

**THE SEVENTH SEAL**  
**The Prophecies of Jacob Boehme**  
By Wayne Kraus

**JACOB BOEHME ONLINE**

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## INTRODUCTION: THE SPIRIT OF PROPHECY

In 1621 Jacob Boehme began to prophesy “The Time of the Lily and the Judgment of Babel.” The prophecies were not published in his books, but in letters to friends. Thus from deep in the secondary literature of 17<sup>th</sup> century Esoteric Christianity we find an authentic record of prophecy and fulfillment.

Chapter one is the record of the Time of the Lily prophecies and the historical events that followed. The remainder of the book is an anthology of Boehme’s teachings on the Book of Revelation.

“The time is near,” says John the Revelator. “These things must shortly take place.” (1:1, 22:6)

The Gospel of Matthew emphatically says the same, “Assuredly I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but my words will by no means pass away.” (24:34-35)

“Go to the lost sheep of the house of Israel, saying, ‘The kingdom of heaven is at hand.’ When they persecute you in one city, flee to another. For assuredly I say to you, you will not have gone through the cities of Israel before the Son of Man comes.” (10:23)

The early Christians believed they were living in the last times. So did Jacob Boehme. They were right. The *Parousia* is always imminent and the *Eschaton* is always immanent. “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.” (Romans 8:19-21)

By *Parousia* is meant the Second Coming; by *Eschaton* is meant “the holy city, the heavenly Jerusalem, coming down out of heaven from God.” (21:2) Through the prophetic ministry the powers of the world to come break into the world of time and space. The *Parousia* is not limited to Christ’s Second Coming. The first coming (Incarnation), the continual coming (Pentecost), and the final coming (Parousia) are one event.

The Revelation is rightly understood from the standpoint of eternity-consciousness and is itself a window to eternity. By *eternity-consciousness* I mean what the early Christians called “hope.” To the Apostle Paul, *hope* did not mean merely the expectation of a better future. In the *Eschaton*, when old things have passed away, “these three remain: faith, hope and love.” (1 Cor. 13:13) Hope is eternal. In the world of time and space hope is experienced as the *sensation of eternity*.

Boehme’s insignia was,

To whom time is like eternity  
And eternity like time, is free

The Book of Revelation is too esoteric for Christians and too Christian for Esoterics but beloved by both. Esoterics mainly ascribe to the Idealist interpretation while Christians are divided into Pretribulationists, Posttribulationists, Midtribulationists, Premillennialists, Postmillennialists, Amillennialists, Preterists, Partial Preterists, Historicists, Dominionists and Adventists. And then there are the “Panmillennialists” who confess that they cannot adjudicate between these warring schools of thought and wait to see how it all “pans out.”

When we understand the book and its purpose there is no conflict at all. The Revelation is in the ancient tradition of Jewish *wisdom teaching*, with over 400 Old Testament references in its 22 short chapters. *Wisdom teaching* is not a body of doctrine that one agrees or disagrees with; it is the light of heaven streaming through an open door. “I looked, and behold, a door standing open in heaven.” (4:1) “Behold, I have set before you an open door.” (3:8) The Revelation is punctuated 33 times with “Behold” and “Beheld.” *Beholding* is more immediate than *thinking*. Wisdom is not vested in the reader’s ability to understand but in the book itself. “Blessed are those who read and those who hear the words of this prophecy, and keep the things that are written herein, for the time is at hand.” (1:4) The awe, wonder, nostalgia, longing and joy we feel when reading the Revelation are above thought and more than feelings; they are the immediate experience of eternity-consciousness. Prophecy is not a static deposit of information about future events; prophecy *is* an ongoing event, the event of God speaking to us.

In the Book of Revelation “the kings of the earth” are tiny figures, nameless, always referred to in the plural, driven by the four winds, led by lying spirits and moved by titanic forces. The word of the Lord comes to the meek; those who “have washed their robes and made them white in the blood of the Lamb,” and “overcame the dragon by the blood of the Lamb and the word of their testimony, and loved not their own lives to the death,” and “who keep the commandments of God and the testimony of Jesus Christ,” “whose names are written in the Lamb’s book of life,” and whom he has made “kings and priests.” The stricken man on the cross, who the world sees as a good man who came to a bad end, is here revealed as “Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.”

In 1621 Boehme foretold the fall of kings and the devastation of Christendom, which in the quarter-century following his death was brought to pass by the Thirty Years War and other calamities. He foresaw the collapse of ecclesiastical power (“the judgment of Babel”) and the severance between state and state church (“the Beast and the Whore”). In lurid apocalyptic language he predicted the Enlightenment and the dawn of a secular age – “a new, worldly antichrist” displacing “the old, religious antichrist.” Most importantly he saw a time of spiritual awakening, a Lily “springing up in the midst of the fire in Babel.”

The cautious reader may say that none of these are proof of supernatural prescience on Boehme’s part, since a shrewd forecaster might have anticipated all these things by projecting the troubled social, political and religious conditions of 1621 into the future. Even when Boehme prophesied the dethroning of Emperor Fredrick Palsgrave three days before it happened, the Emperor was already without an army and in hiding. As to the Enlightenment, Boehme’s educated friends would have kept him apprised of the discoveries of Kepler and Galileo (and he may even have met Kepler), and an astute observer would discern that the old superstitions could not hold their ground against this strong new scientific method. Boehme even developed that thought 2 years later in *Mysterium Magnum* chapter 68, saying that the “heathen natural science” was better than the science of Christendom’s universities, which he called “an empty babbling of a supernatural magical ground.” As to spiritual awakening, it had already begun among the Silesian nobles and physicians who gathered around Jacob Boehme.

Yet the Time of the Lily is a body of prophecy so comprehensive and meaningfully accurate that contained in it is a philosophy of history. The prophecy was fulfilled in the 17<sup>th</sup> century, again in the 18<sup>th</sup> and again in the early 20<sup>th</sup>, showing us that prophecy does not expire upon fulfillment. The fulfillment of prophecy occurs not just once, but in a series of historic cycles, each fulfillment adumbrating the grand finale and each approximating it more nearly, like the waves of the sea at floe tide, each wave reaching higher up the sands.

*The Time of the Lily* – a confluence of political, military, scientific and religious events that left behind a transformed world – has been fulfilled in three separate historic cycles and awaits a next fulfillment. At the time of this writing (2018) the Age of Reason is receding and a new wave is rolling in, an Age of Vision.

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

Of course, nothing like the first six trumpet judgments had visibly taken place, so what did he mean the seventh trump was about to sound?

The sacred number seven is the central symbol of Revelation.

There are seven Churches 1:4; 2:1-3:22 Letters 2:1-3:22 Spirits 1:4; 3:1; 4:5; 5:6 Golden Lampstands 11:12, 20; 2:1; 4:5 Stars 1:16, 20; 2:1; 3:1 Seals 5:1; 5:5; 5:1 Horns 5:6 Eyes 1:4; 2:1-3, 22 Angels 8:2, 6; 15:1, 6-7, 15:8; 16:1; 17:1; 21:19 Trumpets 8:2,6 Thunders 10:3-4 Heads 12:3; 13:1; 17:3, 7, 9 Crowns 12:3 Plagues 15:1, 6, 8, 21:9 Golden Bowls 15:7; 16:1; 17:1; 21:9 Hills 17:9 Kings 17:10-11 and the Last Seven Visions 20-21.

Seven is also at the center of Jacob Boehme’s cosmology. There is perhaps no one better qualified to explicate the sevenfold structure of Revelation, which, according to Boehme, is the sevenfold structure of the cosmos and of all things.

Boehme is the only author I know, ancient or modern, who ventures to describe the Seven Spirits of God. (Rev. 1:4; 3:1; 4:5; 5:6)

*Aurora* chapter 9:

74. The Seven Spirits of God, in their circumference and space, contain or comprehend heaven and this world; also the wide breadth and depth without and beyond the heavens, even above and beneath the world, and in the world, yea the whole Father, who has neither beginning nor end.

75. They contain also all the creatures both in heaven and in this world; and all the creatures in heaven and in this world are imaged, fashioned or framed out of these spirits, and live in them as in their own propriety.

76. Their life and their reason is generated in them in such a manner as the divine being is generated, and also in the same power.

77. Out of and from the same body of the Seven Spirits of God are all things made and produced, all angels, all devils, the heaven, the earth, the stars, the elements, men, beasts, fowls, fishes; all worms, wood, trees, also stones, herbs and grass, and all whatsoever is.

The Seven Spirits are “sent out into all the earth,” (5:6) where they manifest as the seven properties of nature.

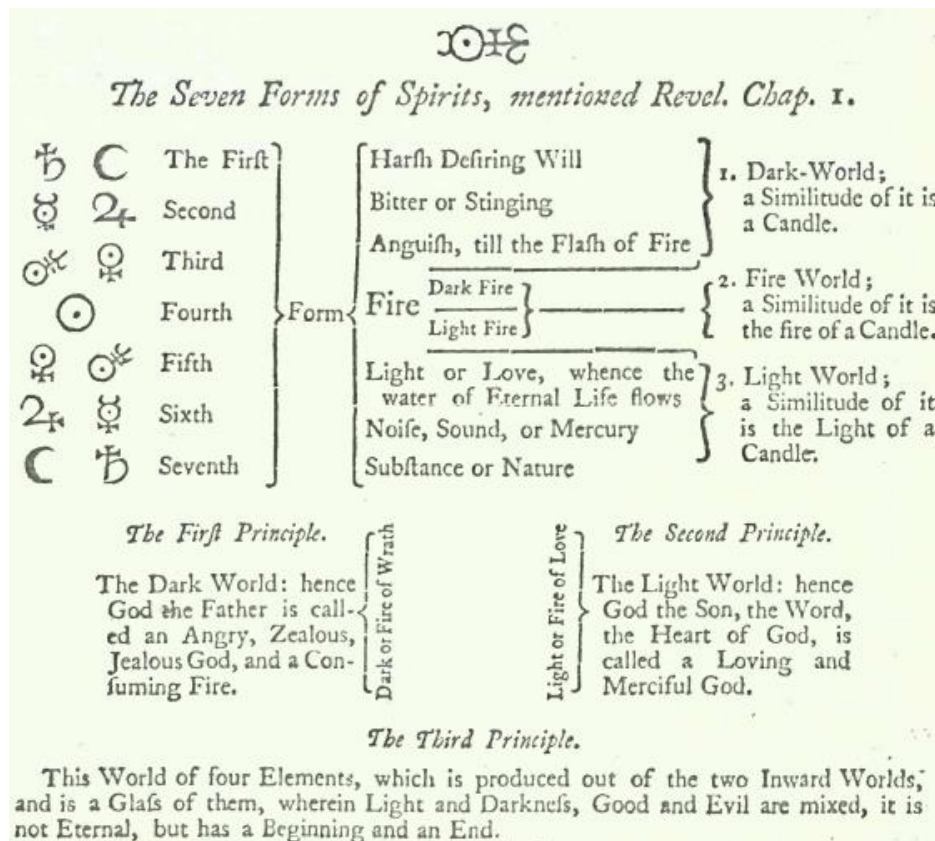
1. Saturn *attraction/gravity*

2. Mercury *resistance/levity*

- 3. Mars *strife/whirling*
- 4. Sol *sunburst/transformation*
- 5. Venus *light/love*
- 6. Jupiter *sound/consciousness*
- 7. Luna *manifestation*

The first three – attraction, resistance, strife – are the dark triad, the wheel of anguish. The fourth property is the sunburst whereby the dark triad is transformed into the light triad – love-light, sound and body.

The dark triad is hell, the light triad is heaven. Hell and heaven are not created places but uncreated places and exist everywhere. The middle-world is earth, which was created for the purpose of transforming darkness to light. It is called the fire-world.



The opening of the seven seals is the cosmic process taking place at all times on all levels of reality at all scales of magnitude; the eternal generation of the Godhead, the birth of God in the human soul, the birth of a star, DNA replication, the growth of a flower or a child in the womb, and every phenomenon in heaven and earth. The cycles of history are mighty rotations of the Sevenfold Generative Power. “The whole birth or geniture, which is the heaven of all heavens, as also this world, which is in the body of the whole, as also the place of the earth and of all creatures, and whatever you can think on, all that together is God the Father, who has neither beginning nor end; and wheresoever and upon whatsoever you think, even in the smallest circle

that can be imagined, is the whole birth or geniture of God, perfectly, incessantly and irresistibly.” (See *Appendix A: Fractal Universe.*)

The reader unfamiliar with Jacob Boehme will have gathered by now that this is no ordinary interpretation of Revelation.

Plain text in square brackets [] is notation from the translators, Sparrow and Ellistone. Parentheses () are Boehme’s. *Italics* in square brackets are mine, mainly in the first chapter, where extensive notations are called for.

Wayne Kraus

## THE TIME OF THE LILY

*But when I gat in thither, then this great, weighty and hard labour was laid upon me, which is, to manifest and reveal to the world, and to make known, the great day of the LORD; and, seeing men seek and long so eagerly after the root of the tree, to reveal to them what the whole tree is, thereby to intimate that this the present time is the Dawning, or Morning-Redness of the Day, which God has long ago decreed in his council. AMEN. Aurora 23:92*

*January 18, 1618, to Karl von Endern*

25:23. If the world were not so blind, it might know the wonderful being of God in all creatures; but now that it so rages and raves, it does it wholly against *itself* and against the *holy Spirit* of God, at whose light they shall once be *astonished*; they shall not hinder the son which the travailing mother brings forth in her old age, for this the heaven declares.

24. God shall enlighten him against all the raging and raving of the devil, and his light shall reach from the *East* unto the *West*. I write *not of myself*, but I only foreshow that this is at hand, and shall come.

*November 1619, letter to an unnamed recipient*

15:38. Concerning your desire about the affairs at *Prague*, where I was present at the coming in of the *new king\** (that the same is brought into *Sagan* you have understood that it is already done), he came in at *the fort* upon *Retshin of Shlan*, and was received of all the *Three Orders* with great *solemnity*, as the custom has been formerly among *all kings*.

[\**Frederick V of the Palitanate, aka Frederick Palsgrave, “the Black Prince”*]

39. I exhort you to heed well what the prophet *Ezekiel* has written in the 38th and 39th chapters,\* whether the time of the great expedition be not at hand upon *the mountains of Israel in Babel* (confused Christendom) especially in respect of the *Siebenburger (Bethlem Gabor)\*\** who should get help from the *Turk*, and very easily come to the *river Rhine*.

[\**Ezekiel prophesies that a massive army led by Gog and Magog will invade Israel and be destroyed by supernatural judgments. Boehme depicts the Christian lands as Israel and the clergy (Babel) as hostile invaders. “The mountains of Israel in Babel” suggests the Babylonian captivity. \*\*Gabriel Bethlem, Prince of Transylvania, invaded and conquered Hungary in August with help from the Ottoman Empire. The battle between Catholics and Protestants that began the previous year was the start of the Thirty Years War. Bethlem advanced westward but never reached the Rhine.*]

40. Where the great slaughter of the children of *Babel* may then come to pass; where two great rods of God shall appear—the one by *war*, the other by *mortality*,\* in which *Babel shall be ruined*; shows the spirit of the Lord in all those who have prophesied before us.

[\**Throughout the second half of the Thirty Years War, bubonic plague and other pestilences raged across Europe; also crop failures, droughts, famines and outbreaks of mass hysteria as witch-burnings peaked even higher than at any time during the Middle Ages.*]



41. Although I account *the election of a right German Emperor* must be yet a *little while deferred*, and in the meantime great war and contention, also desolation of many cities, strongholds, and potent countries shall follow, so far as even now is the right time, of which the spirit prophesies; which we do not so punctually understand.

42. For a thousand years before God is as one day; the spirit sees all things nigh at hand, and then the sidereal man (*the astral spirit, or apprehension of reason*) supposes that it will be *instantly*, yet it stands in God's counsel.

43. However, we know for certain the ruin of the *city Babel* to be very nigh, and it appears to us as if the time were even instantly at hand whereas yet we cannot fully apprehend the council of God, but as a pilgrim that is a day in a country cannot learn *all*, even so it is with us.

44. For God keeps the time and hour to Himself, and yet shows by His spirit the wonders that are to come.

46. However it be, the *new Antichrist (the worldly)* mightily *triumphs* in the growth of the *old (the spiritual)*, and burns like a fire in juniper wood; it supposes it is joy, and a golden time, but it is in misery and oppression, and *Babel* (the confused Christendom) is of a flaming fire.

*To Charles Von Endern, December 1619*

26:1 THE Love in the heart of God the Father, and the light of His power, in the life of Jesus Christ, be our refreshment, and help us to the new birth, that the true image may appear to God's honour and deeds of wonder, and cause the fair sprout of *His Lily* to grow *in us*, in the paradisiacal garden of Jesus Christ.

12. However, *at present* all is in *Babel*, and there shall a great rent be made; yet let none despair; for as God helped the children of Israel with consolation in the *Babylonical* captivity, and sent them *prophets*, even so shall now also *lilies* grow up in the midst of thorns, and this is wonderful.

13. Also, none need think that even *now* the whole destruction of the *city Babel* shall come to pass; there shall verily be an exceeding great *rent*, such a one as men *now* do not believe; for the Antichrist is not *wholly* revealed, though verily in part.

14. Men shall *suppose* that they have wholly rooted him out, and after some sorrow, great joy shall follow, and they shall make laws and covenants, together with severe, sharp articles of religion; yet for the *most part*, for the advancement of their honour and might; and men shall *suppose* that the holy spirit of heaven speaks, and now there is a *golden world*; yet it sticketh full of God's anger, and is still in *Babel*, and the true essence of the right life in *Christ* is not yet therein.

15. Also the rider on the *pale horse* shall come after, and cut off *many* with the sickle, yet in the meantime the *lily* springs in the wonders, against which the *last Antichrist* shall raise *persecution*; even then comes *his end*; for the *appearance of the Lord* terrifies him.

16. And then *Babel* burns up in the zeal and anger of God, and the same is wonderful, of which I have no power (*authority, or leave*) to write more plainly; yet at that time my writings shall be *very serviceable*; for there comes a time from the *Lord* which is *not* from the *starry* heaven.

17. Blessed is he that seeks the Lord with full earnestness, for He shall not be found in the history, but in true affiance, and in the right resignation into the life, and into the doctrine of Christ: *Therein the Holy Ghost* shall appear *with wonders, and powers*, which *Babel* at present in her forged hypocrisies does not believe; yet, however, it certainly comes, and is *already* on foot, yet *hidden* from the world. *The name of the Lord is a strong tower, the righteous fly into it, and are exalted.*

*[The war was drawing near Boehme's town of Gorlitz. In June British and Scottish troops were garrisoned there. From them Boehme caught fever, explaining in an August letter to Bernard, "I have been these Six Weeks, cast down into the Sickness of the Evil raised by soldiers; and scarce come to health again."*

*In the spring of 1621 Boehme had his vision of the Time of the Lily. The Lily was his favorite symbol for the new birth. But in the Time of the Lily, the light of God, then known only to a few, would be shed abroad upon the nations, and many thousands would be "tinctured anew with the spirit of Christ, and sprung forth out of God's love; that the grace of God in Christ be manifest in the mystery of his life," while the towers of Babel and the stone-temples of the Great Whore would be thrown down in the Turba of God's wrath. Henceforth he scarcely mentions the daily news about the movements of armies and the alliances of kings; his tone is prophetic. Whereas he previously taught that a Christian may belong to any church, or none, he now warns his friends to "go out from Babel," which was now "inflamed with the Anger-fire of God."]*

*The Second Epistle to Christian Bernard*

To CB 8 June 1621

*The open Fountain in the Heart of Jesus Christ be our Quickening or Refreshing!*

1. Honorable and Esteemed Sir: high friend in the Love of Christ after wishing you all health and welfare, I acquaint you friendly, that this writing accompanying this Letter, is sought and read by many learned and Noble Persons with delight and Longing desire; and are so very much spread abroad, that I very much wonder at it, and it is done wholly without my knowledge.

2. Men very much, in all Silesia as also in many places in the Mark, Meissen and Saxony, as letters daily come to my hand that are sent, signifying the desire of them, also eminent people, entreat they may be put in Print; which to me at present, while *Babel Burns*, is not acceptable or convenient, but will have its Time: for the *Aureum Seculum* or Golden Age, will begin to spring in the Midst of the Fire in *Babel*.

3. This I mention faithfully from a true heart, for you to Consider, and to stir you up, in the desire, in our *IMMANUEL*, as one of the first Fruits, comprehended under the Sound of the Seventh Trumpet.

4. *Seek*, sayeth Christ, *and you Shall Find*; the Noble *PEARL* reveals or Manifests itself in those, which at present seek it; for it is an acceptable Time, *BOTH* in Heaven and Hell, both Doors stand at present open

with their desire: It is a time to seek oneself; let none take it otherwise than in Earnest; else he falls home into the fierce wrathful Anger of God, and will be comprehended in the Vengeance of the fierce wrath.

5. Only be humble a little while under the Cross; May will bring forth ITS Roses, and the Lily branch, its fruit.

6. It is well for him that has it in his heart, it will serve to his highest honor, for this world's honor is but Dung to the Divine.

7. This I mention to you as to my beloved in the LORD Christ; from a true Heart, to put you in Mind and encourage you in the LORD.

8. And I commend you to the Love of JESUS CHRIST. Dated as above.

Your willing Servant, Jacob Behme.

### *The Third Epistle to Christian Bernard*

Of the 21 June 1621 To C.B.

*The Open well-spring or fountain in the heart of Jesus Christ, be our quickening and refreshing.*

1. MY Dear Herr Christianus, and high friend. Your welfare and happiness is always dear to me. I send you herewith, *De tribus Principiis*, the Book of the Three Principles; to write it out fully, if you please, and I exhort you in the Love of Christ, as one member should do to the other; to be diligent in study and prayer to God; that our Faith and knowledge, may grow and take place one among another; and that we at length; might reap the fruit thereof, and enjoy it.

2. Be only watchful in Christ, to fight against the Reason and the world, and the will of the FLESH; and fight like a valiant Soldier; your victory is in the Lord, who will set it upon you, when it pleases him.

3. The Crown is deposited and laid by for you, for which you Fight, it will not repent you; but the Wound-marks of Christ you must bear in this world, and be conformable to his Image: else you attain NOT the Crown: this I acquaint you with, in a brotherly Manner.

4. Prepare yourself diligently, for there is a Great Storm at hand; that you may be preserved to the praise of God, and to the year of the Lily which springs; committing you to the Love of Jesus Christ.

### *The Fifth Epistle to Christian Bernard*

Of the 8 July 1621 to Herr C.B.

1. I intimately hint to you, that you prepare; for the vehement Tribulation will exceedingly seize upon some of our Country.

2. But do you seek diligently, to include or enclose yourself in THAT Peace, which Christ has brought again to us, and to defend yourself with it, as with a Wall or Fortress.

3. For BABEL must drink up an earnest severe Draught, even that which she has procured with Abomination; all Chains and Bands will fly asunder and not hold, and all will fly in pieces; but when it stands clearly so; THEN comes suddenly the destruction.

4. The Highness or Loftiness of the world, is itself blind at present, and will not see what it does to itself, but will shortly become Seeing, then the MISERY will pass upon, or seize upon, Body and Soul. And I commend you into the Meek or Gentle Love of Jesus Christ. Dated as above.

Your willing Servant,

Jacob Behme.

*October 27th, 1621, to an unnamed recipient.*

9:36. I give you, sir, out of good affection, to understand that this present time is seriously to be taken into consideration, for the *seventh* angel in the *Revelation* has prepared his *trumpet*; the powers of heaven be in peculiar motion; moreover, both gates stand open, and light and darkness are in great desire; as everything is taken, so it shall go in.

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

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

*The Seventh Epistle to Christian Bernard, April 28<sup>th</sup>, 1622*

5. But seeing the Grace-Sun, JESUS CHRIST, at present shines with a bright aspect on us, and openeth his Door, of Love and high knowledge, in many several Gifts, so that we know the great wonders of his insuperable wisdom; therefore we should do well to exhort one another in Love as Brethren, and go out from BABEL which is inflamed in the Anger-Fire of God, for it is really a time of great earnestness or severity, wherein we should seek with great earnestness to know ourselves, and see where we are.

6. And yet it is so, that men see at present many glorious fair sprouts, as it were with wonder, in the Tree of CHRIST, also in the Midst in the fire of God, at which I highly rejoice, that the Grace-Sun, shines forth again in bright clearness, and that God still keeps his faithful promise.

7. In that he says in Isaiah, He has signed or imprinted us in his hands, which in some Men at present shows itself in Power, how the Fountain of JESUS CHRIST works powerfully in them; which in short time will be done yet more strongly, as he has promised us in his Prophets, That in the Last time he will pour out his Spirit upon all Flesh, and the Gospel of God shall be preached in all the world, for a witness to all Nations; And also now more and more the time draws near at hand, that the Beast together with the Whore in the Apocalypse or Revelations, shall be destroyed. Therefore we may well lift up our heads to the Mountains of God, and rejoice, therefore, that our Redemption draws nigh.

*The Eighth Epistle to Christian Bernard*

Of the 21 June 1622 To Herr C.B.

*The Open Fountain of Jesus Christ be our quickening or refreshing and Constant Light.*

1. My very worthy and Loving friend, I wish you and yours, and to all the Children of Christ, in the Kingdom of our Angelical Fraternity, God's Love and Blessing, that the fountain of Christ in us, may spring up, grow and bear much Fruit, in which sprouting, our true Regeneration consists, and I hope assuredly in

God, as indeed is showed to me, that the time is NEAR at hand, wherein it will clearly sprout, which I rejoice at.

2. And though at present I see the fire burn in Babel, yet out of the FIRE will exist a clear Shining Light, which will drive away the dark night, but through a great anxious Birth, will THAT be generated.

