſage through the moſt exquisite pores of golden veſſels.

And ſhould not that glorious creature's body (a glimpe thereof was Moſes' ſhining face and wondrous works) have been more potent to work his Creator's will, in his own principle than theſe dead inſtances?

Conſider we alſo the healing emanations the diſciples were endued with, as the power of raiſing the dead, &c.

Demonſtration the third. A woman, great with child, doth often impreſs magi-

cally on the fruit of her womb cherries, strawberries, &c. things she longed earnestly for, as well as other tokens of ill, created by her passions of fear; others do mortally wound by their anguish, despair, &c. Others exult to expressions of joy, by the raised serenity of the mother's spirit, as the babe, in the womb of Elizabeth leaped at the salutation of the virgin Mary.

Demonstration the fourth. If therefore such vigour remain as the relic of languishing magic power, in so great a degree dead; and that in the weaker sex of the divided tincture of mortal man, when roused; shall any doubt but that sufficient virtue and majesty sit enthroned in Adam, while perfectly enriched and enobled with both the tinctures? who was a spark of God's omnipotence, divinely to effect what his Creator blessed to, namely, to multiply the new race, bearing God's compleat image, instead of the apostate angels, who by extinguishing the kingdom of love (implanted in their creation) had let loose, awakened, and introduced into themselves, the wrath of the first principle, and so per-  
 verted



verted God's holy work, by the wrath of the first four spirits.

Demonstration the fifth. We see an ability of propagation in the universal sperm issuing at the conduct pipes of the three principles. The eye observes it in shell fish, trees, flowers, herbs, having their various kinds in their respective seeds with their tinctures of male and female united, or fire and light in one. And though these last, the vegetative tribe be more remote than the sensitive; yet every one gives pregnant testimony to illustrate and lead to the most noble.

And shall any think, man, whose Original exempted him (had he persevered) and fixed and set him on high, far from the reach of any the least approach of mortality, as sorrow, weariness, sickness, sleep, could admit the defect of any thing that might tend to impeach his perfection? Should not he be fully able to perform all the parts of what might concern the perpetuating his race, by communicating his heat and light as the sun does his, in pure modesty, and highest humble love, that his divine offspring might have assisted in that holy paradisaical employment.

It seemed needful to be thus large upon so important a subject, to incite the sons of wisdom to fix their souls on noble divine objects; for the sons of princes aim to qualify themselves for the government of kingdoms.

Let the sons of God pity and pray for, and never envy gods of clay, who covet crowns of glittering earth, stuffed with thorns, washed with tears and blood of oppressed innocents, often supported by fraud, and not seldom blown off by the breath of curses justly caused, and, at best, are but the center of cares, surrounded by ravenous hungry vultures.

Let not the children of the day cast their eyes on these, nor suffer themselves to be incircled and enchanted with such mockeries; but set their whole hearts on the everlasting inheritance forfeited by Adam and Eve, but redeemed by the promised seed, the humble Son of the eternal virginity, the glorious Lord Jesus.

This has also been the larger insisted upon to keep us in constant self-abasement, for that every of us hath so prodigally wasted our heavenly portion, and fed among swine; abandoned our dear precious  
virgin

virgin image of purity and modesty, and become shameless and filthy with the deformity of the lustful beasts that have no law.

Also to facilitate, explicate and introduce what follows; which is to enquire according to the method proposed.

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C H A P. XVIII.

Of some steps by which Adam declined towards his heavy fall.

**T**HAT man having both tinctures was perfect male and female, and so was very good, has been shown from scripture, and proved to the enlightened reason, and demonstrated to the very senses, though now they are so dull.

Also that man should have exerted his holy ability of will, and united it to his excellent power, is plain: But that he did it not is as plain by neglect whereof, it was said, "It is not good that man should be alone, but a meet help should be made him," Gen. ii. 18. Then God cast

Adam into a deep sleep; took from him a rib: of that made a woman. What a strange change see we, so vast, so sudden an alteration!

Was Adam good: perfectly so: to walk with God like a god, in a heavenly or paradifical state for ever? Wants he a help, by subtraction to receive addition?

Will any one penetrate into this: to them, or him be it said: Seeing Adam would not stir up both the tinctures, which in great might were united in him; but would be an angel, to remain barren as they. Whereas he as a center or fountain, should have streamed out a new race; therefore the gracious Creator let him sleep as one in a swoon, then divided from him the female tincture and the lesser part of his essence or strength, signified by a rib, which is part of the outguard of the internal organs of life, and therewith built a she man, or woman.

Now come we to the degrees by which man declined.

The first step must be his not exerting, executing and exercising the power his gracious Creator invested him with.

The

The second step was his sleep. Sleep or swooning is death's elder brother, a debility to the motion of sensitive creatures; an inability in a great measure to action, every inclination to it is hostility against an eternal perfect state; Noah's sleep showed the figure of Adam's shameful sleep: and Lot's sleep figured somewhat worse than shame, as the consequence of Adam's sleep; yet both effected by their declining in the third principle, in opposition to which, Daniel calls the angels watchers.

The third step was his being divided. Dividing by dissection of parts is diminution, and so diametrically opposite to entireness against union, for if the least divisible part be severed or cut off from any body, wanting the least degree of infinity, that whence it is dissected, how immense soever, is made less, until the section do as really and locally re-unite as before it separated.

But Eve's being taken from Adam, made her a numerical self, was a local severing, as truly distinct as the female from the male of other creatures, nor could the tincture re-unite to be as before in pure  
virgin

virgin modesty, but she became no restorer, but a help to prevent a worse state; but how a help, may be demonstrated thus.

First demonstration. The struggling of the three first forms generates the fourth, as the contest of the two first begets the third; so the discord of the fourth does wrestle until it produce the fifth, and so of the rest. This while they were in sweet harmony in one only individual Adam, he might, like the sun, irresistably have diffused and shed his potent influence; but after one rending, must follow a farther rending of the body. But a bare incision to divide without separation, or any discontinuance of parts, may be only such as to stir up to action, though not without thwarting, reluctance, or regret, which may further appear.

Second demonstration. A tree, partly by its secure situation from shaking, jogging, stormy pushes, or rugged touches, may have mercurial virtue lie slumbering, as fire in ashes, the sulphur in it benumbed, and the whole in a lethargy; when by cleaving the root with a wooden wedge, that part is awakened, and the contrary qualities of its composition, mutually and gradually

gradually excite and call one another, until like a clock-work they conspire and join hands to bring on their great end. But if the plant voluntarily consent wholly to give up its will to breathing out its odour and fruit, what need concussion, or flashing, or any cleaving or dividing at all.

And though this dividing of Adam was as the lancet of a merciful surgeon; yet every wound of a friend supposes necessity, and consequently incongruous with the perfection of entire peace and union in the patient.

Though these demonstrations speak also plainest after Eve's transgression, yet may we scrutiny by the effect into what occasioned it.

The fourth step was Adam's lusting after Eve; for when he took her in his lust, where was then his modesty, divine virginity, and purity? The heavenly virgin withdraws from every the least appearance of unchastity or inconstancy.

The fifth step was the tree of temptation; Adam having declined in some degree from his primary perfection, brought the necessity of dividing him; yet continuing to reign as a mighty powerful son of  
the

the Almighty God in all the three principles, what wonder was the sprouting of that plant in obedience of his royal magical desire? which was so potent as to be in all the three principles (as to any thing in them) irresistible. Seeing he had divided himself, from what he originally was, what could hinder but that a plant with divided properties of good and evil should put forth its fruit in the third principle, and offer itself to the touch and taste of him who was immediate Lord in possession, in and over the same third principle.

The sixth step was Eve, who being less than the half of the new enthroned prince (her husband) curiously eying the fair form of the tree, and charmed by the serpent's subtle rhetoric, took and eat of it, as also then did Adam, seeing that she fell not instantly dead, which introduced such an ample fall, as at which the heavens blush, the earth trembles, the dark world domineers.

For, by the departure of the lustre of the second principle of love and meekness, peace and joy; Adam's first principle consisting of the four first forms, became dreadful, and full of anguish. And his  
third



third principle became dark and opake : his strength became bones : his tincture in part extinguished, the rest of it became bestial, mortal : the properties of it became enemicitious, and then must he have guts and a draught to eject the putrifying elemental food. The astral world also drew and inclined him as their various wrestling got predominance.

The tree and fruit, was no better nor worse than what we have, but alike unsuitable to him, as hot or cold poison is to us : Their fallen state as sadly altered, as if a man who should rule over the beasts, should, (as Nebuchadnezzar) have a beast's heart and organs given him ; for they regarded not that God's strict and earnest command had inhibited and forewarned them from tasting of it.

For the food ordained for them had the properties in perfect harmony ; no curse, mortality, sickness, sorrow, care, pain ; not the least appearance of evil, but of the one holy element purely paradifical, and whereof they might be able to live eternally. It was the quintessence and divine word substantiated, such food as feeds the blessed in the resurrection.

They

They were not to have known evil and good in the root of them, and although the experimental knowing was destructive to them; yet is it destructive to us to be ignorant of it, since it highly concerns us to extricate and disentangle ourselves, and to retrieve the miscarriage so fatal to our first parents.

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C H A P. XIX.

What the estate of fallen man was by the fall.

**T**H E second principle, which is the majestic, sweet, divine love, meek light, and the chaste virgin of God's wisdom, was withdrawn, and he left dead as to it.

His soul, though it had lost the divine life of pure angelical modest love, yet being out of the fountain spirits, was incapable of dissolution, but must ever remain its own stinging fire, and its own anguish, without possibility of enkindling the light in itself.

Now

Now had he the introduced enmity there; and the four original fountains of binding, attracting, anguish, and fire, whereof his soul (as to its first principle) was originated and made, stood in irreconcilable enmity as to any power remaining in Adam to compose them; these contrarieties (like murderers) might well be those of whom Cain was afraid, after he had killed his brother.

His body (like that of the other creatures in the third principle of which it was) became subjected to the astral evil influences, and to the divided properties of the elements, which had power to impose the necessity of pain, sickness, want, continual danger, transitory mutations, mortality, and putrefaction, until man should return to the dust which he was become to be: and that every part, the astral and elementary were fallen back or receded, and those parts taken back into its own several ether, principle or receptacle, like other beasts.

And while he was toiling under his evil influences, loads of sin, and the curse, he might (like the tame beasts) feed on the food they did eat, of roots, herbs, and  
fruits,

fruits, wherein were the evil and good properties. And he might (like the wild destroying and ravenous beasts, fowls, and fishes of prey) kill and feed on the tame, and live in fear and hostile enmity with his fellow-destroyers, who bear the image of the dark world.

He might also (until his astral revolution or other evil had given extream date and period to his accursed dying life) have (like other beasts) generated his children, having now the members (monuments of sin and shame) hanging on him for propagation; and those his offspring should inwardly have been devils, and outwardly beasts, according to the third principle. Yea, and what could have hindered, but their bodies should have been conformed to the image of the several beasts here whereof their minds had the nature, affections and qualities, as of dogs, goats, foxes, swine, bears, wolves, tygers, vipers, serpents, toads, lions, &c. And have had no other resurrection than those mischievous odious animals, by their monstrous ideas, to bear the image of the dark world's properties.

Whether

Whether fallen man was hurrying, may farther appear, by some notorious consequences of our defection.

The Americans in many parts (like beasts of prey) devour raw flesh; some yet worse, eat the flesh of serpents and other unclean creatures; some are said to be cannibals. The dark world, or first principle, has arrested the Africans, conforming their very outsides, by a black hue, to their evil natures.

So did the astringency, ratifying the covetous will of Lot's wife, prevail to a terrible extream, so as to fix her a pillar of salt.

As did the same principle of bitterness, anguish and fire, consume Sodom.

Such was the transformation of Nebuchadnezzar, that his hairs were as bird's feathers, and his nails as claws.

Such a subjection has our elementary structure lapsed into by the fall, that it may as really be transformed, as an unburnt vessel may.

Man became vain in his imagination, and his foolish heart was darkened. They were worshippers of angels, of the hosts of heaven, of devils, of brute creatures, of  
garlick

garlick as in Egypt, of stocks of things : almost incredible to us, that rational creatures should make their hope, and confidence to be in irrational, until we reflect upon all nations in this age, who pretending improved skill and knowledge ; yet still do place their confidence in money.

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### C H A P. XX.

Of man's recovery, how he was helped again by Christ, and by what wonderful way and method redemption was and is wrought.

**W**H O is sufficient to tell this? what vessel is it that may carry this treasure? It was studied by the holy angels, is an ornament of heaven, will be the song in eternity. It is the sum of what the Spirit of God has been dictating to the prophets, pointing at by the law and ceremonies proclaiming by the apostles and saints by his word, in the mouth of all his servants through all generations.

Now

Now though none can say how high the eighth sphere is, much less the infinity beyond or without it; yet every one can measure his own height, being really part of it. So that as far as can be reached by so vile a nothing, some particle of the abyss of grace may be stammered out, and happily some assistance may be given thereby to those enquirers, whose inward senses shall be opened in some degree to receive such sublime truths, and whose spirit shall be humbled to the lowly manner they are exhibited.

All knowledge not leading us humbly towards Jesus Christ, is ignorance; and, compared with the light set up in us by him, is blackness: compared with the virtue of that light, is dung: with the holiness and purity of it, is filthiness: With the order thereof, is confusion and amusement of spirit: and compared with the benefit and utility of the glorious light of Christ, is meer loss of precious time.

We have in the precedent discourse beheld (in some measure) the shameful state into which Adam declined, by the loss of the divine virgin of God's wisdom, with whom he should always have lived in purity,

ty, modesty, and perfection of love: Who while he stood, his soul was of the might of eternity, his spirit of the pure majestic divine light, his body out of the one holy element, more noble than seven times refined gold, as the shining sun, and capable to endure in eternity.

But sin marr'd all! His holy body degenerated, as from celestial chrystal, to putrifying carrion, which must know dissolution, and for any power remaining in him, must have returned to the divided elements, without hope of recollection and resurrection. Which might cause some of the ancients, who better knew what the body is come to be, and what principles and elements compounded of: than what at first it was, much less what the merciful Creator had done, and was about for restoring his lost image: to laugh at the novelty of the doctrine of the resurrection, as did the Athenians.

When Adam had brought himself into this lamentable fallen state; the gracious and merciful Creator, pitying his undone creature: of love to his own disappeared virgin image, having no motive from any want in him of his creature, nor of any

worth



worth in the creature, nor any ability remaining in his creature to help himself; but of his own mere mercy: free grace and goodness: his tender bowels of infinite love wherewith his compassion was enkindled; did set infinite power and wisdom on work to supplant the serpent in man; by re-implanting again the dear bride of purity and modesty to whom Adam was first married, but had adulterously, causelessly and foolishly left, having treacherously abandoned himself, and betaken to the divided properties.

God in-spake again the ingrafted word! saying, "The seed of the woman shall break  
"the serpent's head;" this word, so re-implanted, was like a spark of fire falling into tinder, or like seed sown, or like leaven hid in three measures of meal; for it was a living power: It was a speaking witness. It was called the Lamb slain from the foundation of the world: the powerful love of Jesus Christ: the Son of God, the second person of the Trinity: who by that power of love fills all places in the heavens and earth in his own holy principle, and this love is Jesus Christ himself.

K

The

The second Adam and holy seed, not only came in the fulness of time into (or in) the womb of the virgin Mary when he took flesh, but at the instant of Adam's fall, at the Father's in-speaking, did implant himself to overthrow the work of the devil.

And stood at the door of Adam and Eve, and always stands at the door of every child of theirs, none excepted, in the light of their life: preaching salvation; and with the mighty power of God reproves sin: convinces of righteousness: judges disobedience: and warns all, more or less, of the judgment to come.

This living *Word*, or "Word of life (*a*)," has called itself by several names, for all names are in it. It is "the refiner's  
 " fire (*b*): the light that shineth in dark-  
 " nefs (*c*): Emanuel (*d*), or God with  
 " us (*e*): the Saviour (*f*): the Hope of  
 " Israel (*g*): the Rock of ages (*h*): the  
 " Redeemer (*i*): Love (*k*), Wisdom,  
 " Righteousness (*l*): the holy Thing (*m*):  
 " and Life eternal (*n*)," wherever, and in whom-

(*a*) John i. (*b*) Mal. iii. 2. (*c*) John i. 5. (*d*) Isa. vii. 14.  
 (*e*) Matt. i. 23. (*f*) Jer. xiv. 8. (*g*) Acts xxviii. 20. (*h*) Isa.  
 xxvi. 4. and 1 Cor. x. 4. (*i*) Isa. xli. 14. (*k*) John iv. 16.  
 (*l*) 1 Cor. i. 30. (*m*) Luke i. 35. (*n*) John vi.

whomsoever obedience is yielded. It is of invincible strength, will any lay hold of it? It brings irresistible arguments, will any lay them up in their heart? It brings uninterrupted peace, will any sit under its counsels? His weapons can neither be warded, nor blunted: his defensives are impenetrable.