3. I exhort my loving brethren, that they would give up themselves into that anxious birth or Geniture, that they may also sprout forth in the Life of God, in the Light; and not be comprehended in the *Turba*; which abominably, at present spreadeth abroad with its Properties; viz.: with Covetousness, Envy, Anger, and Pride; and the Fruits that grow out from thence, powerfully draws its fire to it, in which they clearly burn in many places.

*To Dr. Frederick Kraus of Goldberg, July 17<sup>th</sup>, 1622*

14:3. And that the noble and precious branch may be fast engrafted in the vine of Christ, and spring forth afresh from the same; and may blossom with us amidst this present wicked, thorny world, and help to *foretell* the *summer* of Christ in His Time of the Lily; indeed, *some branches* out of Christ's *rose-garden* do here and there appear, and do spring forth as a wonder of God in the midst of the fire of tribulation in *Babel*.

4. But that you say my writings have given you some direction, go to; be thankful to God for it, who thus manifests His wonders and deep hidden wisdom by mean and unexercised people, and sets them for a light to the children who in the cradle of the world work in their *Babel* and *fable*; and that they are convinced by mean simplicity that their works, will, and life is only a carved image and a forged selfish invention that has not its foundation and root in Him.

5. As at present the Most High has given us manifoldly to understand whence in short time His wonders in His hidden wisdom are and shall be declared to the world in *writings for the light thereof*, in which our posterity, and all those who obtain understanding from God in them, shall not only wonder but *exceedingly rejoice*.

*To Dr. Christian Steenberg, summer, 1622*

23:10. Concerning the interpretation of some words (and also of that which you desire of me) which are specified in my book called *Aurora* (which have very hidden meanings, the knowledge whereof was *given* me of the Most High), I give you to understand that at present it is not convenient to write at large and *expressly* thereof in *letters* seeing the time is dangerous, and the enemy of Christ does horribly rage and rave; till a little time be past, yet I will give you a short hint further to consider of it.

11. As first, there is a twofold meaning of the *northern crown*; the first pointeth at the *Crown of Life*, viz., the Spirit of Christ which shall be manifest in the midst of the great darkness, viz., in the contrition [or distress] of the sensible nature of the *conscience*; where a peculiar motion is present; then comes the Bridegroom; viz., the power of Christ in the midst of such a motion.

12. The other signification is a *figure* of the *outward kingdom*; where the great confusions, entanglements and contentions, shall be when as the nations shall stand in controversy; there also is the *figure*, viz., the *victory* intimated; as it stands in the spiritual figure; how it shall go, *and what people shall at last conquer*, and how in the meanwhile, in such lamentable time of tribulation *Christ shall* be made manifest and known;

and that after, and in that miserable time *the great mysteries shall be revealed*, that men shall be able to know even in *nature* the hidden God in Trinity, in which knowledge the *strange nations* shall be converted and turn Christians; and therein is signified how the sectarian contentions in religion shall be destroyed in such manifestation, for all gates will be set open, and then shall all unprofitable praters which at present lie as so many *bars* before the *truth* be done away; and all shall acknowledge and know *Christ*, which manifestation shall be the last, then the Sun of life shall shine upon all nations; and even then the *beast* of iniquity with the *whore* end their days, which is signified under the characters *Ra. Ra. Ra. P. in R.P.* as is to be seen in the *Revelation*.

13. We dare not at present make this large interpretation more clear, all will show itself; and then men shall see what it was, for there is yet *clean* another time.

*The passage referred to is from Aurora chapter 26:*

126. *But when the Dawning or Morning Redness shall shine from the east to the west, or from the rising to the setting, then, assuredly, time will be no more; but the SUN of the Heart of God rises or springeth forth, and, RA. RA. R. P. will be pressed in the winepress without the city, and therewith to R. P.*

127. *These are hidden, mystical words, and are understood only in the language of nature.*

[On November 12<sup>th</sup> 1622 he reports to Bernard, “Concerning the Cossacks, I acquaint you, that they lie in Leuten-meritz in Bohemia; even to Lippe; and very much waste the Country, it is said they are to draw by us, and go towards Poland. But we have nothing certain; but I suppose they will remain in Bohemia or Lusatia, and not see Poland, for we shall shortly have new Times, the Present Peace is not firm, for the sickness is to Death, and was never greater, as time will manifest.” Epistle 2:9:9

*There appears to have been a food shortage at this time since in other letters Boehme is placing orders for sacks of corn and beets, though it was so soon after harvest, and Gorlitz was surrounded by rich farmlands.]*

*December 10th, 1622, unnamed*

31:12. Concerning my condition, I certify you, upon your desire, that I am (blessed be God) very well at present; *but I see in the spirit a great persecution and alteration approaching upon the country and people, which is very nigh at hand*, as is mentioned and foretold in my writings; *and it is high time to go out and fly from Babel*. Therefore I *cannot* speak of any *rest* or settlement; only, all will be full of misery, robbing, murdering, and unheard of devilishness in Christendom. The outrageous practices of *the Cossacks* breaking through *Silesia* among our neighbouring countries is very likely known unto you, which is a certain type and *symptom* of the anger to come upon these countries; and I commend you and all Christian members unto the meek love of *Jesus Christ*, and myself to their and your love and favour.

*And to Bernard again on December 13<sup>th</sup>*, “Next Spring I have a purpose if God permit and afford us so much peace and quiet, to see you Personally, and a little supply, what is necessary, as also with other good friends and brethren in Christ and I exhort you faithfully to prepare for Tribulation, for it cannot otherwise be, it is near and goes on mightily in *Turba Magna*, in the Great Turba. This dear time of scarcity will be greater, and be brought into great necessity; and everyone should apply himself to earnest Sincerity, Great Wars Uproars

and Insurrections Calamity and Death, will mightily fall in, in short time. This Sir, I acquaint you with, in my knowledge, for your brotherly consideration.” 2:10:5-6

*1623, unnamed recipient*

32:13. Yet know that *a lily blossometh unto you, ye northern countries*. If you destroy it not with the sectarian contention of the learned, then it will become *a great tree* among you; but if you shall rather choose to contend than to know the true God, then the beam of light passes by and *hits only some*, and then afterwards you shall be forced to draw water for the thirst of your souls among strange nations.

14. If you will take it rightly into consideration, then my writings shall give you *great furtherance and direction* thereto; and the *signate star above your pole* shall help you, for its time is born.

15. I will freely give you what the Lord has given me, only have a care and employ it aright; it will be a witness for you against the mocker. Let no man look upon my person; it is a mere gift of God, bestowed, not only for my sake, but also for your sake, and all those that shall get to read them.

16. Let no man gaze any longer after the *time*; it is already born, whom it lights upon, him it hits, whosoever wakes, he sees it; and he that sleeps sees it not; the time is appeared, and will soon appear; he that watches sees it; many have *already felt* it; but there must first a great tribulation pass over before it be wholly manifest. The cause is the *contention* of the *learned*, who tread the cup of Christ under foot, and contend about a child that never was worse since men were; this shall be manifest, therefore let no honest man defile himself with such *contention*; there is a fire from the Lord in it, who will consume it, and Himself *reveal the truth*.

*1623, unnamed*

19: 36. The Most High, sweeps out one besom with another; but there springs up a *lily unto all nations*. Happy are those that apprehend the same...38. From the south there arises a lily towards the north; he that gets it for his own shall sing the song of God's mercy; and at that time the Word of the Lord flourishes as grass upon the earth, and the nations sing the song of *Babel* in one tune; for the beginning has found the end.

*Epistle 20, February 20<sup>th</sup>, 1623, unnamed*

A POSTSCRIPT.

23. The tribulation and destruction of Babel approaches with exceeding havee, the storm arises upon all coasts; it shall be a sore tempest; vain hope deceiveth; for the breaking of the tree is at hand; which is known in the wonders.

24. The homebred fire hurts its own native country; righteousness and truth are trodden under foot; great heaviness, trouble, and calamity grow on apace.

25. Men shall mourn for an old empty ruinous cottage on which salvation relieth not; they will lie enraged for the nest wherein Satan has hatched his young (pride, covetousness, envy, wrath, and all falsehood under a holy show of religion).

26. The Tower of Babel is without foundation; men suppose to prop it up, but a wind from the Lord overthrows it.

27. The hearts and thoughts of men shall be revealed; for there comes a proba (or proof) from the Lord whereby the verbal titular Christian shall be laid open in his false heart and soul; as a reed that is tossed to and fro of the wind, seeing his heart is wavering, now this, now that way; that his false ground becomes manifest.

28. Many shall betray themselves, and ruin both body and goods through hypocrisy; the hypocrites, and titular Christians shall quail for fear when their false ground shall be revealed.

29. The Oriental beast gets an human heart (the Turk shall turn a true Christian); and ere this comes to pass, he helps to tear down the Tower of Babel with his claws.

30. In the darkness of the north there arises a sun which takes its light from the sensal properties of the nature of all beings; from the formed, expressed, and re-expressing word; and this is a wonder at which all nations do rejoice.

31. An eagle [the German Emperor] has hatched young lions in his nest; and brought them prey so long, till they have grown great; hoping that they should likewise bring their prey to him again; but they have forgotten that; and they take the eagle, and pluck off his feathers, and bite off his claws for unfaithfulness; so that he can fetch no more prey albeit he should starve for hunger.

32. But they fall out about the eagle's nest and tear one another in anger; till their anger becomes a fire, which burns up the nest; and this is from the Lord of all beings.

33. If the rich man knew upon what foundation he stood he would enter into himself, and look unto his latter end.

34. The sun giveth to many things life, and likewise to many things death.

35. But he that lieth still in self-will, and giveth way for his internal ground (out of which man is originally), to lead and guide him, he is the noblest and richest upon the earth.

36. The postilion arising out of the ground of nature, comes and carries the sword over the earth; and has six winds for his assistants, which for a long time have ruled upon the earth; these break the postilion's sword through the revelation of the seventh wind, which they always kept hidden in them; but, by reason of the postilion's power, they must call and manifest him.

37. Which seventh wind a new fire revealeth, and at this time, the fountain of grace shall flow with sweet water, and the afflicted and oppressed shall be refreshed.



*[Three days after this writing, February 23<sup>rd</sup>, the German Emperor, Frederick, lost his throne, his lands and his titles to the Catholic Maximilian I of Bavaria. On July 13<sup>th</sup> Protestant forces were defeated at the Battle of Stadtlohn and the region fell under uncontested Catholic rule. Yet three months later we find Boehme jubilant. In Gorlitz, the Time of the Lily had begun.]*

*The Eleventh Epistle to Christian Bernard*

To Herr C. B. of the 13 October 1623

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

Vnser. Hail. Im. Leben. Iesu. Christi. In. Uns!

Our. Salvation. is in. the Life. of Jesus. Christ. In. Us!

1. Very loving Sir, Brother Christianus, I wish you the operative power of God, that the fountain in the Life of JESUS CHRIST may flow up in you richly, and that your Soul may continually be satisfied and refreshed, therein; and may drink of this holy water, and therein grow and sprout, and bear much good fruit: as also bodily welfare!

2. And I rejoice at your happy condition, and that God has restored your house or family to health again, praised be God; that you are yet in health, and know it operatively in my Talent; for God has more and more opened to me his Grace-Door, and not alone to ME, but also to many OTHERS, who get to read these writings, whose heart God has touched; so that they are entered into repentance and Conversion or amendment; and are in themselves come to the Inward divine vision, and desire to cast away the Garment of Sins and Impurity, and to follow CHRIST in Life and Will.

3. As indeed a few days ago, such a Motion of Two Persons were presented to me, who indeed are high in the world, and loved the world before; In whom I saw the New Birth in Great power, and in triumph of Divine Knowledge, in such humility and deep expression; that I never saw the like from my very childhood, except what God has wrought in myself, a poor Man, which had not been possible for me to believe, if I had not found it by Experience, and had the like.

4. One of which did despise himself as to his Earthly world's matters, and disesteemed his former conversation; who did also, so deeply sink down into Resignation and into Repentance, that he accounted himself TOO unworthy, to pour out his Prayers before God, but esteemed himself as dead and altogether unworthy, and fell into God's Mercy, let him do through and with him what he would, and that he would pray and Repent through him.

5. Upon which instantly the divine SUN shone in him, and through his Mouth for THREE hours spoke nothing Else but these words GOD, Filth, GOD, Filth; And accounted HIMSELF as Filth in the presence of GOD, in which Expression, the divine Sun of the joyfulness and Great Knowledge arose; and wholly carried about and renewed his Heart and Mind.

6. Upon which, he together with another Man in the like condition came to me, after I had seen that Motion in him, and did highly rejoice with me in that through my Book of Repentance, THEY were brought to IT.

7. As indeed in a little time many MORE also were seen in the like condition, so that thus I did with great wonder perceive, how the Door of Grace so mightily moved itself, and in those who are earnest, opens itself: as has a long time before been showed to me: in which dear Sir and brother, I in certain truth, and in the

presence of God, do relate and show to you, seeing you are one of the First Fruits of those to whose hands this Talent is come through the divine appointment.

8. Which you have also received with Joy, and have taken great pains therewith, and though you do not long after such a thing as above mentioned, concerning the TWO Persons, nor labor for it, that you might receive it from God; which if you did, would be a great Joy to me in my spirit; yet indeed a Man should not purpose to receive from God, according to his own will, but only sink down into God's will; as the aforementioned Persons, that God might with him, do, know, will, and enlighten, and lead him, how HE will.

9. But I would inform you of this in Love, for I well know, that your Soul will together with them and me rejoice.

10. Further I acquaint you, that God has brought some Pharisees, which were such before, and reproached me, to the Light, and Converted them, so that they desire to have and read these writings; and now teach the New Birth, and Renovation in the Spirit of CHRIST, and do esteem and teach, that all Disputation is Dung, and an unprofitable frivolous thing, but direct men to the LIFE of Christ, as indeed they are newly desired and written for, by high Potentates or Great men, so that it is hoped the Day-Break is near at hand.

11. For it is found moreover, at present, that our LEARNED Men love them very much, with whom I have much conversation, this I mention to your consideration, because it is well known to me, that with you also the Wolf stands behind the Lamb; and would devour all.

12. Yet be of good Comfort, and help to pray and work, for our wages will be given to us in PARADISE, we should not desire wages HERE; for we are Christ's Branches on his vine, and should bear good fruit unto him; which, he himself works or brings forth through US.

13. God will fill our Bellies well enough; let us only be contented with a little, he will take care for us: though it may be he often permits Tribulation, yet it will come to a good End or Issue, and though it may be we must suffer disgrace and Misery for his knowledge sake, also if we should altogether lose the outward life for it; yet must all serve for the Best, to the Children of God; for it continues here but for a Moment, upon which our Harvest follows; of that which we have sown.

14. I pray Sir from me salute your brother the Counselor, with the Salutation of our Lord JESUS CHRIST, as also all those who know me in Love, and Love me in the Truth; with whom you are acquainted and have to do; and so I commit you together with them, to the Meek Love Jesus Christ. Dated as above. Your willing Servant in the Love of Christ.

Jacob Behme

*The Twelfth Epistle to Christian Bernard*

To Herr C.B.

Of the 27 of December, 1623

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

1. Dearly beloved Sir Christianus; after wishing you the Divine Love-working! I would fain know, your condition how it is with you, whether you are still assaulted with the Pharisaical venom or Poison; whose Fire is Near, wherein it shall be Transmuted or changed, under which we wait in divine Patience; for I perceive, that very poison with you in Babel, will burn very much against me and you.

2. But I have seen also on the contrary to that, the Great Love-Fire to be kindled in some, so that I know certainly that the time of the divine visitation is NEAR and clearly at hand: you together with me, and other Children of CHRIST, should take it in Patience till the Anger of God overthrow the Evil Beast, together with the Whore.

3. We ought as Children of Christ, to suffer with Christ, and in suffering to be made conformable to his Image; only let it not seem strange to you; if the world hate you and be fiercely enraged with you; it must be so, the world's Enmity is our Exaltation in CHRIST, for we are strange Guests in the world, and wander in the Pilgrim's Path into our Father's or Native Country again:

And Commit you to the Love of JESUS CHRIST! Dated as above.

Yours in the Love of Jesus Christ well known,

Jacob Behme

*On May 5 1624, he notifies Bernard that he has been summoned to Dresden to be examined by the Prince Elector's Council regarding his book, The Way to Christ, which the clergy at Gorlitz labeled heretical. On May 15<sup>th</sup> he writes to Tobias Kober at Gorlitz, "I am got hither where all Christian love and friendship is afforded me by the Prince Elector's Council, who most of them read and Love my little printed Book: and acknowledge it for a divine Gift, and make use of it daily." He is astounded to find The Way to Christ flying off the booksellers' shelves and being read from the pulpits in Silesia. On May 23<sup>rd</sup> he writes, "I hear in this place none reproach it, for it is read with Joy; as even the Superintendent himself, and Doctor H. do now teach the New Birth and the Inward Man; and many others in Dresden, Saxony, Thuringen, and See-Statden, write and teach thereof very right."*

## CONCLUSION

When the Thirty Years War between Catholics and Protestants ended in 1648, eight million had been killed, half the states in Europe were bankrupt and the Holy Roman Empire was no more. Germany had been overrun by seven armies. The Swedish Army alone had destroyed 18,000 German villages, 1500 towns and 2000 castles. Blame was laid on the warmongering clergy. The Peace of Westphalia included articles of universal religious tolerance, which the Pope called "null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, empty of meaning and effect for all time." Catholic monarchs ignored him and ratified it anyway. The wrath of the Pope was not the terror it had once been. The political power of the church was fractured and crumbling. Never again would Europe go to war over religion. Babel had been judged.

And just in that era when religion had armies decimating Europe (again), Kepler, Galileo, Hoyle, Bacon and Newton birthed the scientific revolution that we now call the Enlightenment. As science displaced priestcraft, "a new, worldly antichrist" appeared in lieu of the "old, religious antichrist." "Christendom" became "Western Civilization."

The 17<sup>th</sup> century was the birth of the modern world.

Most importantly to Boehme, the 17<sup>th</sup> century was an era of widespread spiritual awakening. Renewal swept across ruined Europe and a thousand "Dissenter" sects sprang up like lilies in the wasteland. Many of these revival companies were "Behmenists," since after the war his books were published and widely read in Germany, Holland and England, and carried to Pennsylvania. The Dissenters grew so numerous they could no longer be suppressed and "dissent" became the norm.

In the second half of the 18<sup>th</sup> century the cycle of tragedy and transformation recurred, again as a confluence of political, military, scientific and religious streams – religious revival, war, revolution, the end of monarchy and the birth of democracy, another fertile age for science.

At the start of the 20<sup>th</sup> century – the dawn of the quantum age, the birth of a Third Force in Christianity and an earth-shattering war.

As mentioned in the Introduction, prophecy does not expire upon fulfillment.

On the day of Pentecost Peter announced “this is that which was spoken by the prophet Joel.” But the sun did not turn black and the moon red and the outpouring of the Spirit did not extend to “all flesh.” Pentecost was an adumbration of “the great and notable Day of the Lord” and is repeated in every spiritual awakening.

Daniel’s “abomination of desolation” prophecy was fulfilled in 168 BC, then again in destruction of the temple in 70 AD (Matt. 24:15) and awaits another fulfillment (2 Thess. 2:3-4).

(I leave uncontested the contention that Daniel was written *after* Antiochus Epiphanes desecrated the temple in 168. William Blake’s prophecies *Europe* and *America* do not lose value when we learn that they were written after the events they depict. If prophecy were only a matter of forecasting, the prophet would be no more than a curiosity or marvel of nature – “the man who could see the future!” – and Bible prophecy would be as interesting but ultimately useless as the predictions of tabloid psychics.)

The Book of Daniel offers another example of how prophecy, like all wisdom teaching, never diminishes in application.

Nebuchadnezzar’s image in Daniel chapter 2 reveals the birth and continuance of Babylon, the Perennial Empire, or what we now call “the world system.” The Babylonian Empire, the birthplace of codified law and codified worship, never ended, but continued as Persia, Greece, then Rome, “strong as iron.” Revelation 17 describes the city of Rome as MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. The Roman Empire never ended either. It continued as *Christendom*, then in the secular age as *Western Civilization*, and continues today as the global *Technocracy*. The technocracy, democracy, capitalism, industrialism and the banking system that were born in the west now encompass the world. This new technocratic order is the seventh (and final?) stage of Empire. Babylon the Great is at the height of her power.

And Babylon is the corporeal manifestation of the kingdom of darkness. All human power structures, from empires to corporations to religious denominations, follow the pattern of the kingdom of darkness, which is hierarchy (Eph. 6:12). Evil is the exertion of power; hierarchy is the structure of evil.

“But Jesus called them to Himself and said, ‘You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave, just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.’” (Matthew 20:25-28)

*The Book of Enoch* – “And they became pregnant, and they bore great giants, whose height was three hundred cubits: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind.” (7:3-5) (See also Genesis 6:1-8)

This segment of *The Book of Enoch* is Jewish *wisdom teaching*. The author does not expect us to believe that the book was written by Enoch, the seventh from Adam, or that there were once 450-foot giants. He is stating in mythic terms – i.e., in terms that anyone of any culture can understand – that humanity gives birth

to giants, which become man-eating giants: governments, armies, priesthoods, institutions, political parties, combines, corporations.

“And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones. And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways.” (7:5-8:3)

“Then said the Most High to Uriel, ‘Go to Noah and tell him in my name “Hide yourself! and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come.”’” (10:1-2)

“And as it was in the days of Noah, so shall it be in the days of the Son of Man.” (Luke 17:26)

## OF THE END TIMES

Jacob Boehme said, “When the reasoning mind applies itself to understand the divine mysteries, it finds itself upon a wheel of anguish and uncertainty.” Nowhere is human reason more tortured than on the subject of prophetic interpretation. Upon the wheel of anguish we see pretribulationists, posttribulationists, midtribulationists, premillennialists, postmillennialists, amillennialists, preterists, partial preterists, historicists, dominionists and adventists engaged in circular warfare. Jacob Boehme belonged to no school of thought, ascribed to no “ism” and his eschatology is impossible to pin down. The same is true of the writer of Revelation.

Paul Kaym (sometimes Keym) was a worthy scholar who wracked his brains over Bible prophecy till he came to believe that he had mathematically figured out God’s plan for the end-times and perhaps the date of the millennial dawn. He wrote to JB in the summer of 1620, asking the Theosopher to assess two treatises he had written on end-time prophecy. Boehme responded in two letters (numbers 4 and 5 in Collection 1 of The Epistles of Jacob Boehme).

“You have undertaken a very hard labour,” Boehme wrote, “which does nothing but perplex, eat up, and consume your life; it is wholly needless; he that finds and knows the great mystery, finds all things therein, and needs no literal demonstration; God, Christ, and the eternity with all wonders lie therein; the *Holy Ghost is the key to it.*”

Like everyone who entered Jacob Boehme’s orbit, Kaym left off his hermeneutical wonkery and became a mystic visionary. He is best known for his *Helleleuchtender Hertzens-Spiegel (A Bright-Shining Heart-Mirror)*, an important interpretation of John Tauler. He also published Boehme’s two epistles under the title *Of the End Times*. The entire text is included here.

### FIRST EPISTLE.

A LETTER TO PAUL KEYM, BEING AN ANSWER TO HIM CONCERNING OUR LAST TIMES. WHEREIN HE TREATS OF THE FIRST RESURRECTION OF THE DEAD, AND OF THE THOUSAND YEARS SABBATH. ALSO, OF THE FALL OF BABEL, AND OF THE NEW BUILDING IN ZION.

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

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

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

4. Whereby, then, we do clearly see and understand in what blindness we for a long time have been in *Babel*, going astray in carnal, evil ways; whereby we have forsaken the true *Jerusalem* and shamefully misspent our patrimony, and lightly esteemed our angelical trophy or diadem (*viz.*, the fair image), and wallowed in the filth of the devil; and under a show of divine obedience have played with the serpent and walked on in mere erroneous ways. This the divine light does at present set before our eyes, and exhorts us to return with the lost son and enter into the true *Zion*.

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

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

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

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

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

10. It is *well* that we lay open *Babel*, but we must *take heed* what spirit and mind, and in what kind of knowledge, the same is done. It is *good* that we be zealous, but the heart must be *upright* towards God, else

we run without being sent. And in our course we are not known or acknowledged of God; but so acting, the devil mocks us, and leads us into by-paths of error.

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

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

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

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

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

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

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

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

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

20. I have read over your books, and therein have found your great diligence with very much labour, in that you have gathered together the texts of the Holy Scripture in great abundance; I understand likewise that you are in good earnest about it, and that you would fain clearly prove and set forth thereby the dark terms and places of the Scripture concerning the last times, also concerning the first resurrection of the dead, and also concerning the thousand years Sabbath; likewise you would manifest and set forth the ruin of *Babel*, and the new building in *Zion* of which the Scripture speaks in many places.

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

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

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

24. For the great pain is come upon her, and she shall now bring forth the great iniquity, wherewith she is become fully pregnant, and therefore she cries out, because of her travail and woe, which is fallen upon her; and she speaks of the child which she shall bring forth, viz., of murder, covetousness, and tyranny; she uncovers her fair feature, and shows what she is in the heart; now he that will not know her, there is no remedy for him.

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

26. And this is that which I say of *Babel*, that she is a whore, and shall suddenly break in pieces and be destroyed, and no stranger shall do it; the spirit of her own mouth does strangle her; her own *Turba* destroys her; she cries for vengeance and murder upon heresy, and yet she does it not for God's sake, but for her



*adulterous brat and belly-god*: for otherwise if it were for God, she would enter into His command and will of love, where Christ says, *Love one another, for thereby men shall know that you are My disciples*.

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

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

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

30. But the general *Zion* appears first in greatest misery; when *Babel* comes to ruin, then it shall stand desolate and miserable, and the children of *Zion* shall then say: How has the Lord forsaken us? Come, we beseech you, let us seek His face; let us cease from strife and war. Have we not, alas! made our country desolate? Is not all store and *provision wasted and spent*? Are we not brethren? *Wherefore do we fight*? We will now enter into love and unity and seek the Lord, and no more fight and destroy ourselves; we will be content; are we not here altogether pilgrims and strangers, and seek our native country?

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

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

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

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

35. For the fourth book of Esdras [a *kabalistic book ascribed to the prophet-priest Ezra*] is not sufficient, as I understand, to give a positive assurance to it; yet, I wait for my Saviour, Jesus Christ, and rejoice that I may

find my Lord; when I have Him, then I hope after the death of my old Adam fully to recreate myself in the still rest of Zion, and to wait in my God, expecting what He will do with me in His and my Zion; for if I have but Him, then I am in and with Him in the eternal Sabbath, where no strife or contention of the ungodly can any more reach me in my *new man*, at this I do, in the meantime, rejoice in this miserable *Vale of Tabernacles*.

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

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

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

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

40. Also Christ says, that it shall be at the time of His coming to judgment as it was in the days of *Noah*, where men did marry, and were given in marriage; now we know very well (as the Scripture testifies) what manner of wicked world was in the days of *Noah*, that the deluge must come and destroy them. (This would intimate and denote a very *mean Sabbath*.)

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

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

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

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

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

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

47. Now, if the new man should only arise, then he would not be in the four elements of this world; moreover, the new body in Christ needs no resurrection; it lives eternally without any want, necessity, or death, in Christ, and does only wait when God shall move the mystery, where He shall *then* put on *the crown* of His wonders and works.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

76. Man does hardly reach that which is before his eyes, much less that which is hidden and mystical, except God be his light; this answer I give you out of good affection to consider of; albeit I am a simple mean man, and born of no art in this world [or not bred up in any *scholastic* learning].

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

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

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

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

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

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

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

84. And then, further, I give you to understand, seeing that you have my writings in hand to read, that you would not look upon them as coming from a great *master*, for art is not to be seen or found therein; but great earnestness of a zealous mind which thirsts after God; in which thirst it has received great things, as the illuminate mind shall well see, and without light no man shall rightly know and apprehend them, as the *reader* shall surely find.

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

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

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

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

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

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

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

[*Paracelsus 1493-1541, a famed Swiss physician whose writings influenced Boehme.*]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

108. Therefore I tell you that you should not think it strange or misunderstand it when I or any other (let it be *Theophrastus* or who it will) write, that man shall stand before the judgment *with his body which he had here*. I perceive very well that you have not as yet understood my writings in the book of *The Threefold Life*, and also in the book of *The Incarnation of Jesus Christ* (which treats of Christ's suffering, dying, and rising again, and how we must enter into His death and arise out of His death), you shall find it clear enough



explained and enlarged; but seeing you have them not yet at hand, be pleased to have patience, you may very likely get them to read, and then you will be *freed* from your perplexity and deep searching in this manner.

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

110. You have undertaken a very hard labour which does nothing but perplex, eat up, and consume your life; it is wholly needless; he that finds and knows the great mystery, he finds all things therein; there need no literal demonstration; God, Christ, and the eternity with all wonders do lie therein; the *Holy Ghost is the key to it*; are you in the new birth as you say, then there is no need of such hard seeking, with such hard labor; seek only Christ in the manger, in the dark stable, when you find him, then you shall indeed find where he sits at the right hand of God.

111. Searching only does nothing; the *Philosopher's Stone* is a very dark disesteemed stone, of a gray colour, but therein lies the highest Tincture; would you search out the *Mysterium Magnum*, then take before you only the earth with its metals, and so you may well find what the magical or cabalistical ground is.

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

113. Wherefore should the earthly Mystery be unveiled *before the time*; enquire of the *Magi* who have understood the heavenly and earthly *Magia*; wherefore they have kept the *Tincture* secret, and not revealed it; there is no other cause at all, but that the world is *not* worthy of it, so likewise it is *not* worthy of the *Numbers* of the Mystery.

114. Therefore God has hidden them from us, that the earthly Mystery might be accomplished and fulfill its wonders on us. How can a man undertake to reveal such secret things *without* the *consent* of the Mystery; indeed he tampers about the outside of the Mystery, but if he comes in he must have the will of the Mystery.

115. The outward instigation to manifest and reveal the Mystery proceeds from the stars; for they would fain be freed from vanity, and they drive mightily in the *Magical Children\** to manifestation; therefore we must prove and examine the instigation, whether it proceed from God's light, from God's Spirit, or from the dominion or government of the stars.

[\**Beginners on the spiritual path.*]

116. For God's Spirit speaks plainly of the Mystery. He only declares the *Turba*, and leaves the *Numbers* alone. He has once signed and sealed the Mystery, with the might of the First Principle in the *Seven forms of Nature* to the wonders of God, and again he has signed it in the love in the humanity of Christ, with the *seven golden candlesticks* and lights, and therewith he continues until the judgment; each number manifests itself *in its own age*. No creature has power to manifest the same, for he that has it *dares not*, else he transgresses the magical order, and becomes a loathing to the Mystery.

117. And therefore the Prophets, and also Christ himself have spoken all in Parables, after a magical manner; and even to this day *none* who is capable of the Mystery *dare* speak otherwise, unless there be a *peculiar purpose* of God, that the *Number* shall be plainly revealed; as *Daniel* who did clearly denote the *time* of Christ with his *own number*; he had *command* so to do. This I tell you sincerely and in all faithfulness, also

in the right Christian love toward you, not out of contempt, but from my knowledge and gifts, seeing you desired it of me. I have given you a short hint, what you are to do herein, and entreat you to look upon it in a brotherly way.

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

Dated, Gorlitz, 14<sup>th</sup> of August, ANNO DOM: 1620

## SECOND EPISTLE

TO PAUL KAYM

CONCERNING THE WAY TO TRUE KNOWLEDGE, AND THE REGENERATION IN CHRIST:

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

*Our Salvation in Christ Jesus.*

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

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

3. For every spirit searches only its own depth [or reaches no further than its own natural capacity or instinct], and apprehends that wherein it does enkindle itself, and though it does search in its own enkindling, yet it finds no more but a type or representation of things like a shadow or dream; it is not able to behold the Being itself, for if it would see the Being, then it must be in the Being, and the Being in it, that so it may be capable of the Being, and see really in the Being itself.

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

5. And the desire must resign and cast itself into the grace and love of God, and not regard the opposition and contradiction of the outward reason which says, *It is not so. God is afar off. You must search, meditate, and represent Him only to yourself by your apprehension; you must seek after His will, how He has revealed Himself; so He will be known, and no otherwise.* Thus the external, historical, astral reason does judge, and it rules also the whole world except a very small number of God's children.

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

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

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

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

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

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

12. Thus oftentimes the new man does in the divine power swallow up the old, that the old man supposes that he has apprehended the Deity, whereas he is not capable of that essence, but the spirit of God from the new man does pass through the old; but when the same enters again into its mystery, then the old man knows not what happened unto it, but it seeks ways to come to God, and searches after the purpose and will of God, and yet finds nothing but invention, fiction, and opinion, and it is very zealous in its opinions, and knows not what it does; it finds not the root for it is not capable or worthy of it, and this shows that it must die and perish.

13. But the new man, which in an earnest, serious will and purpose, arises through imagination [or the effectual operation of true faith], abides steadfast in the rest of Christ, even in the tree (which God the Father by His motion, when He moved Himself the second time, according to His heart, did engraft into the human soul), and it springs forth in the life of God, and does grow and flourish in the power, virtue, and sap of the divine essentiality in God's love; this receives divine knowledge and skill, not according to the measure of the external will, what the external man will know and search out, but according to the measure of the internal heaven; the internal Heaven does enkindle [and enlighten] the external, so that the understanding or intellectual faculty of the soul does comprehend and understand the external.

14. For God, who is a spirit, and also a being, has manifested Himself by the external world in a similitude, that the spirit might see itself in the being essentially, and not so only, but that the creature likewise might contemplate and behold the being of God in the figure, and know it.
15. For no creature is able to see the being of God without itself; the spirit sees God in the essence and lustre of the majesty, and the same likewise in itself, and its own fellow-creatures like itself; for God is Himself the spirit of all beings (understand of heavenly beings), so that when we see the divine creature, then we see an image or likeness proceeded from God's being; and when we see the will and working of that Creature, then we see the will and working of God.
16. Thus also is the new man born of God; what it wills and does, that is God's will and work; its knowing is God's knowing, for we know nothing of God without God's spirit.
17. The external cannot see the internal, but if the internal draws the external by a glimpse [or influence of light in its own idea or speculation] into itself, then the external apprehends the mirror or resemblance of the internal for an instruction and direction, to show that the external world takes its rise and original from the internal, and that *our works shall follow us in the mystery*; and that by the separation of God's judgment, by the fire of the Principle, they shall be set into the eternal world.
18. To which end God has created angels and men, namely, for His deeds of wonders, that the wisdom of the *divine power* might appear, and that God might behold Himself in the resemblances and ideas of the creatures, and have joy in Himself with the beings created out of His own wisdom.
19. Loving brother, take it not ill that I speak roundly to you; you complain that you are not always able to reach, comprehend, and keep the divine mysteries, and moreover you say that many times you get a glimpse of them, and that my writings are *hard* and difficult to be understood of you; I will therefore show unto you, according to the power and ability that I have received from God, how the being of your hidden mystery stands, which at present you are not able to understand.
20. Your meaning and will is to keep [the light of the mystery] in a continued steadfast comprehension; this is the will of the *external world* in you; it would fain be capable of the Deity, and be freed from vanity, but the spirit of the external world must stand in continual travail and earnest *seeking*, for by its seeking it finds the wonders of its own *Magia*, namely, the type and resemblance of the internal world.
21. For God does not always move Himself, but the *longing* and earnest travelling of the creature *moves the mystery*, that the image, or idea of the divine wisdom, may be sought and found; therefore Christ commands us to *seek and knock*, and withal promises to give us the pearl or jewel *in the seeking*.
22. The external world likewise is of God, and from God, and man is to that end created into the external world, that he might bring the external figures into the internal, that he might bring the end into the beginning.
23. The more man longs after God, and the more he pants and runs after Him, the more he comes out of the end into the beginning, not only to God's wonder, but to his own edification, for the twig of the tree continually thirsts after the sap and virtue of the tree, it travels in desire after the tree, and draws its sap and influence into it, and so thereby it grows up to be a great branch; thus the anxious hunger and earnest longing in the *human mystery* draws the kingdom of God into itself; of which Christ said, *The kingdom of heaven suffers violence, and the violent take it by force to themselves*.
24. A being or essence that is not attractive cannot grow up or get a body to itself, but it starves and pines away, as we see the fire of the candle draws or attracts the fat into itself, and devours it, and yet it affords

from its devouring a shining light; thus it is with man, he is shut up and enclosed (with his first divine essence) in the darkness of death, but God has again opened the same to the soul in Christ.

25. Now the poor captivated soul is this very hungry *magical* fire, which does again attract to itself out of the *Incarnation* of Christ the divine disclosed essence; and so it feeds on God's being, and takes it into itself, and from this [spiritual and essential] eating, consuming, or digesting, it giveth forth a body of light, which is both like unto, and capable of the Deity; thus the poor soul becomes clothed with a body of light, as the fire in the candle, and in this body of light it finds rest, but in the darkness of this world [in its earthly carcass and clothing of clay, wherein the curse of God, and all evil inclinations and false desires do stick] it has anguish and trouble.

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

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

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

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

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

31. And therefore it must work, labour, and endeavour to obtain the light again; whence it is that the life of man stands in such anguish, in painful seeking, in continual abstinence and repentance; it earnestly desires the divine rest, and yet is held back by the wrath of nature.

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

33. Yet, if the soul departs from the serpent-like image of the devil, and rejects the evil earthly tree [whereon the serpent has cunningly twined himself), which *tree* is pride, covetousness, envy, anger, and falsehood, and longs not after it, but makes itself as it were dead in this figure, as if it knew nothing of it, and casts away the very concupiscence and imagination itself, and desires only the love of God, submitting itself wholly to God's will and working, that he may be only its willing working, and doing, then the divine light begins to shine in it, and it obtains an eye of the right seeing, so that it is able to behold its own natural form and feature, whereby it steps into plain, downright, and meek humility.

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

35. I speak according to my knowledge, that the devil in the power of God's anger does continually shoot against and oppose this precious sprout of the soul [or noble twig of divine light and love, springing forth from the *Tree of Life, Christ, within us*, and does cast vain insinuations, false desires, and earthly imaginations] after the root of nature, that is, after the forms of the fire-life in the first principle [to enkindle them in their own natural working properties, which are self-pride, covetousness, envy, anger, falsehood, hypocrisy, lust, &c.], and would continually by all means quite destroy the precious sprout [or noble twig of grace]. He continually shoots his evil, poisonous rays into the soul's magical fire with evil lusts, concupiscence, and thoughts; and ministers strange matter or fuel to the soul's fire to burn or feed upon, so that it might by no means attain to a shining light; he quenches, suppresses, and hinders it, that his kingdom might not be known.

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

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

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

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

#### THE GATE OF THE TRUE KNOWLEDGE OF THE THREEFOLD LIFE.

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

dark world, whence the principle of the fiery nature takes its rise, as is declared *at large* in my book of the *Threefold Life*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

60. For the Being of God is undivided; it needs not any room or place, but it arises [moves and flies] in the *spirit of understanding* as the splendour of the sun in the air; it shoots, or glances into the image, like lightning, whereby the *whole body is oftentimes enkindled and enlightened*.



61. Moreover, know that we in this life are labourers and not idle persons, for the birth of life is a continual strife and labour. The more we labour in God's vineyard, the more fruit we shall obtain and eternally enjoy; and it makes for our own edification, for our labour remains in our own mystery to God's deeds of wonder, and to our own eternal *crown and glory* before God; as in my other writings is set forth at large.

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

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

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

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

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

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

68. Moreover, God is not a God of evil, that desires revenge or torment, that He should out of His vengeance torment and plague the wicked a thousand years before the judgment. The wicked torments himself in his own life's-birth; the one form of life is enemy to the other. And that shall be indeed his *hellish torment*; and God has no blame in it.

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

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

71. In God there is no evil desire, but *His wrath*, which is the dark world, is a desire of evil and destruction, which has brought the devil and also man to fall. The *dark world* caused the devil to fall, and the *external*

*wrathful nature* caused man to fall, and yet both these are tied and bound one to another, which we should well see and feel, if the sun were taken out of this world.

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

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

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

75. It is not to be proved with Scriptures, which might be seemingly alleged for it; they give as well the contrary, and may well be otherwise applied; if my mind had not turned itself into the Love and Rest of Christ, I would then show it you after the fashion of this present controversial world.

76. The Revelation is spiritual, and abides deep in the mystery; it requires an high illuminate mind and understanding, which has power to enter into the mystery of God; it speaks mystically. There belongs likewise a mystical understanding about it. The mystical apprehension is not an historical apprehension.

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

78. John the evangelist, or whosoever wrote the Revelation, knew the figures of the divine Mystery, and though he says that he was carried away in the spirit and it was shown him, yet they are figures which remain in the divine Mystery, and though they be revealed, yet belong only to the Magus, who understands *Thesaurinella*." \*

[\**Little lexicon of word-symbols*]

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

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

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

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

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

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

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

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

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

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

## THE SEVENTH SEAL

*The Three Principles of the Divine Essence chapter 20*

42. Now if any Body would come into the Garden, he must press in through the Sword of Death; though indeed Christ has broken the Sword, so that now we can much easier enter in with our Souls, yet there is a Sword before it still; but he that finds the Way right, him it does not cut very much, for it is blunt, and it is bent; and if the Soul goes but into the Gate into the Center, then it is presently helped by the noble Champion Christ; for he has gotten the Sword into his Hands. He is the slain Lamb of the House of Israel, in the *Revelation* of John, which took the Book of the first Principle, out of the Hand of the Ancient of Days who sat upon the Throne, with his four and twenty Elders, which Book had seven Seals, or seven Spirits of the Birth of God, and opened them; where the Elders fell down before him, and worshipped the Lamb that was slain, and gave Praise and Honour to him which sat upon the Throne, because the Champion of the House of Israel had overcome. The seven golden Candlesticks are his Humanity, the seven Stars are his Deity, as the divine Birth in itself stands in a sevenfold Form.

43. Thus Moses has a Vail before his Eyes; and if you would see his Face, then you must only set Christ your Champion before you, that he may lift up his Vail, and then you shall see that Moses has no Horns, but that he is a patient Lamb, fast bound to the Death of Christ, and that his Vail was the Book that was shut, so that we could not be well enough till the Champion came, and broke its seven Seals with his Entering into Death, and there the Vail [or Covering] was done away; and in that Book there stood the holy Gospel of the Kingdom of God, which our worthy Conqueror Jesus Christ has left us.

*The Threefold Life of Man*

The Third Chapter *Concerning the Birth of Love*

*The Revealed Gate of the Essence of all Essences.*

29. My beloved Reader, if you would understand the high Mysteries, you need not first put an academy upon your nose, nor use any such spectacles, nor read the books of many artists and scholars: for the high Mysteries are not to be sought after, searched out, and found, only in the high schools or universities: whatsoever reason seeks in the art of this world, without the divine understanding, is vain and fictitious; it finds nothing but this world, and not half of that either; it always goes round about in seeking, and finds in the end only pride and hypocrisy, in finding the wisdom of the world.

30. Seek you nothing else but the Word and Heart of God, (which is Incarnate, or become man) in the crib among the oxen in the stable, in the dark night: if you find it, you find Christ (viz. the Word, in the Father) together with the Father, Son, and Holy Ghost: moreover, the eternal nature, also the angelical world and paradise: and then you will find your reason (which has so long led you reeling, as a drunken man) to be very blind. You need not break your mind with high thoughts, for with such high fancies and conceits you will not find the ground: do but only incline your mind and thoughts, with your whole reason, into the love and mercy [the *Barmhertzigkeit*] of God, so that you be born out of the Word and Heart of God in the center of your life, so that his light shine in the light of your life, that you be one with him.

31. For Jesus Christ, the Son of God, the eternal Word in the Father (who is the glance, or brightness, and the power of the light eternity) must become man, and be born in you, if you will know God: otherwise you are in the dark stable, and go about groping and feeling, and look always for Christ, at the right hand of God, supposing that he is a great way off; you cast your mind aloft above the stars and seek God, as the sophisters teach you, who represent God as one afar off, in heaven.

32. But as the devil would (in his fiery source [or property]) fly up above the Heart of God, and yet remains still in the four forms in the eternal nature in the darkness, so it is also with blind reason, which sits in the dark, and seeks God in the darkness.

33. If you would find him, seek him in his source or property, which is everywhere; all is full of God, and he shines in the darkness; God is in your dark heart, though in another Principle; knock, and it shall be opened unto you; the Holy Spirit of God is the key in the center: go out from the desire of the flesh, in a true earnest repentance, and put all your will, reason, and thoughts into the mercy [the *Barmhertzigkeit*] of God; and so the Word of God (viz. his beloved Heart) will get a form in you: and then you stand before the crib where Jesus is born: and then incline yourself towards the Child, and offer him your heart, and Christ will be born in you.

34. And then you must first go into Jordan: and the Holy Ghost will baptize you: and there the heaven stands open to you, and the Holy Ghost hovers over you: but you must go into the wilderness, and be tempted of the devil (understand it rightly: the devil will make attempts upon you, and will often lead you into the wilderness of the world, and pass before your soul into your fleshly heart, and bar it up). And then great earnestness is required, to break asunder the center of the devil: you shall many times not see Christ, the

devil will deny him to you, [insinuating] that Christ is not become man in you: for you stand thus, as a light in the center, begirt with darkness, and you are a sprout in the light of God, sprung out of the dark stern nature.

35. Therefore consider; look to it; and stand fast; as Christ did: Do not as Adam did, who suffered himself to be brought into lust, by the spirit of this world, and brought us into the fleshly darkness.

36. You must, with Christ, be persecuted, scorned, and contemned, if you will move in the wonders of God: and if you continue in him, he continues in you: and then you may seek what you will, you will find whatsoever you desire: else you seek in the Deity in vain; and when you have brought things to the highest, you find only that which is in this world. Take this, that is set down, for a warning; and so you will seek, find and know, that which is hereafter written, concerning the seven seals of God and of the Lamb.

37. But because we may hardly be understood by the Reader (though very easily understood by those that are born of God) and our intention being no other than to show the way to the blind: therefore we will show you the Revelation of John (which is the Revelation of Jesus Christ) with the seven spirits, and seven seals of God: wherein the whole Deity (in the humanity) has revealed itself; and together with the person of the wisdom, has shown the essence of the Number Three in *Ternario Sancto*: whereby the Deity is seen not only in *Ternario*, but also in the angelical world.

38. And those that be born of God, will here have their eyes rightly opened: therefore let none be willfully blind: for the time comes, and is already, wherein the seven seals are broken open, and the Book of him that sits upon the throne is opened, which the Lamb of the house of Israel has broken open, which was slain, and lives eternally.

39. And although, hitherto, the Revelation has continued sealed, and has not been understood in the ground, by any man; yet none should conceive and think that such a thing has been in the power of man; for it is the Revelation of God, and it has seven seals, which were sealed up, till the anger of God was accomplished: and they are the seven spirits of God the Father, as is mentioned before, concerning the forms of the birth of the eternal nature, which is God's.

40. And now this world, with all that belongs to it, as well as man, is created as an out-birth, out of the eternal nature; understand, out of the seven seals of the eternal nature: and God has created this world for no other cause, but that he would, in his eternal wisdom, manifest the wonders, which are in the eternal nature; for they must come to essence, and appear in the light, to his joy, honour, and glory, not only in this time of secrecy [or hidden mysteriousness], but after this time also.

41. For this time [from the beginning of the world to the end] is as the soil [or ground], and is the seventh seal of the eternal nature, wherein the six seals, with their powers and wonders, disclose themselves, and pour forth their wrath: from whence were generated and found out, in this world, the natural wisdom, voices, thunders, and strife: wherein men have always sought the Heart of God, and yet found the wonders, out of which have arisen strife and compulsion [of conscience], where one seal has been opened after another: but human reason has not understood the powers of the seals.

42. For when, after the times of the Apostles, men departed from the true love and humility towards God, and sought after wisdom for their own ends, and made of the kingdom of Christ a kingdom of pomp, might, and the glory of this world; then the candlesticks withdrew from these men, that is, went (in the Father's nature) into the seven seals of God, and forsook the seven golden candlesticks, the seven seals of the Heart of God, which are the seven seals of the Lamb, which shine bright out of the Father's nature; for they [the seven seals] were in the hand of the Son of God, who was become man: as may be discerned by the Image in the

Revelation, that the man Jesus Christ has seven stars in his hand, and stands between the seven golden candlesticks.

43. The seven stars are the seven spirits of God the Father, which are hidden seals; as I have shown you before, how one form is continually generated from another; and that one form would not be without the other; and yet one seal opens itself after another, and they have the seven thunders, whose speech is sealed up, for they are in the center of the spirit, but the seven seals are in the essence [or in the center of the corporeity]: for they are manifested through the humanity of Christ, therefore the spirit of God demonstrated them in the form of seven golden candlesticks, and they give light in the Father out of the center of the Son.

44. For you see, that there is a Glassy Sea before the throne of the Ancient of Days, who is God the Father, and the sea is the seventh seal, but opened and not sealed; for therein stands the angelical world: but the six seals are the birth of the eternal nature, which are generated in the first will of the Father, out of which the Heart or Word of God is from eternity continually generated, as a peculiar center of its own, in the center of the seven spirits of God; and although the seventh seal also is in the Father, and belongs to the center, yet it is brought to essence [being or substance] by the Word, for therein consists the angelical world.

45. Therefore, my beloved Reader, you are to know, that whatsoever is written or spoken of God, is spirit; for God is Spirit, but in himself would not be manifest, except the seven forms make him manifest: and therein the creation of the angelical world is brought to pass, and is called *Ternarius Sanctus*: for the number Three [or Trinity] is incomprehensible; but the Word makes the glassy sea, wherein the comprehensibility is understood: and it is clearly represented to you, in the figure of the Image, in the Revelations.

46. For you see, that the Image stands in the midst of the seven candle-sticks, which are the seven spirits of the Deity; and it has seven stars in its right hand, which are also the seven spirits of the Deity, in the center of the Father, and the Word has them in his power, in that it changes the fierceness and consuming nature into a meek habitation in the glassy sea, wherein God's light of the Word shines out of the Word: and then the seven spirits of God stand in the center of the Word, in form like unto seven burning torches: and hereby the Deity is portrayed unto you, in the Image in the Revelations.

47. And we give you also to understand further (as is mentioned above) that the Word (or Heart of the Father) in its seven shining spirits, is in the Father (in the center of the Father) as his Heart; and has the seven stars (viz. the seven forms of the eternal nature) under its power, and therefore the image has them in its hand.

48. But since all things (that should come to have an essence) must come forth out of the Father's nature, and we know also that Moses witnesses as much, that God the Father made all things by the Word Fiat, as by the Word spoken, and the speaking stood in the Fiat; and the Fiat is the sour matrix in the first will of the Father, which comprehends and holds the nature, which the spirit (that is generated *ex Mercurio*) forms, which is the spirit of God: And since all creatures stand in the Father, and that he is therefore called Father, being a father of everything; as also we men are his children; and yet we with Adam, being departed from the virtue of the seventh spirit of the Word, and with our imagination are gone into the out-birth of the Father, viz. into the spirit of this world, which clothes us with corruptible flesh and blood, and holds us captive; therefore we are now in the virtue or power of the seven stars, or seven spirits, of the Father's nature, which bring their wonders in us to the light.

49. For we are the representation [image, similitude] of the Deity, in which the spirit of God opens his wonders: and be you rightly informed, God the Father has begotten us again in Christ, that we should with our imaginations enter again into the Word, viz. into the center of the light flaming Heart, that the Holy

Ghost might proceed from us again with miracles, power and works of wonder, as may be seen by the Apostles of Christ.