The Word replanted in Adam and Eve after their disobedience, is called an *ingrafted Word*. Though it was carried downward chiefly, or most visibly in the direct line through Seth unto Enoch, who was in the sabbath as seventh day, of whom came Methuselah, who (as the longest liver recorded) figured eternity, yet was the same only in them as a priesthood to be leaders and stars to their brethren; the same Word or principle being, though with less brightness, in others also: for neither is the sun visible, but to them who have a receiving power; so that the rest of mankind were not wholly blind, but had their talents intrusted to them. And this line of the holy seed were to be as the Lord's candlesticks and lamps, whereat others were to enkindle their weaker lights.

It should be noted, that the Heathen have all of them, the gospel preached, more or less, though obscurely in them. For as they, without the written law, do the things contained in the law; so do they, without the written gospel, partake of the mercy published by the gospel.

That is, being conscious to themselves of their faults, they observe that they receive good for evil, which is the virtue of the second principle, or gospel of the Word written *in* the whole creation, and by the smiles of the heavens in the fruitful seasons, and in the suitable productions of the earth. Notwithstanding which, if they harden their hearts, they become sinners against law and gospel; the law written in their hearts: and the gospel shining in the light of their understanding: even so conspicuously, that notwithstanding some of them laughed at the news of the resurrection, we read they were serious at the tidings of the judgment to come, every one of them having a self-condemning judge in his bosom.

Love is strong as death: but this love in Christ is much stronger. Sinful and finally impenitent men, hell and devils, only judge them-

themselves unworthy of it. But this Love has often knocked at the door of every sinner's heart, and cried, "How long, ye simple ones, will ye love folly and scorning, and hate your own mercies."

Abel, and Seth, had the hearing ear; in that line it most eminently descended by a continu<sup>d</sup> succession, yet sometimes thro' very dirty channels: For though all were such, until this seed took root in some, and grew, and produced paradifical fruit, and were made fit for their master's table, yet some were much more foul and polluted than others.

Christ enters into unclean hearts, though himself be so highly born, and is purity itself, yet cannot be defiled by passing into such foul places. But, as a refiner's fire, purges away the dross, without being comprehended thereby. A work only possible to Omnipotence.

A few considerations of that redemption, which shall be the wonder of eternity, follow.

## C H A P. XXI.

Of the incarnation of the Lord Jesus  
Christ.

First consideration. **I**T ought to be attentively pondered, that when the fulness of time, or limit of the covenant was come, Jesus took man's whole nature of the virgin Mary; but inasmuch as she was the daughter of Joachim and Anna, and of Eve, she could not be totally a virgin of purity: "Who can bring a clean thing out of an unclean? not one." Job xiv. 4.

Second consideration. That Jesus Christ neither came into a clean vessel, nor took a pure nature ~~upon~~ him, but made the vessel clean, and the polluted nature to become pure; the misunderstanding which made Colliridiani to render to the virgin Mary divine worship.

Third consideration. We must know then when our Redeemer took our nature  
upon

upon him, he took it out of all the virgin Mary's essences; as well those of her soul, given her out of the first principle, and those of her spirit given her out of the second, as those of her body out of the third principle. All which soul, body, and spirit were propagated by her immediate parents, Joachim and Anna.

Fourth consideration. We are to know, the Lord destroyed not those essences; for he came not to destroy, but took them as they were. And by the divine new man which he brought with him, and which himself was, refined and sanctified them: In them to work their and our eternal salvation.

Fifth consideration. We cannot say there was no evil in the root of the essences he took from the virgin Mary, as mentioned above. But his divine conception exempting him from any the least impression, stain, or spot, did clarify and illustrate them, as fire does iron, the tincture does metals, or the sun transmutes the harsh, sour and ill properties of fruit.

Sixth consideration. We are not to doubt whether the Lord took a human soul from the virgin or no, about which many have

erred; for how else had the essences of our poor captivated souls been rescued; if the second Adam had not as truly assumed a human soul, as that whereof the first Adam consisted? It was our souls had sin and death, and were to be redeemed; so our Lord made his soul, which was a true, real human soul, the offering for sin.

Seventh consideration. Nor need we fear that the Lord took not our mortal flesh and blood on him, but brought heavenly flesh in his conception, and had only heavenly flesh: For he also took our true, real body of flesh and blood on him from the virgin Mary. He took our weak, infirm body, subjected to passions of hunger, sleep, &c. wherein lay wrath and the curse, all which he bare with the sufferings incident thereunto, as temptations, scourgings, reproaches, piercings, crucifying, anguish, death, burial: And raised the self-same body; which gives us assurance of our resurrection, and opens a door for the body (though now mortal) to partake with the soul eternal life.

Eighth consideration. We are to know that our new bodies, will be the same very true real bodies we now have, and not  
other



other bodies; though not consisting of accidents, not palpable, yet substantial, as is manifest by the following demonstrations.

First demonstration. The mutations in nature are no destruction of bodies; as a grain of wheat being sown, passes several mutations, yet is still the same. For whereas at first it dies, it is only by the Separator resolved into the divers kinds of its own composition, that it may be capable of commixture, and unite assimilated bodies to it, and so collect increase of matter than to be the father and mother of all itself, and augment and multiply itself by; yet still is wheat, though hath the increase of quantity of many grains of wheat; as an oak is but an acorn improved.

Second demonstration. Nature in orderly motion goes forward, and will not return into its mystery by the steps it went out, until it has compleated its circulation. You may as well return the sun eastward over us, as make a fruit become a tree, but in its orderly motion, first into a fruit and seed: then in the new one is the old renewed, rather than another. So is the new

body, though glorious, not existent but by the dying of the old.

Third demonstration. As Adam's fall made him not another man, but was still the self-same, in another (monstrous) image; as we also are deformed by that direful fall. So the Lord Jesus raising up his own dead body, and cloathing it with glory and immortality, and thereby giving us a resurrection to be like him, does not make us to be other men than now we are, by the loss of our monstrosity and access, and the recovery of the glory we were created in, and is by him graciously purchased for us.

Ninth consideration. We are to know, that the Lord Jesus Christ, when he assumed flesh and blood in the virgin's womb, was then not only there, but then also set and reigned in the whole infinite abyss of the Father.

Tenth consideration. We are also to know, that after the divine nature or infinite Godhead of Jesus Christ had assumed the human nature, he remained the self-same unmixed glorious second Person as before, and yet by that taking the humanity

nity from the virgin Mary, he really became what he was not before, namely, a real Son of man, with a true human soul, body and spirit, as we are, and capable to suffer and die.

Eleventh consideration. We are to know, the human nature or creature in the ascension and glorification, was not swallowed up by the divine nature, as the flame of a candle is by the sun extinguished; but the human nature, now glorified, remains forever a glorified body: being the same true individual human nature or man, which was crucified, dead, buried, and raised by his almighty power, as the first fruit, original, and author of the general resurrection.

Twelfth consideration. That the Lord Jesus Christ, who in the womb of the virgin, became as truly a man as we are; who have our souls, spirits and bodies, propagated by our immediate parents; yet he was the true Son of God, and so was a true heavenly Man, and a virgin of holiness, purity and modesty, and so begotten by the Holy Ghost: Also the infinite dig-

eternal generation, which united himself to his created human soul, spirit and body.

In which respect he was no Son of fallen man, (even neither was the first Adam) but as truly the Son of God in his manhood by creation, as with respect to his Godhead, he was by eternal generation. And though the words, "Thou art my Son, this day I have begotten thee," may be understood of the eternal generation; for the Father ceases not to beget his eternal Son from eternity and in eternity; yet may the words be applied to his heavenly humanity, whereof David and Paul both speak.

But because the 12th note of this chapter is hard to be understood since man's fall, partly because it is of so noble extraction, and seeming to be but rarely mentioned in the holy scriptures, so remote from sense, and man's dull apprehension, of so excellent nature, and so highly profitable and advantageous to be known. Also that the penetrating into the knowledge of it requires divine wisdom, enlightened understanding, and calls for highest attention, as that plainly teaches the way God took and  
still

still takes for recovery of lost mankind. It is farther cleared by what follows, especially in the next chapter.

The Lord became as a servant, to secure and advance his servant; both the image it once had, and add to it more; which will be the stupendous contemplation of eternity, but all this by the Lord's incarnation was brought to pass.

So that here was One, and that One consisted of the true almighty Son of God, and the holy virgin of wisdom the tincture of the light, namely, his heavenly flesh and blood; also of the essences of man's eternal soul, the temporal astral spirit, and elementary body. So that not only the eternal fire soul is meekened, nourished and fed to live eternally, but the outward spirit and elementary body are secured of a resurrection, by the raising of the holy astral and elementary body of the Lord Jesus Christ, the first fruits of them that slept, leaving nothing unraised, but the linen cloaths in the sepulcher.

## C H A P. XXII.

Of the heavenly new Man, or divine Humanity of Jesus Christ; or what it is, and how to be participated of by us.

**I**T is written, that ye put off<sup>ed</sup> the old man: and be renewed, &c. and that ye put on the new man; which (after God) is created in righteousness and true holiness, Eph. iv. 22, 23, 24.

Quest. What is this new man which we are to put on?

Ans. It is Jesus Christ. As it is written, "Put on the Lord Jesus Christ, &c." Rom. xiii. 14. So are we said to be cloathed upon with our house which is from heaven, called a building of God, 2 Cor. v. 1, 2. So we find cloathed with humility, cloathed with honour, cloathed with shame, Psalm civ. 1. cix. 29. intended not as a covering but as transmutation of us from one contrary to another, as the woman cloathed with the sun; her divine light instead of her darkness.

Quest.

Quest. What of Christ may we put on, and be cloathed with, and wherewith-to be cloathed upon?

1st answer negatively. Not his almightiness; for that his omnipotence is, what no creature can behold and reach; so is the brightness of his Father's glory, upholding all things by the word of his power.

2d answer negatively. Nor the body, soul, and spirit, he received from the virgin Mary, that was earthy: a body, soul, and spirit, descending from Eve: that being born of the flesh of Mary, was flesh. As such, which he humbled himself to take, he was the Son of man and our brother, so we put not him on in that, for such our Lord remains; for that humanity which he had from the virgin, remains a creature, Acts i. 11. not so mixed, as to be confounded and swallowed up by the Deity.

The two men in white, testified he should so descend as they had seen him ascend. See our demonst. 11. particular of the chapter of the incarnation.

3d answer affirmatively. But the new man, is the heavenly new man, or heavenly  
ly

ly humanity of Jesus Christ, being the humble pure virgin of wisdom which Adam lost, and as it were died to him, as disappearing and retired into its own ether.

The first Adam had, as it were, repudiated this holy image; this is by the second Adam, the Lord from heaven, restored to his, and in his to our, earthly humanity. It was his, at the instant that the Holy Ghost overshadowed the virgin Mary: It is ours, when by the Holy Ghost we are begotten again, by ingenerating what Adam had bolted up in death to him, and that divine image is awakened and stirred up in us from the ingrafted seed.

Of this let none marvel that my weak hand begs strength, and delights to speak; for this is that dear precious image of virginity, purity and modesty, whose eternal, perfect, sweet love, was by apostate Adam, exchanged for the lust of a woman, and which soon swayed him to mortality.

This, as the sun to the outward world, would have been man's guide; being herself out of the abyss of infinite Wisdom. This, the promised seed bringing with him,  
still



still sweetly and convincingly entreats at the door of every man's heart.

But in regard she is heavenly, she can have no acquaintance with one that is resolved to be earthy, she will be married only to that soul that is regenerated, which Nicodemus understood not at first, and none ever can, who like not to be divorced from the old man and die daily.

To others these writings are sounds, not substances, for this tree of life may not be touched by them who love the tree of good and evil.

This heavenly humanity that disappeared when Adam fell, yields the water of life, which becomes a well springing up to eternal life; this is the children's bread: it fills Paradise: feeds the angels: and all the blessed for ever.

This is the quintessence of things: the holy element, whence streamed the four elements. It is the life and virtue of the eternal nature, or great mystery: it is that pearl, which whoso finds and buys, is a cheap bargain, whatever it costs.

This is Christ's heavenly flesh and blood, wherewith he feeds his, in the sacramental feast. But being come now to that, which men make occasion of controversy, it may be profitable to discourse of it.

### Of the Lord's-Supper.

John vi. from verse 47 to 59. And again in verse 63. it is said, "I am the  
" living bread that came down from  
" heaven. Verse 53. " Except ye eat  
" his flesh and drink his blood, ye have  
" no life in you."

The Jews understanding this, as many still do, to be meant of his outward flesh and blood, said, and that rightly, "How  
" can this man give us his flesh to eat?" for that had been so understood, and cannibal like, by them, but not intended by our Lord.

For he interprets himself, first negatively, in verse 63, not his outward flesh, as they thought to be meant, for that profiteth nothing. And affirmatively, verse 50 and 58, the Lord is express that the flesh he meant was also bread, and that bread was the bread which came down from  
heaven,

heaven, namely, "The word of God." Hence arise two controversial points different from each other, and both from the truth.

First error. One party say, They eat the outward flesh, which being eaten, they swallow into their bestial carcase. This the other party opposes, saying that flesh, though now glorified, remains a circumscriptive creature, therefore may not be eaten every where at once: and that it is not many, but one, therefore may not be eaten at all.

Second error. This last party, in opposition to the former, say further, that they eat that flesh, and drink that blood only by faith, or imagination, but know nothing of the heavenly flesh or humanity, and still understand, only, the outward flesh. Though the Lord is express in this, and says, "It is the Spirit that quickeneth: the flesh profiteth nothing." And that "his words are spirit and life," and "is that bread which came, or cometh down from heaven."

The mouth, and eating of the soul, are real and substantial: and though not palpable, yet not imaginary.

What

What is not, and what is received in the  
Lord's-Supper.

It is not the outward flesh and blood they did eat and drink, for he did sit with them when they did eat and drink; shewing plainly that the sacramental flesh and blood, is the divine flesh and blood that came down from heaven.

In this Enoch walked with God, and fed so cordially on this food, that the food of the third principle would no longer satisfy him; this new wine made the bottle new. This, like the tincture that transmutes metals, enflamed and translated his whole man; so that his very third principle was swallowed up by the divine second principle.

By this all the holy men, before Christ's incarnation, were nourished in their pilgrimage on earth, and by this were carried home to their native country.

This “ was the rock that followed them  
“ in the wilderness, for they did eat all  
“ the same spiritual meat, and drink the  
“ same spiritual drink, and that rock was  
“ Christ,” 1 Cor. x. 3, 4.

This

This is the tree of life which is angel's food, and had never returned to be the food of the fallen posterity of Adam, had not the second Adam opened a door in our hearts through which to enter, and given us a mouth to eat it, and receive life and vigour from it.

Who the heir of all things is not, and who he is not. *not*

The first born of every creature was heir of all things.

But this is not the only begotten Son: for so he is the true second Person of the Trinity and Lord of all things. But this is the created Son or Word, who is the heir of all things: This is the new man. It is not said, this is the omnipotent God, "but his express image;" Heb. i. 3. the image of the invisible God, Col. i. 15. even that holy heavenly image of God wherein the first Adam was created, and which on his disobedience disappeared as to him: and as to him was dead, and said to be the Lamb slain.

This did the only begotten Son of God, the true second Person in the Trinity and Lord of all things, bring with him: and did

did re-unite this in himself to the fallen nature, and so by him was human nature restored. And having made men priests, made them also kings, reigning over the first and third principles in man: irradiating and divinely governing the first principle, and sacrificing the wills, lusts, and misplaced love to the third principle.

This holy Thing was begotten by the Holy Ghost, as the pure heavenly humanity comprised the essences of the virgin Mary, as a daughter of Eve.

The Lord said, "He that eateth my  
" flesh, and drinketh my blood, hath  
" eternal life," John vi. 54. He said not,  
He that eateth and drinketh it worthily,  
" hath eternal life," but " he that eateth  
" and drinketh." For none can be said  
to eat that flesh and drink that blood, that  
eat and drink unworthily; they eat and  
drink what is common to those that have  
not eternal life; and but eat and drink the  
elements only, or at most nothing more but  
imagination, grounded on, and extended  
no farther than on the history, never the  
more enabled to enter into the suffering,  
dying, and new life of Christ.

C H A P. XXIII.

Man's mistaken way towards a supposed  
happiness.

**T**HE state of the children of Adam is the same with those described by the prophet Hosea, "Behold I will hedge up thy ways with thorns, and wall a wall, that she shall not find her paths: and she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but she shall not find them. Then shall she say, I will go and return to my first husband; for then it was better with me than now," Hof. ii. 6, 7. And God proceeds against the apostate adulteress to the end of verse 13; but in verse 14, and to the end of the chapter, returns her to him, &c.

Wise men in every generation, have sought in the treasures of <sup>the</sup> creation for real happiness and rest. And after they have dived into the deep; ransacked the many  
mysteries

mysteries obvious to artists; collected the scattered parcels of felicity dispersed in the earth; pierced the bowels of nature, as well astral as elementary; anatomised the creatures, and summed up their totals: yet could not overtake their lovers, but their way was walled up, and some of them found theirs hedged up, perhaps with thorns. Many have sought the living among the dead: and every creature has told them, it is not in me: so that their question resulted in dissatisfaction.

Wise men's increase of wisdom has been the increase of sorrow, in which they lay down in the grave, forgetting and being forgotten, their thoughts perishing, and leaving this sad memento of the vanity of every thing, that "all was vanity and vexation of spirit, and that there was no profit under the sun," Eccles. ii. 11.