50. But since we have suffered ourselves to be held, by the seven fierce spirits of the Father's nature, out of his center; and are not with our Immanuel, gone forth from our own reason and knowledge, and pressed into the life of Christ, that the Word in us might become man; therefore also all the six spirits of the wrathful nature, have shown their might and wonders in us, and have let us go astray in Babel, so that we have not walked in the love of the Word, in the life of Christ, but after our own inventions in a forged hypocritical seeming holy conceit about the Will of God; and have not walked in the spirit of Christ, but in pride.

51. And because the seekers (in the Father's nature) have found out [black] arts, therefore they have trodden simple humility under foot: and because, in their own inventions, they have departed from the Heart of God, and so have erected an earthly kingdom for their voluptuousness, therefore all the six spirits of wrath have justly produced their effect upon them.

52. For though the Heart of God has sounded a trumpet with a spirit out of its center, and called upon people to repent, yet they had always rather take delight in their tender flesh, [and delicate life], and had rather follow the devil, who has always, from the anger of God, sounded a trumpet contrary to it [viz. contrary to repentance], and has stirred up wars and blood-shedding, of which the Revelation testifies in a figure: And the spirit of God has therefore declared the Revelation, as a clear glass.

53. And mark what the angel said; Seal what the seven thunders have spoken. The voices of the seven thunders out of the stern essences would be well enough hidden from us, if we did not put our imagination [thought, purpose, endeavour] into them, and open them in us: for in the center of the Son (in the meek love) they are not manifested or revealed.

54. But seeing the Word, or Heart of God, is become man, and that in him it has assumed a human soul, to bring us again out of the wrathful nature into the glassy sea, viz. into the angelical world, to the wonders of the seven golden candlesticks; and because we yet lay hidden in the seven seals of the Father, therefore the Word of God, with its assumed humanity, must enter again into the stern matrix, into the sharpness of death and of the answer: And there the man Christ has broken the seven seals in the soul of man.

55. For the Word of God, or the Heart of God which became man, and the human soul, which out of the seven spirits of God was breathed into man, from the spirit *Mercurius*, (that is, the spirit of the seven seals, which in the Word is called the Holy Ghost, and yet from the center of the Father [is called] the spirit *Mercurius*, viz. out of the sharp essences, out of the fiery wheel, is mentioned before; but in the out-birth of the Father, through the meekness of the love in the Word, in this world, viz. in the third center, is called air;) has broken the fierce might in the center of the soul.

56. For, when the soul of Adam went forth out of the Word, and entered into the third center (viz. into the spirit of this world), then the center of the soul was eternally sealed up in the matrix of the wrath, in the seven forms of the wrathful nature of the Father: and there was none in heaven, in the glassy sea, nor in this world, that was able to break open these seven seals: there was nothing else in the soul, but the eternal death in the horrible anguish, and in the darkness.

57. And there the mercy [or *Barmhertzigkeit*] broke forth out of the Heart of the Father, and entered into the human soul, and broke the seven seals of the fierce wrath, and kindled the light (which overcomes the death and the anger) in the soul.

58. Not that the soul was rent out from the Father's essences, as if it were no more in the seven spirits of nature; no, that cannot be; all stands in the seven spirits of the Father's nature; yea, even the Heart of God

itself standing therein; only, the seals of death, in the fierce wrath, are broke open, by the light of the Heart of God, in the center of the human soul.

59. For which, we thank God the Father in Jesus Christ, who became man, and regenerated us in him to the light, and redeemed us from the fierce wrathful source [or torment] in the zeal of the anger, in eternity.

60. But because we men did not acknowledge such great grace and light, neither did esteem it, but were pleased with the flesh of Adam and the lust of this world, (and though indeed we saw, that God, in the man Christ, as also in his disciples, and in all those that earnestly clave to him, in the New Regeneration, did great wonders and miracles; yet we ourselves put away our candlestick, and lived in hypocrisy, and in our own seeming holiness, and in tyranny, and persecuted Christ) therefore he left us also sealed up, so that we knew his light no more; but we sought out for ourselves ways to God, and would by our own contrived opinions come to God. The kingdom of this world was more acceptable to us than the kingdom of God: we practised before him nothing but hypocrisy, and our heart was far from him: Therefore we must also, in the nature of the Father, remain under the seals, till the spirit *Mercurius* [that is, the wrathful spirit in the anger of God, according to which God calls himself a consuming fire] has manifested all its wonders in us.

61. And the Revelation shows very clearly how the spirit *Mercurius* has opened one seal after another, and has poured forth all plagues and abominations in us, and has brought forth mere contention, wars and malice, mere cunning crafty subtlety, deceit, and falsehood, with wonders and powers in us; as indeed he very finely portrays us, as an abominable beast, like a dragon with seven heads and ten horns, and upon his horns ten crowns, and our formal demure spirituality [clergy, ministry] sits aloft upon the dragon, finely and stately trimmed and adorned with a crown.

62. And there you may behold yourself, you fair bride upon the dragon, do but see what you ride upon: Is that Christ's ass in lowliness, or is it the devil from the abyss? Your own authority, and the climbing up of your tyrannical power (which you yourself have erected), is your beast; in that you have set up a wicked compulsion, forcing and oppressing of poor people; and have lived only in pomp, state and pride: your spiritual heart is the beautiful glistening bride upon the beast.

63. Behold, I must tell it you! behold yourself, you dainty bride, full of abominations and desolations; since you account yourself so fair: behold, what have you built? Great glistening houses of stone, into which you enter, and there practise whoredom, hypocrisy, and dissimulation: you give God fine words, and your heart hangs to the dragon: you devour the fat of the earth, and your hypocrites must fall down before your beast and dragon, viz. your tyrannical power, and worship you, or else your dragon will devour them; whatsoever you set up [ordain, preach, teach] must be accounted divine.

64. O how finely are you deciphered: do but behold yourself, it is high time: do you not see how the angel throws you, together with the dragon, into the abyss, into the lake of brimstone? Or do you not know yourself yet?

65. Do you not know, that we must be born of God, in Christ, and live in the conversation of Jesus Christ? Do you not know that the Word is become man? We must be newborn in Christ, that so the soul may be a member of Christ: we must all be generated out of one body, which is Christ; or else we cannot behold the seven candlesticks of God in us.

66. To what purpose do you so much play the hypocrite with your seeming holiness? Why do you usurp divine power in your seeming holiness? You have it not. You have nothing else but the power of the dragon, your antichristian idol: if you desire to have divine power, you must be (in the life of Christ) in God; and so you receive divine power, to work in those who lift up their heart to Christ in God; there you have the keys of the kingdom of heaven in the angelical world.



67. Your laws, councils, decrees, canons, and your singular articles or opinions, are but mere deceit: the spirit of Christ in God will not be bound to any laws. Whatsoever you teach concerning your own power in heaven, which you appropriate and usurp to yourselves (without the New Birth in Christ), is all false, and lies; and the power thereof belongs to the dragon [or your own power consists in the tyranny of rulers].

68. None have any power in God, except he be born of God in Christ Jesus; and such an one can open the seven seals to the inclined heart, (which inclines itself to God in Christ Jesus), by his voice and word (which sounds from God), and can sound the trumpet into the desiring mind.

69. Therefore behold yourself in the Revelation, in that representation or image of your riding upon the dragon. How bravely ride you on earth, as the dragon, the old devil, does in the seven seals, (which would always ride over the Heart of God in the might of the fire, and yet remains sealed up in the seven seals, in the dark abyss of the eternity in the original of nature, in the wrathful matrix); and so you ride also.

70. And though the seals in the soul of man are broken in the death of Christ, yet the anger of God, with the spirit of this world, has sealed you up, and drives you on, that it may accomplish all its wonders in you.

71. Behold, you proud whore upon the beast! What have you sought after, since the times of the Apostles, who walked in the life of Christ, (and not according to the lust of the fierce spirit in the original of nature, as you do)? Behold your brave kingdom that you have erected in the world, in which you go about to compel men to turn away from God, and to reverence and worship your laws!

72. Christ worshipped his Father; his soul pressed, *in verbum Domini*, into the Word of the Lord, in the seven golden candlesticks, which are the burning love-spirit of the Heart of God, in the Father, in the still eternity; there, in the source of the Father, Christ wrought great wonders: for he opened the seals of the hidden Mystery, and did drive the unclean spirits out of the wrathful source of the souls, and sounded with his Word in the center of the poor captive souls, so that they stirred all seals, and in the life of Christ pressed into God: and there the devil could not dwell, for he is a spirit of darkness, as we will hereafter show him to be.

73. But you take and usurp the kingdom and power of Christ, with fair hypocrisy and deceit: Where are your wonders, while you make divine laws, only for your worldly honour and deceit, only that you might rule over silver and gold, and the souls of men?

74. O you Babylonish whore! you are she of whom the prophets have spoken, who have prophesied (in the hidden seals) of the wonders, which were hidden in the eternal nature; in you the wonders are brought to light: But you spoil the Tree of Life, therefore you must go into the lake which burns with brimstone: and therefore the spirit says in the Revelation; Go out of her, my people, that you be not partakers of her source [plagues or torment].

75. Now since you are grown forth of yourself, in the fierce might of the anger of God, and are a devourer, and have set up the wonders of God, in pride, for the honour of your beast; therefore the seals in you are sealed up, till the time that the anger has shown its might upon you, and that you devour yourself.

76. For you have despised the angel's sounding of the trumpet, and persecuted those that were sent from God: You esteem your belly God, and glory most of all, and love flattery.

77. The bride of the beast says: I am your God, set me upon you, ride on how you will: I will cry aloud and say, The fatness of the earth is yours, and men shall worship you in me; fear and horror be upon all those that disesteem us; thus I ride over the bended knees, and over the souls of men. Where can there be such a kingdom as we have? [For we are exalted more than princes and kings, and we are honoured and revered by them, and placed above them.]

78. But the spirit *Mercurius*, which goes forth out of the burning torches, (which is the spirit of God's bride), declares in the Apocalypse, that when the seventh seal shall be opened, then shall the hidden Mystery of the kingdom of God be accomplished.

79. For the Lamb which was slain, did (at the time of the seven seals) take the Book out of the right hand of him that sat upon the throne, and opened the seals thereof: and the four and twenty elders fell down before the Lamb, and said, You have opened the Book, and broken open the seals: Praise and honour and glory to God and the Lamb, which was worthy to take the Book, and break open the seals thereof; and the whore, together with the dragon, was cast into the lake of fire. If you understand not this, you are under the seals.

80. Behold! when the seventh seal shall be opened, then the Arch-Shepherd will feed his sheep himself, in his green pasture: he leads them to the springing waters, and refreshes their souls, and brings them into his right path, and is a good Shepherd, and the sheep follow him, and he gives them eternal life.

81. At that time, Babel, that great city on earth, breaks in the wonders; and all the souls of those that are written in the Book of Life, in the glassy sea [or angelical world], all those that are born of God, go out from her: and that is the tabernacle [habitation] of God with men; for he that seduced them is sealed up, the light drives him away.

82. Therefore hearken, you that are drowsy, and awake, the day breaks, it is high time; that you may not be captivated by the anger in Babel; there is great earnestness [or severity] at hand: leave off your contention about the Cup of Christ, else you will be found to be but fools in the presence of God: your decrees avail nothing, when you assemble together, and make results and conclusions, saying, *Thus we will have it, this is the Confession of Faith, thus we will believe, and then the Church of God will be upheld.* And another party gainsays; and they call one another heretics, and so you lead the blind laity captive in your devilish contention, in your pride.

83. You bind the true meaning [of the Scriptures] to your art: he that has not been a student, or scholar, in that, can have no understanding in the hidden mysteries of God, you say. O you proud blind men, how you suffer yourselves to be seduced, by human traditions, without the spirit of God! How will you stand in the Day of the Judgment of God, with your confounded sheep, which you have thus led along in blindness? You have filled them full of reproach, and blasphemies; and have ridden up and down upon the dragon, in mere hypocrisy, covetousness, high-mindedness, and false teaching: outwardly you have made a fair show, and inwardly you have been full of the devil.

84. Where is your apostolic heart? Have you Christ in you? Why then do you dispute and contend about him? And make the common laypeople contend also, who know not what they do; they play upon your music, and dance after your pipe, and would rather lose their lives, than leave your follies, and enter into the life of Christ.

85. O simple devotion! Why do you not take Christ (your true Shepherd) to be your Shepherd, and let the wolves go? You need not be contentious about the kingdom of Christ; neither have the wolves any power to give it you, or take it away from you: you need not ask, *Where is Christ, is he in the Baptism, or is he in the Supper? Is he in the hearing of the preacher, or ministry* (as is so hard pressed upon people nowadays)?

86. Do but mark, and incline your heart, mind and thoughts unto Christ, that Christ may be born in you; and then you have Christ, the baptism, sacrament, and the Holy Ghost in all places; you have him in the hearing of the divine word.

87. The covenant and testaments [*baptism and the Lord's supper*] of Christ have indeed been long used, without faith, and therefore are but hidden seals: but if you be once born in Christ, then they become opened seals in your heart, in your soul, all is yours; Christ is in the Father; and you in Christ are also in the Father;

and the Holy Ghost goes forth from the Father in Christ, and also in you: the word of life is always in you. What do you then seek after for salvation? When you hear teaching of God, then the spirit also teaches from your heart, and there is one love, one Christ, one salvation in all places; wherever you are, there is the gate of heaven; it is not only in the churches of stone, where men glister in pride, but where there are penitent people together, in true sorrow, who, with earnest desire, long after God's mercy [*Barmhertzigkeit*], who willingly speak of love, and of the wonders of God [there is the gate of heaven].

88. Hear, O you blind Babel! Should the Holy Ghost work powerfully in your words, when you stand before the congregation, and despise your forefathers or predecessors for their blindness in their opened seal, whereas you yourself are a false malicious adder, and teach nothing but sedition, contention, and scorn? You do not pour the Holy Ghost into your hearers, as you boast, but you drive into them the spirit of contention: you teach scorn, and not love. What does the layman know of those that were dead a thousand years ago? Are not they in the power of the judgment of God, and not in your power? You judge and condemn many that are in the angelical world; should then the Holy Ghost, in your false judging, be preached into the hearts of men by you? You preach not the spirit of Christ, but the spirit of the devil, into their hearts, insomuch that they rely and depend upon your fables, and let go the highly precious word of Christ.

89. Look into the acts of the Apostles, when they were together very unanimously, with great desire of the kingdom of God, and spoke of the works and wonders of God, and of his love toward men, how the earth moved under them, and the Holy Ghost also moved the earthly center for great joy. But had they sat together to deride the Pharisees, and scorned and made a play-game of them, the Holy Ghost would not have been so powerful among them.

90. Therefore open your eyes (ye children of God) and go into the temple of Christ; and hang no more to the temple of dissimulation, to the hypocrites and murderers. Yet I do not hereby prohibit the stone churches, but I teach that the temple of Christ is in all places: indeed, the greatest pomp is exercised in the churches.

91. But if you desire to go into the temple of Christ, you must bring a humble, contrite, and broken heart with you, which earnestly longs after the kingdom of God; it must not consist in hypocrisy, where they show themselves in a holy and devout posture, but the poor soul is left without the temple of Christ, in the seven spirits of darkness, where only the mouth is a Christian, and the heart is in doubt, or else in mere voluptuousness of the flesh.

92. O you blind sophisters! What have I to do with you, that I must thus write of your wonders? I have not sought your ways, but I have sought the Heart of God, that I might hide myself in Christ. I desired only, with the Virgin in the Revelation, (which stands upon the moon), to fly into the wilderness from the dragon; and yet I myself must now show the dragon. *LORD! you do whatsoever you will, your ways are mere wonders.*

*The Threefold Life of Man (continued)*

5: 9. Now since we speak of the Holy Trinity, as of one only God, in one only essence; therefore we say, that the Holy Spirit goes forth from the Father and the Son. And seeing God is everywhere, and himself fills all things in the whole deep, therefore the mind asks, Whither does the spirit go forth, seeing it is in the mouth of God, and also remains only in God, as a spirit in a body?

10. Here see Apocalypse chapter four, there appears before the throne of the Ancient of Days a glassy sea, wherein stands the seats of the twenty-four elders, with the Lamb, which was slain and lives eternally: and the Ancient of Days sitting upon the throne, has the book with seven seals, which the Lamb that was slain took out of his hand, and broke open the seals.

11. There you see the seventh spirit of the divine nature, which is the joy of the Majesty of God, wherein the Trinity manifests itself; and you see the true angelical world: For the sea is the water-spirit, which in the

original of nature, is the fierce sourness, but it gets a shriek [or aspect] from the light of God, where this form departs: and the crack or shriek, in the darkness, turns to be a sinking down into death; where yet the captivated shriek in the light (which is now called joy) is also a sinking down, and is turned into meekness, wherein the light shines: And it is like unto a glassy sea.

12. But it is the corporeity [body or substance] of the divine nature; and herein the seven spirits of God, viz. the seven burning lamps, are revealed, which the angel in the Revelation bids to be written; but the seven thunders in the dark matrix in the fierce nature, he bids to be sealed, and not written: for they would be opened one after another, and pour forth their wonders, which none should know, till they are past; till the seventh seal *in Ternario Sancto* is opened, and then shall the hidden Mystery of the kingdom of God be finished, when the seventh angel sounds his trumpet.

13. And here we give you to understand what Moses says; *God created the heaven out of the midst of the waters*. Behold, you seeking mind! this glassy sea (which is the water-spirit in the presence of God) is the matrix, out of which the word Fiat created the element of water: for the element of water in this world is an out-birth out of the matrix of the heaven.

14. For they use to say, God dwells in heaven, and it is true; and that heaven is the comprehension of God, wherein God has manifested himself through the creatures, viz. the angels and the souls of men: for in this seventh form (viz. in the glassy sea) the nature of the Father stands revealed in great holiness, not in the fire; but the word is the fire of this source [or property], and the Holy Spirit here goes forth through the Word, in the angelical world, and forms everything that grows and lives; for he is the spirit of life, in this source [or property]...

46. Therefore consider, O ye *philosophers*, how God created this world in *Six Days*: for each day's work is a creation [or creature] of a spirit *in Ternario Sancto*: and the *Seventh Day* is the rest of the *Sabbath* of God, in the seventh spirit of God, wherein the virgin of the wisdom of God stands; and therein is no more any working of anxiety, but the eternal perfection of *rest*.

47. For the six spirits must shed forth their operations of what is in their seals; and are not known before, till they have poured forth the virtue [or power] of *their vials* in the Principle of this world, which men and the other creatures bring to *substance* and act [work or *effect*] as a building to the manifestation of God's works of wonder.

48. And when *this* shall be accomplished, then the hidden spirits of God (under the seals) enter again into the ether, viz. into their center: and then the time of *the seventh seal* begins, in the substantiality, in the presence of God, and the hidden Mystery of the kingdom of God is accomplished, as is mentioned in the *Revelation* of Jesus Christ, and as we have known *in Ternario Sancto*, [in the Holy Ternary].

49. This wisdom of God (which is the virgin of glory and beauteous ornament, and an image of the Number Three) is (in her figure) an image, like angels and men, and she takes her *original* in the center on the cross, like a blossom of a branch, out of the spirit of God.

50. For she is the *substantiality* of the spirit, which the spirit of God puts on as a garment, whereby he manifests himself, or else his form would not be known: for she is the spirit's corporeity, and though she is not a corporeal palpable substance, like us men, yet she is substantial and visible; but the spirit is *not* substantial.

51. For we men can, in eternity, see no more of the spirit of God, but only the *glance* of the Majesty: and his glorious *power* we feel in us, for it is our life, and conducts us.

52. But we know the virgin in all her heavenly similitudes or images; whereas she gives a *body* to all fruits, she is not the corporeity of the fruit, but the ornament and luster.

6:16. My dear seeking and hungry mind, if you would fain be released from the beast, consider what we here shall show you; we will not push with horns, and cast you with the dragon into the abyss. Do but light off, and incline your ear to the voice of the lamb; go forth from your outward man, into the inward man, and so you shall come to your true native country, into Paradise.

17. The desirous seekers have found out many difficult things, and brought them to light, and always thought to find the pearl of the creation of this world; and it had been much nearer found, but that the time of the seventh seal or angel was not yet come; the six angels must first sound their trumpets, and pour forth their vials: therefore none should contemn another, for he knows not under what voice everyone has been: only that is come to pass, which should come to pass.

18. Yet everyone has been free to go out from the seal: for the Sun of Righteousness has shone, from the east to the west: If any have immersed himself in the darkness, God is not to be blamed for it.

19. The law of God, and also the way to life, is written in our hearts: It lies in no man's supposition and knowing, nor in any historical opinion, but in a good will and well-doing. The will leads us to God, or to the devil; it avails not whether you have the name of a Christian, salvation does not consist therein.

20. A Heathen and a Turk is as near to God, as you, who are under the name of Christ: if you bring forth a false ungodly will in your deeds, you are as much without God, as a Heathen that has no desire nor will to God.

21. And if a Turk seek God with earnestness, though he walk in blindness, yet he is of the number of those that are children without understanding; and he reaches to God with the children which do not yet know what they speak: for it lies not in the knowing, but in the will [purpose and resolution].

22. We are all blind concerning God; but if we put our earnest will into God and goodness, and desire him, then we receive him into our will; so that we are born in him in our will. For by the will this world was made, also our life and all our doing stand in the will.

23. Or do you suppose we speak without knowledge, and alone? No; the Book of the Revelation of Jesus Christ shows us that the innermost court [choir] of the temple shall be cast out, and given to the Heathen, who know not the name of Christ, but press with earnestness into God, and so they come to him ignorantly. (Rev. 11)

24. And this is that which Isaiah says; I am found of them that sought me not, neither did they enquire after me. For my Name, the LORD [Jehovah],\* was not revealed unto them: and thus they are children not in name, but in will: But when the driver goes away to his own place,\*\* then we live together as children, with our Father Adam (in Christ), out of whose loins, life, and spirit, we are all propagated, and begotten to life.

[\* *Exodus 6:3, Jehovah says, "I appeared to Abraham, to Isaac and to Jacob as God Almighty (El Shaddai), but by my name Jehovah I was not known to them," showing that the heathen who do not know the divine names, or the Law and the Prophets, may become children of God. \*\* Exodus 6:2, "with a strong hand" Jehovah "drove" the children of Israel out of Egypt*]

8:49. Therefore let none blindfold themselves, but consider what such a warning and revelation signifies, which at present is propounded to the world. This is the time of the overthrow of the dragon, with the whore of Babel, which shall go down into the abyss. Now, he that will not flee, yet let him have warning of it. He

that will bring the whore's marks forth into the light, will have great ignominy and reproach for it; we speak what we ought: The day dawns, the sun will suddenly arise, account it not for a fiction, it is concluded and known in *Ternario Sancto*: Look into the Scripture in the Revelation, which the sophisters had rather it were cast out of the Bible; but the understanding of it will soon bud forth: and then the peddlers of the beast and of the whore will stand in great shame, and none will buy their wares any more. No sword destroys the whore, but her own mouth chokes her, for there are nothing but lies and blasphemies in it; and yet she seems as if she were God. Therefore say we, let everyone look to his own doing: *Lift up your heads*, as Christ says, *for the time of your redemption draws near*; you are baptized with water, but he that will baptize with the Holy Ghost, and with the fire of his wrath, is already on his way, be not willfully blind, through Christ.

12:29. Harken, you accursed Antichrist, What answer will you give, in that you have led astray the people from faith in God, and from the justification of the passion and dying of Jesus Christ, into your deceitful hypocrisy in opinions, only for your pride, honour, and covetousness sake? You have persuaded them so, that many of them in their youth and ignorance have sworn and vowed to you: What have you done? Even the same that Christ said to the Pharisees, *Woe unto you Pharisees, who compass sea and land, till you have made a Jew and Proselyte, and when you have made him so, then you make him twofold more the child of hell than yourselves*; and this also the Antichrist does.

30. In Germany they suppose they are now gone out from Antichrist with their contentions, but it is not so yet: for they which now curse Antichrist, and lay his shame open, are even grown out from the tree of Antichrist, and are the wolves and bears of Antichrist, which suck from him, and devour him; for the spirit of this principle has commanded them so, they must do it; for they are one trumpet among the seven angels in the Revelation; but they all wind one horn, and sound so that the earth shakes with it: But when the thunder of it shall follow, then will the mystery of the Kingdom of God be revealed again, and our door of grace in Christ be opened again, which Antichrist has sealed up, for he shall be thrown down into the abyss: Observe this.

31. The opinions about the cup and person of Christ, which are frequent now in Germany, are also sprung from the Antichristian tree, and they are the children of Antichrist, which he introduces very finely and subtly: O what a cunning artist is the devil! If you will not open your eyes, it will continue so to the end: It is told to the simple, and they are directed to open their eyes, and not to regard opinions: There stick mere heresies in opinions: And though they be zealous in their opinion, and in the opinion press into God, and so attain God and the kingdom of heaven, yet they have the tail of Antichrist hanging on them, for they are zealous against others, and reproach and persecute them, who are not of their opinion.

32. Mark this, ye princes, rulers, and magistrates, suffer not yourselves to be seduced; drive the teachers into the churches, and command them to teach the will of God in his love, give them not lordly power; and do not put any authority into their hands to make canons and constitutions, else they will hang to covetousness, and Antichrist sticks in all covetousness, and so do what you can, you will have him on your neck.

33. Look to it ye princes, and regard to hear those men that are born of God, and not of art only; for where there is great art learning, and not an humble heart inclined to God, that seeks not its own honour and covetousness, there is Antichrist most assuredly; for in learning sticks pride and self-honour, which would fain rule the world, and desire to get much gain to themselves; trust not these, they are not Christ's shepherds: If you will not follow what is revealed to you, then the last Antichrist will be worse than the first, and it will come to that pass, that the world will be constrained to cast them headlong together on a heap into the abyss, which Daniel and the Revelation shows them plain enough, and as we have known it that it will so befall them; for they are now a besom and rod upon the old Antichrist their grandfather; but there is one coming who will gird them also, and set the truth before their face.

34. Observe it, ye children of God, this is a sign of the last Antichrist: In his kingdom and opinions, they deny the *spiritual* body and *spiritual* blood of Christ, in which we are born in God. Lift up your heads, and behold, for your redemption draws near [*Jesus, Luke 21:28*]: Be not so led astray, and lulled asleep, look not with strange eyes, but open your own eyes, and fly from Antichrist into the spirit of Christ: There are no more ways but one to enter into the kingdom of Christ.

## A WOMAN CLOTHED WITH THE SUN

*Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child, she cried out in labor and in pain to give birth.*

(Rev. 12:1-2)

*Mysterium Magnum 23:34-35*

In the Revelation of John, where the woman stands, with the crown and twelve stars, upon the moon. The moon signifies the bestial man, and the woman signifies the virgin-like matrix out of which the virgin-child is born.

*The Incarnation of Christ 1:13:*

4. Therefore the virgin's child is opposed to the old Adam. The latter shows himself by desires of temporal pleasure, honour, power and authority, and is a fierce, horrible dragon, who seeks only to devour, as the Revelation of John represents him. The child of the virgin, however, stands upon the moon, and wears a crown of twelve stars; for it treads under foot what is terrestrial or the moon; it has grown forth from the terrestrial moon like a flower from the earth. Accordingly the virgin image stands upon the moon. Against it the fierce dragon casts out of his mouth water as a flood, and tries continually to drown the virgin image. But the earth comes to the aid of the virgin and swallows up the flood of water and brings the virgin into Egypt, where the virgin image must suffer itself to be put into servitude. But the earth, or the wrath of God, covers the virgin image and swallows up the torrent of the dragon. And though the dragon overwhelms with his abominations the virgin image, calumniates and reviles it, yet this does not do the child of the virgin any harm; for the wrath of God receives the reviling which is poured out upon the pure child, the earth always signifying the wrath of God. Thus the virgin child stands on the earth, that is, on the terrestrial moon, and must always flee from the earthly dragon into Egypt. There it must be in bondage to Pharaoh; but it stands upon the moon, not under. The prince Joshua or Jesus brings it through Jordan to Jerusalem. It must by death enter into Jerusalem and quit the moon. It is but a guest in this world, a stranger and pilgrim; it has to journey through the dragon's country. When the dragon shoots forth his torrent upon it, it must bow down and put itself under the cross; then the wrath of God receives the dragon's fire.

15. And certainly no one is crowned with the virgin's crown which the woman in the Revelation of John wears with twelve stars, viz. with six spirits of nature of a heavenly kind, and with six spirits of an earthly kind, unless he stand firm against the torrent of the dragon and flee into Egypt, that is, under the cross into the plagues of Egypt. He must carry the cross of Christ and put on Christ's crown of thorns, suffer himself to be mocked, fooled and scorned, if he would put on the crown of Christ and of the virgin. He must first wear the crown of thorns, if he would put on the heavenly crown of pearls in the *Ternarius Sanctus*.

16. And we make known to the illuminates another great mystery, namely, that when the pearl is sown, the soul for the first time puts on the crown in the *Ternarius Sanctus* with great joy and honour before God's angels and all the holy virgins. And there is assuredly great joy there, for in that place God becomes man. But this crown conceals itself again. How should there not be joy there? The old Adam dances also, but as an ass to the sound of the lyre; but the crown is assigned to the Incarnation.

17. Would you be a champion, then you must in Christ's footsteps wage war with the old ass, as well as fight against the devil. If you conquer and are acknowledged and accepted as a valiant child of God, the woman's crown with twelve stars will be put on thee. That shall you wear, till the virgin be born out of the woman from your death or by your death; she shall put on the triple crown of great honour in the *Ternarius Sanctus*. For as long as the virgin image is still shut up in the old Adam, it attains not the angelic crown, as it is still in danger. But when it is born at the death of the old Adam and emerges from the husk or shell, then it is an angel and can no longer perish, and the right crown as assigned, in which God became man, is put upon it. But the crown with the twelve stars it retains as an eternal sign; for it must never be forgotten that God has in the earthly woman again disclosed the virginity and become man. The Deity is spirit, and the holy pure Element is born out of the Word of eternity; and the master has passed into servant, at which all the angels in heaven marvel: and it is the greatest wonder which has been done from eternity, for it is against nature, and such may be described as love. The six earthly signs of the crown with twelve stars shall stand as an eternal wonder and be an eternal song of praise, in that God has redeemed us out of death and distress; and the six heavenly signs shall be our crown and glory, to show that we have overcome what is earthly by what is heavenly, that we were men and women, and thereafter are chaste virgins filled with love proper. Thus the signs of victory shall continue to eternity, whereby shall be recognized what God has had to do with humanity, and how man is the greatest wonder in heaven, at which the angels highly rejoice.

*The Threefold Life of Man chapter 5*

49. This wisdom of God (which is the virgin of glory and beautiful ornament, and an image of the Number Three) is (in her figure) an image, like angels and men, and she takes her original in the center on the cross, like a blossom of a branch, out of the spirit of God.

50. For she is the substantiality of the spirit, which the spirit of God puts on as a garment, whereby he manifests himself, or else his form would not be known: for she is the spirit's corporeity, and though she is not a corporeal palpable substance, like us men, yet she is substantial and visible; but the spirit is not substantial.

51. For we men can, in eternity, see no more of the spirit of God, but only the glance of the Majesty: and his glorious power we feel in us, for it is our life, and conducts us.

52. But we know the virgin in all her heavenly similitudes or images; whereas she gives a body to all fruits, she is not the corporeity of the fruit, but the ornament and luster

56. But when I speak of the virgin of the wisdom of God, I mean not a thing, that is [confined, or circumscribed] in a place; as also when I speak of the Number Three; but I mean the whole deep of the Deity without end and number.

57. But every divine creature (as are the angels and souls of men) has the virgin of the wisdom of God, as an image in the light of life; understand, in the substantiality of the spirit, wherein is the Number Three, dwelling in itself.

58. For we comprehend (before us) the Number Three in the image, viz. in the virgin of the wisdom of God; understand, externally, we see only the Majesty of the Deity, for the creature comprehends not the Number Three, in the appearance to the eye; but the spirit of the soul (which stands in the divine center) sees it.

*The Signature of All Things*

7:32. Now it behooves the wise Seeker to consider the whole Process with the Humanity of Christ from his Opening in the Womb of his Mother Mary, even to his Resurrection and Ascension; and so he may well find the Feast of Pentecost with the Joyful Spirit, wherewith he may tincture, Cure, and heal whatever is broken and destroyed: We declare it in the Ground of Truth, as we have highly known it; for the Rose in the Time of



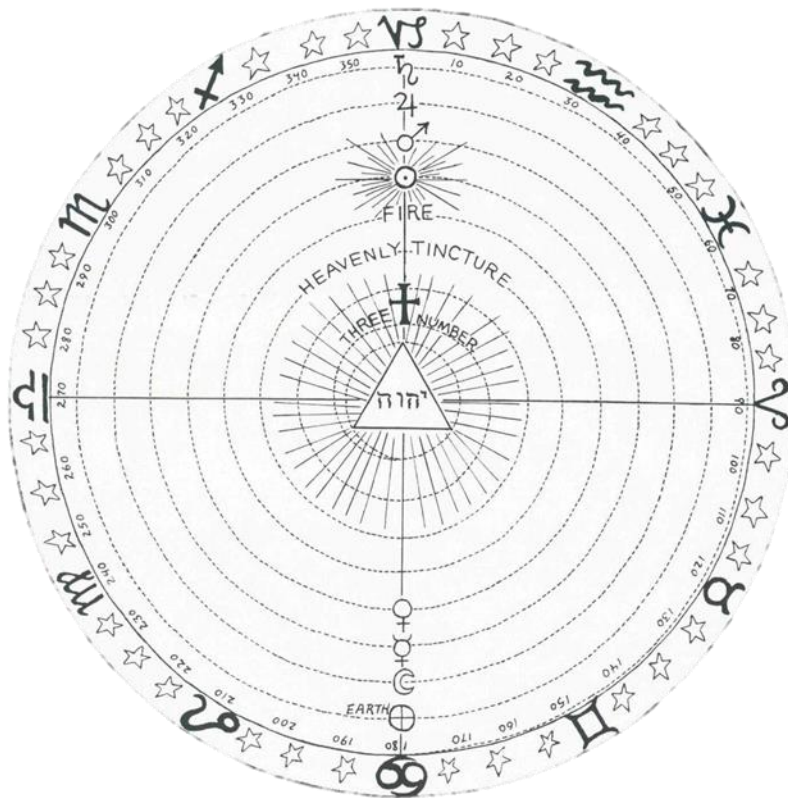
the Lily shall blossom in May when the Winter is past, for Blindness to the Wicked, and for Light to the Seeing.

13:52. Though we Men have not full Power to do it in Self-Might, yet it may be done in God's Permission, who has again turned his Mercy towards us, and again opened Paradise and its Comprehension in Man: Has God given us Power to become his Children, and to rule over the World? Why then not over the Curse of the Earth? Let none hold it for impossible; there is required only a divine Understanding and Knowledge thereunto, which shall blossom in the Time of the Lily, and not in Babel, for whom we also have not written.

16:40 For a Lily blossoms upon the mountains and valleys in all the ends of the Earth: He that seeks finds. Amen. HALLELUJAH

*An Exposition on the Wheel of Nature diagram from The Threefold Life of Man, chapter 9*

63. Saturn, the first and highest, is astringent, cold, dusky, and makes the desiring and attracting: for it is the sharpness. If you will have a right understanding of this, you must transpose the planets.



64. First, take the uppermost [planet] and unto it the nethermost, for in the wheel everywhere is uppermost and undermost, understand in the Wheel of Life, and it wheels the upper part undermost when it turns round; which is only to be understood concerning fond conceited men, and beasts, with whom the wheel of nature falls a turning; for the Cross stays it. Therefore observe well: Saturn attracts the Moon, which is beneath, and

causes in the matrix of the creature the corporising, viz. that there be flesh; for Saturn and the Moon make Sulphur [or corporeity].

65. Now Saturn desires only to shut up, it seizes upon and holds fast; as [in turning] liquor into a Sulphur. But Saturn has not sul; for sul is from the liberty, but Saturn has a willing, and the will has sul, for it originally proceeds out of the Majesty.

66. Consider now, beneath Saturn stands Jupiter, which is proceeded out of the virtue of Sol [or the sun] as the heart of Saturn, (else there would be no desiring, no Saturn); for nature desires only the heart and Sol [or the sun]; yet Jupiter is not Sol, but is the brain.

67. And observe it, the wheel of nature winds itself from without inwards into itself; for the Deity dwells innermost in itself, and has such a figure [as is here shown]. Not that it can be delineated; it is only a natural similitude; even as God portrays [represents or reveals] himself in the figure of this world. For God is everywhere total and perfect, and dwells thus in himself.

68. Observe; The outward wheel is the Zodiac, with the constellations, and then the seven planets follow to Sol, after Sol stands Fire, after Fire Tincture, after Tincture Majesty, after Majesty the Number Three, with the Cross.

69. And observe it, the desiring goes inwards into itself towards the Heart, which is God, as you may conceive by such a figure: for the Regeneration goes also into itself to the Heart of God.

70. Observe it also well, for it is the centre [or the ground] of the outward birth. In the eighth circumference [next] after the zodiac is the globe of the earth; after that, right against it, about on the wheel is Saturn, and going about the wheel, there is the Moon, and again about on the wheel is Jupiter, and again about on the wheel is Mercury, and about again is Mars, and then Venus, and Sol in the midst, and after Sol, the Fire which Sol affords, and after the fire the other world, viz. the Heavenly Tincture, and after the Heavenly Tincture the Number Three, viz. the eternal Heart, and that is the eternal centre of nature, and in the eternal centre is the whole power of the Majesty of God throughout, held or shut up by nothing, and is of no substance or nature [imaginable], even as the shining of the sun.

71. You may well perceive what we set before you, thus: The zodiac, with the constellations, belong to the mind, as well in the deep of the world, as also in the creature, the twelve signs are the twelve parts which the cross in the centre makes; from which the upper dominion is divided into twelve parts, as also the mind is: For the six forms in the centre, besides Sol, each of them divide themselves into two parts, [Sol divides not itself but only into the Number Three, or into the splendour-fire and Tincture], one according to the tincture that has life [in it], the other according to the tincture of the air, which has spirit [in it], and yet makes no life.

72. Thus the signs are twelve, which divide themselves into two governments, viz. into a heavenly, according to the Tincture, and into an earthly according to the spirit of this world, viz. the air; and the two kingdoms are also twofold, viz. in the tincture of the fire there is an angelical kingdom, and backwards [retrograde] a hellish; and the kingdom in the spirit of the air is also twofold: for the inward [kingdom] is the spirit of God, and the outward is the spirit of the creatures; as David says, The LORD rides upon the wings of the wind; that is, the spirit of God which comes to succour and relieve his work.

73. So also the tincture kingdom in God makes also *six* forms; and that of the spirit, out of the tincture, which is the Heart and life, and is the spirit of God, makes also *six* in number, and they are together *twelve* in number: These *the woman in the Revelation, which the dragon would devour, wears upon her head, being twelve stars*; for *one* number *six* she received from the spirit of this world, wherein the Holy Ghost keeps the eternal life; and the *other* number *six* she has from the eternal tincture, out of the eternal centre, out of the Word: for she wears the angelical *zodiac*, and also the human.

74. And each centre has *six* in number, which make together the number *twelve*: the *seventh* number of the centre is substantiality, and the [dominion or] kingdom; for God became man, and brought the *two* kingdoms into *one*: for men and angels are in one kingdom in God.

75. And so the Image [of the woman] in the *Revelation has twelve stars upon the crown*: for the Image represents God; it is the similitude of God, in which he reveals himself, and wherein he dwells. The crown signifies the power of the Majesty of God, as a king wears a crown, which signifies dominion and majesty.

76. But that the Image wears a crown, with twelve stars upon the crown, it signifies that the Deity is above the humanity, and that *Mary* is not God himself; but the crown signifies God, and the stars [signify] the spirits of God: *six* in the Deity, and *six* in the humanity: for God and man are become one person; Therefore *Mary* also wears *all* [the twelve stars], for we are God's children.

77. Seeing then, that the number *twelve* contains *two* kingdoms in the *doubled* number, *viz.* an angelical and a human, each in the number of six, which together make twelve, so also the two kingdoms have *other two* numbers of *six* in them, (*viz.* the fire, the kingdom of the abyss; and the air, the kingdom of living creatures and all earthly things); and these have *each* of them in the centre the number *six*, according to the six planets earthy, and according to the six planets fiery, which now together make the number of *four-and-twenty*, which are the *four-and-twenty letters in languages*, whence they are sprung; and we perceive that the tongue speaks that which is good, and that which is evil, that which is heavenly, and that which is devilish, according to the *two* sources [or properties] of the letters; as proper names intimate, according to the language of nature.

78. Now, when *this number*, according to the *Number Three [or Trinity]*, is numbered to *thrice* four-and-twenty, (as indeed the Number Three does manifest itself in *three* kingdoms and persons, and according to the Number Three all is threefold, but according to the creatures all is twofold), then the sum is *seventy-two* in number, which signify, and are, the *seventy-two* languages, which signify *Babel*, a confusion and wonder.

79. If we should go on here, we should show you the whore and the beast, which the *Revelation* speaks of, and moreover *all the wonders which have been since the world began*: The greatest secret lies herein, and is called *Mysterium Magnum*, the Great Mystery, and *all the controversies* in matters of religion and faith arise from hence, and all willing, evil and good.

80. *The Seven Spirits*, wherein the Son of Man consists, in the *Revelation*, are the seven spirits of nature; *one* of them is the kingdom, and the *six* are the centre of nature, [*viz.* the] heavenly: if this be set down according to the *human number*, it makes the number *twelve*, and according to the two kingdoms, *viz.* the kingdom of God, and the kingdom of this world, out of which the faithful are generated, then there are *four-and-twenty spirits*, which are *the Elders before the throne of God, who worship God, and the slain Lamb*: consider it well.

*Threefold Life* chapter 10:

1. YOUR seeking in the stars and elements, supposing to find the mysteries of nature, is but labour in vain; you find no more but one eye, and see with but one eye; and when you suppose you have found Sol, you have scarce found Luna, but only a glance of Sol, and are far from the heart, and do but run with the moon about the centre.

2. There is but one way which you must go, if you will find the Great Mystery, *Mysterium Magnum*; for if you should seek in Luna all your life long, it would be wholly in vain; your desire would remain to be but Luna: If you should take great and hard labour and pains in Mercury, and suppose the Stone lies therein, your alchemy would prove but dung and dross.

3. When you come into Venus, you suppose you have Sol, and that it is gold, but is the woman, and has only a watery tincture; her life is air, and so you vainly labour in [or upon] the body: But if you take the spirit of the tincture, then indeed you go in a way in which many have found Sol; but they have followed on the way to the heart of Sol, where the spirit of the heavenly tincture has laid hold on them, and brought them into the liberty, into the Majesty, where they have known the Noble Stone, Lapis Philosophorum, the Philosopher's Stone, and have stood amazed at man's blindness, and seen his labouring in vain.

4. Would you fain find the Noble Stone? Behold we will show it you plain enough, if you be a Magus, and worthy, else you shall remain blind still: therefore fall to work thus; for it has no more but three numbers. First, tell from one till you come to the Cross, which is ten, and is a cross number, (from one to ten is one number): but you have power only over the number nine, you must stay at the tenth, for it is the end of nature, which the creature ought not to search into: If the creature stay under the cross, it remains in the conceived will of God, and then it has ten times ten, that is a hundred, and ten times a hundred is a thousand: and there lies the Stone without any great painstaking, for it is pure, and is not defiled with any earthly nature: Make it thus, as I have written above [in the ninth Chapter] concerning the centre: Transpose the planets that are about the wheel; and take always one masculine, and then one feminine, one for the spirit of the soul, and the other for the air-spirit; you need not take care for the body, for each planet makes a body to itself well enough, according as its desire is: Begin with Saturn, (for he is the first to the fire-life to the noble tincture); and then go about the wheel to Luna; for you must always take one planet for the life of the tincture, and then one for the spirit of the air, for the one subsists not without the other, or else you get a spirit without a body, a fire-spirit, which burns in a lantern like a kindled fire, but it yields nothing, it is only a mere pride, willing to be without a body.

5. Go thus about in the wheel to Sol, which is the seventh number in the first number [or account]: and when you get into that, you suppose you have the Stone: but it does not prove fixed, Mars destroys it: go on further through the sun's fire, which is the eighth number, and when you come through it, lay hold through the tincture, on the eternity [which] is the ninth number, and; bring that upon the cross upon the tenth number, which is the end of nature; here handle the Stone, and take as much of it as you will, no fire will destroy it: It is free from the wrath and out-birth: Its splendour and light stand in the power of the Majesty: Its body is out of the eternal substantiality, its number upon the cross is a hundred, and in the Majesty a thousand.

6. We give this to the seeker: for none finds the Stone in Luna, unless he come upon the cross into the tenth number: and then, if he longs further to seek this world, and would fain have the splendour of this world, and desires the Stone of this world, viz. in metals, let him go thus from the inward into the outward; let him go into Luna, and divide or break it into a thousand parts, and give it a little of Sol; but if its covetousness [hunger and thirst] be great, then give it a seventh part of Sol, and then it is complete.

7. For all the planets and stars run after the heart, every one of them takes strength and virtue from the heart, and makes to itself its own body; for Luna is out of all the six planets, and has even Sol, but not the heart; for it has Sol only in desire: as you see that it shines with Sol, and not with a splendour of its own: and therefore the spirit of the heart must be added to it, which was pure before, and then all the planets resort to it, each of them desires the pure child, and each builds its house therein: But look to it, have a care of Venus, that it may not by tattling bring its feminine tincture into it: for it appears bright and fair: but it is a woman, and makes a dark body, and quickly devours Sol: Keep black Saturn in Mars's heat, and so at length bounteous Jupiter will appear, who is courteous and kind, and has the superior house, the house of the spirit of the tincture; when it is come out from black Saturn, then that is the Metalline Stone.

8. Trouble not yourself so very much and long with fire, it affords no more than it is able; or else you number back again into loss; indeed not into perdition, but yet in *Solem Hungariae*, into the Sol of Hungaria: Venus

exults the more, but your covetous hope and expectation is disappointed and taken away; Although indeed you ought justly to rest satisfied in the tenth number: for the riches of this world are but dung and dross; and if you attain to the tenth number with your former preparation, you need not take so great care about the number thousand: It stands upon the crown of the virgin, in which are set twelve stars: six of them divine, and six human: The crown has the number thousand, and the virgin the number hundred.

9. Christ says, *Seek first the kingdom of God, and all other things will be added to you.* All lies in the willing, for the willing makes the desiring, and the desiring receives where nothing is, though indeed there is something there; yet it is hidden to us men, unless a man has *attained* the Stone upon the cross, and then he finds, where reason says there is nothing; for that which has not been from eternity is not at all, and thereof we know nothing, we know only of that which is, and has ever been, though indeed *not manifested to us men*, but yet is of God in his wisdom, from eternity to eternity.

10. Therefore, although we speak of *two* kingdoms, *viz.* of the kingdom of God, and of the kingdom of this world, in that manner as if we saw them with bodily eyes, let it not seem a wonder; if God reveals himself in man, then he is in *two* kingdoms, and see with *twofold eyes*, and yet this way is not so hard and difficult, as reason's seeking in outward things: *It lies all in the willing*; the outward willing must enter into the inward, it must deny itself, as if it were dead to the outward, and had no life in the outward, and yet lives: As God lives, and is in the outward, and the outward is dead to him, so that it cannot apprehend him; so also *you, O man*, you are with your soul in the inward; but your soul's will has turned itself about with *Adam* into the outward; therefore, if you will behold God and the eternity, *turn* yourself about with your will into the inward, and then you are as God himself; for you were thus created in the beginning; and thus you live according to the *inward* will unto God, and in God, and according to the *outward* will you live in this world, and have *both* kingdoms your own, and are indeed *rightly* an image and similitude of God; you search out *all things*, and find that which lay hidden in secret; for you find that in the eternity, and behold it standing backward in the out-birth, in the figure.

11. The ground of the creation of this world is much easier to be known in the *inward man*, in the Will of God, than visible things to the *outward man*: The outward knows less, that which he see with his eyes, and takes hold of with his hands, hears with his ears, smells with his nose, and tastes with his mouth, than the inward does the *ground* and the existence of the outward: The inward see indeed the creature in the ground of it; but is as it were dead to the outward, and yet lives therein; and in that he lives to the outward he lives to God, in regard of his works of wonder, in that he manifests, and brings into *being*, that which stands hidden in the figure.

## THE SEVEN SPIRITS OF GOD

*AURORA 23 Of the Deep above the Earth.*

1. WHEN man beholds the *deep* above the earth he sees nothing but *stars*, and *clouds* of water, and then he thinks, Sure there must be another place, where the Deity presents or shows forth itself, together with the *heavenly* and *angelical* government: man wants the deep, together with its regimen or dominion, *severed* from the Deity; for there he sees nothing but *stars*; and the regimen or dominion *between*, is fire, air, and water.

2. Then presently he thinks, God has made this *out of nothing*: How then *can* God be in this being? Or, how could that be God himself? He continually imagines that this is only a *house*, wherein God dwells and rules by his *spirit*. God cannot be such a God, whose being consists in the power of *this* government or dominion.

3. Many will dare to say, What *manner of God* would that be, whose body, being, and power or virtue, stands or consists in fire, air, water and earth?

4. Behold! thou unapprehensive man, I will show thee the true *ground* of the Deity. *If* this whole or universal being be not God, then you are not God's image. If he be any other or strange God, then you have *no part* in him: For you are created out of this God, and live *in* this very God, and this very God continually giveth you power or virtue, and blessing, also meat and drink, *out of himself*; also all your knowledge stands in this God, and when you *die*, then you are *buried* in this God.

5. Now, if there be any *other* or strange God, without and besides this God, who then shall make you living again out of this God, in whom you shall be when you are departed and turned to *dust*? How shall that strange God, out of whom you are *not* created, and in whom you didst *never* live, bring your body and spirit *together again*?

6. Now if you are of any *other* matter than God himself, *how* then can you be his child? Or *how* can the *man* and *king* Christ be *God's* bodily or corporeal Son, whom God has generated or begotten out of his *heart*?

7. Now, if his Deity be *another* being, substance or thing than his body, then there must be a twofold Deity in him; his body *would* be of or from the god of this world, and his heart would be of or from the *unknown* God.

8. *O, you child of man! open the eyes of your spirit, for I will here show you the right and real proper gate of the Deity, as indeed that very one only God will have it.*

9. Behold! *that* is the true one only God, out of whom you are created, and *in whom you live*; and when you behold the deep, and the stars, and the earth, then you behold your God, and in that same you live, and also are, or *have your being* therein; and that same God also governs or rules you, and also out of or from that same God you have your *senses*, and you are a creature out of or from him and in him; else you had been *nothing*, or would never have been.

10. Now perhaps you will say that I write in a heathenish manner. Hearken and behold! observe the distinct understanding, *how* all this is so; for I write *not* heathenishly or barbarously, but philosophically; neither am I a Heathen, but I have the *deep* and *true* knowledge of the one only great God, who is ALL.

11. When you behold the deep, the stars, the elements, and the earth, then you *comprehend not* with your eyes the bright and clear Deity, though indeed it is *there* and *in them*; but you see and comprehend with your eyes, first death, and then the wrath of God and the hellish fire.