Those of them only have been truly wise, whom God has led beyond their own wisdom, into the school of the love of purity and holiness, as Job's three friends, Hermes, and others such seem to have been.

For since the world by wisdom knew not God, those only were truly wise, and  
still



still are, who ceasing from things visible, are guided to things eternal.

The way to true wisdom.

Our lesson is, as to the wisdom of this world to become fools, and as such, to crucify our wills to the lusts of the eye, lusts of the flesh, and pride of life. And as little children who will nothing but the supply of necessities, and without contract, bargain or regret, do what the Father bids: His will being their principle. And as a reward of their resigned obedience, they know no perplexing cares, forecasting fears, crafty excuses, nor dissimulation, malice, &c. But have a calm serene face, a peaceable contented mind, a chearful innocent behaviour while awake: and when they lie down, fall sweetly asleep.

## C H A P. XXIV.

The Lord's way for man to follow,  
to his return home.

**B**UT man has travelled with the prodigal from this white state. To him straying, will he suffer one that heartily wishes the good of souls to say, Stay; stand still and consider if a good end be not better than a bad; A good way must be better than an evil, for the evil way tends to a bad end.

Diffuasives from death.

First, To be satisfied whether this way be not bad, let him look narrowly, heedfully, and impartially into his own heart and inclination; and he shall there find a body of self-love coveting to get all, which comes from the first form, namely, the astringency.

Secondly, He shall find an eager desire to be exalted; and great above others; which

which pride comes from the second form of nature, the attraction or constringency.

Thirdly, He shall perceive a contemning, despising and envying of others: That he thinks he exceeds them in worth, and they him in fortune, or the like, which he frets and repines at. This envy proceeds from the third form of nature, the anguish.

Fourthly, And then he shall find violent anger, rage and fury, when crossed or curbed by any one; which comes of the fourth form of nature the fire.

And under these four heads, are troops of sins, appendixes to them: which being well considered, may make every child of Adam cry out as the blessed Paul did, "O wretched man that I am, who shall deliver me from the body of this death?" Rom. vii. 24. He may now see how evil in themselves these disorders and hellish principles are, and how evil to him; how dangerous to erect a government in his private particular soul, opposite to the one entire, gracious, universal, omnipotent will, and government of God.

When thus the light of Jesus Christ arises, it both shews the malady and the cure. And this light is not under a bushel, but as universal as the outward sun, yet not seen by the wilfully blind.

The voice of wisdom calls at every man's heart, and where they listen, it teaches.

#### Persuasives to life.

First, To die to the tyranny of their own wills, and so become like little children. For men's own wills compass them about with sparks of their own kindling, namely, common fire (not that of the altar) which leads them in the dark to lie down in sorrow; for as far as Adam did, and we continue to introduce our wills into the third principle, we are like sad eclipses, in hostility against heaven's outgoings.

Secondly, The true divine light of Jesus Christ, where it is followed, generates a warm, chearing, dear love to the new man growing out of the old: for, as in a balance, the new man rises up in that degree, as the old man sinks down; so the  
new

new man springs out of the old as a fair flower out of the dark earth, and as it were out of the grave of the old.

Thirdly, This light of Jesus Christ so wins on the soul also, that it is resigned to the guidance of true Wisdom, being that of the universal holy will. For finding their own to be deceiving and deceived, they become to it as fools for Christ's sake; not only contented, but habitually longing, not to know, nor do, nor be any thing but what their crucified Lord wills in them.

Fourthly, This light having killed the perverted will, and wrought divine love and resignation: It betroths the soul to the virgin of modesty and purity again, from whom Adam departed, and whom the Lord from heaven, the second Adam, brought with him, and re-espoused her to the human nature, no more to be divorced. For man having travelled by art into nature by his own wisdom, steered his own will to the designs of a corrupt heart; and laboured (like a dark head) all night catching nothing; wherewith being weary, he learns to obey and be as a little child, and then finds rest. Yet in such degree

and proportion as his continuance in child-like obedience is more or less universal and steadfast.

Adam lost, and we lose the heavenly virgin of purity and modesty, by finding and living to the lust of the third principle, namely, the seeming wisdom guiding to obtain the mistaken fulness of pleasure, profit, and honour, by the elementary, palpable, transitory and astral world.

When man makes these idolatrously the object of his love, hope, delight, and confidence, as the rich man in the gospel did, which should be used only as a picture or glass, through which to contemplate, by divine help, the eternal powers represented by them: He catches at a shadow, and worships the ass on which he was to ride.

What that death is that gives true life.

It is evident, his thus living to his third principle, was Adam's, and is our dying to, and loss of the second principle: And it is as clear that the dying to the third, that is, only giving it leave to hang to us as an old loose garment, or looking through it as through a cloud or medium on the sun, is the only means to recover the life that Adam lost. Thus

Thus only to use the third principle, is rightly to live to it; that is really to die to it: and so to die to it, is really to live to the second principle, and to re-unite to the eternal, chaste, holy, modest, pure virgin, who disappeared on Adam's disobedient lusting; for the lusting awakens the knowledge of evil and good, which the virgin abhors, and retires from.

And lest man should be quite estranged, therefore to extricate us of this miserable toil, came the Son of the virgin, whose doctrine teaches us, that it is a greater blessedness to give than to receive. For that the holy light world, consisting in the might and virtue of the second principle, cannot be supported and receive nourishment from the divided properties of the third, which consists of transitory mutable powers; because what is of good in those out-flown powers is the free gift out of the abyss of that true and greatest blessedness, the second principle.

All therefore who die not to the lesser, cannot live to the greater blessedness: If we die not to all things but Christ, we are unworthy of him. Whatever is divided from him is dead, for he only is life: and

God is called God according to his infinite abyss of light, love, life, goodness, and the second principle : For according to the first principle, he is, and in scripture is called, a consuming fire.

Man living to the cheating pleasure of the third principle is dead, as the widow is said to be who lives in pleasure.

We startle at being adulterers, idolaters, &c. yet so we are while we live : that is, until we die with Christ.

Until we pass through death, that is, truly and really die to the wrath, fierceness, and dark anguish of the first principle, in which is the root of the soul, as to the Father's property. And until we die to the deceitful, volatile, bewitching lust of the third principle, whereinto man's outward body, like those of the beasts, is fallen ; wherein also lodges the curse. [UNTIL THIS BE] we are dead as to God. But being mortified to both these, we are in the same degree raised again to live the life of Christ : A life of love, humility, patience, chearful submission and obedience, and we extend, ascend, or obtain the same, as our progress is in the above-mentioned death.

For



For the death to these two principles as to their prevalence, is such an emptying us of ourselves, as enables us, without reluctance, to pray the Lord to exercise his whole will in us, and on us; regarding in nothing its greatness or contemptibleness, its sweetness, or bitterness, its gratefulness, or grating temper; but only esteeming every thing without reflection, or sticking, and every dispensation ever equally acceptable, that the divine will shall direct and allot us to do, or submit to.

And this life of sacrifice has a thankful reverence in it, and is as whole as the burnt sacrifices were, without the least reserve. This life is no longer ours, for we are first dead; but it is the life of Christ, the meek child-like life taught us by the cross of Christ: the footsteps of the Lord are plain and conspicuous in this good path.

It is both in word and in power, but neither is the word or power ours, but it is the holy word and power whence Adam departed, as the fallen angels had done before him, and in which word and power the blessed angels converse and are established; and in which Adam might have

lived gloriously, without knowing the cross, as do the angels.

But the restored image grows not but under the cross. Thus did Abel under the hate of Cain; Enoch and Noah under the pressures of the highly wicked old world; Lot under the filthy Sodomites. And infinitely above all, thus did our Almighty Saviour; whom if we follow, it must be in deepest humility, bearing his cross, which must be also ours, divesting ourselves of all self-pleasing, and whatsoever fallen man calls and thinks to be his: for this is the holy soul's weaning time, when as heirs of the faith of Abraham, they also keep a great feast, as he did at weaning Isaac.

This feast is a real feeding on the heavenly flesh and blood of Christ, a drinking of the living water, that becomes a spring of water in us to eternal life. It is a life hid with Christ in God, a walking with God, and a putting on the Lord Jesus Christ. It is the marriage-supper, the wedding-garment, and a peace passing the understanding of all except the children that are regenerated; and to them only known in such measure ordinarily, as they have made progress in mortification, and so grow in the  
new

new pure image of God restored us by Jesus Christ.

For a close, let all be warned not to contemn, or despise, if they understand not some things, and so judge themselves unworthy of these children's bread.


The reason why so few understand the holy scriptures, which yet many often read, is because few give up their wills to obey: and regeneration is the necessary qualification to attain true wisdom.

Hence is it that from a corrupt mind, (though refinedly penetrating) the writings of the blessed Jacob Behmen are sealed up, and as if dumb; from such were the very sermons of the Lord himself (who so spake as never man spake) hidden.

“And none of the wicked shall understand, but the wise shall understand,”  
Dan. xii. 10.

ERRATA's to the SECOND PART,

Page 11. lines 20, 21. read [*which is foolishness with God.*] P. 24. l. 13. read *contagion*. P. 28. l. 12. read *contrariwise*. P. 43. l. 6 read *desperation*. P. 49. l. 4. read *inimicitious*, not *enemiations*. P. 50. l. 19. read *a bird*. P. 56. l. 6. read *or solids*. P. 57. l. 19. read *numbers of fabricks*. l. 23. read *seventh*. P. 58. l. 25. *will not*. P. 63. l. 3. read *made the seven*. P. 77. l. 10. read *long enjoyment*. P. 78. l. 9. read *the tremblings of the proud*. P. 82. l. 22. read *not usually*. P. 98. l. 4 read *prosecution*. P. 99. l. 10. read *necessity*. P. 102. l. 7. read *virgin life*. P. 108. l. 13. read *relick*. P. 128 l. 13. read *on*. P. 129. l. 10. read *continued*. P. 130. l. 17. read *on him*. P. 134. l. 6. read (*a monstrous*). last l. read *that by*. P. 138. l. 7. read *put off, &c.* P. 143. l. 6. read *say*. P. 147. l. 22. read *of the*. P. 148. l. 18. read *memento*.



PART THE THIRD.

T H E

W O R K S

O F

J A C O B B E H M E N,

C O N C E R N I N G

G O D and the D I V I N E N A T U R E.

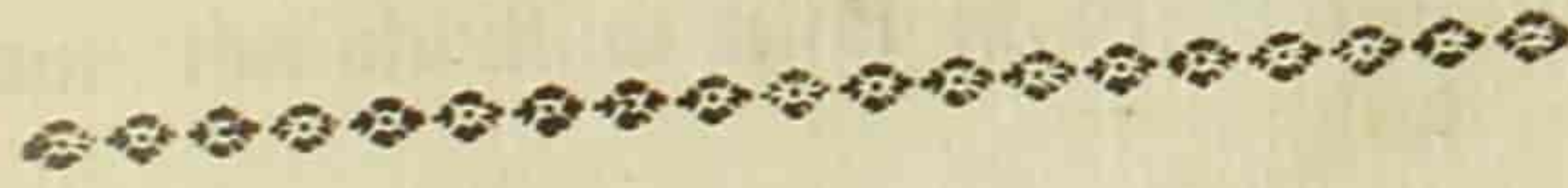
A L S O

Of the Manifestation of Himself in the  
Trinity : in the Abyss or eternal Chaos :  
in the pure Element of eternal Nature :  
and of Angels.

Of the Creation of this World and of Man  
after the Fall of Lucifer :

A N D

An Explanation of the three Principles of  
the divine Nature, and in Creation.







TO THE

R E A D E R

O F T H E S E

W R I T I N G S.

**I**T is written, “ The natural man  
 “ understandeth not the things of  
 “ the Spirit, nor the mysteries of the  
 “ kingdom of God, they are foolish-  
 “ ness unto him, neither can he know  
 “ them:” therefore I admonish and  
 exhort the christian lover of mysteries,  
 if

if he will study these high writings, and read, search, and understand them; that he do not read them outwardly only, with sharp speculation and reasoning: for in so doing, he shall remain in the outward imaginary ground only, and obtain no more than a counterfeit-colour or feigned shadow of them.

2. For a man's own reason, without the light of God, cannot come into the ground of them, it is impossible; for let his wit be never so subtil, it apprehends spiritual things but as it were the shadow in a glass.

3. Christ says, "Without me ye cannot do nothing:" and he is the light of the world; and the life of men.

4. Now if any would search the divine ground, that is, the divine Revelation, or manifestation, that God has been pleased to make of himself; he must first consider with himself, for what



what end he desires to know such things; whether he desires to practice that which he might obtain; and bestow it to the glory of God, and the welfare of his neighbour: Also whether he desires to die to earthliness, and to his own will; and to live in that which he seeks and desires, and to be one spirit with it.

5. If he have not a purpose, that if God should reveal himself and his mysteries to him; he would be one spirit, and have one will with God, and wholly resign and yield himself up to him; that God's Spirit may do what he pleases with him, and by him; and that God may be his knowledge, will and working: he is not yet fit for such knowledge and understanding.

6. For there are many that seek mysteries and hidden knowledge, meerly that they may be respected, and highly esteemed by the world; and for their  
own

own gain and profit: but they attain not this ground, "where the Spirit searches" "all things, even the deep things of" "God:" as it is written 1 Cor. ii. 10.

7. It must be a totally resigned and yielded will, in which God himself searches and works, and which continually pierces into God, in yielding and resigned humility, seeking nothing but his eternal native country, and to do his neighbour service: and then it may be attained. He must begin with effectual repentance and amendment, and with prayer that his understanding may be opened fromwithin; for then the inward spirit will bring itself into the outward understanding.

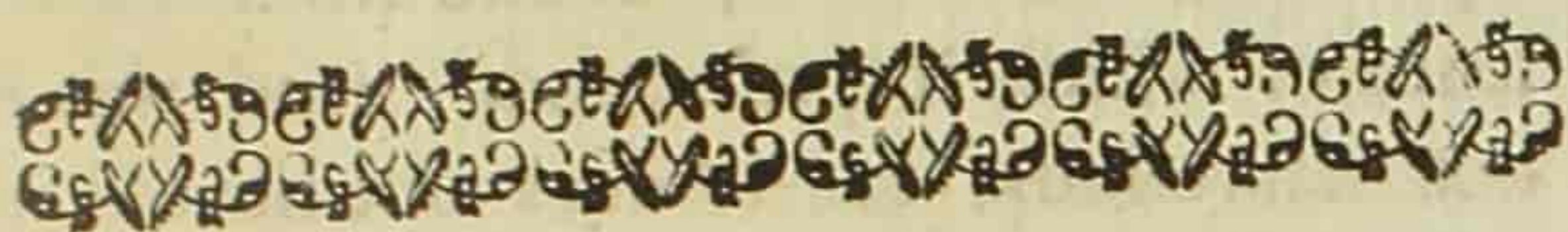
8. But when he reads such writings and yet cannot understand them, he must not presently throw them away, and think it is impossible to understand them: no, but he must turn his mind to God, beseeching him for grace and  
under-

understanding, and read again, and then he shall see more and more in them, till at length he be drawn, by the power of God, into the very depth itself, and so come into the supernatural and supersensual ground, namely, into the eternal unity of God; where he shall hear unspeakable and effectual words of God, which will bring him back and outward again, (by the divine effluence) to the very grossest and meanest matter of the earth, and afterward back and inwards to God again: then it is that the Spirit of God searches all things with him, and by him, and so he is rightly taught and driven by God.

9. The revelations, or manifestations of divine things are opened by the inward ground of the spiritual world, and brought into visible forms; just as the Creator will manifest them.

Jacob Behmen.





## C H A P. I.

## Of God and the divine Nature.

1. **B**ECAUSE there belongs a divine light to the knowledge and apprehension of this; and that without the divine light there is no comprehensibility at all of the divine essence: therefore I will a little represent this high hidden secret in a creaturely manner, that thereby the reader may come into the depth; for the divine essence cannot be expressed by the tongue: it is the spirit of the soul which looks into the true light, and only comprehends it.

2. The soul, which has its original out of God's first principle in creation, and was breathed from God into man, in the third principle, (that is, into the siderial and elementary birth) is capable of seeing further, than any other creature, into the first principle

ciple

ciple of God ; out of, in and from the essence of which it proceeded. And this is not marvellous, for it does but behold itself in the rising of its birth out of which it came originally, and by the power of its light can see the whole depth of the Father in the first principle, by which he manifested himself in creation.

3. This the devils also see in a degree ; for they also are out of the same first principle, they also wish that they might not see nor feel it : but it is their own fault that they separated themselves from the second principle, which is called, and is God, one in essence and threefold in personal distinction, which is shut up to them.

4. But the soul of man, which is enlightened with the holy Spirit of God, in the second principle, proceeding from the Father and Son, (that is, in the true divine nature which is called God) this soul sees even into the light of God ; but the sidereal or astral spirit, wherewith the soul is cloathed during its imprisonment in this body of flesh : [and from which astral spirit we receive our powers, and faculties of reason] and also the elementary spirit, which  
rules

rules the source, or springing and impulsion of the blood [and is the life of the outward body] they see no further than into their mother, whence they are, and wherein they live.