12. But if you raise your *thoughts*, and consider *where* God is, then you apprehend the astral birth or geniture, where love and wrath move one against the other. But when you draw up the *faith* in God, who rules in *holiness* in this government or dominion, then you break through heaven, and apprehend or lay hold on God at his *holy* heart.

13. Now when this is done, then you are as the whole or *total* God, who *himself* is heaven, earth, stars, and the elements, and have also such a regimen or dominion in you, and are also such a person, as the *whole* God in the place of this world. *Now you say*, How shall I *understand* this? For the kingdom of God and the kingdom of hell and of the devil are *distinct* one from the other, and *cannot* be one body. Also the earth and stones are *not* God; nor the heaven, stars and elements; *much less* can a man be God; for if so, he could not be *rejected* by God. Here I will, by degrees, tell you the ground of all, one thing after another; therefore keep the question in mind.

*Of the astral Birth or Geniture, and of the Birth or Geniture of God.*

14. *Before* the times of the created heavens, the stars, and the elements, and before the creation of *angels*, there was *no* such wrath of God, no death, no devil, no earth nor stones, neither were there any stars. But the Deity generated itself very *meekly* and lovingly, and formed, framed and figured itself in ideas, shapes, and images, which were incorporated according to the qualifying or fountain spirits in their generating, *wrestling*, and rising up, and *passed away again* also through their wrestling, and figured or framed themselves into another form or condition, all according to the primacy or *predominance* of each qualifying or fountain spirit, as you may read before.

15. *But observe here, rightly* the earnest and *severe* birth or geniture, out of which the wrath of God, hell, and death, are come to be, which indeed have *been* from eternity in God, but not liable to be kindled or to become predominant.

16. For the whole or total *God* stands in *seven* species or kinds, or in a sevenfold form or generating; and if these births or genitures were not, then there would be neither God, nor life, nor angel, nor any creature.

17. And *these* births or genitures have *no beginning*, but have so generated themselves from eternity; and as to this depth, *God himself knows not what he is: For he knows no beginning of himself, also he knows not anything that is like himself as also he knows no end of himself.*

18. *These seven* generatings *in all* are *none of them* the first, the second, or the third, or last, but they are all seven, every one of them, both the first, second, third, fourth, and last. Yet I must set them down one after another, according to a *creaturely* way and manner, otherwise you could not understand it: For the *Deity* is as a wheel with seven wheels made one in another, wherein a man sees *neither* beginning nor end. *Now observe:*

19. I. *First*, there is the *astrigent* quality, which is *always* generated from the other six spirits, which in *itself* is hard, cold, sharp like salt, and yet *far* sharper. For a creature cannot sufficiently apprehend its sharpness, seeing the sharpness is not *singly* and alone *in* a creature; but according to the manner and kind of the kindled hellish quality I know *how* it is: This astrigent sharp quality attracts or draws together, and in the divine love holds or *retains* the forms and images, and so *dries* them that they subsist or are *fixed*.

20. II. The *second* generating is the *sweet water*, which is *also* generated out of all the six spirits; for it is the meekness, which is generated out of the other six, and presses itself forth *in* the astrigent birth or geniture, and *always* kindles again the astrigent, and then quenches and *mitigates* it, that it be not too much astrigent, as it might be in its own sharpness, if it were *not* for the water.

21. III. The *third* generating is the *bitterness*, which exists out of the fire *in* the water; for it rubs and vexes itself in the astrigent and sharp coldness, and makes the coldness moveable, from whence *mobility* exists.

22. IV. The *fourth* generating is the fire, which exists from the mobility or rubbing in the astrigent spirit, and that is now a sharp *burning*, and the bitter is a stinging and raging. But when the fire-spirit rubs itself thus ragingly in the astrigent coldness, then there is an anxious *horrible* quaking, a trembling, and a sharp, opposite, contentious generating. *Observe here the Depth.*

23. *I speak here as if the light of God had not yet kindled itself in these four kinds; and as if the Deity had a beginning; I can no other or nearer way offer it to your judgment, that you may understand it.*

24. In this fourth rubbing is a very hard, and most horrible, sharp and *fierce* coldness, like a refined, melted, and very cold saltwater, which yet is *not* water, but such a hard kind of power and virtue that is like stones.

25. There is also *therein* a raging, raving, stinging and burning, and that water is continually as a dying man, when body and soul are parting asunder, a most *horrible anxiety*, a woeful, painful birth or geniture.

26. *O Man! here consider yourself, here you see from whence the devil and his fierce, wrathful malice has its original, as also God's wrath, and the hellish fire, also death and hell, and eternal damnation. Ye philosophers, observe that!*

27. Now when *these four* generatings rub themselves one upon another, then *heat* gets the primacy and predominance, and kindles itself in the sweet water, and then instantly the light rises up. *Understand this rightly.*

28. When the light kindles itself, then the fire-terror or *crack* comes forth *first*. As when you strike upon a stone the firecrack is first, and then the light first conceives itself from the firecrack.

29. Now the *firecrack* in the water goes through the astringent quality, and makes it moveable, but the light generates itself in the *water*, and becomes a *shining* light, and is an impalpable, meek, and most richly loving being, of which neither I nor any other creature can sufficiently write or speak, but I only *stammer*, like a child which would fain learn to speak.

30. That same light is generated in the midst or *centre*, out of these four *species*, out of the unctuousity or fatness of the sweet water, and replenishes the whole body of this generating. But it is such a meek, pleasing, *well-doing*, good-smelling and well-tasting relish, that I know *no similitude* to liken it to, but where life is generated in the midst or centre of death; or as if a man did sit in a huge, scorching, hot, flaming fire, and were suddenly snatched out from thence, and set in such a very exceeding easy place of refreshment, where instantly all the smarting, scalding pains, which he felt afore by the *burning* of the fire, should suddenly pass away, and he be put into such a pleasing temper and *soundness*. Just so the generating of the four kinds or species are set or put into such a *soft* and meek well-doing and refreshment, *as soon* as the light rises up in them. *you must understand me here aright.*

31. I write, and mean it, in a creaturely kind and manner, as if a man had been the devil's prisoner, and were *suddenly* removed out of the hellish *fire* into the *light* of God.

32. For the light has had no beginning in the generating of God, but has shone or given light from eternity in the generating, and God *himself* knows no beginning therein.

33. *Only, the spirit here sets open for you the gates of hell*, that you may see what is the condition of the devils and of hell, and what is the condition of man, when the divine light *extinguished* in him, so that he sits in the wrath of God and *lives* in such a generating, in such an anguish, in such smarting pains, in such woe and misery.

34. Neither can I declare it unto you in any other manner; for I must write *as if the generating or geniture of God had or took a beginning when things came to be thus; but I write here very, really true and precious dear words, which the spirit alone understands. Now observe the Gates of God.*

35. The *light*, which generates itself from the fire and becomes shining in the water, and replenishes or fills the whole geniture and enlightens it, and mitigates it, *that light is the true Heart of God, or Son of God*; for he is *continually* generated out of the Father, and is a *Person* other than the qualities and geniture of the Father.

36. For the generating or geniture of the Father *cannot* catch or comprehend the light, and use it to its generating, but the light *stands* by itself, and is not comprehended by any geniture, and it replenishes and enlightens the whole geniture, *viz. [John i. 14.] the only begotten Son of the Father. This light I call, in the human birth or geniture, the animated or soulish birth—* [“*Understand, the image which budded forth out of the essences of the soul, according to the similitude of God.*”] —or the soul's birth or geniture which



qualifies, mixes or unites with this animated or soulish birth or geniture of God; and *herein* is man's soul *one heart* with God: but *that is* when it stands in this *light*.

37. V. The *fifth* generating in God is when this *light* thus very gently, mildly and amiably presses through the first four births or generatings, and then it brings along with it the heart, and most pleasant *lovely* power and virtue of the sweet water, and so when the sharp births or genitures taste of it, then are they very meek, and *richly full* of love, and it is as if the life did continually rise up in and from death.

38. *There* each spirit tastes of the others, and gets mere *new* strength and power, for the astringent quality grows now very pliable and yielding, because it is mitigated by the power of the light that springs out of the sweet water, and in the fire the meek love rises up, for it *warms* the coldness, and the sweet water makes the *sharp* taste very pleasant, lovely, and mild.

39. And so in the sharp and fiery births or generatings there is nothing but a mere *longing of love*, a tasting, friendly affecting, gracious, amiable and blessed generating; there is nothing but mere love, and all wrath and bitterness in the centre are *bolted* up as in a strong hold. This generating is a very meek, beneficial well-doing, and the bitter spirit is now the *living* mobility.

40. VI. Now the *sixth* generating in God is *when* the *spirits*, in their birth or geniture, thus *taste* one of another, for then they become very full of *joy*: For the fire-flash, or the sharpness out of or from the birth or geniture, rises up aloft, and moves as the air in this world does.

41. For when one power or virtue *touches* another, then they taste one another, and become very full of joy; for the light becomes generated out of all the powers, and presses again through all the powers; whereby and wherein the *rising joy* generates itself, from whence the *tone* or *tune* exists.

42. For from the touching and moving the living spirit generates itself, and that same spirit presses through all births or generatings, very *inconceivably* and incomprehensibly to the birth or geniture, and is a very richly joyful, pleasant, lovely sharpness, like melodious, sweet music.

43. And now when the birth generates, then it *conceives* or apprehends the light, and speaks or inspires the light again into the birth or geniture through the moving spirit. *This moving spirit is the third Person in the birth or geniture of God, and is called God the Holy Ghost.*

44. VII. The *seventh* generating is, and keeps its birth or geniture and *forming* in, the Holy Ghost; and so when that goes through the sharp births or genitures, then it goes forth with the tone, and so forms and *images* all manner of figures, all according to the wrestling of the sharp births or genitures one with another.

45. *For they wrestle in the birth or geniture continually* one with another, like a loving play or scene, and according as the birth or geniture is with the *colours* and taste in the rising up, so also are the *figures* imaged.

46. *And this birth or geniture now is called GOD the Father, Son, and Holy Ghost:* Not one of them is the first, and not one of them is the last: though *I make* a distinction, and set the one after the other, yet not one of them is the first or the last, but they have all been from eternity thus seated in the same *equality* of being.

47. I must write *thus* by way of *distinction*, that the Reader may understand it; for I cannot write mere heavenly words, but must write human words. Indeed all is rightly, truly and faithfully described: *But the being of God consists only in power, and only the spirit comprehends it, and not the dead or mortal flesh.*

48. *Thus you may understand what manner of being the Deity is, and how the three Persons in the Deity are. you must not liken the Deity to any image; for the Deity is the birth or geniture of all things.* If, in the first four species or kinds, there were not the sharp birth or generating, then there would be no mobility, neither could the light kindle itself and generate the life.

49. But now this sharp birth or geniture is the *original* of mobility and of life, as also of the light, from whence exists the *living and rational spirit*, which distinguishes, forms and images all in this generating.

50. For the astringent cold birth or geniture is the *beginning* of all things, which quality is astringent, severe, contracting and retentive, and forms and contracts together the birth, and makes the birth thick or solid, so that out of it *nature* comes to *be*; hence nature and comprehensibility has its original in the whole body of God.

51. Now *this nature* is as a *dead*, unintellectual being, and stands or consists not in the power of the birth or geniture, but is a body, wherein the power generates.

52. But it is the body of God, and has all power as the whole geniture has, and the generating spirits take their strength and power out of or from the *body* of nature, and continually generate again, and the astringent spirit continually compacts or draws together again, and dries up; and thus the body subsists, and the generating spirits also.

53. Now the other birth or geniture is *the water*, which takes its original in the body of *nature*.

*Observe:*

54. Now when the light shines *through* the astringent, contracted body of nature, and mitigates it, then the mild, beneficent *well-doing* generates itself in the body, and then the hard power grows very mild, and melts, as ice in the heat of the *sun*, and is *extenuated* or rarefied, as water is in the air; and yet the stock of nature, as to the heavenly comprehensibility, *remains* the same.

55. For the astringent and fire-spirit holds it fast, and the meek water, which melts from the body of nature in the kindling of the light, goes through the *severe*, earnest, cold and fiery birth or geniture, and is very sweet, pleasant and lovely.

56. Whereby now the earnest and *austere* birth or geniture is refreshed; and when it tastes thereof it grows capable to be raised up, and *rejoices*, and also is a joyful rising up, wherein the life of meekness generates itself.

57. For *this is the water of life*, wherein the love, in God as also in angels and in men, generates itself: For it is all of one sort of power, virtue and birth or geniture.

58. And now when the births or genitures of the powers taste the water of life, then they quake or tremble for very love-joy, and that trembling or moving, which rises up in the midst or centre of the birth or geniture, is *bitter*. For it rises up swiftly out of the birth, when the water of life comes into the birth or geniture, like a joyful leaping or springing up of the birth.

59. But seeing it rises up so swiftly, that the birth elevates itself so suddenly, *before* it be fully affected with the water of life, thereupon that terror or crack keeps its bitterness which it has out of or from the *austere* birth; for the beginning or inceptive birth or geniture is very austere, cold, fiery and astringent.

60. Therefore also is the terror or crack now so *swelling* and trembling; for it moves the whole birth, and rubs itself therein, till it kindles the fire in the hard fierceness, from whence the light takes its original. Then the trembling crack becomes enlightened with the *meekness* of the light, and goes in the birth or geniture up and down, and crossways, both upwards and downwards, like a wheel made with *seven* wheels one in another.

61. In this pressing through and turning about exists the *tone*, according to the quality of each spirit; and always one power affects another, for the powers are as *loving brethren* in one body; and the meekness rises up; and the spirit generates and shows itself infinitely.

62. For that power which in the *turning about* shows itself the strongest in the generating, according to that power, manner and colour, the *Holy Ghost* also images, shapes or frames the figures in the body of *nature*.

63. *Thus you see* that *none* of the powers is the first, also none the second, third, fourth or last; but the last generates the first, as well as the first the last, and the middlemost takes its original from the last, as also from the first, as well as from the second, third, or any of the rest.

64. you see also that nature cannot be *distinguished* from the powers of God, but is all one body.

65. The Deity, that is, the holy power of the heart of God, is generated *in nature*, and so also the Holy Ghost exists or goes forth out of the heart of the light *continually*, through all the powers of the Father, and figures all, and images or frames all.

66. This birth or geniture is now in *three* distinct *parts*, every part being several and *total* and yet *not one* of them is divided asunder from the others.

*The Gate of the Holy Trinity.*

67. *The whole birth or geniture*, which is the heaven of all heavens, as also this world, which is *in* the body of the whole, as also the *place* of the earth and of all creatures, and whatever you can think on, *all that together is God the Father*, who has neither beginning nor end; and wheresoever and upon whatsoever you think, even in the smallest circle that can be imagined, is the *whole* birth or geniture of God, perfectly, incessantly and irresistibly.

68. But if in a creature, or in any place, the light be *extinguished*, then in that place is the austere birth or geniture, which lies hid in the light in the innermost kernel:

*And this now is one part.*

69. *The second part, or the second Person, is the light*, which is continually generated from or out of all powers, and enlightens again all the powers of the *Father*, and has the fountain of all powers; but it is therein distinguished from the Father as a *singular Person*, in that it cannot comprehend the birth or geniture of the Father, and yet is the Father's *Son*, which is always generated from or out of the Father: An instance whereof you have in all the kindled *fires* in this world; do but consider of it.

70. Therefore the *Father* loveth this his only begotten or innate *Son* so heartily, *because* he is the light and the meek beneficent well-doing *in his body*, through whose power the Father's *joy* and delight rises up.

71. *Now these are two Persons*, and neither of them can apprehend, retain, or comprehend the other, and the one is *as great* as the other; and if either of them were not, the other could not be.

72. *Observe here, ye Jews, Turks, and Heathen, for it concerns you; to you here are opened the gates of God*, harden not yourselves, for now is the acceptable time.

73. You are *not* forgotten of God at all, but if you convert, then the light and heart of God will rise up *in you*, as the bright sun at noonday.

74. *This I write in the power and perfect knowledge of the great God, and I understand his will herein very well*. For I live and *am* in him, and spring up with this work and labour out of his root and stock; and it must be so: Only, take you heed, if you blindest yourself, then there is *no* remedy more; neither can you say you knew *not* of it, therefore arise, for the day breaks!

75. *The third diversity, or the third Person in the being of God, is the moving spirit*, which exists from the rising up in the terror or crack, where *life* is generated, which now moves in all powers, and is the spirit of life; and the *powers* can no more comprehend him, or apprehend him; but he kindles the powers, and by his

moving makes figures and *images*, and forms them according to that kind and manner as the wrestling birth stands in *every* place.

76. And if you are not *willfully* blind, you may know that the *air* is that very spirit; but in the place of this world nature is *kindled* therein very swelling in the wrath-fire, which lord *Lucifer* effected, and the Holy Ghost, who is the spirit of meekness, lies *hidden* therein in his heaven.

77. You need not to ask where that heaven is. It is in your heart, do but open your heart, the *key* is here shown to thee.

78. *Thus there is one God, and three distinct Persons one in another*, and not one of them can comprehend, or withhold, or fathom the original of the others, but the *Father* generates the Son, and the *Son* is the Father's heart, and his love and his light, and is an original of joy, and the *beginning* of all life.

79. And the *Holy Ghost* is the spirit of life, and a former, framer and creator of all things, and a *performer* of the will in God; that has formed and created out of or from the body, and in the body of the Father, all angels and creatures, and holds and forms all *still*, daily, and is the sharpness and the living spirit of God: *As the Father speaks or expresses the Word, out of or from his powers, so the spirit forms or frames them.*

*Of the great Simplicity of God.*

80. Come on, brave Sir, upon your brown nag! you who *ride* from heaven into hell, and from hell into death, and therein the sting of the devil lies. *View yourself* here, you worldly-wise man, full of *base* wit, cunning, and subtle policy.

81. Take notice, ye worldly-wise *lawyers*, if you will not come before this looking-glass, even before the *bright* and clear face of God, and view yourselves *therein*, then the spirit presents to you the birth or geniture in the innermost astringent circle; where wit, cunning and prudence are generated, where the *sharpness* of the anxious birth or geniture of God is, for *there* your prudence, cunning and deep-reaching wit are *generated*.

82. Now if you will be gods, and not devils, then make use of the *holy* and *meek law* of God; if not, then you shall forever eternally generate in the *austere* and severe birth or geniture of God. *Thus says the spirit, as the word of God, and not of my dead or mortal flesh.*

83. You must know that I do not suck it out from the dead or mortal *reason*, but my spirit qualifies, mixes or unites with God, and proves or searches the *Deity*, how it is in all its births or genitures in its taste and smell: And I find that the Deity is a very simple, *pure*, meek, loving and quiet being; and that the birth of the *Ternary* of God generates itself very meekly, friendly, lovingly and unanimously, and the *sharpness* of the innermost birth *can never* elevate or swell itself into the meekness of the *Ternary*, but remains *hidden* in the deep.

84. And the sharpness in the hidden secrecy is called God's WRATH; and the being of meekness in the *Ternary* or *Trinity* is called GOD. Here nothing goes out of, or forth from, the sharpness which *perishes*, or which does kindle the wrath, but the spirits play very *gently* one with another, like little children when they rejoice one with another, where every one has his work, and so they *play* one with another, and lovingly caress one another.

85. In such a work also the holy angels *exercise* themselves; and in the *Ternary* of God there is a very meek, pleasant, and sweet being, where the spirit always elevates itself in the tone [melody, music]; and one power moves the other, as if there were a rising up of lovely song, and play upon stringed instruments.

86. And as is the rising up of the spirits in every place, so the tone also forms itself, but very *meekly*, and incomprehensibly to the *bodies* of the angels, but very comprehensibly to the animated or soulish birth or geniture of angels: and as the Deity presents itself in each place, so the angels also present themselves: For the angels were created out of *this being*, and have among them their princes of the qualifying or fountain spirits of God, as these princes are in the birth or geniture of God.

87. Therefore as the being of God presents or shows forth itself in the birth or geniture, so do the angels also; and whatsoever be the power which at any time is predominant in the birth of God, and rejoices out of the heart of God in the Holy Ghost, the prince of that power in the angels begins his hymn of praise before all the others, and jubilates with his host; now it is one, then the other; for the birth or geniture of God is like a wheel.

88. But when the *heart* of God shows forth itself with its clarity or brightness, then there rises up the whole host or army of *all* the *three* kingdoms of the angels; and in this rising up of the heart of God the *Man* JESUS CHRIST is *King and Chief*. He leadeth the royal *chorus* or choir, with all the holy souls of men, till the Last Judgment Day. And then the holy men are *perfect* angels, and the wicked, *perfect* devils, and that in its eternity.

89. *Here view yourself, you witty, subtle world, and consider from whence your prudence, subtlety and wit proceed. Now you will say to me:*

90. *Do not you seek after deeper subtlety than we? you wish to climb into the most hidden secrets of God, which is not fit for any man to go about. We seek only after human prudence and subtlety, but you would be equal with God, and know all; how God is in every thing, both in heaven and in hell, in devils, angels and men. Therefore, sure it is not unlawful to seek for a cunning, sharp wit, and after crafty designs, which bring honour, power or authority, and riches.*

*A Reply.*

91. If you climb up *this ladder* on which I climb up into the deep of God, as I have done, then you have climbed well: I am not come to this meaning, or to this work and *knowledge*, through my *own* reason, or through my *own* will and purpose; neither have I sought this knowledge, nor so much as knew anything concerning it. I sought only for the *Heart* of God, *therein* to hide myself from the tempestuous storms of the *devil*.

92. But when I got in thither, then this great, weighty and hard labour was laid upon me, which is, to manifest and *reveal* to the world, and to make known, *the great day of the LORD*; and, seeing men seek and long so eagerly after the *root* of the tree, to reveal to them what the whole tree is, thereby to intimate that it [the present time] is *the Dawning, or Morning-Redness of the Day*, which God has long ago *decreed* in his council. AMEN.

93. Thus you see *what God is*, and *how his love and wrath* have been from *eternity*, also how his birth or geniture is: And now you can *not* say that you are *not* in God, or do *not* live in God, or that God is any *strange* thing which you cannot come *at*, but must confess, that where you are, *there* is the gate of God.

94. Now if you are *holy*, then, as to your *soul*, you are with God in heaven; but if you are *wicked*, then, as to your *soul*, you are in hellfire. *Now observe further:*

95. When God created the angels, all of them were created wholly out of this birth or geniture of God; their body was *compacted* or incorporated out of nature, therein their *spirit* and *light* generated themselves, as the Deity generated itself. And, as the qualifying or fountain spirits of God always took their power and strength

out of or from the *body* of nature, so the angels also took their power and strength always out of or from the nature of God.

96. And as the Holy Ghost in nature forms and images or frames *all*, so the spirit of the angels also qualified or united with the Holy Ghost, and did *help* to form, frame and image *all*, that all might be one heart and will, and a mere delight and joy: For the angels are the children of the great God, whom he has generated in his body of *nature* for the multiplying of the divine joy.

97. But here you must know that the *bodies* of angels cannot apprehend the birth or geniture of God, neither does their body *understand* it, their *spirit* alone understands it, but the body holds still, as the *nature* in God does, and lets the spirit co-work and labour with God, and play lovingly.

98. For the angels play before and in God, as little children play before their *parents*, whereby the divine joy is increased.

99. But when the mighty, potent prince and king *Lucifer* was created, he would *not* do so, but elevated and swelled himself, and would alone be God, and kindled the wrath-fire in himself, and so did all *his* angels also.

100. Now when that was done he roared with his kindled fire-spirit abroad into the *nature* of God, and then the whole body in the nature of God, as far as Lucifer's kingdom and dominion *reached*, was kindled. But seeing his light was *instantly* extinguished, he could no more qualify or unite with his spirit in the *two* births or genitures, *viz.* of the Son of God, and of the Holy Spirit of God, but remained fixed in the *sharp* birth or geniture of God.

101. For the light of God, and the spirit of God, *cannot* comprehend the sharp birth or geniture, and *therefore* they are *two distinct Persons*; and so lord *Lucifer* could no more touch, see, feel or taste the Heart of God and the Holy Spirit of God, with his *austere*, cold and hard fire-birth, but was *spewed* out with his fire-spirit into the outermost nature, wherein he *had kindled* the wrath-fire.

102. This same nature is, indeed, the body of God, wherein the Deity generates itself; but the devils cannot apprehend the *meek birth* of God which rises up in the light. For their body is *dead* to the light, and lives in the outermost and austere birth or geniture of God, wherein the light *never* kindles itself again any more.

103. For their unctuousness or fatness in the sweet water is *burnt* up, and that water is turned into a sour *stink*, wherein the light of God can no more kindle itself, and the light of God can no more enter into it.

104. For the qualifying or fountain spirits of the *devils* are shut up in the hard wrath; their bodies are a hard *death*, and their spirits are a fierce *sting* of the wrath of God, and their qualifying or fountain spirits generate themselves continually in the innermost sharpness, according to the sharp law [right or order] of the Deity.

105. For otherwise they cannot generate themselves; neither can they die, nor pass away and vanish, and be no more; but they *stand* in the most anguishing birth or geniture, and there is nothing in them but mere *fierceness*, wrath and malice; the kindled fire-source rises from eternity to eternity, and they can never touch nor see nor apprehend the *sweet* and *light* birth or geniture of God any more.

*Of the kindled Nature.*

106. Now God has *therefore* kindled nature so much and so hard, and did so kindle the burning in his wrath therein, that he might *thereby* build a dwelling-house for the devils, and keep them *prisoners* therein, in that they were the children of wrath, in whom he rules, with his *fierce zeal* or *jealousy*, and *they rule in the wrath*.