5. Therefore if I should speak and write that which is pure heavenly ; I should be as dumb to the reader that has not the knowledge and the gift to understand it. Yet I will so write in a divine, and also in a creaturely way, that I may stir up every one to desire, and long after the consideration of these high things : and if any shall perceive that they cannot do it, that they may at least seek and knock by their desire, and pray to God for his Holy Spirit, that the door of the second principle may be opened to them ; for Christ bids us to pray, seek, and knock, and then it shall be opened unto us. For he says, “ Ask, and  
“ you shall receive ; seek, and you shall  
“ find ; knock, and it shall be opened un-  
“ to you.”

6. Seeing then that my knowledge has been given unto me by asking, seeking, and knocking ; I have written this to induce others to seek also ; for I have not written for those that are wise aforehand,  
that

that know all things in their own conceit, and in their blindness think they see well enough; for they are full, rich, and satisfied already; yet know and comprehend nothing of these spiritual things. But I have written for babes, and for the simple, (as I am, that I may rejoice with them that are like myself) to whom our Lord has promised to reveal them, Matt. xi. 25.

7. When I consider *what God is*, then I say, *He is the One!* in reference to the creature, as an eternal nothing: *He has neither foundation, beginning or abode*: he needs not either space, or place, he begetteth himself in himself, *from eternity to eternity*: and *the outgoing out of the will in itself is God.*

8. He is neither like or resembleth any thing, and has no peculiar place where he dwells: *the true heaven where God dwells, is all over and in all places, for wheresoever he was before the creation, there he is still*, namely, *in himself*; the Essence of all essences: *all is generated from him, and is originally from him.*

9. If you will meditate on God, take the eternal darkness, which is without God; for God dwells in himself, and the darkness  
cannot



cannot in its own power comprehend him. This darkness has a great desire or longing after the light, caused by the light's beholding itself in the darkness, and shining in it: and in this longing or desiring, you find the source or active property, and the source takes hold of the power or virtue of the light, and makes it material, and the material virtue is the inclosure to God, who alone is the good.

10. God without nature and creature has no name, but is called only the eternal Good, that is, the eternal One! the Profundity of all beings! There is no place found for him, therefore can no creature rightly name him: for all names stand in the formed word of power, but *God is, himself, the root of all power, without beginning and name*: therefore said he to Jacob, "Wherefore askest thou what is my name?"

11. All this is incomprehensible to the creature, or natural man, but not impossible to be found in the mind of a holy soul.

## C H A P. II.

Of God's first manifestation of himself in the Trinity.

1. **G**OD is the will of the wisdom : the wisdom is his manifestation.

2. In this eternal generation we are to understand three things : namely, 1. An eternal will. 2. An eternal mind of the will. 3. The egress, efflux, or effluence from the will and mind, which is a spirit of the will and mind.

3. The will is the Father : the mind is the conceived comprehension, or receptacle of the will, or the centre to something ; and it is the will's heart, that is the Son of God : and the egress of the will and mind, is the power and spirit.

4. This threefold spirit, or three in one, is one only essence ; an original of the something : and yet it is the mystical mystery, or eternal hiddenness, and (as the understanding of man is not confined in time and place, but is its own comprehension and feat, so) the egress of the spirit, is the eternal original contemplation.

5. That

5. That which is flown forth from the one eternal will, is called the lubet of the Deity, or the eternal Wisdom; which is the eternal original of all powers, colours, and virtues; by which the threefold spirit in this lubet comes to a desiring of the powers, colours, and virtue: and its desiring is an impressing: a conceiving itself: the will conceiveth the wisdom in the mind; and the conceived in the understanding is the eternal Word, in all colours, powers, and virtue, which the eternal will speaketh forth by the spirit, from the understanding of the mind.

6. And this speaking is from the eternal seeing, where one power, colour, and virtue, distinctly know each other: they all stand in equal property, proportion, or analogy, devoid of weight, limit, or measure; also undivided one from another: all the powers, colours, and virtue, lie in one, and with the pronouncing or speaking do unfold themselves, and bring themselves into sight.

7. This now is the eternal eye of the abyss, wherein all, whatsoever eternity and time hath, is contained: and it is called counsel, power, wonder, and virtue: its

peculiar and proper name is Jehovah: who is without all nature: without all beginnings of essence: a working in himself; generating, finding, or perceiving himself without any kind of source from any thing, or by any thing. He has neither beginning nor end; he is immense: no number can express his extent and greatness; he is deeper than any thought can reach. He is no where far from any thing: he is through all, and in all: his birth is every where, and without and beside him there is nothing else. He is time and eternity; byss and abyss; and yet nothing comprehends him save the true understanding, and that is God himself.

8. Behold, the holy Trinity has an eternal will in itself! and the will is the desiring, and the desiring is the eternal essence, which goes forth out of the heart and out of the mouth of God by the Holy Ghost, or Spirit of God: and the will, that is gone forth out of the spirit, is the divine virtue which comprehendeth the will, and holds it; so that in it, as in God himself, all essences are. So that the blossom of the light springs up in it out of the heart of God, and that blossom is the chaste

chaste virgin of the eternal wisdom and understanding.

9. And as we perceive that in this world there is fire, air, water, and earth, also the sun and the stars, and therein consist all the things of this world: so you may conceive, by way of similitude, that the Father is the fire of the whole, holy, constellations, and that the Son, namely, his heart, is the sun which sets all the constellations in a light pleasant habitation: and that the Holy Ghost is the air of the life, without which neither sun nor constellation would subsist: and then that the concreated spiritus majoris mundi, [or spirit of the great world] is the chaste virgin before God; which spirit of the great world in this world gives to all creatures, mind, sense, and understanding, through the influence of the stars; and so also does the chaste virgin in heaven.

## C H A P. III.

Of the endless and numberless manifold engendering of pure eternal nature before and after the fall of Lucifer.

1. **R**EADER, understand and consider my writings aright. We have no power or ability to speak of the birth of the Deity, for it never had any beginning from all eternity: but we have power to speak of God our Father, what he is, and how the eternal geniture is, and of the nativity, birth, and working of nature.

2. And though it is not very good for us to know the austere, earnest, strong, fierce, severe, and original birth of nature, as it came to be separated, and first manifested by the apostasy of Lucifer; and into the knowledge, feeling, and comprehensibility of which our first parents brought upon themselves, and upon us their posterity, through the poisoning venom, and infection they received, by the instigation and deceit of the devil: yet we have very great need of this knowledge, that we thereby may learn to know the devil, who dwells

dwells in the most strong, severe, and cruel birth of all : and to know our own enemy SELF, which our first parents awakened and roused up, and we carry within us, and which we ourselves now are. And my writing is only to this end, that man may learn to know what he is, and what he was in the beginning : that he was a very glorious eternal holy man, that should never have known the gate of the strong and austere birth in the eternity, if he had not suffered himself to lust after it, through the temptation and infection of the devil ; and had not eaten of that fruit which was forbidden him ; whereby he became such a naked and vain man, in a bestial form, [as we now find ourselves to be] and lost the heavenly garment [or body] of the divine power ; and now live in the kingdom of the devil, in the poisonous virtue of the infected sal-nitre, and feed upon infected food. And it is necessary for us to learn to know ourselves, what we are, and how we may be redeemed from the anguishing austere birth, and be regenerated or born anew, and live in the new man (which is like the first man before the fall) in Christ our regenerator.

3. For though I should speak or write never so much of the fall, and also of the regeneration in Christ; and did not come to the root and ground, what the fall was, and by what it was we came to perish, and what that property is which God abhors, and how that was effected, contrary to the command and will of God; what should I understand? just nothing! and then how should I shun or avoid that which I have no knowledge of: or how should I endeavour to come to the new birth, and give myself up into it; if I know not how, wherein, nor wherewith to do it.

4. It is very true, the world is full of books, of the fall, and of the new birth. But in most part of the books of theology, there is nothing but the history, and that we should be regenerated in Christ, but what do I understand from hence? nothing: but only from the history, that such a thing has been done, and done again, and ought to be done.

5. The ministers of antichrist set themselves with might and main, by persecution, and reproach, against them that search into the deep grounds; and say, that men must not dare to search, nor curiously pry  
into



into the Deity: But if I should speak plainly what this trick of theirs is? it is to cover and hide the devil; that neither the injected malice and wickedness of the devil in man, nor the anger of God, nor the evil beast in the corrupt will in man, may be discerned, and therefore the devil assists them, that his kingdom may not be revealed, but that he may continue to be the great prince of this world still: for otherwise, if his kingdom was clearly seen, men might fly from him; and where is it more needful for Lucifer to oppose, than on that part where his enemy might most effectually break in? He therefore covers the hearts, minds, thoughts and senses of those ministers, with covetousness, pride, and wantonness, and they shut up the light of God, at which they stand amazed with fear and horror, and grudge the light to those servants of God that see it.

6. But the time is coming, when the day-spring will break forth, and then the beast, that evil child of perdition, shall stand forth naked and in great shame, for the judgment of the whore of the great beast goes on: therefore awake and fly

away, ye children of God. It is now high time to awake from asleep, for the Bridegroom maketh himself ready to fetch home his bride, and he cometh with a clear shining light; they that shall have oil in their lamp, their lamps shall be kindled, and they shall be guests: but those that shall have no oil, their lamps shall continue dark, and they shall retain the marks of the beast until the sun rise, and then they shall be horribly affrighted, and stand in eternal shame: for the judgment shall be executed, and the children of God shall observe it.

7. The birth of the pure eternal element [or eternal nature] is, in similitude, like the thoughts or senses in man; as when a thought, or sense, is generated by somewhat, and afterwards propagates itself into infinite many thoughts. Or as a root of a tree generates a stock, and many buds and branches from one root, and all of them from that one first root. Therefore observe, that as pure eternal nature consists of six forms or properties, so every form generates again a form out of itself, of the same quality and condition of itself, and this form

form now in pure eternal nature is undivided and has the quality and condition of all the forms in itself.

8. But mark the depth in a similitude which I set down thus; the harsh spring in the original is the mother out of which the other five springs are generated, namely, bitterness, fire, love, sound, and water. Now these are members of this birth of their mother, and without them there would be nothing but an anguishing dark vale [or vacuum] where there could be no mobility, nor any light, or life: But now the life is born in her by the kindling of the light, and then she rejoices in her own property, and labours in her own tart sour quality to generate again, and in her quality there arises a life again, and a center opens itself again, and the life comes to be generated again out of her in a sixfold form; yet not in any such anguish as at the beginning, but in great joy.

9. The eternal generating, or begetting, is not a beginning birth; it has neither number nor end, and its depth is bottomless, and the band of life is indissoluble and incorruptible. The syderial, astral, or airy, and elementary spirit of man cannot

discern it, much less comprehend it; it only feels it, and sees a glimpse of it in the mind: which mind is the chariot of the soul: and which soul, if it be regenerated in the light of God, it sees in the light of God the Father, which light is his lustre or son in the eternal birth, wherein it lives and remains eternally.

Of eternal nature after the fall of Lucifer, and of the creation of this world, and of man.

10. I know very well, and my spirit and mind shows me, that many will be offended at the simplicity and meanness of the author, for offering to write of such high things, and will think he has no authority to do it, and that he sins, and runs contrary to God, and his will, in presuming, being but a man, to go about to speak and say what God is. For it is lamentable, that since the fall of Adam, we should be so continually cheated by the devil, as to think that we are not the children of God, nor of his essence, or offspring.

11. Your monstrous, outward, bestial form or shape indeed is not God, nor of his essence; but the hidden man, which is  
the

the soul, is the proper essence of God, forasmuch as the love in the light of God, is sprung up in your centre, out of which the Holy Ghost proceeds, and wherein the second principle of God consists. How then should you not have power and authority to speak of God, who is your Father, of whose essence you (the regenerated) are, as a child is the Father's own substance? The Father is the eternal power, or virtue; the Son is the heart and light continuing eternally in the Father; and all regenerated souls continue in the Father and the Son: And now being the Holy Ghost proceeds from the Father and the Son, the eternal power of the Father is in you, and the eternal light of the Son shines in you. Why will ye be fooled by antichrist? know ye not what the apostle said? "that our conversation" "is in heaven, from whence we expect" "our Saviour Jesus Christ," who will bring us out of this monstrous image [in the corruption of the third principle of this world] in the paradifical birth to eat the word of the Lord.

12. For it is written, "You must be" "born anew through the water and the" "spirit, or else you shall not see the king-  
" dom

“dom of God.” This birth must be done within you: the heart, or son of God must arise in the birth of your life; and then the Saviour Christ is your faithful shepherd, and “you are in him, and he in you, and all that he and his Father hath, is yours and none shall pluck you out of his hands:” and as the Son (namely, the heart of the Father) is one with the Father; so also thy new man is one in the Father and the Son: one virtue or power, one light, one life, one eternal Paradise, one eternal heavenly birth or enduring substance, one Father, Son, and Holy Ghost, and you his child.

13. Does not the Regenerator bid us come to him, and promise that whosoever cometh to him, he will not reject: therefore why should any withstand the spirit of the manifestation of the things of God, which is God's: Look upon Christ's apostles, did any other teach them than God, who was in them, and they in him. Then can we suppose the heavenly Father will be displeased with his children that depend upon him, enquire after him, would fain learn to know him, would labour in his works, and do his will. O fly from anti-christ,

christ, and remember it is written, "The word is near thee, yea in thy heart, and in thy mouth."

14. I therefore now warn you, that you must not look upon flesh and blood for these things, nor upon the worldly wisdom of schools and universities, but consider that this divine wisdom is sown and planted by God himself in the first, in the last, and in all men: and you need only to return with the prodigal lost son to the father, and then he will clothe you with new garment, and put his seal-ring upon the hand of your mind. And in this garment only have we power to speak of the divine birth.

15. For if you have not gotten this garment, and will prattle and talk of God, then you are a thief and a murderer, for you enter not into the sheepfold of Christ by the door, but you climb over into the sheepfold with antichrist, and you will do nothing but murder and steal, seek your own pleasure, reputation, and esteem, with men, and be far from the kingdom of God. Your university learning, and arts, will avail you nothing: it is your poison that you are promoted by the favour of man

man to sit in authority, for you are but a meer servant of the antichrist; but if you be new born, and taught by the Holy Ghost, then your office is very pleasing and acceptable to God, your sheep will hear your voice, you shall feed them and bring them to the chief Shepherd: God will require this at your hands, therefore take heed, all you ministers, what you teach, and speak of God, without the knowledge of his Spirit, that you be not found liars.

16. Understand and consider it aright, O man: God the Father made man: the beginning of whose body is out of the one element or root, from whence the four elements proceed; which element is the quintessence, from whence the dark chaos upon the fall of Lucifer had its being, before the times of this earth; whose original is the spring of water, and out of which this world, with the stars and elements, as also the heaven of the third principle, was created.

*Spirit*  
17. But the soul was breathed into man, meerly out of the Father by the moving Spirit [understand the Holy Ghost which goes forth from the Father, out of the  
light



light of the Father] which original birth is in the four anguishing properties of fire, out of which the light of God is kindled, and wherein is the original of the name of God: and therefore the <sup>Spirit</sup> soul is of God's own essence. *Spirit*

18. And if the soul exercises its thoughts and purposes in resignation, and goes forward into the light, in meekness and humility, and does not (as Lucifer did) use the strong power of its fire, in its qualification, or breathing, then will it be fed by the word of the Lord, and get virtue, power, life and strength; in that word which is the heart of God; and its own original strong fire, [which is the] source of the birth of eternal life, will become paradifical, exceeding pleasant, friendly, humble, and sweet, wherein the fountain of rejoicing in the eternal songs of praise springs up, and it becomes an angel and a child of God; beholds the eternal generating of the indissoluble band; and has ability to speak thereof, so far as its own essence or substance, but not of the infinite generating, for that has neither beginning nor end.

19. But

19. But if the soul elevates itself back into the four properties, or forms in the original of the fire, and will continually work in, and horribly breath forth pride, as the breath goes in and out for the preserving of life, and knowing itself powerful, become a devil and fly above God: Then will its state be like Lucifer's, who with his legions had this original, and they out of pride would live in the fierce wrath of the fire, and so they perished and remained devils in their own working quality, which is their hell.

20. If you lift up your thoughts and minds, and ride upon the chariot of the soul, (as is before mentioned) and look upon yourself, and all creatures, and consider how the birth of life in you takes its original, and what the light of your life is, whereby you can behold the sun, and also look with your imagination beyond the sun into a vast space to which the eyes of your body cannot reach: and then consider what the cause might be that you are more rational than the other creatures, seeing you can, by the operations of your mind, search into every thing: You will,  
if

if you be born of God, attain to what God and the eternal birth is ; for you will see, feel, and find, that all creation must yet have a higher root, from whence it proceeded, which is not visible, but hidden. Now if you farther consider what preserveth all thus, and whence it is : ~~than~~ *then* you will find the Eternal that has no beginning, the Original of the eternal principle, namely, the eternal, indissoluble band of Father, Son, and Holy Spirit. And then, secondly, you will see the separation ; in that the material world, with the stars and elements, are out of the first principle of creation, which contains the outward and third principle of this world : For you will find in the elementary kingdom or dominion, a cause in every thing wherefore it generates and moves as it does : but you will not find the first cause from whence it is so : and that therefore there must be two several principles, for you find in the visible things a corruptibility, and perceive that they must have a beginning, because they have an end, and these two principles are the first and third.

21. You find in all things a glorious power and virtue, which is the life growing  
and

and springing of every thing, and that therein lies its beauty and pleasant welfare. Now look upon an herb or plant, and consider what is its life which makes it grow, and you shall find in the original, harshness, bitterness, fire, and water, from whence proceeds the pleasant smell and colours, for if it be severed from its own mother that generated it at the beginning, then it remains dead.

22. Thus you see that there is an eternal root which affords this, and must be a principle, which the stock itself is not, and that principle has its original from the light of nature.

23. Now look a little further, upon the human life; you neither see, find, nor apprehend any more by your outward eyes, than flesh and blood, wherein you are like other beasts; you also find the elements of air and fire mingle themselves and work in you, and that it is but an animal and bestial life, for every beast has the same in it, from whence proceeds the lust to fill themselves, and to propagate: (as have all plants, herbs, and grasses) and yet you find no true understanding in all these living creatures, for although the stars or constellations

stellations operate in the animal or bestial man, and afford him senses, yet they are only such senses as belong to nourishment and propagation, like other beasts.

24. For the stars themselves are senseless, and have no knowledge or perception, yet their soft operation in the water makes a seething, flowing forth, or boiling up in the tincture of the blood which cause a circulation, and produce the senses of seeing, feeling, hearing, tasting, and smelling. Therefore consider from whence the tincture proceeds, wherein the noble life springs up? that thus becomes sweet, and pleasant, from harshness, bitterness, and fire, and you shall certainly find no other cause of it than the light: But whence comes the light that it can shine in a dark place or body? If you say it comes from the light of the sun, then what shines in the night, and enlightens your senses and understanding, so, that though your eyes be shut, you perceive and know what you do? Here you will say, the noble mind leads you, and it is true: but whence has the mind its original? you will say the thoughts or inward senses make the mind stirring; and that is also true: but whence come they both?

both? what is their birth or offspring? why is it not so with the beasts?

25. My dear Reader, if you be able, answer this question. Look into the deep, the stars, the elements, in all living creatures, plants, trees, metals, stones, also in heaven and earth, you will not find it. Now you will say, where then shall I find it? Indeed I cannot so much as lend you the key that will lead you to it. But I will direct you where you shall find it; it lies in the third chapter of the evangelist St. John, in these words, “You must be  
“born anew by water, and by the Holy  
“Ghost.” This Spirit is the key, when you attain it, receive it, and go before the first principle, and open the first root, from which this world and all visible and sensible things did spring.

26. But you will say this is only God, and he is a spirit, and has created all things out of nothing. It is very true, he is a spirit, and in our sight he is as nothing: and if we had not some knowledge of him by the creation, we should know nothing of him at all; and if he had not been from all eternity, there could nothing have ever been.

27. But

27. But what do you think was before the times of the creating of this world? For out of that proceeded the root of this earth and stones, as also the stars and elements: But of what consists the root? you will find therein nothing else but bitterness, harshness, astringent sourness and fire, and these are but one thing, namely, the pure eternal element, and from which all outward natural things were generated after the fall of Lucifer; for, before his fall, there was but one pure element. Now in these forms you cannot find God: the pure Deity being incomprehensible, unperceivable, almighty, and all powerful: Where is it then men may find God?

28. Here open your noble mind, and search further. For seeing God is only good, from whence comes the evil? And seeing also that he alone is the life, and the light, and the holy power, as is undeniably true: from whence comes the anger of God? from whence comes the devil, and his evil will? and from whence has hell fire its original? Seeing there was nothing before God manifested himself in creation, but only God, who was, and is a spirit, and continues so in eternity. From  
whence

whence then is the first matter of evil? here blind reason gives this judgment, that there must needs have been in the spirit of God, a will to generate the source and fountain of anger, and evil.

29. But the scripture says, the devil was created a holy angel; and it further says, "Thou art not a God that wills evil;" and, by Ezekiel, God declares, "that as sure as he lives, he wills not the death of a sinner:" and this is testified by God's earnest and severe punishing of the devil, and of all sinners, that he is not pleased with death.

30. What then is the first matter of evil in the devil? and what moved him to anger? seeing he was created out of the original eternal Spirit of God? or from whence is the original of evil, and of hell, wherein the devils shall remain for ever, when this world, with the stars, elements, earth, and stones, shall perish in the end of time.

31. Beloved Reader, open the eyes of your mind here, and know; that no other anguish, or source of punishment, will spring up in Lucifer than his own quality, or working property: for that is his hell  
which



which he himself formed ; and because the light of God is his eternal shame, therefore is he God's enemy, because he is no more in the light of God.

32. Now, nothing can be here produced by reason, that God should ever have used any matter out of which to create the evil, for then the devil might justify himself, that he was made evil, and created of evil matter. But God created him out of nothing but meerly and intirely out of his own divine essence, as well as the other angels : as it is written, " Through him, and in  
" him, are all things." And his only is the kingdom, the power, and the glory ; and all is in him, as the holy scripture witness. And if it were not thus, no sin could be imputed to the devil, nor to men, if they were not eternal, and had their being out of God himself.

33. For to a beast, which is created out of matter, and has its original in the third principle of this outward world, in the elementary and syderial kingdom, no sin is imputed ; for its spirit reaches not the first principle : the beasts are in the corruptibility, and reach not the Deity, as the devil, and the soul of man does.

34. If you cannot believe this, take the holy scripture before you, which tells you, that when man was fallen into sin, and thereby broken off in the light part of life, that he yet continued in the original of the first principle, and God re-spake the seed of that light, that it might be kindled and so himself united to man again.

35. If the soul of man were not sprung out of God the Father, he could not have bestowed that highest pledge of his own heart and light upon him, as himself witnesses, saying, "I am the light of the world, and the life of man:" but he could very well have helped man some other way, if man had been created out of any other matter than God's own essence.

36. And what do you think our blessed Lord brought to man, into the flesh, when he came? Nothing else but that which Adam, and our mother Eve, lost in Paradise! the same did the treader upon the serpent bring again to the soul, covered in the monstrous birth, and delivered man out of that elementary and syderial house of flesh, and set him again in Paradise: of which I have written largely in other places.

37. If

37. If therefore you will speak or think of God, you must consider that he is All: and you must search further into the three principles, wherein you will find what God is. You will find what the wrath, the devil, sin and hell are; also what the angels, man, and beasts are, and how the separation from the one pure element, and variation followed. You will find from whence all things have thus proceeded, and likewise the creation of this world.

38. Only, dear Reader, I will admonish you sincerely, that if you be not in the way of the prodigal or lost son, returning to his father again, you had best leave my books, they will do you harm: for satan, the great prince, will not forbear to deceive you, because he stands naked in these books before the children of God, and is put to open shame before them for his misdeeds. Therefore, if you be in his service, and love and favour the tender, delicate, bestial flesh still, do not read my books, they will do you harm; but if you will not take warning, and a mischief befalls you, I will be guiltless, blame nobody but yourself: for I write down what I know at this present time, for a memo-

rial for myself, and what God will do with it, is in some measure hid from me.

39. Seeing now that we can find nothing in all nature, of which we may say, this is God, or here is God, from whence we might conclude God to be some strange thing that our fancies figure to us. And seeing that he himself witnesseth, that his is the kingdom and the power, from eternity to eternity; and that he calls himself Father, [and the Son, the second Person in the Trinity, begotten of his Father] therefore we must seek for him in the original of his manifesting himself in the tri-une One; namely, Father, Son, and Spirit; from whom all creation proceeded: and we can say no otherwise, but that the first principle in creation is God the Father himself, as the source, or fountain of life.

40. Yet there is found in the original of life the most fierce and strong birth, namely, harshness, bitterness, anguish, and fire; of which we cannot say that it is God: and yet is the most inward first source of all life, and that *is* in God the Father; according to which, he calls himself, an angry, zealous, or jealous God,  
and

and a consuming fire : And this source is the first principle, and that is God the Father in the originality, or first manifestation of himself, at the beginning in creation.

41. All the angels [of whom Lucifer and his hosts were part] as also the soul of man, are out of the same spirit. The angels were first created, and continued therein at the time of their being made corporeal, [but with the light of the second principle] : And the soul of man is breathed in from the Spirit of God, in the time of the creation of the body in the one pure element, which is the root of the third principle [or this outward world]. And all continue in that first principle and source of life in eternity ; inseparably, unmoveably, in the eternal original essence of God the Father : and as little as the indissoluble band of the Father can end, or vanish ; so little also will any of these spirits have an end.

42. And in this first principle, prince Lucifer, at the extinguishing in himself the light of the second principle, continued ; and is ever the same abyfs of hell ; wherein the soul also continues which ex-

tinguishes that light which shines from the heart of God [into every man that cometh into the world,] being then separated from the second principle: For which cause also, at the end of time, there will be a separation or parting asunder of the saints of light, from the damned, whose source of life will be without the light of God, and the working fountain of their condition as a boiling springing torment.

43. Now we have here shewed you the first principle, out of which all things take their beginning, and must speak of it as if there were a separable essence where there is such a kind of source; to the end that the first principle in creation may be understood, so that the eternity of the immortal spirits, as also the anger of God, the origin of sin, the eternal death of darkness, [which is so called in respect to the extinguishment of the light], also the fall of angels, who thereby became devils, and hell fire, might be known, and understood what they are.

44. I will now write of the second principle, of the clear pure Deity; namely, of the heart of God, that is, the power, glory, or lustre of God the Father, in the  
 Son.

Son. In the first principle, I have mentioned harshness, bitterness, anguish, and fire, yet they are not separate but one only thing, and they generate one another in the first source of all creation: And if now the second principle did not break forth, and spring up in the birth of the Son, then the Father would be a dark valley; and the Son, who is the heart, the love, the brightness, and the sweet rejoicing of the Father [in whom the Father is well pleased] opens another principle.

45. This is now what the evangelist John says, chap. i. “In the beginning  
“ was the word: and the word was with  
“ God: and the word was God. The  
“ same was in the beginning with God.  
“ All things were made by him, and with-  
“ out him was not any thing made. In  
“ him was life.” And he is another person than the Father, for in his centre there is nothing else but meer joy, love and pleasure. And here begins the unfathomable, unsearchable multiplication; for the flowing, springing spirit, that proceeds from the first and second principle, confirms, fixes and establishes all; and in the whole birth it is as a growing or multiplying in one

will: for when the heart or light of God is generated in the Father, then there springs up out of the water-source or well-spring of life, the light, and in the light, a very pleasant sweet-smelling and sweet-tasting spirit: and this is that spirit, which in the original was the bitter sting, in the harshness, and fire: and that now in this water makes many thousand thousand centres without number or end. And all this is in the fountain of the water, which is the ground of humility.

46. The evangelist says further, "And the life was the light of men." Here, O man, take now this light of life, which was in the word and is eternal: and behold the Being of all beings, and especially thyself; seeing thou art an image, life, and derive thy being, of the unsearchable God; and a likeness as to him. Here consider time and eternity: heaven and hell: this world: light and darkness: pain, and the source: life, and death. Here examine thyself, whether thou hast the light and life of the Word in thee; so shalt thou be able to see and understand all things: for thy life was in the word, and was made manifest in the image which God created;



created; it was breathed into it from the Spirit of the Word. Now lift up thy understanding in the light of thy life; and behold the formed Word! consider its generation, for all is manifest in the light of life.

47. Although here the tongue of man cannot utter, declare, express nor fathom this great depth, where there is neither number nor end; yet we have power to speak thereof, as children talk of their father.

48. Now being to speak of the holy Trinity, we must, first, say that there is one God, and he is called God the Father and Creator of all things, who is almighty, and all in all; whose are all things, and in whom and from whom all things proceed, and in whom they remain eternally. And then we say, that he is three in persons, and has from eternity generated his Son out of himself, who is his heart, light, and love: and yet they are not two, but one eternal essence. And further we say, the scripture tells us that there is a Holy Ghost, which proceeds from the Father, and the Son, and there is but one essence in the Father, Son, and Holy Ghost.

49. For behold, the Father is the original essence of all essences: and we may perceive that the birth of the son takes its original in the fire, and attains his personality and name in the kindling of the soft, white, and clear light, which is himself, and produces the second principle; and his own essence is the power and the light: and therefore his is rightly called the power or virtue of the Father.

50. But the Holy Ghost is not known or manifested in the original of the Father before the light, or son [break forth] but when the soft fountain springs up in the light, then he goes forth as a strong almighty spirit in great joy from the pleasant source of water and of the light; and he makes the forming, [shaping figuring] and images, [or species] and he is the centre in all created essences; in which centre the light of life, in the light of the son or heart of the father, takes its original. And the Holy Ghost is a several person, because he proceeds, [as a living power and virtue] from the Father and the Son: and confirms the birth, generating or working of the holy Trinity.

51. We

51. We pray, “Our Father, which art  
“in heaven; hallowed be thy name:”  
and in the first of Genesis it is written;  
“God created the heavens out of the  
“midst of the water:” by which is meant  
the heaven of the third principle [or this  
world] yet created out of his own heaven,  
or the eternal pure element. Thus you  
may easily find that the manifestation of  
the pure Deity in the birth or begetting of  
the holy Trinity, stands in the source of  
water, in the light of the Son; and more-  
over that the powerful spirit is therein, the  
former, framer, and fashioner of all things;  
and thus from the heaven in this forming,  
or framing, is the eternal pure holy ele-  
ment, and the framing and generating out  
of it, in infinitum, is the Paradise of God:  
and, as the highly worthy Moses writes,  
“the Spirit of God moved upon the wa-  
“ter,” [of the dark chaos, after the fall  
of Lucifer] in the framing, forming, or  
fashioning of the third principle, namely,  
this world.

52. This is, and continues so in its eter-  
nity; namely, that the Spirit of God, in  
the birth of the Son of God, moves upon  
the water; for he is the virtue, and out-  
flowing,

flowing in the Father, out of the kindled light; a water, generated out of the spiritual water and light of God.

53. Thus God is one only undivided essence, and yet threefold in personal distinction, one God, one Will, one heart, one desire, one pleasure, one beauty, one almightiness, one fulness of all things, neither beginning nor ending: for if I should go about to seek for the beginning or ending of a small dot, or punctum; or of a perfect circle, I should be confounded.

54. And although I have written here of the springing of the second principle, and the birth of the divine essence in the Trinity, as if it took a beginning, yet you must not understand it as having any beginning, for the eternal manifestation of the pure Deity is thus, without beginning or end; and that in the originalness in creation: for I am permitted to write as far as of the originalness, to the end that man might learn to know himself, what he is, and what God in the Tri-une One, heaven, angels, devils, and hell are: And also what the wrath of God and hell fire is, by the extinguishment of the divine light.

## C H A P. IV

Of the creation of angels, and of Lucifer: describing how he was in the angelical form, and how he is now in his own proper form, by his rejecting, and thereby extinguishing, the divine light of the second principle in himself.

1. **B**EHOLD, O child of man, all the angels were created in the first principle, and by the flowing forth of the Holy Spirit were formed, and bodified in a true angelical and spiritual manner; and inlightened from the light of God; that they might increase the paradifical joy, and abide therein eternally: ‘but being they  
 ‘ were to abide eternally, they must be  
 ‘ formed out of the first principle which  
 ‘ is an indiffoluble band:’ and they were to look upon the heart or Son of God, to receive his light, and to feed upon the word, which food was to be their holy  
 prefer-

preservation, and to keep their image clear and light; even as the heart or Son of God in the second principle, manifests and enlightens the Father, namely, the first principle; and in those two principles the divine power, the pure element, paradise; and kingdom of heaven spring up.

2. Thus it is with those angels that continued in the kingdom of heaven in the first paradise; they stand in the first principle in the indissoluble band, enlightened by the Son in the second principle; their food is the divine word; and their thoughts and mind is in the will of the Trinity in the Deity. The confirming and establishing of their life, will, and doings, is the power of the Holy Ghost: whatever the Holy Spirit does in the generating of Paradise, and the holy wonders, the angels rejoice at, and sing the joyful Hallelujahs of Paradise concerning the pleasant saving and eternal birth. All they do is an increase of their heavenly joy, delight, and pleasure in the heart or Son of God: and they sport in holy obedience in the will of the eternal Father: and to this end their God created them, that he might be manifested, and rejoice in his creatures, and his creatures  
in

in him; so that there might be an eternal sport of love, in the centre of the multiplying of the pure eternal nature in the indissoluble eternal band.

3. But this sport of love was spoiled by Lucifer himself, who is so called, because of the extinguishment of the light of the Son of God in him, and his being cast out of his throne.

*Describing what he then was, and also as he now is.*

4. He was the most glorious prince in heaven, and king over many legions of angels, and had he introduced his will into the divine meekness, and the light of the Son of God, and continued in the harmony wherein God had created him; then he would have stood, and nothing could have cast him out of the light. For he, as well as the other angels, was created of the pure eternal nature: out of the indissoluble band, and stood in the first Paradise. He felt and saw the generation of the holy Deity in the birth of the second principle, namely, of the heart or Son of God, and the outflowing of the Holy Ghost: his food was of the word of the Lord,

Lord, and therein he should have continued an angel of light.