*The Threefold Life of Man chapter 14:*

26. The poor soul is here in this life in very great *danger*, where the jaws of hell continually reach to its lips, for it is infected with the spirit of the stars and elements, which fight against it day and night: Consider yourself now, you dear mind, and think in what vessel your soul, *viz.* your best treasure, lies, and you will surely *awake out of the sleep of the bestial life*; and consider what will follow hereafter, when the spirit of the stars and elements will leave you, where then, your best jewel (which you yourself are) will remain, in what condition you will be *forever* without end; for we know that the soul dwells in the heart: Its own substance is the *centre* of the seven spirits of nature: The six spirits are the government of the life, and the seventh is the *tincture* of the substantiality, for its substantiality is blood and flesh which makes the tincture, though the tincture is not blood and flesh, but a virgin *without generating*; yet the six spirits in the tincture continually generate one another, as is mentioned before concerning the centre of nature; but the brightness of the noble pearl of the soul is *especially* known in the tincture, for therein it attains God's power and spirit; and there gets its right name [*Seel*], *SOUL*; for, as God is above nature, which cannot comprehend him, so the virgin [*Sophia, Wisdom*] in the tincture is a spirit above the spirits of nature, which belong to the centre: and yet the virgin, without the spirits of nature, would not *be*; even as the Number Three of God, without the eternal nature, would not be known: so also the soul.

27. The six spirits of nature contain *the eternal centre*, with which the darkness and anger of God is comprehended, for the original of mobility consists therein; for the fire exists therein, though indeed it stands but in *four* forms, and in the *fifth* form springs up the true life, and in the *sixth* the understanding; and then first there is in the *seventh* another spirit, which is not the centre in the anguish source [or property]; for in the seventh form there is another source [or property]: Indeed the first six forms rule therein, and are the life of the source, and a cause of the life; but they *make together one spirit*, which lives in the blood, water, and air.

28. And though it be so, that we are, through the heavy fall of *Adam*, brought into the outward dominion, so that the soul swims in the palpable [or visible water], yet the eternal water, *viz.* the mother of the water, is hidden in the outward, in which the soul is *an angel*: We give you to understand that the soul is a spirit, as God the Holy Ghost is, who goes forth from the Father and the Son, and is the *mobility* of the Deity; for the Father stands still, and has moved himself but once, *viz.* in the creation; but the spirit has the Word of the Father, and performs all things through the Word.

29. And thus, also, the soul is a spirit generated out of the eternal centre of nature, out of its own spirits of its own nature, not strange ones, *which* [soul] has the word, which comprises itself in the *six* forms of nature upon the wheel of the cross, and *performs all things* through the Word; for it is the spirit and life of the Word, and moves upon the wings of the wind as a flash or blaze; it forms the Word, and produces it, and the *six spirits* are its counselors; though there are but *five*, for the *sixth* is the form of *the Word itself*, but the *five* contain *the five senses*.

30. Where we woefully find, and have great cause to lament it, how our father *Adam* has here introduced the evil, poisonous, earthly dominion, so that the poor soul is thus wholly captivated by the spirit of this world, which flows forth, and works powerfully in the soul; so that often and hourly there breaks forth out of *the word of the soul* the evil of the abyss; in which the devil mingles himself, and *possesses* our hearts outwardly, and then also most inwardly, *viz.* in the *first four forms of nature*, and turns us away from the will of God, into all abominations and wickedness *which are in him*: And as he now observes how man is qualified, *viz.* what spirit is *predominant* according to the dominion of his body, [whether it be pride, covetousness, envy, wrath, unchasteity, wantonness, voluptuousness, and such like], accordingly he assaults [or tempts] him *continually*, and effects such great wickedness with the soul, as no tongue can express; for in the outward dominion there are *also seven forms*, *viz.* *the seven planets*, which rule the outward man, and

reach into the bottom of the soul, if without ceasing it do not resist, and reject the *evil* malignant influences [influxes or instigations]: In the same the devil has a powerful access to the soul, but yet he has *not* that dominion, nor any complete power therein, unless the *Turba Magna* in the anger of God be kindled [as in judgments, pestilence, thunder, and the like plagues and punishments], and there he is the executioner; but he has the *inward dominion* of the four forms to the fire-life, these he can possess, as often as the soul plunges itself thereinto: If he get it there, O how fast he holds it, and will quite down with it, for *that is his kingdom*, [viz. the abyss of the four forms].

31. And observe it, according to its precious depth: The four forms contain in them the *original* of nature; where first (in the desiring willing,) the darkness, with the attracting, enters into a desire; and so the *desiring* becomes strong [sharp, astringent], harsh, hard, and cold; and the desiring makes an attraction and stirring in the strong harshness, which are *two forms*, and the *third form* is the great anguish, in that the desiring would be free, which stirs the anxious wheel of nature, and in the end [stirs up] the flash of fire, which is the *fourth form*, as is at large mentioned before.

32. And so that harsh attraction makes in the desiring of the will, in the outward nature of this world, a great covetousness, so that the mind would attract all to itself, and possess it *alone*; and though it cannot devour it, yet will possess it, and would not willingly afford anything to any other; and this is *one root* of the abyss of hell, wherein the devil vehemently assaults the soul, that it might not go out, and come to the light of God.

33. The *second root* is the bitterness of nature, which in the harshness is an inimicitious sting, and will not endure to be subdued: The more it is resisted, the greater is its sting: This is the *second form*, which makes in the outward nature, an inimicitious, stinging, envious, bitter mind, into which also the devil winds himself, and kindles the word of the soul, with a despiteful, stinging, envious subject [matter or substance], so that the will continually burns in envy, and never speaks any good, but mere vanity and wantonness, which is serviceable to the devil; *whence* proceed liars, slanderers, backbiters, false hearts: God have mercy upon us in our great misery, into which we are plunged!

34. The *third root* is the anxious wheel of the mind, whence the senses [or thoughts] arise and are generated, which contains in it especially the miserable house of *sadness*, and yet is the house of the springing up of life; this is *chiefly* the dwelling place of the devil, within which he seats himself: It is his seat, and he continually raises up that house of sadness, so that the soul grows timorous and *doubts* of the grace of God, and of the light of eternal life: He continually casts in the *two* first forms, *viz.* covetousness and envy, and with that poison winds the wheel of the mind about, and makes a hurly-burly in the essences of the *thoughts*: He continually mixes covetousness and envy together, that he may retain his seat; and so when the poor soul would go out aloft and be gone, then he bars it up into the chamber of anguish, and straitens it, that it might and should despair; for the *chamber of anguish* is always in darkness, and there he casts it down, that it may not get aloft on the wheel, lest it should *discover the fire*, and so he would be known.

35. The *fourth root* is the fire-flash; and when the devil *cannot* detain the soul still in the house of sadness, but that it reaches after the flash of the light of the liberty of God, then *he slips into the flash*, and brings the thoughts in the word of the soul out aloft above the cross in high-mindedness, [as men that through learning strive after the light of God, and having attained it, little think how the devil slips into it, and brings them into high-mindedness, to be proud of themselves, esteeming themselves as *clergymen* to be better than the *laity*], so that the soul thus flies out aloft, and elevates itself above the meekness, as the devil himself did.

36. For (as we have mentioned before) nature gets, in the kindling of the fire, *two kingdoms*, [or two Principles, as may be seen in a candle, out of which (in the kindling) arises the consuming fire, and the pleasant refreshing light], *viz.* one in the fierceness of the fire, which flies out aloft above the centre, with the four wrathful severe forms; and the other in the light of the meekness, which remains standing immovably,



and has also *all the power of the centre*, in which power the spirit of the Deity and of the Majesty is known; wherein stands the [rain] bow with the cross of the Number Three; for the Majesty is here the *brightness* of the Deity; and here the eternal liberty without [or beyond] nature, (which has but one only will), gets the strength, power, majesty, and glory; for the eternity is thus *revealed* [or manifested], which otherwise would be as it were *a still nothing*, in the creature's esteem and account.

37. Above this still soft humility the devil leads the soul of man in its will out aloft in the fire-flash; for herein, according to the spirit of this world, consists the *dominion of the sun*, which gives might and strength to the outward man, and also the light and power of the outward senses, so that reason comes to see; and the outward spirit gets great *outward skill* and wisdom, according to the dominion of this world.

38. Also herein all subtleties of the essences and senses disclose themselves, which the devil very well *observes*: If any, in the upper dominion, according to the spirit of this world, be a child of the sun, then he [the devil], in *the centre of nature* without ceasing, slips into the fire-flash of the soul, where the fire and heat exist, and always brings in with him the *other three poisonous forms* in the original: He brings the soul out aloft over the cross above the meekness of the Majesty, in the wrathful fire-flash, *so that it grows proud*, lascivious, and fierce; he makes it to contemn meekness and humility, and so it flies forth in its *own wit*, in the fierceness of the flash, above God and the kingdom of heaven, [and scorns all that belongs to God and to eternal life].

39. And all this, (dear brethren in *Babel*), proceeds from hence; that you are void of the *divine* wit and understanding, so that you fly above the wheel of nature in your *own wit*; you should stay in the cross in humility, and your soul should be inverted and inclined into the meek Majesty of God; but now you fly upon the wheel of the fire in your pride, aloft over the Deity; and this the devil does to you in subtle craftiness, that he may thus lead you, that thereby the kingdom of God might not be known; you seek the kingdom of God *in art*; but art has the *six forms* of the wheel of nature; the Deity has *another centre* in the cross; for the divine spirit separates itself from the fire, and yet is not quite asunder from it; but it makes *another* Principle, which consists in meekness, in mere love and joy; the forms of nature are therein a mere power of love; for it is an accomplishment of the eternal will, out of which nature exists, and the wrathful kingdom is an accomplishment of the eternal hunger and thirst, which cannot be otherwise in eternity, for the essence of all essences is thus.

40. For it is sufficiently known to us (seeing God is merely good) that he created *nothing* evil; for that which was not from eternity, was not in the creation.

41. God created *no hell, nor any devils*, but angels: Only *Lucifer* has turned himself away from the meekness, and is flown out above the cross of the Number Three, and has himself awakened the fire of anger in the flash, which had from eternity remained *hidden in secret*, which is now his hell and habitation; he can now be no otherwise than covetous, envious, anxious, and wrathful; there is no other property [quality or living faculty] or source in him; for his own mother, out of which he was brought forth and created, *holds him now*, so that he is a devil with all his legions.

42. Therefore, dear children, since we know that we are thus environed with hell and the devils, in the anger of God, it is very necessary for us to fly *into humility*; and *therefore* Christ teaches us so very earnestly to study meekness, love, and mercy, that we should love one another, and should *not* so eagerly endeavour after the spirit of this world; for the devil slips into it, and seduces us: We should *watchfully* take heed of pride, for the devil flies into it; and of anger, for that is the devil's sword, with which he commits all murders.

43. O how lamentable a thing it is that the soul is *thus blinded* that it knows not the heavy shackles and bands wherein it lies captive! The fire of hell rises up to its very lips, the *whole world* is full of snares which the

devil has laid to catch the poor soul: If the eyes of the outward man should be opened, he would be terribly *affrighted*: All whatsoever man does but touch or look upon, there is a net and snare of the devil in it; and if the *Verbum Domini*, the Word of the Lord, which is become man, were not in the middle, so that the hidden eternal substantiality of the Word is a body, *there would none be saved*: the devil would catch and devour *all* souls.

44. Therefore, dear children, Christ has well told us, *That the kingdom of God in us is small as a grain of mustard seed*; but he that endeavours seriously, and strives after it, *to him it grows great as a tree*, and the devil must needs let it alone; and though he often breaks off a twig, yet the stock stands still.

45. Christ warned the rich young man *to beware of covetousness*, and told him, *that a camel would easier go through the eye of a needle, than a rich man enter into the kingdom of heaven*; and *the cause* of all this is, that the soul enters into lust, and into the dominion of this world: for if the soul wholly gives up itself into the lust, pleasure, and dominion of this world, then the devil *does not sift* [or tempt] *it* so strongly, but carries it in his triumphant chariot, from one abomination and wickedness to another: *his chariot is Venus*, viz. the love of the flesh, wherein the soul continually endeavours after temporary power, authority, and honour, after riches, beauty, and the desires of the flesh, after bestial inordinate copulation; though indeed the soul does not so eagerly desire it, unless it be *totally infected*: but it is only from hence that the soul in *Adam* has lusted after it, and is captivated therewith; and the devil continually makes it stirring, he continually tickles the soul therewith, that it might *confidently and freely eat* of the forbidden fruit.

46. We find that the human life is *Threefold*, with three spirits together *in one*, as if it were but one spirit, and it is indeed but one life; but it has three dominions, each of which has its own mother, which generates it; the *centre* of nature, with its forms [or properties], is the eternal life; for it is the fire-life; and the spirit, which is generated and goes forth out of the centre of nature, which dwells in the *tincture*, is the eternal life of the soul; and the air-spirit, with the qualities or properties of the *dominion of the stars*, is the beginning, ending, and transitory life, which is the *bestial* life, [the animal life which we have in common with beasts].

47. Now the soul is generated only out of the *first two*, and the *third* is breathed into it; not that it should enter into it, and give up itself thereto, as *Adam* has done; but that the soul should mightily rule over it, and therein open the great wonders of God, which from eternity were beheld in the wisdom of God; for the *third* dominion is generated and created out of the *first*; and the *second* dominion should continue in its own place (in the noble tincture) in paradise, and should open the great wonders in the third: And therefore man was made *lord* over all things; he had *the tincture* [or life] of the earth in his own hand [or power], and *gold and silver* were as easy for him to find as any other visible thing: The tincture of the earth was his ornament and sport, altogether childlike, without covetousness; he needed no other clothing; and as the gold was pure without dross so was his childlike mind also.

48. But the devil awakened unto him the *Sulphur* [or gross matter] therein, and has set the *bestial* spirit in the superior dominion in him; that which man should have ruled over, rules over him, and that is his *Fall*.

49. Thus now the devil has gotten power, inasmuch as the outward dominion is generated out of the inward, [viz. the centre of nature], and that he dwells in the most innermost, and so he slides out of the innermost into the outermost, and kindles the outermost in the *mind*; from whence arise false lusts and inclinations, and evil concupiscence, so that *two dominions* [viz. the inward and the outward] strive against the soul; and so the poor soul is in the *midst* between the dominion of this world, and the dominion of the hellish source [or quality], and there it stands before the gate of heaven, in a very great deep, *in great danger*; its root is the anger of God and hellfire; and its superior or predominant spirit is the dominion of this world; and there it stands in the tincture of the fire, in the *midst*; and whithersoever it inclines, thither it enters; if it goes into the

lust and pleasure of this world, then it stands therein, and is captivated by the devil; but if it enters into itself inwards into God, then the devil will *buffet it*, for then it is in his country.

50. But when it gets the flesh of Christ for a new body, then it is *not* in his country: that is a tree before him, which is poison and death to him: at which he is vexed, and loath to touch it: But he stirs up his servants and ministers *against the outward body*, that must bear reproach and scorn, that thereby he may cover and hide this tree, that it may not be known; else it *might bring forth more branches*, whereupon at last hell would be too narrow for him; therefore he will prevent it as long as he can.

51. And so now, when the poor soul breaks away from him, and with its dear bridegroom *Christ* turns to the love of God, so that through earnest *Repentance* and turning into God, it enters into the will of God; yet then the devil has *seven cords* still, with each of which he holds it fast, before he will let it go; and then it must get itself through all the seven, and leave his cords wholly to himself. [These *seven bands* are *the seven spirits of nature* hereafter mentioned.]

52. And *eighthly*, it must go through *the fire*, and there is the earnest severe *proba*, or hard trial; and when it is come through, it gets the heavenly *tincture* in the *ninth number*: and in the *tenth number*, upon the cross, it gets the body of Christ, and so is an angel in heaven, and a stranger and pilgrim upon earth, in this tabernacle.

53. The *seven snares* with which it is entangled, are *the seven spirits* of the outward nature of the dominion of this world: these it must wind through, and press quite through them, and cast them all behind it; and in the *eighth number* stands *Moses*, with his Law; and there is first read to the soul, what a fine fowl it was; and there comes the devil with his *register* or catalogue, and reads what it is, and shows his right to it: and there it is directed to bow down and lay hold on *the wounds and passion of Christ*: and here it is necessary that the poor soul take hold on the merits and death of Christ, and wrap itself fast therein, for out of these *swaddling bands* the devil cannot pull the soul; nay, he dare not touch them: and here the devil must leave the soul, for Christ stands in the fire of the Father's anger, and is the *accomplishment* of obedience; and there the soul is brought into the *ninth form*, into *the tincture* of the eternal life: and there it is surrounded with the Majesty of God; and the fair blessed virgin (the wisdom of God) meets it with her garland of pearls, and crowns the soul as a heavenly conqueror.

54. What joy is here to the angels of God, and what joy the soul attains there, we have *no pen* to describe it, nor in this world any *tongue* to express it; only we wish to the Reader, and all men, that they might themselves have *experience* of it, for which cause we set about this writing with much toil and deep labour.

55. For we write what we ourselves have known, and have *seen with spiritual eyes*; we speak it not to our own boasting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; seeing he perceives how the world makes a gazing stock of the children of God: But we shall after *this short life* have full recompense; and moreover, this garland is more delicious than this whole world: and though it be often covered and hidden from us, yet it dies not.

56. For as the rough winter hides the budding and flourishing of the earth, so that reason says, *All is dead*; but when the spring comes, then it begins to bud and blossom again; so also it is with the noble and fair garland of Christ; when that springs again, then it produces *lilies without number*; and every spring, when the mind is renewed in Christ, it multiplies tenfold.

## APPENDIX A: FRACTAL UNIVERSE

In the Borromean Rings we see how three gives birth to seven (sections)...



The virgin 7 returns to 3 and generates a fractal, as it does with any number. Anything divided by 7 equals an infinite repetition of 142857, with a mysterious absence of 3, 6 and 9.

1/7=.142857  
2/7=.285714  
3/7=.428571  
4/7=.571428  
5/7=.714285  
6/7=.857142  
8/7=1.142857  
9/7=1.285714  
10/7=1.428571

Many centuries before Mandelbrot, Wisdom Teachers knew of a fractal universe: “As above, so below; as within, so without; as the soul, so the cosmos.”

*Aurora 23: The Gate of the Holy Trinity.*

67. The whole birth or geniture, which is the heaven of all heavens, as also this world, which is in the body of the whole, as also the place of the earth and of all creatures, and whatever you can think on, all that together is God the Father, who has neither beginning nor end; and wheresoever and upon whatsoever you think, even in the smallest circle that can be imagined, is the whole birth or geniture of God, perfectly, incessantly and irresistibly.

*Aurora 22*

93. Thus you see *what God is*, and *how his love and wrath* have been from *eternity*, also how his birth or geniture is: And now you can *not* say that you are *not* in God, or do *not* live in God, or that God is any *strange* thing which you can not come *at*, but must confess, that where you are, *there* is the gate of God.

94. Now if you are *holy*, then, as to your *soul*, *you* are with God in heaven; but if you are *wicked*, then, as to your *soul*, *you* are in hellfire.

*The Threefold Life of Man chapter 6*

46. And we declare unto you, that the eternal Being, and also this world, is like man: The eternity generates nothing but that which is like itself; for there is nothing in it but is like it, and it is unchangeable, or else it would pass away, or it would come to be some other thing, and that cannot be.

47. And as you find man to be, just so is the eternity: consider man in body and soul, in good and evil, in joy and sorrow, in light and darkness, in power and weakness, in life and death: All is in man, both heaven and earth, stars, and elements; and also the Number Three of the Deity; neither can there be anything named that is not in man; all creatures (both in this world, and in the angelical world) are in man. All of us, together with the whole essence of all essences, are but one body, having many members, each member whereof is a total: and each member has but one several [peculiar, singular, individual faculty or office] work.

48. O Man! seek yourself, and you shall find yourself. Behold! your whole man consists of Three Principles, one whereof is not without the other, one of them is not beside or above the other, but they are in one another as one, and they are but one thing; but according to the creation they are three.

*The Signature of All Things 9:*

1 “THE whole outward visible World with all its Being is a Signature, or Figure of the inward Spiritual World; whatever is internally, and however its Operation is, likewise it has its Character externally; like as Spirit of each Creature sets forth and manifests the internal Form of its Birth, by its Body, so does the Eternal Being also.”

*Aurora 8:*

6. For every angel and man is like the total God, he has in him the Number Three, and the Holy Ghost proceeds forth in him also; of which you have a similitude in a flaming piece of iron: The iron resembles the creature, the fire resembles the Deity, the heat of the iron resembles the creature's own spirit, the air which goes forth from the heat, which has no source [or painful quality], resembles the Holy Ghost.

7. In this manner we give you, in simplicity, sufficiently to understand these high things. If any will now be blind, God help them! And we can thus with good ground set you down, what man was before the Fall, and what he came to be in the Fall: what he is in the New Birth again, and what he shall be after this life. For we know what he is in death, and what he is in life; we know also what he is in hell; and that, not from our own wisdom, (as if that were greater than any man's living), but [we understand it] in the bosom of the mother, in the mother's spirit.

*40 Questions #1:*

57. He is an eternal seeker and finder of himself in the great wonders; and that which he finds, he finds in the power: He is the opener of the power: Nothing is like him, nor does anything find him, but that which yields itself to be his own, that enters into him: That which denies itself to be, in that thing the spirit of God is all things; for it is one only will in the eternal nothing; and yet it is in all things as God's spirit itself is.

284 For this world has a limit, and is included in time, and haveens to the limit, and there the end finds the beginning, and this world is as a model or glass in the beginning: By this you may find somewhat of the Mystery, and remit yourselves well into the beginning, that you may be found to be a wonder in the love of God.

*Epistle 6:*

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

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

## APPENDIX B: NUMBERS IN THE BOOK OF REVELATION

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### Introduction:

- **Numbers in the Bible** are often (usually?) meant symbolically, not just literally. See the explanation of [The Symbolism of Numbers in the Bible](#).
- **The most common numbers** in the Book of Revelation: **One, Four**, and especially **Seven!** (Why?)
- **Numbers never used** in the Book of Revelation (surprisingly!): **Eight, Forty**, or **Hundred!** (Why not?)

### OCCURENCE of NUMBERS in the BOOK of REVELATION (with NRSV text):

**The word “NUMBER”** (ἀριθμός; also once “to number/count” = ἀριθμέω):

Rev 5:11 – Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they **numbered** myriads of myriads and thousands of thousands,

Rev 7:4 – And I heard the **number** of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the people of Israel:

Rev 7:9 – After this I looked, and there was a great multitude **that no one could count**, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.

Rev 9:16 – The **number** of the troops of cavalry was two hundred million; I heard their **number**.

Rev 13:17 – so that no one can buy or sell who does not have the mark, that is, the name of the beast or the **number** of its name.

Rev 13:18 – This calls for wisdom: let anyone with understanding calculate the **number** of the beast, for it is the **number** of a person. Its **number** is six hundred sixty-six.

Rev 15:2 – And I saw what appeared to be a sea of glass mixed with fire, and those who had conquered the beast and its image and the **number** of its name, standing beside the sea of glass with harps of God in their hands.

Rev 20:8 – and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as **numerous** as (lit. “their **number** being as”) the sands of the sea.

### FRACTIONS (note that the Greek words for fractions are the same as the ordinal numbers):

**One-Tenth** (δέκατος):

Rev 11:13 – At that moment there was a great earthquake, and **a tenth** of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

**One-Fourth** (τέταρτος):

Rev 6:8 – I looked and there was a pale green horse! Its rider's name was Death, and Hades followed with him; they were given authority over **a fourth** of the earth, to kill with sword, famine, and pestilence, and by the wild animals of the earth.

### **One-Third** (τρίτος):

Rev 8:7 – The first angel blew his trumpet, and there came hail and fire, mixed with blood, and they were hurled to the earth; and a **third** of the earth was burned up, and a **third** of the trees were burned up, and all green grass was burned up.

Rev 8:9 – A **third** of the sea became blood, a **third** of the living creatures in the sea died, and a **third** of the ships were destroyed.

Rev 8:10 – The **third** angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a **third** of the rivers and on the springs of water.

Rev 8:11 – The name of the star is Wormwood. A **third** of the waters became wormwood, and many died from the water, because it was made bitter.

Rev 8:12 – The fourth angel blew his trumpet, and a **third** of the sun was struck, and a **third** of the moon, and a **third** of the stars, so that a **third** of their light was darkened; a **third** of the day was kept from shining, and likewise the night.

Rev 9:15 – So the four angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a **third** of humankind.

Rev 9:18 – By these three plagues a **third** of humankind was killed, by the fire and smoke and sulfur coming out of their mouths.

Rev 12:4 – His tail swept down a **third** of the stars of heaven and threw them to the earth. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born.

### **One-Half Hour** (ἡμιώριον; see also 3½):

Rev 8:1 – When the Lamb opened the seventh seal, there was silence in heaven for about **half an hour**.

### **Three and One-Half** (τρεις καὶ ἥμισυς):

Rev 11:9 – For **three and a half days** members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb;

Rev 11:11 – But after the **three and a half days**, the breath of life from God entered them, and they stood on their feet, and those who saw them were terrified.

Rev 12:14 – But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for **a time, and times, and half a time** (καιρὸς καὶ καιροῦς καὶ ἥμισυ καιροῦ).

### **WHOLE NUMBERS (Cardinal & Ordinal):**

#### **One** (εἷς, μία, ἓν):

Rev 4:8 – And the four living creatures, **each of them** (lit. “**one-by-one**”) with six wings, are full of eyes all around and inside. Day and night without ceasing they sing, “Holy, holy, holy, the Lord God the Almighty, who was and is and is to come.”

Rev 5:5 – Then **one** of the elders said to me, “Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.”

Rev 6:1 – Then I saw the Lamb open **one** of the seven seals, and I heard **one** of the four living creatures call out, as with a voice of thunder, “Come!”

Rev 7:13 – Then **one** of the elders addressed me, saying, “Who are these, robed in white, and where have they come from?”

Rev 8:13 – Then I looked, and I heard **an** (lit. “**one**”) eagle crying with a loud voice as it flew in midheaven, “Woe, woe, woe to the inhabitants of the earth, at the blasts of the other trumpets that the three angels are about to blow!”