5. But he saw his own great beauty and glory, and that he was a prince standing in the first principle, and in his own desire went into the centre, and would himself be God: he despised the birth of the Son and heart of God, and the soft and very lovely influence, working and qualification thereof: He entered with his will into SELF, and meant to be a very potent and terrible Lord in the first principle, and would work in the strength of the fire, in the centre of nature; he therefore could no longer be fed from the word of the Lord, and so his light went out by the heart or Son of God departing from him; for thereby the second principle was shut up to him: and presently he became loathsome in Paradise, and was cast out with all his legions that stuck to and depended upon him.

6. And so he lost God, the kingdom of heaven, and all paradisaical knowledge, pleasure, and joy; he also presently lost the image of God, and the confirmation of the Holy Ghost: For because he despised the second principle, wherein he was an angel  
and



and image of God, all heavenly things departed from him, and he fell into the dark vale, or valley of darknes, and could no more raise his imagination up into God, but remained in the anguishes of the first four forms of the original of nature.

7. For he is always shut up in the first principle, (as in the eternal death) and yet he raises himself up continually, thinking to reach the heart of God, and to domineer over it: for his bitter sting climbs up eternally in the source or root of the fire, and affords him a proud will to have all at his pleasure, but he attains nothing. His food is the source or fountain of poison, namely, the brimstone spirit: his refreshing is the eternal cold fire: he has an eternal hunger in the bitterness; an eternal thirst in the source of the fire. His climbing up is his fall, and the more he climbs up in his will, the greater is his fall: like one standing upon a high clift would cast himself down into a bottomless pit, he looks still further, and he falls in further and further, and yet can find no ground.

8. Thus he is an eternal enemy to the heart or Son of God, and to all the holy angels,

angels, and he cannot now frame any other will in himself.

9. His angels or devils are of very many several sorts; for, at the time of Lucifer's creation, he stood in the kingdom of heaven in the point, locus, or place, where the Holy Ghost in the birth of the heart of God in Paradise, did open infinite and innumerable centres in the eternal birth of pure eternal nature; and therefore their quality was also manifold, and all should have been and continued angels of God, if Lucifer had not corrupted and thereby destroyed them: and so now every one in his fall continues in his own essences, excluded from the light of the second principle, which they extinguished in themselves: and so it is with the soul of man, when it rejects the light of God, and it goes out of that soul.

## C H A P. V.

Of the third principle, or creation of the material world, with the stars and elements ; wherein the first and second principle is more clearly understood.

1. **T**H E eternal and indissoluble band, which is the first principle wherein the essence of all essences stands, is not easily nor in haste to be understood ; therefore it is necessary that the desirous reader should the more earnestly consider himself what he is, and from whence his reason, his inward senses, and thoughts do proceed : for therein he finds the similitude of God, especially if he considers and meditates what his soul is, which is an eternal incorruptible spirit.

2. For if the reader be born of God in true resignation, there is no nearer way for him to come to the knowledge of the third principle ; than by considering the new birth,

birth, how the soul is new born by the love of God in the light; and how it is translated out of darkness into the light by a second birth. And now every one finds, by experience, that falls into the wrath of God; and whereof there are terrible examples; that the soul must indure uneasiness and torment in itself, in the birth of its own life, so long as it is in the wrath of God: and then that if it be born again, there is great exulting joy arises in it: and thus there is found very clearly and plainly two principles: also God, Paradise, and the kingdom of heaven.

3. For you find in the root of the original of the spirit of the soul, the most inimicitious irksome source, torment, or working property, wherein the soul without the light of God is like all devils, being an enmity in itself, striving against God and goodness, and climbing up with pride in the strength of the fire, in a bitter, fierce, malicious wrathfulness against God, against heaven, against all creatures in the light of the second principle, and also against all creatures in the third principle of this world, setting up themselves alone.

4. Now

4. Now the scripture witnesseth throughout, and the new-born man finds it so, that when the soul is new born in the light of God, then it is quite otherwise, and contrary to what it was before. It finds itself very humble, meek, courteous, and pleasant, it readily bears all manner of crosses and persecution, it turns the outward body from out of the way of the wicked, it regards no reproach, disgrace, or scorn, put upon it from the devil, or man; it places its confidence, refuge and love in the heart or Son of God; it is fed by the word of God, and cannot be hurt or so much as touched by the devil: for although it is in its own substance, and stands in the first principle in the indissoluble band; it is inlightened with the light of God in the Son or second principle; and the Holy Ghost, [who goes forth out of the eternal birth or generation of the Father, in the light of the heart or Son of God:] goes in it, and establishes it the child of God: therefore all that it does, living in the light of God, is done in the love of God: and the devil cannot see that soul, for the second principle in which it then lives, and in which God, and the  
kingdom

kingdom of heaven is, as also the angels and Paradise, is shut up from him, and he cannot get to it.

5. In this consideration you may find what I understand by a principle: namely, nothing else but a new birth, a new life, for there is no more than one principle, that is, the eternal Deity; wherein there is eternal life. But God would not have been manifested, if in the Father, Son, and Spirit in himself, he had not created creatures, as he has done angels and the souls of men, who understand the eternal and indissoluble band, and how the birth and manner of the eternal light is in God the Son.

6. Now if we will speak of the third principle; namely, the beginning and birth of this world; then we must consider the root of the genetrix, or begettress, seeing every principle is another birth, but out of no other essence. The divine essence in the root of the first principle is the begettress matrix, or genetrix, in the eternal birth in the limbus, or concretion of matter, in the original water spirit: [for in the second principle, namely, in the holy birth, there is only spirit, light, and life] and the eternal  
Wisdom

Wisdom has wrought in the eternal inanimate genetrix, which, in her own property [and until the original light becomes manifested therein] is without perception, and by the same operation came the dark chaos, when the light of God departed from Lucifer, in the elevation of himself, and the fierceness of the source of the fire was kindled, and the creating of the third principle thereupon followed; and he was shut up therein as a prisoner. Although we are to know he had his royal seat in the place of this world: and therefore Christ calls him a prince of this world, but it is in the kingdom of darkness, in the place of the first principle of this world.

7. When God moved himself to create, it was in the first principle, with its dark, harsh, bitter, fiery property, but altogether hidden by the light or Son of God, which from eternity preserved it, and kept it pleasant, clear and bright; and when he created the angels, he created them out of the indissoluble band in Paradise, in the light holy matrix, which is no other than the first and second principles united, and the angels were bodified from the moving Spirit of God.

8. Now

8. Now when God had created great potent princely angels in the fourth form, where the source of fire has its original; Lucifer and his legions stood not in resignation, neither did they cast their imaginations forward into the fifth form of the light of the love of God, wherein the sprouting forth of Paradise consists; but they cast their imaginations back into themselves, and formed or created a will or purpose to domineer in the fire, over the light of God and Paradise. For the fiery matrix [which separated from the light is the abyſs of hell] was moved ſo hard that Lucifer, [that great prince] has formed his will out of it, and is continued therein, ſuppoſing that he ſhould be a great and terrible Lord in his whole place or dominion.

9. Thus the devil moved the matrix, and the four fiery forms of nature in oppoſition to the fifth form, wherein the meek and clear light, the pleaſant ſource of love ſprings up, and wherein the ſecond principle ſtands: For God ſeeing that the great prince Lucifer would domineer in the matrix, in the ſtrength of the fire, in his place or dominion, he therefore ſhut up the fifth form



form from him, for his place and dominion could no longer stand in the heavenly Paradise.

10. When this storm was in the first principle, the matrix became much impregnated and kindled: and every form in the matrix wrought and acted. But because the anger and the wrath was there elevated, and that the place or dominion of Lucifer could not subsist in the heavenly Paradise; therefore God moved this place yet more, and the fourth form stood in the flash of fire which reflected back and found the spirit of God [in the forming or creation of the third principle]; and in a moment lost its wrathful fierce property, and became white, clear, and light; and in this stands the word by which God created heaven and earth: for before the word spake, the third principle was not manifested.

11. That God created heaven and earth and all things therein in six days, as Moses says; is the greatest mystery, wholly hidden to the reason of the external man: for there is neither night, morning, or evening, in the pure eternal element, but a

O

continual

continual day from the beginning of this outward world even unto the end of the same.

12. With the word, when God said, "Let there be light," the essence of the power did move itself in the light property in the whole deep, and in this word, the earth's mass, and also what is called heaven, amassed itself in its essence, all that which before was only a spiritual essence; and the firmament is the gulf between time and eternity. But that God calls it heaven, and makes a division of the waters, is to give us to understand that the heaven is in this world, but this world not in heaven.

13. The words of Moses concerning the creation are exceeding clear; yet unapprehensive to reason: for he writes thus:  
 "In the beginning God created heaven  
 "and earth, and the earth was without  
 "form and void: and it was dark upon  
 "the deep; and the spirit of God moved  
 "upon the water, and God said, Let there  
 "be light, and there was light: and God  
 "saw that the light was good: and God  
 "severed the light from the darkness, and  
 "called

“ called the light day ; and the darkness  
“ night : and [out of] the evening and  
“ the morning were the first day.”

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C H A P. VI.

Of the separation in the creation, of this world, or the third principle.

I. **I**F we consider of the specifical difference, form and variation, whereby every thing has its own peculiar essence in the third principle of this world : how the starry heavens sprung up, with every star in its own peculiar form, property, and centre ; and as master and guider of itself, works and generates in the matrix of this world after their several kinds. Then if we consider the sun, which is their heart, life, and king : without whose light and virtue the stars could neither act nor effect any thing : and if we consider yet further the elements of fire, and water, and observe how they continually generate one in another, and how the constellations do rule in them, as in their own property ; we

should by degrees come to see the separation or distinction, and the eternal mother, the genetrix or bringer-forth of all things.

2. We have it clearly and plainly in ourselves, and might see it in all things, *if we were not so mad, blind and self-conceited as to be drawn and led by the school-boy outward reason; but were attentive, and kept close to the school-master, who is the true and only teacher, and master of all masters.*

3. We see indeed that all things spring out of the eternal mother, but if we would see the ground thereof, we must look upon the first mother, who in the original, without the light, is sour, harsh, dark, hard, and cold, and yet there is the spirit of water in the bringing forth the light, and in the virtue of the light is the pure element of eternal nature.

4. She in her springing forth in multiplication, has generated this world, and every creature [of, or] in it, as she is in her own birth, where every fountain or source has a centre in it of separation or distinction, but undivided, and in her unite in one. Nor is this world separated, or sundered from the eternal mother, but

*This World in the third Principle.*

is come to be material, and to have the outward sun for its light, and life. *But that light and life is not the wise master himself, but the wise master [who is God] keeps that light and life standing and continuing in the external matrix of this world, to manifest the eternal wisdom:* for the sun is neither the virtue nor wisdom of God, but has a beginning through the will of God, and enters again into its ether, and it continually works [according to its kind, vivifying and killing, without regard to evil, crooked, lame, or good, beautiful or potent; it causes to live and to die, affords power and strength, and destroys the same again; and all this without any premeditated wisdom: whereby we may perceive that it is not the divine providence and wisdom itself, as the heathens did suppose, and foolishly rely upon the virtue thereof.

5. It seems strange and wonderful to FINE REASON, to consider how God has created the sun, the stars, and four elements; especially when it contemplates and considers the earth with its hard stones, and very rough, indigested, harsh substance, and sees there are great rocks and cliffs

created, which are in part uselefs, and very hinderfome to the employment of the creatures of this world: then it mufes whence may this compaction arife in fo many forms, and properties, of diverfe forts of ftones, metals, and kinds of earth: Whence do fuch manifold herbs, trees, and other productions grow.

6. In thefe mufings and contemplations man finds nothing; fave only that he is obliged to acknowledge there muft be a hidden power and might, which is abyffal, and unfearchable, that has created all things as they are: and there his reafon fticks: Or elfe his mind runs to and fro in the creation, as a bird flies up and down in the air, and looks upon all things as an ox upon a new door of his ftall, and never fo much as confiders what himfelf is.

7. For fince the fall of Adam, we are become fuch meer animals, that we do not confider we were created in the image of God; and were endued with the right, natural, and genuine underftanding, both of the eternal and temporal nature; fo as to mind and bethink ourfelves by great earneftnefs, to re-obtain that which we have loft: and yet we have that very  
firft

first soul wherein the true understanding lies; if we did but seriously labour to have that light shine in us again which Adam and we his posterity have lost; and which is yet offered unto us out of grace.

8. Therefore there will be no excuse at the great day of the Lord, when God shall judge the secret and hidden things of mankind; because we would not sincerely learn to know him, and obey his voice; which daily has knocked among us, and in us; and resign up ourselves unto him; that so our understanding might be opened: but preferred the running up and down as a beast void of understanding, searching in outward fictions, or in some carved work of outward nature: And a very severe sentence shall he receive who will undertake to be called Rabbi, and Master, and yet neither knows the way of God, nor walks therein, but forbids those who desire to know and to do his will.

9. The creation of the outward world is a manifestation of the inward spiritual mystery, namely, of the centre of eternal nature, with the holy element; and was brought forth by the eternal speaking

Word, both from the property of the [four first forms or] dark world, and also of the light world: and therefore the outward essence of this world is good and evil.

10. We are not to think, that there is the like in heaven, or in the pure eternal element, [that is, in the spiritual world] for in the spiritual world there are only the properties of possibility, but not at all manifest in such a harsh property; but are as it were swallowed up; as the light swallows up the darkness, and yet the darkness really dwells in the light, but is not apprehended.

11. When the speaking eternal word in love and anger [for Lucifer's malicious iniquity sake] did move itself in the properties; namely, in the essence wherein Lucifer sat, [in his angelical form in the good, holy essence, as to the generation of the divine meekness] to cast this wicked guest out of his pure habitation, into eternal darkness; for God would not be seem that he should any longer have those manifested powers wherein he was a prince; then the essence was compacted, and those  
powers



powers coagulated : and the speaking word of God, which dwelt in the manifested powers and properties, took away the disobedient child's patrimony, and cast him as a perjured wretch, out of his inheritance, into an eternal prison, into the house of darknes and anger ; wherein he desired to be masteri over the essence of God's love.

12. We may see very clearly that it is thus : for there is nothing in this world so evil, but it has a good in it : the good has its rise originally out of the good or heavenly property, and the evil has its descent from the property of the dark world ; for both worlds, namely, light and darknes, are in each other as one, and therefore they also went together into the compaction or coagulation ; and that from the degrees, condition or properties of the pure eternal nature : namely, from the four forms or properties to the fire life ; and also from the properties in the oily, and spiritual watry light's essence.

13. The grossness of the stones, metals, and earth, proceed from the property of the dark world ; understand as to the sub-

stance, and not the spirit : for the spirit of the grossness is in the poisonous life, in which Lucifer is a prince of this world ; but the heavenly part holds the grossness and poisonous source captive ; so that the devil is the poorest creature in the essence of this world ; and has nothing in this world for his own possession, save what he can cheat from the creatures that have an eternal being ; that enter with their desire into the anger of God, that is, consent unto his juggling incantations.

14. If we would rightly consider the creation ; we need no more than a divine light, and contemplation : it is very easy to the illuminated mind, and may very well be searched out. Let a man but consider the degrees of nature, and he will see it very clearly in the sun, stars and elements : the stars are nothing else but a chrystalline water spirit ; yet not material water, but powers of the salnitral flagrat in the fire.

15. For their orb, wherein they stand, is fiery ; that is a salnitral fire ; a property of the matter of the earth, metals, trees, herbs, &c. and of the three elements, fire, air, and water, and that which I find in  
the

the compaction of the earth, that is likewise in the astrum or constellation, and they belong both together as body and soul: the astrum or constellation betokens the spirit, and the earth the body.

16. Before the fall of Lucifer and creation of this world, all was mutually in each other in the eternal generation in the pure eternal element, as a powerful wrestling love play, without any such material substance, coagulation, or creatures.

17. But upon Lucifer's apostacy all the properties were kindled in the motion of the word, and therewith by the inflammation in the salnitral flagrat; each property did divide itself in itself; and was amassed by the awakened astringent impression (namely, the first form in nature, which is called the Fiat) and so each became coagulated in its property; the subtle and pure in its property, and the gross in its property; all according to the degrees; as the eternal generation of nature derives itself from the unity into the infinite multiplicity.

18. Good and evil is manifest in the astrum or constellation: for the wrathful fiery power of the eternal nature, so also,

the power of the holy spiritual world, is manifest in the stars, as an essential spiration: and therefore there are many light stars which we see, and many obscure stars which we do not see, of which we have a likeness in the matter of the earth, which is so manifold: Whence divers sorts of fruit grow, each according to the properties of the superior spheres: for the earth being the grossest substance, the mortal water is coagulated therein.

19. The Being of all beings is the one God: And all creation is deriving out of one only, into infiniteness: and the infinite is time and eternity, and the manifestation of the one; where each thing may be reduced out of one into many; and again out of many into one.

20. The essence of this world may be searched out, but the centre or point of motion will remain dark unto reason, and be unknown, unless there be another light given. Reason supposes it has it, and can mathematically describe, demonstrate, and measure it; but it has it not in the outward understanding.

21. The fire is the chief work master in nature, which puts forth from a small power

power *a little sprout*, and out of the earth displays it into *a great tree* with many boughs, branches, and fruits; and then again consumes and reduces all to ashes and earth, from whence they first proceeded: And so also all things of this world do enter again into the one pure eternal element whence they came.

22. When we consider the hierarchy, and the kingly dominion, in all the three principles in the place of this world: so far as the word reached forth itself to the creation of the outward world, with the stars and elements: then we have the ground of the punctum or central fire, or radical heat; the point of motion, the virtue of the light, and the royal throne, of which the whole creation is but a member.

23. For the stars, and four elements, and all whatever is bred and ingendered out of them, and live therein, do hang, or appertain unto one punctum; where the divine power has manifested itself, from itself in a form: and this punctum stands in three principles, namely, in three worlds: nothing can live in this world without this punctum, it is the only cause  
of

of the life and motion of all the powers ; and without it all would be in the stillness or eternal silence, without motion.

24. We see in very deed ; that the light is the only cause of all stirring, motion, and life : for every life desires the power of the light : namely, the disclosed punctum : and yet the life is not the punctum ; but the form of nature : and if this punctum did not stand open, then the kingdom of darkness would be manifest in the place of this world ; and in that darkness [the place of wrath] Lucifer is a prince, and possesses the throne in the wrath of the eternal nature.

25. Therefore, O man, consider with thyself, where thou art : namely ; on one part, [that is thy body and outward carcass of clay, thou art a guest for awhile in this outward world, travelling in the vanity of time] under the influences of the stars, and four elements : One other part ; [namely, thy soul in its own self and creaturely being : that is, in its fallen state ; without the divine light or regeneration] in the dark world among the devils ; and as to the third part, [namely, thy divine image and spirit of love, in the eternal light]

light] in the divine power in heaven: that property which is master in thee, its servant thou art: frank and vapour as stately and gloriously as thou wilt in the sun's light, yet thy fountain shall be made manifest to thee.

26. By the two words HEAVEN and EARTH we understand, in the language of nature, the whole ground of the creation; for by the word Heaven is understood how the water, namely, the grossness in the mortal part, was coagulated, and separated from the holy chrySTALLINE water, which is spiritual; where with the material, time began; as an essence expressed, or spirated out of the spiritual water. The spiritual water is living, and the spirated is lifeless, senseless, void of understanding, and is dead in reference to the living water, of which Moses says, God hath separated it from the water above the firmament.

27. The firmament is another beginning, or inchoation of motion: the water above the firmament is the spiritual water, in which the Spirit of God rules and works: for Moses says also, the Spirit of God moves upon the water; for the spiri-  
tual

tual pure eternal element moves in the four elements; and in the spiritual element the Spirit of God moves on the spiritual water: they are mutually in each other.

28. The heaven wherein God dwells is the holy element: and the firmament, or the gulf between God and the four elements, is the death; for the inward heaven has another birth, [that is, another life] than the elementary life has: indeed they are in one another, but the one does not apprehend the other: albeit they resemble each other, [as silver and tin, &c.] and have very near affinity to each other; yet they are as the inward and outward water to one another; wherein also they are to be understood: they are step sisters; each is from another principle to the other; indeed they come from one father, but they have two mothers; the one whereof is a virgin, the other defloured; and therefore they are separated until the judgment of God, who will purge away the reproach and shame of this world through the fire.

29. When nature was inkindled, the one pure element did unfold and display itself, into four properties, yet in itself is only  
one,



one, and dwells in the essence where the fire is mortified by the love properties: otherwise the outward earth could bring forth no fruit. Those that are now called the four elements are but properties of the true element; which is neither hot nor cold, neither dry nor moist; but in perfect temperature: it is the motion or outbirth of the inward heaven: it is the first divine manifestation out of the fire through pure eternal nature: it is the true angelical life as to the creature: and when the properties of pure eternal nature work therein; it is called, and is Paradise.

30. Moses writes, that “God created  
“the heaven out of the midst of the wa-  
“ters;” let us understand it right. The  
astrum [by which I understand the whole  
starry heaven, with all its powers, pro-  
perties, influences, and constellations, in-  
ternal and external] is an external water  
spirit, namely, the powers of the outward  
water: and the material water is the body  
wherein the powers work. Now the fiery,  
airy and also earthly source is in the astrum:  
the like is also in the material water: the  
superior astrum is the life and dominion of  
the inferior, and inkindles the interior,  
whereby

whereby the inferior does act, move and work.

31. Thus we understand what the outward heaven is, namely, the powers or conception of the water. The Word or power Fiat, which began with the beginning of this world, is still in the creating; it yet continually creates the heaven out of the water: and the Spirit of God still moves upon the water: and the holy water is yet continually separated from the water under the firmament.

32. This holy water is that, of which Christ told us, that "he would give us " it to drink: that should spring up in " us to a fountain of eternal life:" the holy heavenly corporality does consist therein; it is the body of Christ which he brought from heaven; and by the same introduced heavenly paradifical essentiality, into our dead or decayed body; and quickened ours in his; understand in the mark or limit of the covenant in the essence of Mary.

33. In this heavenly essence the baptism, and the supper of the Lord do consist: for this holy essence of the heavenly holy virginity, with the holy tincture, has  
destroyed

destroyed death; and bruised the head of the serpents might in the wrath of God; for the divine power is the highest life therein.

34. Thus we understand how the holy heaven, wherein God dwells, moves in the Fiat, or the created heaven, and that God is really present in all places; and inhabits all things: but he is comprehended of nothing: He is manifest in power in the inward heaven of the holy essentiality; namely, in the pure eternal element.

35. This holy, pure element [in the beginning or inchoation of the four elements] did penetrate through the earth; and sprang [or budded] forth in the holy powers, property, and bare fruits, of which man should have eaten in a heavenly manner in Paradise.

36. But when the holy element disappeared in man; the curse entered into the earth, and so Paradise was quashed in the four elements, and continued retired in itself in the inward pure element; there it stands yet open unto man, if any will depart from this world's essence, and enter into it upon the path which Christ has made open,

37. It

37. It is written by Moses, that “ God  
“ looked upon all that he had made,  
“ and behold it was very good.” Now  
man, for whose sake the earth was ac-  
cursed ; had not introduced any thing  
into the earth, whereby it was made so  
evil as to cause God to curse it ; save  
only the false and faithless imagination  
of his desire to eat of the evil and good :  
so as to awaken the vanity of nature in  
him to know evil and good. From that  
desire the hunger entered into the earth,  
from whence the outward body was ex-  
tracted as a masse, and set the hunger  
of its desire again upon its mother, and  
araised the root of vanity out of the dark  
impression of the centre of nature, whence  
the tree of temptation, namely, of evil and  
good grew manifest to him ; and when he  
did eat thereof, the earth was accursed for  
his sake.

## C H A P. VII.

Of the mystery of the creation.

1. **W**E are now to consider the greatest mystery of this outward world between the elements and the astrum: the elemental spirit is severed from the astral spirit, and yet not parted asunder; they dwell in each other as body and soul: but the one is not the other: the astral spirit makes its bodies, as well as the elemental spirit, and that in all creatures; in animals, and vegetables.

2. All things of this world have a twofold body; namely, an elemental from the fire, air, water, and earth; and a spiritual body from the astrum: and likewise a twofold spirit: namely, one astral, the other elemental.

3. Man only (among all the earthly creatures) has a threefold body and spirit: for he has also the internal spiritual world in him; which is likewise twofold: namely, light, and darkness; and also corporally

rally and spiritually : this internal spirit is the soul ; but the internal body is from the water of the holy element, which died in Adam, that is, disappeared as to his life, when the divine power parted from him, and would not dwell in the awakened vanity.

4. Which holy body must be regenerated, if his spirit will see God, otherwise he cannot see him ; “ Except a man be  
 “ born again of water, and of the Spirit,  
 “ he cannot see, nor enter into the king-  
 “ dom of God,” as our Lord told Nicodemus. He must be born anew of the water of the holy pure element in the spirit of God, who has manifested himself in Christ [in us] with this same water source : that his disappeared holy body may be made alive in the holy water and spirit : else the soul has no sense nor sight in the holy life of God.

5. This twofold outward body ; namely, the astral and elementary, is now to be pondered, and punctually considered of, if we would understand nature : for in these [bodies] the dominion of all external creatures, and essences is couched : they often times are contrary one unto another, whence  
 sickness,

sickness, corruption, and death arises, and one fevereth from the other. And without this understanding let none call himself master [or learned] in nature.

6. The siderial body is the highest, except the divine, in man: for the elemental body is only its servant or dwelling house, as the four elements are only a body or habitation of the dominion of the stars.

7. The elemental spirit and body; is inanimate and void of understanding: it has only lust and desire in it: vegetation is its right life: for the air [or breath] has no understanding without the astrum; the astrum gives the distinct understanding of all essences in the elements: the siderial body dwells in the elemental; as the light world in the darkness: and it is the siderial spirit from the astrum principle, that gives reason, and is the true rational life; but it has no right divine apprehension, nor conception of spiritual things. It is the inward light, and power of the light, that gives in man the right divine understanding.

8. The whole astrum is nothing else but the external expressed word in the sound:  
it

it is the instrument whereby the holy external speaking word speaks and forms externally : for they are meer powers which enter into and mutually embrace each other, whence arises the found in the essence : and the desire, namely, the fiat receives this found, and makes it substantial : this substance is a spirit of the stars : which the elements receive into them : and coagulate it in them, and hatch it, as a hen her eggs : whence the true rational life is in the elements : and thus also is the syderial spirit hatched, and coagulated in all creatures.

9. For the male and female do mutually cast a seed, which is a sulphur of the astrum and four elements, that afterwards is hatched in the matrix, and coagulated to a living spirit.

10. And when the fire is inkindled in the seed that is sown in the matrix : the spirit severs itself from the body, as appropriate, [like as the light from the fire] according to the right of the eternal nature : and two becomes manifest in one ; namely, a spiritual body from the astrum, and a fleshly body from the four elements.

11. And



11. And this siderial spirit is the soul of the great world which depends on punctum solis; and receives its light and life from it: and as all the stars do take light and power from the sun; so do they likewise take their spirit.

12. The sun is the centre of the astrum: and the earth the centre of the four elements: they are to one another as spirit and body; or as man and wife. The astrum notwithstanding has another wife, where it hatches its essence, namely, the moon, which is the wife of all the stars; but especially of the sun; I mean in the essence of operation.

13. Not that the astrum is wholly arisen from the punctum of sol; but in that I call it the centre of the stars, I mean, it is the centre of the powers: the cause that the powers of the stars do act in the essence: it opens their powers, and gives its power into them; as a heart of the powers: they mutually rejoice in its essence, and are moved to desire and act in its essence.

14. And even *here lies the great mystery of the creation*; namely, that the internal [that is God] has thus manifested himself

with his eternal speaking Word [which he is himself] and formed the external as a type of the internal: *in him all things live and move*, each in its principle, and degree.

15. The outward properties dwell in themselves in the external, namely, in the expressed word, and are wholly external: they cannot in their own strength reach the powers of the holy world: only the holy world penetrates them. That dwells also in itself: but in the punctum of sol the eternal nature is open, and is the eighth number: the eternal magical fire, and in the fire the eternal tincture, is the ninth number: And in the cross, in the tincture, where the deity manifests himself, is the tenth number: and beyond this manifestation is the eternal understanding: namely, **THE ONE**, that is, **GOD JEHOVAH**.

16. Not that God is divided, [or far off] only we speak of his manifestation: *From what power the sun has its shining lustre: And that the power is immutable, so long as time endureth.*

17. For its lustre or shining light, has a degree of a more deep original than the external world has manifested in it: this  
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the wise heathens observed, and adored it for God; seeing the true God, who dwells, without all nature, in himself, was not known unto them.

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C H A P. VIII.

Of the difference of the heavenly and earthly man.

1. **T**HE text in Moses speaks very clearly and fully, where it says, "And God created man in his own image; in the image of God created he him: male and female created he them." By the creating is understood the body, which is two-fold, namely, a spiritual body, and a corporeal, [that is, a fleshly body] the verbum fiat itself did figurize and form it into a spiritual man, out of all the three principles, namely, according to the inward divine world; according to the fiery light world; and the outward world.

2. The spiritual body is the image of God: which the fiat cloathed with the

essence out of all essences, namely, it cloathed it with the heavenly holy essence, the heavenly holy corporality of the inward holy love desire: and from the outward love desire it was cloathed with the limus of the earth and the other elements, together with the visible constellation of the third principle.

3. The inward holy man was in the heaven of God, a limus of the holy spiritual heaven: therefore says Moses, "God created man in his image," [to the image of God] for IN betokens that he was known by the Spirit of God in this essence from eternity in the mystery of wisdom: and into this knowledge God introduced the essence, and he created the essence TO THE image of himself. And the outward man was in the outward heaven, a limus of the outward heaven.

4. Thus understand, by the inward creating, the true heavenly image; namely, an holy spiritual man out of all the properties of the angelical divine world: by the inward body, understand the one only pure element, whence the four were expressed: and understand the outward man for the outward world with the stars and  
four

four elements, namely, fire, air, water, and earth; and also for the outward tincture, which is linked with the inward tincture in the holy expressed word, and is only severed by the third principle: wherein also the inward puts forth an external life. The inward is holy, and the outward life or principle in the tincture would be likewise holy, if the curse was not come into it by reason of the awakened vanity: yet if the vanity be severed from the tincture then it is holy and a Paradise; which shall open at the end of this world.

5. Moses says further, "God breathed into man the breath of life, and he became a living soul:" this signifies the living, speaking, understanding spirit, out of all the three principles, namely, out of the inward fire world; which is manifest through the dark world, [understand out of the first principle, in the centre of the eternal nature in the might of the dark and fire world] and is the true eternal creaturely soul: Out of the holy light world [understand out of the second principle, namely, the holy kingdom of the manifested power of God in the holy spi-

ritual body of the holy pure element] and the light's breath, is the true understanding spirit of the soul: And out of the outward ærial world [understand out of the third principle, where the air spirit has dominion] and the outward air breath, is the rational power wherewith man rules over all the creatures of this world; and is the rational soul in the vegetative bestial life.

6. And the soul, in its real life and understanding, consists in three kingdoms.

The first is the potent might of eternity, the dark and fire world, the centre of eternal nature, according to which God calls himself "a strong zealous angry God and consuming fire:" [and in which the devil has wholly plunged and diabolized himself.]

The second is the holy light world, where the eternal understanding has displayed itself through the fire's sharpness, in the light of the great fiery love desire, and turned the wrathful dark and fiery property, to a kingdom of joy; which is the true manifestation of the Deity; and is called

called the holy heaven of the angelical delight and blifs.

The third kingdom or world, is the outward astral and elemental kingdom, namely, the air with its domineering constellation; out of which constellation the five senses take their original, and wherein the vegetable and reasonable life consists: this is the rational power, and the animal or bestial soul which rules over all that is of this world.

7. And yet there is but only one soul, standing in three principles; namely, in the kingdom of God's anger: in the kingdom of God's love: and in the kingdom of this world. And if this were not, then it could not be said, the soul went into heaven or hell, if heaven or hell were not in it. When the air, namely, the outward kingdom of time doth leave it, then is the soul manifest either in the dark fire kingdom of God; or in the holy kingdom of light in the love-fire of the power of God; whereunto it has given up itself in this life time, there it stands when the outward life leaves it.

8. And a judgment will pass upon it, if it departs out of that order wherein God

introduced it in the beginning : If it goes out of the divine harmony, out of the order of the manifested word of God's power : and in its own power and liberty does manifest or produce another will in itself of other properties, out of the strong might of the eternal nature.

9. The whole man with body and soul, is three-fold ; and yet but one only man : the body is out of a three-fold essence : and the soul is out of a three-fold property of the spirit. You have an example thereof in the fire, light, and air : the fire has another property than the light and air have ; the fiery body is the eternal constellation, namely, the great mystery, out of which the outward constellation was produced, and brought into a creatural being.

10. When we consider the image of God, which God created in Paradise unto the eternal incorruptible life, then we can in no wise say of the gross fleshly image, that the gross property of the earthliness is the image of God, which can possess the holy word : for it is not of the same essence and ens ; whereof Christ speaks, " The Spirit is life ; the flesh profiteth nothing."



“thing.” John vi. Also “flesh and blood shall not inherit the kingdom of heaven :” and yet verily the true body is comprised in this bestial gross property ; as the gold in the ore.

11. All that is earthly on man, is bestial and corruptible, and not man ; for although God created man an external body out of the limus of the earth, yet it is not to be considered of us, as now it is ; for the true human body according to the inward world, is a spiritual sulphur, a spiritual mercurius and a spiritual sal : each property of the soul has a corporeal or essential quality on it.

12. God created such a body, as the soul was in its essence, namely, in the spirated word of the understanding ; and breathed the soul thereinto for the understanding ; the true real body which is hidden in the grossness, is a spiritual body in comparison to the grossness : it is created indeed in flesh and blood, but in a fixed, steadfast, incorruptible flesh and blood.