Rev 9:12 – The **first** woe (li. “**one** woe”) has passed. There are still two woes to come.

Rev 9:13 – Then the sixth angel blew his trumpet, and I heard a (lit. “**one**”) voice from the four horns of the golden altar before God,

Rev 13:3 – **One** of its heads seemed to have received a death-blow, but its mortal wound had been healed. In amazement the whole earth followed the beast.

Rev 15:7 – Then **one** of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever;

Rev 17:1 – Then **one** of the seven angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great whore who is seated on many waters,

Rev 17:10 – of whom five have fallen, **one** is living, and the other has not yet come; and when he comes, he must remain only a little while.

Rev 17:12 – And the ten horns that you saw are ten kings who have not yet received a kingdom, but they are to receive authority as kings for **one** hour, together with the beast.

Rev 17:13 – These are **united** (lit. “these have **one** mind”) in yielding their power and authority to the beast;

Rev 17:17 – For God has put it into their hearts to carry out his purpose by **agreeing** (lit. “by having **one** mind”) to give their kingdom to the beast, until the words of God will be fulfilled.

Rev 18:8 – therefore her plagues will come in a **single** day-- pestilence and mourning and famine-- and she will be burned with fire; for mighty is the Lord God who judges her.”

Rev 18:10 – they will stand far off, in fear of her torment, and say, “Alas, alas, the great city, Babylon, the mighty city! For in **one** hour your judgment has come.”

Rev 18:17 – For in **one** hour all this wealth has been laid waste!” And all shipmasters and seafarers, sailors and all whose trade is on the sea, stood far off

Rev 18:19 – And they threw dust on their heads, as they wept and mourned, crying out, “Alas, alas, the great city, where all who had ships at sea grew rich by her wealth! For in **one** hour she has been laid waste.

Rev 18:21 – Then a (lit. “**one**”) mighty angel took up a stone like a great millstone and threw it into the sea, saying, “With such violence Babylon the great city will be thrown down, and will be found no more;

Rev 19:17 – Then I saw **an** (lit. “**one**”) angel standing in the sun, and with a loud voice he called to all the birds that fly in midheaven, “Come, gather for the great supper of God,

Rev 21:9 – Then **one** of the seven angels who had the seven bowls full of the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.”

Rev 21:21 – And the twelve gates are twelve pearls, **each** (lit. “each **one**”) of the gates is a **single** pearl, and the street of the city is pure gold, transparent as glass.

### **First** (πρῶτος):

Rev 1:5 – and from Jesus Christ, the faithful witness, the **firstborn** (πρωτότοκος) of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood,

Rev 1:17 – When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the **first** and the last,

Rev 2:4 – But I have this against you, that you have abandoned the love you had at **first**.

Rev 2:5 – Remember then from what you have fallen; repent, and do the works you did at **first**. If not, I will come to you and remove your lampstand from its place, unless you repent.

Rev 2:8 – “And to the angel of the church in Smyrna write: These are the words of the **first** and the last, who was dead and came to life:

Rev 2:19 – “I know your works--your love, faith, service, and patient endurance. I know that your last works are greater than the **first**.

Rev 4:1 – After this I looked, and there in heaven a door stood open! And the **first** voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take place after this.”



Rev 4:7 – the **first** living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle.

Rev 8:7 – The **first** angel blew his trumpet, and there came hail and fire, mixed with blood, and they were hurled to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

Rev 13:12 – It exercises all the authority of the **first** beast on its behalf, and it makes the earth and its inhabitants worship the **first** beast, whose mortal wound had been healed.

Rev 16:2 – So the **first** angel went and poured his bowl on the earth, and a foul and painful sore came on those who had the mark of the beast and who worshiped its image.

Rev 20:5 – (The rest of the dead did not come to life until the thousand years were ended.) This is the **first** resurrection.

Rev 20:6 – Blessed and holy are those who share in the **first** resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

Rev 21:1 – Then I saw a new heaven and a new earth; for the **first** heaven and the **first** earth had passed away, and the sea was no more.

Rev 21:4 – he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the **first** things have passed away.”

Rev 21:19 – The foundations of the wall of the city are adorned with every jewel; the **first** was jasper, the second sapphire, the third agate, the fourth emerald,

Rev 22:13 – I am the Alpha and the Omega, the **first** and the last, the beginning and the end.”

#### **Last** (ἔσχατος):

Rev 1:17 – When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the first and the **last**,

Rev 2:8 – “And to the angel of the church in Smyrna write: These are the words of the first and the **last**, who was dead and came to life:

Rev 2:19 – “I know your works--your love, faith, service, and patient endurance. I know that your **last** works are greater than the first.

Rev 15:1 – Then I saw another portent in heaven, great and amazing: seven angels with seven plagues, which are the **last**, for with them the wrath of God is ended.

Rev 21:9 – Then one of the seven angels who had the seven bowls full of the seven **last** plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.”

Rev 22:13 – I am the Alpha and the Omega, the first and the **last**, the beginning and the end.”

#### **Alpha & Omega** (τὸ Ἄλφα καὶ τὸ Ὠμέγα):

Rev 1:8 – “I am the **Alpha** and the **Omega**,” says the Lord God, who is and who was and who is to come, the Almighty.

Rev 21:6 – Then he said to me, “It is done! I am the **Alpha** and the **Omega**, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.

Rev 22:13 – I am the **Alpha** and the **Omega**, the first and the last, the beginning and the end.”

#### **Two** (δύο - see also 42, 1260, and 20,000 below):

Rev 1:16 – In his right hand he held seven stars, and from his mouth came a sharp, **two-edged** (δίστομος) sword, and his face was like the sun shining with full force.

Rev 2:12 – “And to the angel of the church in Pergamum write: These are the words of him who has the sharp **two-edged** (δίστομος) sword:

Rev 9:12 – The first woe has passed. There are still **two** woes to come.

Rev 11:3 – And I will grant my **two** witnesses authority to prophesy for one thousand two hundred sixty

days, wearing sackcloth.”

Rev 11:4 – These are the **two** olive trees and the **two** lampstands that stand before the Lord of the earth.

Rev 11:10 – and the inhabitants of the earth will gloat over them and celebrate and exchange presents, because these **two** prophets had been a torment to the inhabitants of the earth.

Rev 12:14 – But the woman was given the **two** wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time.

Rev 13:11 – Then I saw another beast that rose out of the earth; it had **two** horns like a lamb and it spoke like a dragon.

Rev 19:20 – And the beast was captured, and with it the false prophet who had performed in its presence the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These **two** were thrown alive into the lake of fire that burns with sulfur.

### **Second** (δεύτερος):

Rev 2:11 – Let anyone who has an ear listen to what the Spirit is saying to the churches. Whoever conquers will not be harmed by the **second** death.

Rev 4:7 – the first living creature like a lion, the **second** living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle.

Rev 6:3 – When he opened the **second** seal, I heard the **second** living creature call out, “Come!”

Rev 8:8 – The **second** angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea.

Rev 11:14 – The **second** woe has passed. The third woe is coming very soon.

Rev 14:8 – Then another angel, a **second**, followed, saying, “Fallen, fallen is Babylon the great! She has made all nations drink of the wine of the wrath of her fornication.”

Rev 16:3 – The **second** angel poured his bowl into the sea, and it became like the blood of a corpse, and every living thing in the sea died.

Rev 19:3 – Once more (lit. “a **second** time”) they said, “Hallelujah! The smoke goes up from her forever and ever.”

Rev 20:6 – Blessed and holy are those who share in the first resurrection. Over these the **second** death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

Rev 20:14 – Then Death and Hades were thrown into the lake of fire. This is the **second** death, the lake of fire;

Rev 21:8 – But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the **second** death.”

Rev 21:19 – The foundations of the wall of the city are adorned with every jewel; the first was jasper, the **second** sapphire, the third agate, the fourth emerald,

### **Three** (τρεις - see also 3 ½):

Rev 6:6 – and I heard what seemed to be a voice in the midst of the four living creatures saying, “A quart of wheat for a day's pay, and **three** quarts of barley for a day's pay, but do not damage the olive oil and the wine!”

Rev 8:13 – Then I looked, and I heard an eagle crying with a loud voice as it flew in midheaven, “Woe, woe, woe to the inhabitants of the earth, at the blasts of the other trumpets that the **three** angels are about to blow!”

Rev 9:18 – By these **three** plagues a third of humankind was killed, by the fire and smoke and sulfur coming out of their mouths.

Rev 16:13 – And I saw **three** foul spirits like frogs coming from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet.

Rev 16:19 – The great city was split into **three** parts, and the cities of the nations fell. God remembered great Babylon and gave her the wine-cup of the fury of his wrath.

Rev 21:13 – on the east **three** gates, on the north **three** gates, on the south **three** gates, and on the west **three** gates.

**Third** (τρίτος - see also “one-third” above):

Rev 4:7 – the first living creature like a lion, the second living creature like an ox, the **third** living creature with a face like a human face, and the fourth living creature like a flying eagle.

Rev 6:5 – When he opened the **third** seal, I heard the **third** living creature call out, “Come!” I looked, and there was a black horse! Its rider held a pair of scales in his hand,

Rev 8:10 – The **third** angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a **third** of the rivers and on the springs of water.

Rev 11:14 – The second woe has passed. The **third** woe is coming very soon.

Rev 14:9 – Then another angel, a **third**, followed them, crying with a loud voice, “Those who worship the beast and its image, and receive a mark on their foreheads or on their hands,

Rev 16:4 – The **third** angel poured his bowl into the rivers and the springs of water, and they became blood.

Rev 21:19 – The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the **third** agate, the fourth emerald,

**Four** (τέσσαρες - see also “one-fourth” above, and 24, 144, 144,000 below):

Rev 4:6 – and in front of the throne there is something like a sea of glass, like crystal. Around the throne, and on each side of the throne, are **four** living creatures, full of eyes in front and behind:

Rev 4:8 – And the **four** living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing, “Holy, holy, holy, the Lord God the Almighty, who was and is and is to come.”

Rev 5:6 – Then I saw between the throne and the **four** living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

Rev 5:8 – When he had taken the scroll, the **four** living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

Rev 5:14 – And the **four** living creatures said, “Amen!” And the elders fell down and worshiped.

Rev 6:1 – Then I saw the Lamb open one of the seven seals, and I heard one of the **four** living creatures call out, as with a voice of thunder, “Come!”

Rev 6:6 – and I heard what seemed to be a voice in the midst of the **four** living creatures saying, “A quart of wheat for a day's pay, and three quarts of barley for a day's pay, but do not damage the olive oil and the wine!”

Rev 7:1 – After this I saw **four** angels standing at the **four** corners of the earth, holding back the **four** winds of the earth so that no wind could blow on earth or sea or against any tree.

Rev 7:2 – I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the **four** angels who had been given power to damage earth and sea,

Rev 7:11 – And all the angels stood around the throne and around the elders and the **four** living creatures, and they fell on their faces before the throne and worshiped God,

Rev 9:13 – Then the sixth angel blew his trumpet, and I heard a voice from the **four** horns of the golden altar before God,

Rev 9:14 – saying to the sixth angel who had the trumpet, “Release the **four** angels who are bound at the great river Euphrates.”

Rev 9:15 – So the **four** angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of humankind.

Rev 14:3 – and they sing a new song before the throne and before the **four** living creatures and before the elders. No one could learn that song except the one hundred forty-four thousand who have been redeemed from the earth.

Rev 15:7 – Then one of the **four** living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever;

Rev 19:4 – And the twenty-four elders and the **four** living creatures fell down and worshiped God who is seated on the throne, saying, “Amen. Hallelujah!”

Rev 20:8 – and will come out to deceive the nations at the **four** corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea.

Rev 21:16 – The city lies **foursquare** (τετράγωνος), its length the same as its width; and he measured the city with his rod, fifteen hundred miles; its length and width and height are equal.

**Fourth** (τέταρτος - see also “one-fourth” above in Rev 6:8)

Rev 4:7 – the first living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the **fourth** living creature like a flying eagle.

Rev 6:7 – When he opened the **fourth** seal, I heard the voice of the **fourth** living creature call out, “Come!”

Rev 8:12 – The **fourth** angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened; a third of the day was kept from shining, and likewise the night.

Rev 16:8 – The **fourth** angel poured his bowl on the sun, and it was allowed to scorch them with fire;

Rev 21:19 – The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the **fourth** emerald,

**Five** (πέντε):

Rev 9:5 – They were allowed to torture them for **five** months, but not to kill them, and their torture was like the torture of a scorpion when it stings someone.

Rev 9:10 – They have tails like scorpions, with stingers, and in their tails is their power to harm people for **five** months.

Rev 17:10 – of whom **five** have fallen, one is living, and the other has not yet come; and when he comes, he must remain only a little while.

**Fifth** (πέμπτος):

Rev 6:9 – When he opened the **fifth** seal, I saw under the altar the souls of those who had been slaughtered for the word of God and for the testimony they had given;

Rev 9:1 – And the **fifth** angel blew his trumpet, and I saw a star that had fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit;

Rev 16:10 – The **fifth** angel poured his bowl on the throne of the beast, and its kingdom was plunged into darkness; people gnawed their tongues in agony,

Rev 21:20 – the **fifth** onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

**Six** (ἕξ - see also 666 below):

Rev 4:8 – And the four living creatures, each of them with **six** wings, are full of eyes all around and inside.

Day and night without ceasing they sing, “Holy, holy, holy, the Lord God the Almighty, who was and is and is to come.”

**Sixth** (ἕκτος):

Rev 6:12 – When he opened the **sixth** seal, I looked, and there came a great earthquake; the sun became black as sackcloth, the full moon became like blood,

Rev 9:13 – Then the **sixth** angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God,

Rev 9:14 – saying to the **sixth** angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.”

Rev 16:12 – The **sixth** angel poured his bowl on the great river Euphrates, and its water was dried up in order to prepare the way for the kings from the east.

Rev 21:20 – the fifth onyx, the **sixth** carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the eleventh jacinth, the twelfth amethyst.

### **Seven** (ἑπτὰ):

Rev 1:4 – John to the **seven** churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the **seven** spirits who are before his throne,

Rev 1:11 – saying, “Write in a book what you see and send it to the **seven** churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

Rev 1:12 – Then I turned to see whose voice it was that spoke to me, and on turning I saw **seven** golden lampstands,

Rev 1:16 – In his right hand he held **seven** stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

Rev 1:20 – As for the mystery of the **seven** stars that you saw in my right hand, and the **seven** golden lampstands: the **seven** stars are the angels of the **seven** churches, and the **seven** lampstands are the **seven** churches.

Rev 2:1 – “To the angel of the church in Ephesus write: These are the words of him who holds the **seven** stars in his right hand, who walks among the **seven** golden lampstands:

Rev 3:1 – “And to the angel of the church in Sardis write: These are the words of him who has the **seven** spirits of God and the **seven** stars: “I know your works; you have a name of being alive, but you are dead.

Rev 4:5 – Coming from the throne are flashes of lightning, and rumblings and peals of thunder, and in front of the throne burn **seven** flaming torches, which are the **seven** spirits of God;

Rev 5:1 – Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with **seven** seals;

Rev 5:5 – Then one of the elders said to me, “Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its **seven** seals.”

Rev 5:6 – Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having **seven** horns and **seven** eyes, which are the **seven** spirits of God sent out into all the earth.

Rev 6:1 – Then I saw the Lamb open one of the **seven** seals, and I heard one of the four living creatures call out, as with a voice of thunder, “Come!”

Rev 8:2 – And I saw the **seven** angels who stand before God, and **seven** trumpets were given to them.

Rev 8:6 – Now the **seven** angels who had the **seven** trumpets made ready to blow them.

Rev 10:3 – he gave a great shout, like a lion roaring. And when he shouted, the **seven** thunders sounded.

Rev 10:4 – And when the **seven** thunders had sounded, I was about to write, but I heard a voice from heaven saying, “Seal up what the **seven** thunders have said, and do not write it down.”

Rev 11:13 – At that moment there was a great earthquake, and a tenth of the city fell; **seven** thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

Rev 12:3 – Then another portent appeared in heaven: a great red dragon, with **seven** heads and ten horns, and **seven** diadems on his heads.

Rev 13:1 – And I saw a beast rising out of the sea having ten horns and **seven** heads; and on its horns were

ten diadems, and on its heads were blasphemous names.

Rev 15:1 – Then I saw another portent in heaven, great and amazing: **seven** angels with **seven** plagues, which are the last, for with them the wrath of God is ended.

Rev 15:6 – and out of the temple came the **seven** angels with the **seven** plagues, robed in pure bright linen, with golden sashes across their chests.

Rev 15:7 – Then one of the four living creatures gave the **seven** angels **seven** golden bowls full of the wrath of God, who lives forever and ever;

Rev 15:8 – and the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the **seven** plagues of the **seven** angels were ended.

Rev 16:1 – Then I heard a loud voice from the temple telling the **seven** angels, “Go and pour out on the earth the **seven** bowls of the wrath of God.”

Rev 17:1 – Then one of the **seven** angels who had the **seven** bowls came and said to me, “Come, I will show you the judgment of the great whore who is seated on many waters,

Rev 17:3 – So he carried me away in the spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had **seven** heads and ten horns.

Rev 17:7 – But the angel said to me, “Why are you so amazed? I will tell you the mystery of the woman, and of the beast with **seven** heads and ten horns that carries her.

Rev 17:9 – “This calls for a mind that has wisdom: the **seven** heads are **seven** mountains on which the woman is seated; also, they are **seven** kings,

Rev 17:11 – As for the beast that was and is not, it is an eighth but it belongs to the **seven**, and it goes to destruction.

Rev 21:9 – Then one of the **seven** angels who had the **seven** bowls full of the **seven** last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.”

### **Seventh** (ἑβδόμος):

Rev 8:1 – When the Lamb opened the **seventh** seal, there was silence in heaven for about half an hour.

Rev 10:7 – but in the days when the **seventh** angel is to blow his trumpet, the mystery of God will be fulfilled, as he announced to his servants the prophets.”

Rev 11:15 – Then the **seventh** angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign forever and ever.”

Rev 16:17 – The **seventh** angel poured his bowl into the air, and a loud voice came out of the temple, from the throne, saying, “It is done!”

Rev 21:20 – the fifth onyx, the sixth carnelian, the **seventh** chrysolite, the eighth beryl, the ninth topaz, the tenth chrysolite, the eleventh jacinth, the twelfth amethyst.

### **Eighth** (ὄγδοος):

Rev 17:11 – As for the beast that was and is not, it is an **eighth** but it belongs to the seven, and it goes to destruction.

Rev 21:20 – the fifth onyx, the sixth carnelian, the seventh chrysolite, the **eighth** beryl, the ninth topaz, the tenth chrysolite, the eleventh jacinth, the twelfth amethyst.

### **Ninth** (ἔνατος):

Rev 21:20 – the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the **ninth** topaz, the tenth chrysolite, the eleventh jacinth, the twelfth amethyst.

### **Ten** (δέκα - see also 616, with 666 below)

Rev 2:10 – Do not fear what you are about to suffer. Beware, the devil is about to throw some of you into prison so that you may be tested, and for **ten** days you will have affliction. Be faithful until death, and I will

give you the crown of life.

Rev 12:3 – Then another portent appeared in heaven: a great red dragon, with seven heads and **ten** horns, and seven diadems on his heads.

Rev 13:1 – And I saw a beast rising out of the sea having **ten** horns and seven heads; and on its horns were **ten** diadems, and on its heads were blasphemous names.

Rev 17:3 – So he carried me away in the spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and **ten** horns.

Rev 17:7 – But the angel said to me, “Why are you so amazed? I will tell you the mystery of the woman, and of the beast with seven heads and **ten** horns that carries her.

Rev 17:12 – And the **ten** horns that you saw are **ten** kings who have not yet received a kingdom, but they are to receive authority as kings for one hour, together with the beast.

Rev 17:16 – And the **ten** horns that you saw, they and the beast will hate the whore; they will make her desolate and naked; they will devour her flesh and burn her up with fire.

**Tenth** (δέκατος - cf. “one-tenth” in Rev 11:13):

Rev 21:20 – the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the **tenth** chrysoptase, the eleventh jacinth, the twelfth amethyst.

**Eleventh** (ένδέκατος):

Rev 21:20 – the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the **eleventh** jacinth, the twelfth amethyst.

**Twelve** (δώδεκα - see also 12,000 below):

Rev 12:1 – A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of **twelve** stars.

Rev 21:12 – It has a great, high wall with **twelve** gates, and at the gates **twelve** angels, and on the gates are inscribed the names of the **twelve** tribes of the Israelites;

Rev 21:14 – And the wall of the city has **twelve** foundations, and on them are the **twelve** names of the **twelve** apostles of the Lamb.

Rev 21:21 – And the **twelve** gates are **twelve** pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

Rev 22:2 – through the middle of the street of the city. On either side of the river is the tree of life with its **twelve** kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.

**Twelfth** (δωδέκατος):

Rev 21:20 – the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the eleventh jacinth, the **twelfth** amethyst.

**Twenty-Four** (είκοσι τέσσαρες):

Rev 4:4 – Around the throne are **twenty-four** thrones, and seated on the thrones are **twenty-four** elders, dressed in white robes,

Rev 4:10 – the **twenty-four** elders fall before the one who is seated on the throne and worship the one who lives forever and ever; they cast their crowns before the throne, singing,

Rev 5:8 – When he had taken the scroll, the four living creatures and the **twenty-four** elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

Rev 11:16 – Then the **twenty-four** elders who sit on their thrones before God fell on their faces and worshiped God,

Rev 19:4 – And the **twenty-four** elders and the four living creatures fell down and worshiped God who is seated on the throne, saying, “Amen. Hallelujah!”

**Forty-Two** (τεσσεράκοντα και δύο - always with months; thus = 3 ½ years)

Rev 11:2 – but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for **forty-two months**.

Rev 13:5 – The beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for **forty-two months**.

(Sixty - see 1260 below)

(Hundred - in Rev 16:21 “a hundred pounds” in NRSV, or “heavy as a hundred weight” in RSV, is from Greek ταλαντιαία = lit. “weighing a talent”)

**144** (έκατόν τεσσεράκοντα τέσσαρες - see also 144,000):

Rev 21:17 – He also measured its wall, **one hundred forty-four** cubits by human measurement, which the angel was using.

(200 - see 1260)

(also “about two hundred miles” in Rev 14:20 NRSV is from Greek “1600 stadia” - see 1600 below)

**666** (έξακόσιοι εξήκοντα ἕξ - textual variation 616: έξακόσιοι δέκα ἕξ):

Rev 13:18 – This calls for wisdom: let anyone with understanding calculate the number of the beast, for it is the number of a person. Its number is **six hundred sixty-six**.

**1000 / 1000's** (χιλίας, χιλιάδες - see also 1260, 12,000, 144,000 below):

Rev 5:11 – Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and **thousands of thousands**,

Rev 20:2 – He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a **thousand** years,

Rev 20:3 – and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the **thousand** years were ended. After that he must be let out for a little while.

Rev 20:4 – been beheaded for their testimony to Jesus and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a **thousand** years.

Rev 20:5 – (The rest of the dead did not come to life until the **thousand** years were ended.) This is the first resurrection.

Rev 20:6 – Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a **thousand** years.

Rev 20:7 – When the **thousand** years are ended, Satan will be released from his prison

**1,260** (χιλίας διακοσίας εξήκοντα - 1,260 days = 3½ lunar years):

Rev 11:3 – And I will grant my two witnesses authority to prophesy for **one thousand two hundred sixty** days, wearing sackcloth.”

Rev 12:6 – and the woman fled into the wilderness, where she has a place prepared by God, so that there she can be nourished for **one thousand two hundred sixty** days.

(“1,500 miles” in Rev 21:16 NRSV is from Greek “12,000 stadia” - see 12,000 below)

**1600** (χιλίων εξακοσίων):

Rev 14:20 – And the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse's bridle, for a distance of **about two hundred** miles (lit. “**one thousand six hundred stadia**”).



**7,000** (χιλιάδες ἑπτά):

Rev 11:13 – At that moment there was a great earthquake, and a tenth of the city fell; **seven thousand** people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

**10,000** (μυριάδες - a.k.a. “a myriad”):

Rev 5:11 – Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered **myriads of myriads** and **thousands of thousands**,

Rev 9:16 – The number of the troops of cavalry was two hundred million; I heard their number. (lit. 20,000 x **10,000**)

**12,000** (δώδεκα χιλιάδες):

Rev 7:5 – From the tribe of Judah **twelve thousand** sealed, from the tribe of Reuben **twelve thousand**, from the tribe of Gad **twelve thousand**,

Rev 7:6 – from the tribe of Asher **twelve thousand**, from the tribe of Naphtali **twelve thousand**, from the tribe of Manasseh **twelve thousand**,

Rev 7:7 – from the tribe of Simeon **twelve thousand**, from the tribe of Levi **twelve thousand**, from the tribe of Issachar **twelve thousand**,

Rev 7:8 – from the tribe of Zebulun **twelve thousand**, from the tribe of Joseph **twelve thousand**, from the tribe of Benjamin **twelve thousand** sealed.

Rev 21:16 – The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles (lit. “**twelve thousand** stadia”); its length and width and height are equal.

**20,000** (δισμυριάδες):

Rev 9:16 – The number of the troops of cavalry was two hundred million; I heard their number. (lit. **20,000** x 10,000)

**144,000** (τεσσεράκοντα τέσσαρες χιλιάδες):

Rev 7:4 – And I heard the number of those who were sealed, **one hundred forty-four thousand**, sealed out of every tribe of the people of Israel:

Rev 14:1 – Then I looked, and there was the Lamb, standing on Mount Zion! And with him were **one hundred forty-four thousand** who had his name and his Father's name written on their foreheads.

Rev 14:3 – and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the **one hundred forty-four thousand** who have been redeemed from the earth.

(“200 million troops” in Rev 9:16 NRSV = lit. 20,000 x 10,000; see above)

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