13. By the lust and imagination of Adam, the grossness was manifest ; the true outward body is a sulphureous, mercurial,

curial, and falfish property ; a pure effential power according to the nature of the foul : that which the foul is in the fpirit the fame is the true human body in the effence, as a manfion of the foul.

14. All the properties of the inward holy body, together with the outward, were, in the firft man, compofed in an equal harmony ; no one lived in felf-defire, but they all gave up their defire unto the foul, in which, the divine light was manifef, as in the holy heaven : the light fhone through all the properties and made an equal temperature in all the properties : all the properties gave their defire unto the light, namely, into the manifefed fweetnefs of God, which penetrated all the properties ; in which penetration they were all tinctured with the fweet love : that fo there was nothing but mere pleafing love defire and delight between them.

15. The inward holy corporality of the pure eternal element penetrated through the four elements, and held the limus of the earth [namely, the outward fulphureous body] as it were fwallowed up in itfelf. It was really there, but in manner as the darknefs dwells in the light and yet its  
 darknefs

darkness cannot be manifest for the light, but if the light extinguishes, then the darkness is manifest.

16. Thus the inward man held the outward captive in itself, and penetrated it, as a fire through heats an iron, that it seems as if it was all fire: but when the fire goes out, then the dark swart iron is manifest.

17. After this manner likewise was the first man when he stood in Paradise, in his fixed condition; in manner, as time is before God and God in the time; yet they are distinct, but not parted asunder.

18. The outward spirit and body, was unto the inward as a wonder of divine manifestation, according to the fire-dark and light world, a mirror of the great omnipotence and omnipresence of God: and the inward was given to it for a ruler and guide.

19. He had the knowledge of all tinctures: all was subject to him: and that because the divine power was manifest in him: no heat nor cold did annoy him; for as there was a temperature in the body of the inward and outward man: so likewise there was nothing without the body

that could either destroy, or annoy this temperature : As gold indures in the fire, and as a tincture penetrates, and gives way unto nothing ; so likewise, man was not subject unto any thing, save only and alone to the only God, who dwelt through him, and was manifest in him with the power of the holy essence ; and this was an image and likeness of God, in whom the Spirit of God inhabited.

20. The child reason will not understand this right, and will say, I speak of a two-fold man : but by the spirit of light I say, no ! I speak only of one only man, which is a likeness according to God, namely, according to the manifested God ; according to the expressed formed word of the divine power, of divine understanding.

21. As all things are in God in essence, and yet he himself is not that very essence ; and yet that essence rules every essence according to its property ; so likewise the inward spiritual man is an image of the formed word of the divine power, and the outward an instrument of the inward : the outward man from the limus of the earth and four elements, with its outward constellation,

stellation, is only an instrument of the inward, wherewith the inward frames and makes what the inward spirit of the soul wills.

22. As we see that the will is the master in all purposes and undertakings; and see further, that the inward man has divine will and desire, but the outward a bestial will, which is so by reason of the fall: the whole man is but one only man: but his property lies in fundry degrees according to the inward and outward heavens, namely, according to the divine manifestation through the seven properties of nature.

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C H A P. IX.

Of Paradise.

1. **M**OSES says; that *when God had made man, that he planted a garden in Eden, and there he put man, to till and keep the same: and caused all manner of fruits to grow, pleasant for the sight and good for food: and planted the tree of life also, and*  
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*the tree of knowledge of good and evil in the midst.*

2. Here lies the veil before the face of Moses; in that he had a bright shining countenance, that sinful Israel cannot look him in the face; for the man of vanity is not worthy to know what Paradise is; and albeit it be given us to know it according to the inward hidden man: yet by this description, we shall remain as dumb to the beast, but yet be sufficiently understood by our fellow scholars in the school of the great master.

3. Poor reason, which is gone forth with Adam out of Paradise, asks where is Paradise to be had or found? Is it far off, or near? Or, when the souls go into Paradise whither do they go? is it in the place of this world, or without the place of this world above the stars? where is it that God dwells with the angels? and where is that desirable native country where there is no death? Being there is no sun nor stars in it, therefore it cannot be in this world, or else it would have been found long ago.

4. Beloved reason: one cannot lend a key to another to unlock this withal: and  
if

if any have a key, he cannot open it to another; as antichrist boasts that he has the keys of heaven and hell; it is true, a man may have the keys of both in this life time, but he cannot open with them for any body else: every one must unlock it with his own key, or else he cannot enter therein; for the Holy Ghost is the key, and when any one has that key, then he may go both in and out.

5. Paradise was the heavenly essentiality of the second principle: it budded in the beginning of the world through the earthly essentiality, as the eternity is in the time, and the divine power is through all things; and yet is neither comprehended or understood of any earthly thing in self-hood.

6. In Paradise the essence of the divine world penetrated the essence of time, as the sun penetrates the fruit upon a tree, and effectually works in it into a pleasantness, that it is lovely to look upon and good to eat: the like we are to understand of the garden in Eden.

7. The garden Eden was a place upon the earth where man was tempted: and the Paradise was in heaven; and yet was in the garden Eden; for as Adam before his sleep,  
and

and before his Eve was made out of him, was as to his inward man in heaven, and as to the outward, upon the earth; and as the inward holy man penetrated the outward, as a fire through heats an iron: so also the heavenly power out of the pure eternal element penetrated the four elements, and sprang through the earth, and bare fruits, which were heavenly and earthly, and were qualified, sweetly tempered of the divine power, and the vanity in the fruit was held as it were swallowed up, as the day hides the night, and holds it captive in itself, that it is not known and manifest.

8. The whole world would have been a mere Paradise, if Lucifer had not corrupted it, who was in the beginning of his creation, an hierarch in the place of this world; but seeing God knew that Adam would fall; therefore Paradise sprang forth and budded only in one certain place, to introduce and confirm man in his obedience therein: God nevertheless saw he would depart thence, whom he would again introduce thereinto by Christ, and establish him anew in Christ to eternity in Paradise, therefore God promised to regenerate

rate



rate it anew in Christ, in the Spirit of Christ in the human property.

9. There is nothing *that is nearer you, than heaven, Paradise, and hell,* unto which of them you are inclined, and to which of them you tend or walk, to that in this life-time you are most near. *You are between both: and there is a birth between each of them. You stand in this world between both the gates, and you have both the births in you; God beckens to you in one gate, and calls you; The devil beckens you in the other gate, and calls you; with whom you go, with him you enter in.* The devil has in his hand, power, honour, pleasure, and worldly joy; and the root of these is death and hell fire. On the contrary, God has in his hand, crosses, persecution, misery, poverty, ignominy, and sorrow: and the root of these is a fire also; but in the fire there is a light; and in the light the virtue: and in the virtue the Paradise: and in the Paradise are the angels, and among the angels joy. The gross fleshly eyes cannot behold it, because they are from the third principle, and see only by the splendor of the sun; but when the Holy Ghost comes into the soul, then he regenerates it

it anew in God, and then it becomes a paradisaical child, who gets the key of Paradise, and that soul sees into the midst thereof.

10. But the gross body cannot see into it, because it belongs not to Paradise: it belongs to the earth, and must putrify and rot; and rise in a new virtue and power in Christ; at the end of days: and then it may also be in Paradise, and not before: it must lay off the third principle: namely, this skin or covering which father Adam and mother Eve got into, and in which they supposed they should be wise by wearing all the three principles manifested on them. Oh that they had preferred the wearing two of the principles hidden in in them, and had continued in the principle of light: it had been good for us. But of this I purpose to speak hereafter when I treat about the fall.

11. Thus now in the essence of all essences, there are three several distinct properties, with one source or property far from one another; yet are not parted asunder, but are in one another as one only essence; nevertheless the one does not comprehend the other: as in the three elements, fire, air, water; all three are in one another,  
but

but neither of them comprehend the other : and as one element generates another, and yet is not of the essence, source, or property thereof : so the three principles are in one another, and one generates the other : and yet none of them all comprehends the other, nor is any of them the essence or substance of the other.

12. The third principle, namely, this material world shall pass away and go into its ether, and then the shadow of all creatures remain, also of all growing things [vegetables and fruits] and of all that ever came to light : as also the shadow and figure of all words and works ; and that incomprehensibly, like a nothing or shadow in respect of the light, and after the end of time, there will be nothing, but light and darkness : where the source or property remain in each of them as it has been from eternity and the one shall not comprehend the other.

13. Yet whether, God will create more after this world's time ; that my spirit doth not know : for it apprehends no farther than what is in its centre wherein it lives, and in which the Paradise and the kingdom of heaven stands.

CHAP.

## C H A P. X.

Of the paradifical dominion, life, and condition, fhewing how it fhould have been if Adam had not fallen.

1. **I** Know the Sophift will here cavil at me; and cry it down as a thing impoffible for me to know; being I was not there, and faw it myfelf: To him I fay, that *I* in the effence of my foul, and body, *when I was not yet I*, but *when I was in Adam's effence*, was there and did myfelf fool away my glory in Adam, but being *Chrift* has reftored it again unto me, *I fee in the Spirit of Chrift what I was in Paradife*, and what *I am now in fin*, and what *I fhall be again*: therefore let none cry it out as a thing unknowable; for although indeed I know it not; yet *the Spirit of Chrift knows it in me*; from which knowledge I fhall write.

2. Adam was a man, and alfo a woman, and yet none of them diftinct; but a virgin full of chaftity, modefty, and purity, namely the image of God: He had both  
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the tinctures of the fire, and light in him; in the conjunction of which, the virgineal centre stood; we also shall be such in the resurrection of the dead; as Christ tells us, “That we shall neither marry, nor be given in marriage, but be like the angels of God.” Matt. xxii. 30.

3. Such a man as Adam was, before his Eve was taken from him, shall arise and again enter into and possess Paradise; not a man or woman; but as the scripture says, “they are virgins, and follow God, ~~and~~ and the Lamb, they are like to the angels of God,” yet not only pure spirit, but in heavenly bodies, in which the spiritual angelical body inhabits.

4. Seeing that Adam was created in Paradise to the life eternal in the image of God; and God breathed his life and spirit, into him; we can well describe him, how he was in his innocency, how he fell: what he is now, and what he shall again be at last.

5. If God had created Adam for the earthly corruptible, miserable, naked, sick, bestial, toilsome life; then he had not brought him into Paradise: If God had desired [or willed] the bestial copulation, and  
propa-

propagation, then he would instantly, in the beginning have created man and woman, and both sexes would have come forth in the Verbum Fiat, into a division of both tinctures, as it was in the other earthly creatures.

6. Every creature brings its cloathing upon it, from its dam [or mother's body] *But man, who comes into the world miserable, naked, and bare, in deepest poverty, and inability; and is able to do nothing.* In his arrival into this world *he is the most wretched, forlornest, and most shiftless creature amongst all kinds, and cannot at all help himself:* which does sufficiently show unto us, that he was not created of God unto this misery, but in and unto his perfection; as all other creatures were to theirs; but which perfection the first man fooled away and lost, by false lust, wherein he slept; Whereupon God afterward in his sleep did first figurise him in the outward Fiat [or let it be] to the natural life of man and woman, according to the property of all earthly creatures, *and hung upon him the worms carcass with the bestial members for propagation, of which the poor soul is to this day ashamed, and*  
 mourns

mourns that it must bear a bestial form on the body.

7. Two fixt and stedfast essences were in Adam [at the time his lust threw him into his sleep or swoon] namely, the spiritual body of the love essentiality of the inward heaven; which was God's temple: and the outward body, namely, the limus of the pure earth, which was the mansion and habitation of the inward spiritual body: which was in no wise manifest according to the vanity of the earth; for it was a limus an extract of the pure good part of the earth; which at the last judgment shall be severed in the earth, from the vanity, from the curse, and from the corruption of the devil.

8. These two, namely, the inward heavenly being and the outward heavenly being, were mutually espoused to each other, and formed into one body, wherein was the most holy tincture of the fire and light, namely, the great joyful love desire, which did inflame the love essence, so that both essences did ardently love each other, and desire each other in the love essence: the inward loved the outward as its manifestation; and the outward loved the inward

as its greatest sweetness, joyfulness, and precious pearl: as its most beloved spouse, or consort; And yet they were not two, but one only body of a two-fold essence; namely, one essence inward heavenly holy: and one from the essence of time; which were espoused and betrothed to each other to an eternal being.

9. And the magical impregnation, conception, and birth, did stand in this love-desire; for the tincture penetrated through both the essences; through the inward and outward, and did stir up the desire; and in the desire was the Fiat, which the love lubet [or imagination] conceived, and brought into a substance; *thus the likeness of the express image was formed in this substance, being a spiritual image according to the first God created.* For as the Fiat conceived, and formed the first image; namely, Adam; so also the likeness was conceived, out of the first for propagation.

10. Understand, if it had been that Adam had stood, then it had been that the magical birth had been thus effected, not by a fundry peculiar issue from Adam's body, as now; but as the sun through shineth the water, and rends (or tears) it not: even



even so, the spiritual body, namely, the birth had been brought forth, and in its coming forth had become substantial, without pains, cares and distress, in great joyfulness and delight, and had been a virgin-like image wholly perfect according to the first.

11. Which afterward, when Venus's matrix was taken from Adam, and formed into a woman, must be done through anguish, trouble, smart, pangs and distress; as God said to Eve, "I will multiply thy sorrows when thou conceivest, thou shalt now bring forth children with sorrow, and thy will shall be subject unto thy husband;" Wherefore? because it was sprung forth from the man's will: Eve was half the Adam, namely, the part wherein Adam should have loved himself; and embodied his issue: but when he stood not, the same was taken from him in his sleep and formed into a woman: therefore when Adam saw her, he said: she shall be called woman [or manness] because she is taken out of man.

12. Man should have walked naked upon the earth, for the heavenly inward part penetrated the outward, and brightness was

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his

his cloathing; he stood in great beauty, glory, joy, and delight, in a child-like mind. He should have eaten and drank in a magical manner; not into the body, as now, but in the mouth; there was the separation; for so likewise was the fruit of Paradise.

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## C H A P. XI.

Of the birth of the woman, and Adam's being ordained to the outward life, and his restoration by Jesus Christ.

1. **N**OW Moses says; that the Lord God said "It is not good that man should be alone, we will make an help meet for him." When God had created all creatures with the whole creatural host, Moses says, "And God beheld all things which he had made; and lo it was very good;" and confirmed all to its propagation. But here he says of man "It is not good he should be alone;" for he saw his miserable fall that he could not, through his lusts, magically propagate himself; and said, "We will make an help meet for him."

2. And

2. And Moses says “ God caused a deep  
“ sleep to fall upon the man, and he slept,  
“ and he took one of the ribs out of his side,  
“ and made [or built] a woman thereof, and  
“ closed up the place with flesh.” Moses  
says, the woman was made of a rib out of  
Adam’s side, who will understand this  
without divine light? for here lies the veil  
before the brightness of Moses’s face, by rea-  
son of the unworthiness of the bestial man.

3. For we find, that the woman was  
taken and formed in the Fiat out of Adam’s  
essence; out of his body and soul. But the  
rib betokens Adam’s dissolution or break-  
ing; namely, that this body should and  
would be destroyed; for in the place of this  
rib Longinus’s spear must afterwards, when  
Christ was crucified, enter into the same, and  
tincture and heal the breach in the wrath  
of God with heavenly blood.

4. Now when Adam’s hunger was set  
after the earthliness; it did by its magnetick  
power, impress into his fair image, the va-  
nity of evil and good; whereupon the hea-  
venly image of the angelical world’s essence  
did disappear; as if a man should insinuate  
some strange matter into a burning and  
light-shining candle, whereby it should be-  
come

come dark and at last wholly extinguished : so it went also with Adam, for he by his lust brought his will and desire from God first into self-hood, and vanity, and thereby began to darken the light of his divine life, and then broke himself off from God, namely, from the divine harmony.

5. For even then, he forthwith sunk down into a swoon, or sleep, which is a figure of death: for the image of God, which is immutable, does not sleep: whatsoever is eternal has no time in it; but with the sleep the time was manifested in man; for he slept in the angelical world, and awaked to the outward world.

6. His sleep was the real type of the rest of Christ in the grave, where the new regenerate life in Christ's humanity must enter into Adam's sleep, and awaken it again to the eternal life, and bring it out of time into the eternal being.

7. And as Adam's essence was broken and divided, when the woman was taken out of him, so must Christ's body be bruised on the cross from the sixth unto the ninth hour, for so long was the Fiat in Adam's sleep in the separating of the man and woman [or a making the sex of male and female] for

for in such a space of time the woman was compleatly finished, and brought forth out of Adam into a female person [or image]

8. And when Christ on the cross had again accomplished this redemption of our virgin-like image from the divided sex, of male and female [from the man and woman] and tinctured it with his heavenly blood in the divine love; he said it is finished: for before he stood in Adam's thirst: [that is to say] as Adam did thirst after the vanity: so Christ did now fill or satiate this thirst of vanity, with the holy divine thirst, and turned the will of the soul about, that it might again introduce its thirst into God: And when this was brought to pass, he said; now it is finished, and converted: Christ turned back Adam in his sleep from the vanity: and from the man and woman, into the angelical image again. Great and wonderful are these mysteries, which the world cannot apprehend; for it is as blind in them, as a man that is born blind, is, to behold this world; but he that regards and finds them shall have great joy therein.

F I N I S.



1790

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